

TAHDIB AL AHKAM

تَهْدِيبُ الْأَحْكَامِ

THE REFINEMENT OF LAWS

الشيخ الطوسي

SHAYKH AL-TUSI

VOLUME 4

TRANSLATION: HAYDAR ALI SHAYKH



BAB UL QAIM
PUBLICATIONS

ENGLISH TRANSLATION OF

هَذِيْبُ الْاَحْكَامِ

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THE REFINEMENT OF LAWS

شَيْخُ الظُّلَمَاءِ أَبِي جَعْفَرٍ مُحَمَّدَ بْنِ الْحَسَنِ عَلِيِّ بْنِ أَبِي طَالِبٍ

Shaykh Abu Ja'far Muhammad ibn al-Hasan ibn Ali al-Tusi

VOLUME 4



مُتَرَجِمٌ . حَيْدَرُ عَلِيِّ الشَّيْخِ بْنِ مُحَمَّدٍ

TRANSLATOR: HAYDAR ALI SHAYKH IBN MUHAMMAD

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اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَخَلِّهِمْ

○ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رُكَّعُونَ ○

But rather, your Guardian is Allah, and His Rasool, and those who are believers, those who establish the Salat and are giving the Zakat while they are performing Ruku (Surah Al Maida 5:55)

“(It is narrated) from Imam Ali ibn Al-Hussein ^(a.s) and Imam Al-Baqir ^(a.s) having said (about) [5:55]:

‘It was revealed regarding Ameerul Momineen Imam Ali ibn Abi Talib ^(a.s).’

(Tafseer Abu Hamza Al Thumali)

اللَّهُمَّ صَلِّ عَلَى فَاطِمَةَ وَبَيْتِهَا وَبَعْلِهَا وَبَنِيهَا
وَلَسْ لِمَنْ سَوِيَكَ فِيهَا بِمِثْلِ حَاطِطِ عِلْمِكَ

﴿ وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ : فَاطِمَةُ بَضْعَةٌ مِنِّي مَنْ آذَاهَا فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهُ ﴾

The Prophet ^(saws) said: "Fatima ^(s.a) is a part of Me; whoever harms her, has harmed Me, and thus whoever harms Me; has harmed Allah ^(SWT)".

(Bihar Al-Anwar, Vol. 30, p. 353)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَخَلِّهِمْ
عَلَيْهِ وَعَلَى الْبَائِتِ فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ وَلِيًّا وَحَافِظًا وَقَائِدًا
وَنَاصِرًا وَدَلِيلًا وَعَيْنًا حَتَّى تُسْكِنَهُ أَرْضَكَ طَوْعًا وَتُمَتِّعَهُ فِيهَا طَوِيلًا



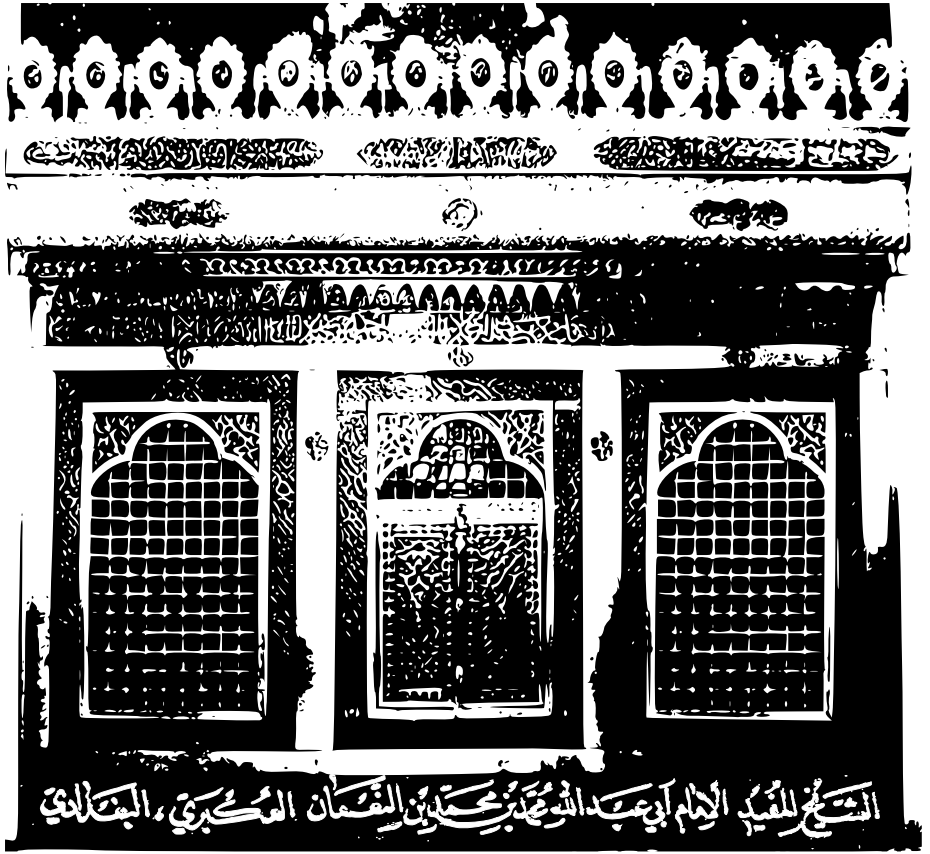
السَّلَامُ عَلَيْكَ أَيُّهَا الْعَالِمُ الرَّبَّانِيُّ، وَالْفَقِيهُ النَّبِيُّ، وَالنَّاصِرُ لِدِينِ اللَّهِ، وَالْمُدَافِعُ عَنْ حُجَجِهِ وَأَوْلِيَائِهِ، وَحَامِلُ عِلْمِ أُمَّةِ الْهُدَى وَنَاقِلُ أَحَادِيثِهِمْ وَنَاهِزُ فَضَائِلِهِمْ. أَشْهَدُ أَنَّكَ أَقَمْتَ الْحُجَّةَ، وَدَفَعْتَ الشُّبُهَاتِ، وَبَيَّنَّتَ أَحْكَامَ الشَّرِيعَةِ، وَصُنَّتَ ثَرَاتُ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ، وَوَالَيْتَ أَوْلِيَاءَ اللَّهِ، وَغَادَيْتَ أَعْدَاءَهُ، وَبَذَلْتَ جُهْدَكَ فِي خِدْمَةِ الدِّينِ حَتَّى أَتَاكَ الْيَقِينُ.

Peace be upon you, O divinely guided scholar, insightful jurist, and supporter of Allah's religion, the one who defended His proofs and His friends, the bearer of the knowledge of the Imams of guidance, the transmitter of their narrations, and the spreader of their virtues. I bear witness that you established the proof, dispelled doubts, clarified the rulings of the Sharia, safeguarded the legacy of the family of Muhammad (peace be upon them), befriended the friends of Allah, opposed His enemies, and dedicated yourself to the service of the religion until certainty (death) came to you.

فَجَزَاكَ اللَّهُ عَنِ الْإِسْلَامِ وَالْمُؤْمِنِينَ خَيْرَ الْجَزَاءِ، وَرَفَعَ دَرَجَتَكَ فِي الْعَالَمِينَ، وَجَعَلَكَ مَعَ أَيْمَتِكَ الظَّاهِرِينَ، وَحَشَرْنَا مَعَكَ فِي زُمْرَةِ أَوْلِيَائِهِ، وَجَعَلْنَا مِنْ الْمُتَّبِعِينَ لِسَبِيلِ أَيْمَتِنَا الظَّاهِرِينَ، الَّذِينَ نَقَلْتَ أَحَادِيثَهُمْ وَحَفِظْتَ ثَرَاتَهُمْ وَصُنَّتَ مَعَالِمُهُمْ، وَالْمَتَمَسِّكِينَ بِأَثَارِهِمْ، وَالْمُخْشَوِينَ فِي جَوَارِهِمْ. السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

May Allah reward you on behalf of Islam and the believers with the best of rewards, elevate your rank in the highest levels of paradise, place you in the company of your pure Imams, and gather us with you among His righteous friends. May He make us among those who follow the path of our pure Imams, whose narrations you transmitted, whose heritage you preserved, and whose teachings you safeguarded. May He make us among those who adhere to their guidance and be resurrected in their company.

Peace be upon you, and the mercy of Allah and His blessings.



السَّلَامُ عَلَيْكَ أَيُّهَا الْعَالَمُ الْجَلِيلُ، وَالْمُجَاهِدُ فِي سَبِيلِ الْحَقِّ، وَالنَّاصِرُ لِدِينِ اللَّهِ، وَالْمُدَافِعُ عَنْ وَلِيِّهِ وَحُجَّتِهِ فِي أَرْضِهِ. أَشْهَدُ أَنَّكَ أَقَمْتَ الْحُجَّةَ، وَدَفَعْتَ الشُّبُهَاتَ، وَبَيَّنْتَ أَحْكَامَ الشَّرِيعَةِ، وَوَالَيْتَ أَوْلِيَاءَ اللَّهِ، وَعَادَيْتَ أَعْدَاءَهُ، وَدَافَعْتَ عَنْ دِينِهِ بِقَلْبِكَ وَلِسَانِكَ وَقَلَمِكَ حَتَّى أَتَاكَ الْيَقِينُ.

Peace be upon you, O noble scholar, the one who strove in the path of truth, supported the religion of Allah, and defended His chosen representative and proof on His earth. I bear witness that you established the proof, dispelled doubts, clarified the rulings of the Sharia, befriended the friends of Allah, opposed His enemies, and defended His religion with your heart, tongue, and pen until certainty (death) came to you.

فَجَزَاكَ اللَّهُ عَنِ الْإِسْلَامِ وَالْمُؤْمِنِينَ خَيْرَ الْجَزَاءِ، وَرَفَعَ دَرَجَتَكَ فِي الْعَالَمِينَ، وَجَعَلَكَ مَعَ أَيْمَتِكَ الطَّاهِرِينَ، وَحَشَرْنَا مَعَكَ فِي زُمْرَةِ أَوْلِيَائِهِ، وَجَعَلْنَا مِنَ الْمُتَّبِعِينَ لِسَبِيلِ أَيْمَتِنَا الطَّاهِرِينَ، الَّذِينَ ثَقَلَتْ أَحَادِيثُهُمْ وَنَشَرَتْ غُلُومُهُمْ، وَالْمُتَمَسِّكِينَ بِأَثَارِهِمْ، وَالْمُحْشُورِينَ فِي جَوَارِهِمْ. السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

May Allah reward you on behalf of Islam and the believers with the best of rewards, elevate your rank in the highest levels of paradise, place you in the company of your pure Imams, and gather us with you among His righteous friends. May He make us among those who follow the path of our pure Imams, whose narrations you transmitted and whose knowledge you spread, and may He make us among those who adhere to their teachings and be resurrected in their company. Peace be upon you, and the mercy of Allah and His blessings.

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INTRODUCTION

Praise be to Allah ^{SWT}, the One who has made clear the path of truth and established the foundations of divine law. He ^{AZJ}, in His infinite wisdom, sent His noble Messenger ^{saws} as the Seal of Prophets and the ultimate guide for humanity. Through His most glorious creation, Abu al-Qasim Muhammad ibn Abdullah ^{saws}, He ^{AZJ} revealed the glorious Qur'an as a beacon of guidance, a book of wisdom that remains untouched by falsehood, illuminating the righteous path for all those who seek knowledge and salvation. He ^{AZJ} further honoured the creation by appointing the infallible and perfected guardians, the Ahlulbayt ^{a.s}, as the inheritors of His ^{AZJ} divine knowledge, the exemplars of truth, and unwavering lamps of faith.

The Ahlulbayt ^{a.s}, the purified progeny of the Messenger ^{saws}, are the bearers of His ^{saws} prophetic wisdom and the divine trustees of knowledge. They ^{a.s} are the living embodiment of righteousness, guiding humanity through their pristine teachings and unwavering piety. Their words are a fountain of wisdom, their actions a testament to divine justice, and their sacrifices the foundation upon which Islam stands. Through them ^{a.s}, the principles of justice, morality, and jurisprudence have been preserved in their purest form, safeguarded against distortion.

May the eternal blessings and peace of Allah ^{SWT} be upon His noble Messenger ^{saws} and his immaculate progeny ^{a.s}, the guiding stars of this Ummah, the beacons in the storm of ignorance, and the exemplars of righteousness. They ^{a.s} are the ones who uphold the flag of divine justice, the ones through whom the true essence of Islam is preserved. Their knowledge is the refuge of the seekers, their words the illumination for the wayfarers, and their actions the embodiment of divine will. Without them ^{a.s}, the world would be void of divine wisdom, and without their guidance, mankind would be lost in the abyss of ignorance.

The book before you, 'Tahdib Al-Ahkam', is one of the greatest compilations of Hadith in the history of Islamic jurisprudence. It stands as a monumental work, a testament to the dedication, scholarship, and sincerity of one of the greatest luminaries of Islamic history, Shaykh Abu Ja'far Muhammad ibn Hasan al-Tusi - may Allah ^{SWT} sanctify his soul. This ocean of jurisprudential knowledge, a treasure trove of narrations that define and refine the legal and ethical framework for the followers of Ahlulbayt ^{a.s}. It has served, for generations, as a guiding light for all seekers of knowledge, shaping the discourse of Islamic law and theology.

Shaykh Al-Tusi, a figure of unparalleled intellect and dedication, stood as a pillar of knowledge in the history of Islam. His contributions to jurisprudence, theology, and Hadith sciences remain unmatched. With painstaking effort, he structured this book with meticulous precision, ensuring that the traditions of the Imams ^{a.s} were documented with authenticity and clarity. It is through his diligence that generations after him have been able to access the invaluable teachings of the Imams ^{a.s} and derive rulings that shape the practice of faith.

The motivation behind undertaking the translation of this esteemed work is manifold. First and foremost, it is a humble service to the sacred cause of Imam Al-Zaman, Imam Muhammad ibn Hassan al-Mahdi ^{a.s}. It is an offering of servitude to the noble household of the Prophet ^{saws}, in the hope that this effort, however modest, contributes to the spread of their divine knowledge. Secondly, this work is dedicated to my beloved parents, whose sacrifices, prayers, and unwavering support have been a source of strength and guidance in my journey. May this endeavour serve as a means of continuous charity for their souls, a small token of gratitude for

the endless sacrifices they have made. May Allah ^{SWT} accept this humble effort and elevate their ranks in the hereafter.

Likewise, this translation is a tribute to my esteemed scholars and teachers, past and present, who have selflessly dedicated their lives to the preservation and transmission of sacred knowledge. Their commitment to the cause of truth, their relentless pursuit of knowledge, and their unwavering adherence to the teachings of Ahlulbayt ^{a.s} have left an indelible mark upon my journey. This work is inspired by their dedication, and it is through their encouragement and guidance that this effort has been undertaken despite my own shortcomings.

The task of translating 'Tahdib Al-Ahkam' is a responsibility that carries immense weight, requiring accuracy, clarity, and a deep understanding of the intricate nuances of jurisprudential discourse. Every effort has been made to preserve the sanctity of Shaykh Al-Tusi's words, ensuring that the meaning remains intact while making the text accessible to an English-speaking audience. Nonetheless, I acknowledge my limitations, and any errors or shortcomings in this translation are solely my own. I seek the forgiveness of Allah ^{SWT} for any mistakes and pray that He ^{AZJ} grants me sincerity in this endeavour.

May this work serve as a source of enlightenment, strengthening the faith of those who seek knowledge and guiding them towards the path of truth. May it contribute, even in the smallest measure, to the preservation and propagation of the sacred teachings of the Ahlulbayt ^{a.s}. I supplicate to Allah ^{SWT} to accept this effort, to grant me the strength to continue in His service, and to allow this work to stand as a tribute to the legacy of Shaykh Al-Tusi - may Allah ^{SWT} be pleased with him - whose contributions to the Islamic legal tradition remain supreme.

I humbly request all Momineen to recite Surah Al-Fatiha for the souls of our dearly departed Marhoomeen. May Allah ^{SWT} elevate their status, grant them mercy, and forgive their sins. Special prayers are requested for the soul of Marhoom Muhammad Hanif Shaykh ibn Ghulam Abbas - may Allah ^{SWT} grant him an abode of eternal peace and illuminate his resting place with His boundless mercy.



{إِمَامُ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ : سِتَّةٌ يَلْحَقْنَ الْمُؤْمِنَ بَعْدَ وَفَاتِهِ وَلَدٌ يَسْتَغْفِرُ لَهُ وَ مَصْحَفٌ يُخَلِّفُهُ وَ عَرْسٌ يَغْرِسُهُ وَ صَدَقَةٌ مَاءٍ يُجْرِيهِ وَ قَلِيبٌ يَحْفَرُهُ وَ سُنَّةٌ يُؤْخَذُ بِهَا مِنْ بَعْدِهِ }.

Imam Jafar ibn Muhammad Al-Sadiq ^{a.s} said:

"Six things follow a believer after his death: a child who seeks forgiveness for him, a Quran he leaves behind, a tree he plants, a charity of water he provides, a well he digs, and a good tradition acted upon after him."

Man La Yahduruhu Al-Faqih, Volume. 1 (Hadith.555)

TRANSLATOR'S FOREWORD

In the name of Allah ^{SWT}, the Most Gracious, the Most Merciful.

It is with deep humility and gratitude that I present this translation of 'Tahdib Al-Ahkam', one of the foundational texts of Shia Islamic jurisprudence authored by the esteemed Shaykh al-Tusi, may Allah ^{SWT} sanctify his soul. As one of the Four Books (al-Kutub al-Arba'a), this work holds a distinguished place in the preservation and transmission of the teachings of the Ahlulbayt ^{a.s.}, serving as an indispensable source for scholars and seekers of knowledge.

The responsibility of translating such a monumental work is both a privilege and a weighty obligation. Shaykh al-Tusi compiled Tahdib al-Ahkam with the aim of addressing legal and theological inquiries through authentic narrations, offering a comprehensive resource for deriving Islamic rulings. Recognizing the enduring significance of this text, I undertook this translation with the hope of making its invaluable knowledge accessible to a wider audience, bridging the linguistic gap for those who seek guidance from this treasury of hadith.

This translation is the result of careful study and diligent effort. I have relied upon the original Arabic manuscripts to ensure fidelity to the text, cross-referencing multiple editions and scholarly commentaries to preserve its depth and nuances. Additionally, I benefited from other notable translational works and other modern tools at our disposal today, comparing them with the original text to maintain integrity and consistency.

Throughout this process, my commitment has been to maintain the integrity of the original text while rendering it in a form that remains accessible to contemporary readers. Any necessary clarifications have been kept minimal, with annotations provided only where context demands further explanation, always with utmost respect for the sanctity of the original text.

I acknowledge my own limitations and the inherent challenges in undertaking such a task. Any errors or shortcomings are mine alone, and I seek the forgiveness of Allah ^{SWT} and the esteemed readers. I warmly welcome any feedback or insights that may further refine this work, for translation is not an endpoint but a means toward greater understanding of these works.

May this effort, however small, serve as a source of guidance and benefit for all who engage with it. I pray that Allah ^{SWT} accepts this humble contribution, and that it earns the approval of the Ahlulbayt ^{a.s.}.

May Allah ^{SWT} be our Helper and our Guide,
Haydar Ali Shaykh bin Muhammad
[July, 2026]

عیدر علی شیخ بن محمد



BACKGROUND OF SHAYKH AL-TUSI

Shaykh Abu Ja'far Muhammad ibn al-Hasan al-Tusi (385 AH - 460 AH) is one of the most influential scholars in the history of Shia Islam. Renowned for his intellectual brilliance, scholarly rigor, and contributions to Islamic jurisprudence, he played a pivotal role in shaping the framework of Shia legal thought. Born in Tus, a city in present-day Iran, Shaykh al-Tusi travelled to Baghdad, the intellectual hub of the Islamic world at the time, where he studied under some of the most distinguished scholars, including Shaykh (Al-Mufid) and Sayyid al-Murtada.

His erudition in fiqh (jurisprudence), hadith (narrations), usul al-fiqh (principles of jurisprudence), tafsir (exegesis), and ilm al-kalam (theology) earned him an unparalleled status in scholarly circles. During his lifetime, he was appointed as the head of the Shia scholarly institution in Baghdad and held the esteemed position of Shaykh al-Ta'ifah (the Chief Scholar of the Sect), a title that underscores his profound impact on Shia thought.

Following the destruction of the Shia seminary in Baghdad during the Seljuq invasions, Shaykh al-Tusi migrated to Najaf, where he established what would later become the Hawza of Najaf, a center of Shia learning that continues to flourish to this day. His works remain authoritative references in Islamic studies, shaping centuries of scholarly discourse.

Among his numerous works, Tahdib al-Ahkam stands as one of the Four Books (al-Kutub al-Arba'a) of Shia hadith literature, which serve as the foundation of Shia jurisprudence. Compiled during a time of growing legal and theological discourse, Tahdib al-Ahkam was written to address the complexities of Islamic law and to provide a structured methodology for deriving religious rulings based on authentic narrations from the Ahlulbayt ^{a.s}.

Shaykh al-Tusi composed this work in response to certain apparent contradictions in the body of hadith literature, aiming to reconcile differing reports and establish a systematic approach to Islamic law. The book is organized in accordance with fiqh (jurisprudential) topics, covering various aspects of religious practice, including acts of worship (ibadat), transactions (mu'amalat), and legal matters. Through meticulous analysis and reasoning, Shaykh al-Tusi presents hadiths along with discussions that clarify their meanings, contextual applications, and reconciliations where necessary.

Unlike some hadith compilations that merely collect narrations, Tahdib al-Ahkam serves as both a hadith collection and a legal discourse, offering insight into the practical application of divine commandments. It remains an essential reference for scholars, jurists, and students of Islamic law, forming the bedrock of Shia legal methodology.

Through this translation, the aim is to make this invaluable work more accessible to a wider readership, ensuring that the legacy of Shaykh al-Tusi and his contributions to Islamic thought continue to benefit future generations.

SEGMENTS AND SYMBOLS

عَلَيْهِ السَّلَام	Main Arabic Text	This is the original Arabic text from Shaykh Al-Tusi's book, presented with full tashkil and harakat (diacritical marks) to enhance readability and accessibility for the reader.
○ نَسْمُ اللّٰه ○	Quranic Ayah	A verse from the Quran Al-Majeed, whether presented in full or partially, is accompanied by its original Arabic text, along with the Surah name and Ayah number for reference.
Hadith.[1] – Main hadith text.	Hadith Number & Hadith Text	This is provided to assist readers and researchers in locating the relevant Hadith, with the numbering aligned to the original book for ease of reference.
[AL TUSI] Commentary	Commentary of Al Tusi	This is the direct translation of the commentary by the esteemed Shaykh Al-Tusi.
[SOURCE]	Source of the Hadith	This section will identify the overall source of the hadith, and it is associated with any of the infallible. Wherever the source is implicit or Unnamed, it will also be mentioned.
[REFERENCES]	Referenced Hadiths	This section identifies similar or repeated Hadiths found within the corpus of Shia Hadith literature. It serves as a tool for verifying the accuracy and reliability of the translation.
{ SWT }	Subhanahu wa ta'ala	Islamic honorific that translates to "The Most Glorified, The Most High". It is used when mentioning Allah directly or referring to Him through pronouns such as "He" or "Him," as a way of showing reverence and exalting His divine status
{ AZI }	Azzawajal	Islamic honorific that translates to "The Mighty and The Majestic". It is used when referring to Allah by titles such as "Lord" or "Rabb," to honor His greatness and majesty.
{ saws }	Sallallahu Alayhi wa Alayhi Wasallam	Islamic honorific that translates to "Peace be upon Him and His Family". It is exclusively for Prophet Muhammad ^{saws} as a mark of respect and admiring him and his purified family ^{saws} .
{ a.s }	Alayhis Salam	Islamic honorific that translates to "Peace be upon them". It is used to honor the Infallible Imams of the Ahlu'lBayt ^{a.s} , the Infallible Prophets ^{a.s} , and the Angels of Allah ^{SWT} .

PRELUDE

الحمد لله ولي الحمد ومستحقه وصلواته على خيرته من خلقه محمد وآله وسلم تسليما

ذاكرني بعض الاصدقاء أيده الله ممن أوجب حقه (علينا) بأحاديث أصحابنا أيدهم الله ورحم السلف منهم ، وما وقع فيها من الاختلاف والتباين والمنافاة والتضاد ، حتى لا يكاد يتفق خبر إلا وبازائه ما يضاده ولا يسلم حديث إلا وفي مقابلته ما ينافيه ، حتى جعل مخالفونا ذلك من أعظم الطعون على مذهبنا ، وتطرقوا بذلك إلى إبطال معتقدنا ، وذكروا أنه لم يزل شيوخكم السلف والخلف يطعنون على مخالفهم بالاختلاف الذي يدينون الله تعالى به ويشنعون عليهم بافتراق كلمتهم في الفروع ، ويذكرون أن هذا مما لا يجوز أن يتعبد به الحكيم ، ولا أن يبيح العمل به العليم ، وقد وجدناكم أشد اختلافًا من مخالفكم وأكثر تباينًا من مبانيكم، ووجود هذا الاختلاف منكم مع اعتقادكم بطلان ذلك دليل على فساد الاصل حتى دخل على جماعة ممن ليس لهم قوة في العلم ولا بصيرة بوجه النظر ومعاني الالفاظ شبهة ، وكثير منهم رجع عن اعتقاد الحق لما اشتبه عليه الوجه في ذلك ، وعجز عن حل الشبهة فيه ، سمعت شيخنا أبا عبد الله أيده الله يذكر أن أبا الحسين الهاروني العلوي كان يعتقد الحق ويدين بالامامة فرجع عنها لما التبس عليه الامر في اختلاف الاحاديث وترك المذهب ودان بغيره لما لم يتبين له وجوه المعاني فيها ، وهذا يدل على انه دخل فيه على غير بصيرة واعتقد المذهب من جهة التقليد ، لان الاختلاف في الفروع لا يوجب ترك ما ثبت بالادلة من الاصول ، وذكرانه إذا كان الامر على هذه الجملة فلاشتغال بشرح كتاب يحتوي على تأويل الاخبار المختلفة والاحاديث المتنافية من أعظم المهمات في الدين ومن أقرب القربات إلى الله تعالى ، لما فيه من كثرة النفع للمبتدي والريض في العلم ، وسألني أن أقصد إلى رسالة شيخنا أبي عبد الله أيده الله تعالى الموسومة (بالمقنعة) لانها شافية في معناها كافية في أكثر ما يحتاج إليه من أحكام الشريعة ، وانها بعيدة من الحشو ، وأن أقصد إلى أول باب يتعلق بالطهارة وأترك ما قدمه قبل ذلك مما يتعلق بالتوحيد والعدل والنبوة والامامة لان شرح ذلك يطول ، وليس ايضا المقصد بهذا الكتاب بيان ما يتعلق بالاصول وأن اترجم كل باب على حسب ما ترجمه وأذكر مسألة مسألة فاستدل عليها إما من ظاهر القرآن أو من صريحه أو فحواه أو دليله أو معناه ، وإما من السنة المقطوع بها من الاخبار المتواترة أو الاخبار التي تقتدرن إليها القرائن التي تدل على صحتها ، وإما من إجماع المسلمين ان كان فيها أو إجماع الفرقة المحقة ، ثم أذكر بعد ذلك ما ورد من أحاديث أصحابنا المشهورة في ذلك وانظر فيما ورد بعد ذلك مما ينافيها ويضادها وأبين الوجه فيها إما بتأويل أجمع بينها وبينها ، أو اذكر وجه الفساد فيها إما من ضعف اسنادها أو عمل العصابة بخلاف متضمنها ، فإذا اتفق الخبران على وجه لا ترجيح لاحدهما على الآخر بينت أن العمل يجب أن يكون بما يوافق دلالة الاصل وترك العمل بما يخالفه ، وكذلك إن كان الحكم مما لا نص فيه على التعيين حملته على ما يقتضيه الاصل ، ومهما تمكنت من تأويل بعض الاحاديث من غير أن أطعن في اسنادها فاني لا أتعداه وأجتهد أن أروي في معنى ما أتأول الحديث عليه حديثا آخر يتضمن ذلك المعنى إما من صريحه أو فحواه حتى أكون عاملا على الفتيا والتأويل بالاثر ، وإن كان هذا مما لا يجب علينا لكنه مما يؤنس بالتمسك بالاحاديث ، وأجري على عادتي هذه إلى آخر الكتاب وأوضح إيضاحا لا يلتبس الوجه على أحد ممن نظر فيه ، فقصدت إلى عمل هذا الكتاب لما رأيت فيه من عظم المنفعة في الدين وكثرة الفائدة في الشريعة مع ما انضم إليه من وجوب قضاء حق هذا الصديق أيده الله تعالى ، وأنا أرجو إذا سهل الله تعالى إتمام هذا الكتاب على ما ذكرت ووفق لختامه حسب ما ضمنت أن يكون كاملا في بابه مشتملا على أكثر الاحاديث التي تتعلق باحكام الشريعة ، ومنها على ما عداها مما لم يشتمل عليه هذا الكتاب إذ كان مقصورا على ما تضمنته الرسالة (المقنعة) من الفتاوى ولم أقصد الزيادة عليها لاني إن شاء الله تعالى إذا وفق الله الفراغ من هذا الكتاب ابتدئ بشرح كتاب يجتمع على جميع أحاديث أصحابنا أو أكثرها مما يبلغ إليه جهدي وأستوفي ما يتعلق بها إن شاء الله تعالى ، ومن الله تعالى أستمد المعونة وأسأله التوفيق لما يحب ويرضى إنه المبتدئ بالنعم المفتتح بالكرم.

Praise be to Allah {SWT}, the One deserving of praise and its rightful recipient, and blessings upon His chosen one from His creation, Muhammad, and his family, with abundant salutations. One of my friends, may Allah {SWT} support him, reminded me - among those whose rights upon us are obligatory - of the narrations of our companions, may Allah {SWT} support them and have mercy on their predecessors, and the differences, discrepancies, contradictions, and oppositions found within them. It has reached the point that rarely does one narration agree without there being another that contradicts it, and hardly does a hadith remain unchallenged without an opposing one standing against it. Our opponents have taken this as one of the greatest criticisms against our school of thought and have used it as a means to invalidate our beliefs. They argue that your elders, both past and present, have consistently criticized their opponents for the same kind of disagreement, attributing it to their religious practices, and have denounced their divisions in secondary matters. They claim that such practices are not suitable for the worship of the Wise, nor permissible for the actions of the All-Knowing. They assert: "We find you more inconsistent than your opponents and more divided than those who oppose you." The presence of such differences among you, alongside your belief in the invalidity of these differences, is a proof of the corruption of your foundations. This issue has caused doubts to enter the hearts of many who lack strength in knowledge and insight into the methods of reasoning and the meanings of expressions. Many have abandoned the truth due to their confusion regarding this matter and their inability to resolve the doubts surrounding it. I heard our teacher, Abu Abdullah, may Allah {SWT} support him, mention that Abu Al-Husayn Al-Haruni Al-Alawi once believed in the truth and upheld the doctrine of Imamate. However, he turned away from it when he became confused about the contradictions in the narrations. He abandoned the doctrine and adopted another belief because he could not discern the meanings behind them. This indicates that he entered the doctrine without insight and embraced it through imitation. For differences in secondary matters do not warrant abandoning what has been proven through evidence in fundamental principles. And he mentioned that if this matter is as described, then engaging in the explanation of a book that addresses the interpretation of differing reports and conflicting narrations is among the most important tasks in religion and one of the closest acts of devotion to Allah {SWT} the Exalted. This is due to the abundant benefit it brings to beginners and those training in knowledge. He requested that I focus on the treatise of our teacher, Abu Abdullah, may Allah {SWT} support him, titled *Al-Muqni'a*, as it is comprehensive in its content and sufficient for most of the essential rulings of the Sharia. It is also free from unnecessary elaboration. He asked me to begin with the first chapter related to purification (taharah), leaving aside what precedes it concerning monotheism, justice, prophethood, and Imamate, as explaining those topics would be lengthy. Moreover, the purpose of this book is not to elaborate on matters related to foundational principles (usul). He asked me to translate each chapter as he has categorized it, addressing each issue individually and supporting it with evidence - either from the apparent text of the Quran, its explicit wording, its implications, its indications, or its meanings. Alternatively, evidence may be drawn from the definitive Sunnah, either through widely transmitted narrations (mutawatir) or those accompanied by indicators proving their authenticity. It may also rely on the consensus of Muslims, if present, or the consensus of the truthful sect (al-firqat al-muhaqqah).

Afterward, I will mention what has been narrated from the well-known traditions of our companions on the matter. I will then examine what has been reported that contradicts or opposes those narrations, clarifying the matter by either harmonizing the conflicting narrations or explaining their invalidity - whether due to the weakness of their chains of transmission or because the community has acted contrary to their content.

THE BOOK OF ZAKAT

كتاب الزكاة

CHAPTER ON THAT IN WHICH ZAKAT IS OBLIGATORY

١ - باب ما تجب فيه الزكاة

🌀 HADITH 1 – 12 🌀

قال الشيخ رحمه الله (والزكاة في تسعة اشياء الذهب والفضة والحنطة والشعير والتمر والزبيب والابل والبقر والغنم ، وعفا رسول الله صلى الله عليه وآله عما سوى ذلك) يدل على ذلك ما رواه :

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“And zakat is in nine things: gold, silver, wheat, barley, dates, raisins, camels, cattle, and sheep;

And the Messenger of Allah ^{SWT}, may Allah ^{SWT} send blessings upon him and his family, pardoned whatever is besides that.”

What indicates this is what has been narrated (in the following hadith):

🌀 HADITH 1 🌀

HADITH:1

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

مَا رَوَاهُ عَلِيُّ بْنُ الْحَسَنِ بْنِ فَصَّالٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنِ الْقَاسِمِ بْنِ غَزْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: «الزَّكَاةُ فِي تِسْعَةِ أَشْيَاءَ عَلَى الذَّهَبِ وَالْفِضَّةِ وَالْحِنْطَةِ وَالشُّعَيْرِ وَالتَّمْرِ وَالزُّبَيْبِ وَالْأَيْلِ وَالْبَقَرِ وَالْغَنَمِ وَعَفَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَمَّا سِوَى ذَلِكَ» .

Narrated by Ali ibn al-Hasan ibn Faddal from Harun ibn Muslim from al-Qasim ibn Urwah from Abdullah ibn Bukayr from Zurarah from one of the two Imams ^{a.s}, peace be upon them:

Imam ^{a.s} said: “Zakat is on nine things: on gold, silver, wheat, barley, dates, raisins, camels, cattle, and sheep;

And the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, exempted everything other than these.”

[REFERENCES] Al-Amali (Lil-Saduq), Vol.1 p.648 • Tahdib Al-Ahkam, Vol.4 p.2 • Tahdib Al-Ahkam, Vol.4 p.3 • Tahdib Al-Ahkam, Vol.4 p.3 • Tahdib Al-Ahkam, Vol.4 p.3 • Al-Istibsar, Vol.2 p.2 • Al-Istibsar, Vol.2 p.2 • Al-Istibsar, Vol.2 p.3 • Al-Istibsar, Vol.2 p.3 • Awali Al-La'ali, Vol.3 p.114

**HADITH:2**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ صَدَقَاتِ الْأَمْوَالِ فَقَالَ «فِي تِسْعَةِ أَشْيَاءَ لَيْسَ فِي غَيْرِهَا شَيْءٌ فِي الذَّهَبِ وَالْفِضَّةِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ وَالْإِلِيلِ وَالْبَقَرِ وَالْغَنَمِ السَّائِمَةِ وَهِيَ الرَّاعِيَةُ وَلَيْسَ فِي شَيْءٍ مِنَ الْحَيَوَانِ غَيْرِ هَذِهِ الثَّلَاثَةِ الْأَصْنَافِ شَيْءٌ وَكُلُّ شَيْءٍ كَانَ مِنْ هَذِهِ الثَّلَاثَةِ الْأَصْنَافِ فَلَيْسَ فِيهِ شَيْءٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ مِنْذُ يَوْمٍ يُنْتَجُ».

From him, from Ali ibn Asbat, from Muhammad ibn Ziyad, from Umar ibn Udhaynah, from Zurarah, who said: I asked Abu Ja'far ^(a.s), peace be upon him, about 'the charities of wealth'.

Imam ^(a.s) said: "They are in nine things and there is nothing in anything other than them. They are gold, silver, wheat, barley, dates, raisins, camels, cattle, and grazing sheep, and these (animal) are those that pasture.

There is nothing in any animal other than these three categories.

And every thing that is from these three categories has nothing due on it until a full year passes over it from the day it is born."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.2 • Al-Istibsar, Vol.2 p.2 • Al-Istibsar, Vol.2 p.11 • Al-Wafi, Vol.10 p.54 • Wasa'il Al-Shi'ah, Vol.9 p.57

**HADITH:3**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وعنه عن العباس بن عامر عن ابان بن عثمان عن ابي بصير والحسن ابن شهاب عن ابي عبد الله عليه السلام قال : وضع رسول الله صلى الله عليه وآله الزكاة على تسعة اشياء ، وعفا عما سوى ذلك ، على الذهب والفضة والحنطة والشعير والتمر والزبيب والابل والبقر والغنم.

And from him, from al-Abbas ibn Amir, from Aban ibn Uthman, from Abu Basir and al-Hasan ibn Shihab, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The Messenger of Allah ^{SWT}, may Allah ^{SWT} send blessings upon him and his family, placed zakat upon nine things and pardoned what is besides that. It is upon gold, silver, wheat, barley, dates, raisins, camels, cattle, and sheep.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.3





HADITH:4

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وعنه عن محمد بن عبد الله بن زرارة عن محمد بن أبي عمير عن حماد بن عثمان عن عبيد الله بن علي الحلبي عن أبي عبد الله عليه السلام قال : سئل عن الزكاة قال : الزكاة على تسعة أشياء : على الذهب والفضة والحنطة والشعير والتمر والزبيب والابل والبقر والغنم ، وعفا رسول الله صلى الله عليه وآله عما سوى ذلك.

And from him, from Muhammad ibn Abdullah ibn Zurarah, from Muhammad ibn Abi Umayr, from Hammad ibn Uthman, from Ubaydullah ibn Ali al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) was asked about 'zakat'.

Imam ^(a.s) said: "Zakat is upon nine things: upon gold, silver, wheat, barley, dates, raisins, camels, cattle, and sheep;

And the Messenger of Allah ^(SWT), may Allah ^(SWT) send blessings upon him and his family, pardoned what is besides that.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.3



HADITH:5

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ وَ بُرَيْدِ بْنِ مُعَاوِيَةَ الْعَجَلِيِّ وَ الْفَضْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَا: «قَرَضَ اللَّهُ الزَّكَاةَ مَعَ الصَّلَاةِ فِي الْأَمْوَالِ وَ سَنَّهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي تِسْعَةِ أَشْيَاءَ وَ عَفَا عَمَّا سِوَاهُنَّ فِي الذَّهَبِ وَ الْفِضَّةِ وَ الْحِنْطَةِ وَ الشَّعِيرِ وَ التَّمْرِ وَ الزَّبِيبِ وَ الْإِبِلِ وَ الْبَقَرِ وَ الْغَنَمِ وَ عَفَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَمَّا سِوَى ذَلِكَ» .

Muhammad ibn Yaqub from Ali ibn Ibrahim from his father from Hammad from Hariz from Zurarah and Muhammad ibn Muslim and Abu Basir and Burayd ibn Muawiyah al-Ijli and al-Fudayl ibn Yasar from Abu Ja'far ^(a.s) and Abu Abdillah ^(a.s), peace be upon them both, said:

Imam ^(a.s) said: "Allah ^(SWT) made zakat obligatory along with prayer in wealth, and the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, established it in nine things and pardoned whatever is besides them.

The Zakat is in gold, silver, wheat, barley, dates, raisins, camels, cattle, and sheep; And the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, pardoned whatever is besides that."

[REFERENCES] Al-Kafi, Vol.3 p.509 • Tahdib Al-Ahkam, Vol.4 p.3 • Al-Istibsar, Vol.2 p.3 • Al-Wafi, Vol.10 p.53 • Wasa'il Al-Shi'ah, Vol.9 p.55



HADITH 6

HADITH:6

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وعنه عن علي عن أبيه عن إسماعيل بن مرار عن يونس عن عبد الله بن مسكان عن أبي بكر الحضرمي عن أبي عبد الله عليه السلام قال : وضع رسول الله صلى الله عليه وآله الزكاة على تسعة أشياء : على الحنطة والشعير والتمر والزبيب والذهب والفضة والابل والبقر والغنم ، وعفا عما سوى ذلك.

فاما ما روي من الاخبار في ان ما عدا هذه التسعة الاشياء ففيه الزكاة مثل ما رواه :

And from him, from Ali, from his father, from Ismail ibn Marrar, from Yunus, from Abdullah ibn Muskan, from Abu Bakr al-Hadrami, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The Messenger of Allah ^(SWT), may Allah ^(SWT) send blessings upon him and his family, placed zakat upon nine things.

It is upon wheat, barley, dates, raisins, gold, silver, camels, cattle, and sheep; and the Prophet ^(saws) pardoned what is besides that.

[AL TUSI]

As for what has been narrated from the reports that in what is other than these nine things there is zakat, such as what has been narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.3

HADITH 7

HADITH:7

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَلَيْهِ السَّلَامَ عَنْ الْحَرْثِ مَا يُزَكَّى مِنْهُ فَقَالَ «الْبُرُّ وَالشَّعِيرُ وَالذُّرَّةُ وَالذُّخْنُ وَالْأَرْزُ وَالْعَدَسُ وَالسَّمْسِمُ كُلُّ ذَلِكَ يُزَكَّى وَأَشْبَاهُهُ» .

Muhammad ibn Yaqub from Ali ibn Ibrahim from his father from Hammad ibn Isa from Hariz from Muhammad ibn Muslim, who said:

I asked Imam ^(a.s), peace be upon him, 'about crops; what is zakat to be given from them?'

Imam ^(a.s) said: "Wheat, barley, maize, millet, rice, barley without husk (al-sult), lentils, and sesame; all of that is to have zakat given from it, and what resembles it."

[REFERENCES] Al-Kafi, Vol.3 p.510 • Al-Muqni'ah, Vol.1 p.245 • Tahdib Al-Ahkam, Vol.4 p.3 • Tahdib Al-Ahkam, Vol.4 p.65 • Al-Istibsar, Vol.2 p.3 • Al-Wafi, Vol.10 p.58 • Wasa'il Al-Shi'ah, Vol.9 p.62



HADITH:8**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ حُمَيْدِ بْنِ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عُبَيْدٍ عَنِ أَبِي مَرْيَمَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْحَرْثِ مِمَّا يُزَكَّى فَقَالَ «الْبُرُّ وَالشَّعِيرُ وَالذَّرَّةُ وَالْأَرَزُّ وَالسُّلْتُ وَالْعَدَسُ كُلُّ هَذَا مِمَّا يُزَكَّى» وَقَالَ «كُلُّ مَا كِيلَ بِالصَّاعِ فَبَلَغَ الْأَوْسَاقَ فَعَلَيْهِ الزَّكَاةُ».

وما يجري مجراها ما يتضمن وجوب الزكاة عليه فانها محمولة على الندب والاستحباب دون الفرض والايجاب. وانما قلنا ذلك لئلا تتناقض الاخبار، ولان فيما قدمنا ذكره من الاخبار ان رسول الله صلى الله عليه وآله عفا عما سوى ذلك، ولو كانت هذه الاشياء مما يجب فيه الزكاة لما كانت معفوا عنها، والذي يبين عما ذكرناه ويوضحه انهم لم يقولوا أن في هذه الاشياء زكاة على جهة الفرض والايجاب.

And from him, from Humayd ibn Ziyad, from Ibn Samaah, from the one whom he mentioned, from Aban, from Abu Maryam, from Abu Abdillah ^(a.s), peace be upon him, who said:

I asked Imam ^(a.s) about 'crops, from what zakat is to be given.'

Imam ^(a.s) said: "Wheat, barley, maize, rice, barley without husk (al-sult), and lentils; all of this is from that which zakat is to be given."

And Imam ^(a.s) said: "Everything that is measured by the sa' and reaches the awsaq, then zakat is due on it."

[AL TUSI]

And whatever follows the same course as them, what contains the obligation of zakat upon it, for it is carried upon recommendation and desirability, not upon obligation and imposition.

We only said that so that the reports do not contradict one another, and because in what we previously mentioned of the reports, the Prophet ^(SWT), may Allah ^(SWT) send blessings upon him and his family, pardoned what is besides that.

And if these things were among those in which zakat is obligatory, they would not have been pardoned.

And what makes clear and clarifies what we have mentioned is that they did not say that in these things there is zakat by way of obligation and imposition.

(Each Sa' is about four 'mudds', with each 'mudd' being two cupped handfuls.)

[REFERENCES] Al-Kafi, Vol.3 p.511 • Tahdib Al-Ahkam, Vol.4 p.4 • Al-Istibsar, Vol.2 p.4 • Al-Wafi, Vol.10 p.57 • Wasa'il Al-Shi'ah, Vol.9 p.62

HADITH:9

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مَا رَوَاهُ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ فَصَّالٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْحَلَبِيِّ وَالْعَبَّاسِ بْنِ عَامِرٍ جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ الصَّبَّارِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَمَّا يَجِبُ فِيهِ الزَّكَاةُ فَقَالَ «فِي تِسْعَةِ أَشْيَاءَ الذَّهَبِ وَالْفِضَّةِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّيْبِ وَالْإِيلِ وَالْبَقَرِ وَالْعَنَمِ وَعَمَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَمَّا سِوَى ذَلِكَ» فَقُلْتُ أَصْلَحَكَ اللَّهُ فَإِنَّ عِنْدَنَا حَبًّا كَثِيراً قَالَ فَقَالَ «وَمَا هُوَ» قُلْتُ الْأَرْزُ قَالَ «نَعَمْ مَا أَكْثَرُهُ» فَقُلْتُ أَفِيهِ الزَّكَاةُ قَالَ فَزَبَرَنِي قَالَ ثُمَّ قَالَ «أَقُولُ لَكَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَمَّا سِوَى ذَلِكَ وَتَقُولُ لِي إِنَّ عِنْدَنَا حَبًّا كَثِيراً أَفِيهِ الزَّكَاةُ».

What was narrated by Ali ibn al-Hasan ibn Faddal from Muhammad ibn Ubaydullah ibn Ali al-Halabi and al-Abbas ibn Amir, all together, from Abdullah ibn Bukayr from Muhammad ibn al-Tayyar, who said:

I asked Abu Abdillah ^(a.s), peace be upon him, about 'that in which zakat becomes obligatory.'

Imam ^(a.s) said: "(Zakat is) in nine things: gold, silver, wheat, barley, dates, raisins, camels, cattle, and sheep;

And the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, pardoned whatever is besides that."

So I (narrator) asked: "May Allah ^{SWT} set you right, we have a great deal of grain."

So Imam ^(a.s) said: "And what is it?"

I replied: "Rice."

Imam ^(a.s) said: "Yes, how abundant it is."

So I asked: "Is there zakat in it?"

Muhammad ibn al-Tayyar narrates that then Imam ^(a.s) rebuked me.

Then Imam ^(a.s) said: "I say to you that the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, pardoned whatever is besides that, and you (still) say to me:

'We have a great deal of grain; is there zakat in it?'"

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.4 • Al-Istibsar, Vol.2 p.4 • Al-Wafi, Vol.10 p.55 • Wasa'il Al-Shi'ah, Vol.9 p.58 • Al-Fusul Al-Muhimmah, Vol.1 p.560



**HADITH:10**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ حَكِيمٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الزَّكَاةَ عَلَى تِسْعَةِ أَشْيَاءَ وَعَقَا عَمَّا سِوَى ذَلِكَ عَلَى الْفِضَّةِ وَالدَّهَبِ وَالْجَنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّيْبِ وَالْإِبِلِ وَالْبَقَرِ وَالْعَنَمِ» فَقَالَ لَهُ الطَّيَّارُ وَأَنَا حَاضِرٌ إِنَّ عِنْدَنَا حَبًّا كَثِيرًا يَقَالُ لَهُ الْأَرَزُّ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «وَعِنْدَنَا حَبٌّ كَثِيرٌ» قَالَ فَعَلَيْهِ شَيْءٌ قَالَ «لَا قَدْ أَعْلَمْتُكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَقَا عَمَّا سِوَى ذَلِكَ».

And from him, from Jafar ibn Muhammad ibn Hakim, from Jamil ibn Darraj, from Abu Abdillah ^(a.s), who said: I heard Imam ^(a.s) saying: "The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, placed zakat on nine things and pardoned whatever is besides that: on silver, gold, wheat, barley, dates, raisins, camels, cattle, and sheep."

So (Muhammad ibn) al-Tayyar said to Imam ^(a.s), while I was present: "We have a great deal of grain which is called rice."

So Abu Abdillah ^(a.s), peace be upon him, said to him (al-Tayyar):

"And we have a great deal of grain."

He (al-Tayyar) asked: "Then is there anything due on it?" – meaning zakat

Imam ^(a.s) said: "No. I have already informed you that the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, pardoned whatever is besides that."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.5 • Al-Istibsar, Vol.2 p.5 • Al-Wafi, Vol.10 p.55 • Wasa'il Al-Shi'ah, Vol.9 p.58

**HADITH:11**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْرِيَّارٍ قَالَ: قَرَأْتُ فِي كِتَابِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ إِلَى أَبِي الْحَسَنِ عِ جَعَلْتُ فِدَاكَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ «وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الزَّكَاةَ عَلَى تِسْعَةِ أَشْيَاءَ عَلَى الْجَنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّيْبِ وَالدَّهَبِ وَالْفِضَّةِ وَالْعَنَمِ وَالْبَقَرِ وَالْإِبِلِ وَعَقَا رَسُولُ اللَّهِ صَ عَمَّا سِوَى ذَلِكَ» فَقَالَ لَهُ الْقَائِلُ عِنْدَنَا شَيْءٌ كَثِيرٌ يَكُونُ بِأَضْعَافِ ذَلِكَ فَقَالَ لَهُ «مَا هُوَ» فَقَالَ لَهُ الْأَرَزُّ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «أَقُولُ لَكَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَضَعَ الصَّدَقَةَ عَلَى تِسْعَةِ أَشْيَاءَ وَعَقَا سِوَى ذَلِكَ وَتَقُولُ إِنَّ عِنْدَنَا أَرَزًّا وَعِنْدَنَا ذُرَّةً قَدْ كَانَتْ الذُّرَّةُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَ «فَوْقَ عَلَيْهِ السَّلَامُ «كَذَلِكَ هُوَ وَ الزَّكَاةُ فِي كُلِّ مَا كِيلَ بِالصَّاعِ».



فلو لا انه عليه السلام اراد بقوله والزكاة في كل ما كيل بالصاع ما قدمناه من النذب والاستحباب لما صوب قول السائل ان الزكاة في تسعة اشياء وان ما عداها معفو عنها ، وان ابا عبد الله عليه السلام انكر على من قال عندنا ارز ودخن تنبيهها له على انه ليس فيه الزكاة المفروضة ، وكان قوله كذلك هو مع قوله والزكاة في كل ما كيل بالصاع متناقضا ، وهذا لا يجوز في اقوالهم عليهم السلام ، ويدل على ما ذكرناه ايضا ما رواه :

Muhammad ibn Yaqub from Muhammad ibn Yahya from Ahmad ibn Muhammad ibn Isa from al-Abbas ibn Maruf from Ali ibn Mahziyar, who said:

I (the narrator) read in the letter of Abdullah ibn Muhammad to Abu al-Hasan ^{a.s.}, peace be upon him: “May I be made your ransom, it has been narrated from Abu Abdillah ^{a.s.}, peace be upon him, that he said:

‘The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, placed zakat on nine things: on wheat, barley, dates, raisins, gold, silver, sheep, cattle, and camels; And the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, pardoned whatever is besides that.’

So the speaker had said to Imam ^{a.s.}: “We have something abundant, many times more than that.”

Imam ^{a.s.} said to him: “What is it?”

So he said to Imam ^{a.s.}: “Rice.”

So Abu Abdillah ^{a.s.}, peace be upon him, said to him: “I say to you that the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, placed charity on nine things and pardoned whatever is besides that, and you (still) say:

‘We have rice and we have maize’.

Maize already existed during the time of the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family.”

Imam Musa al-Ridha ^{a.s.}, peace be upon him, wrote in reply:

“It is like that, and zakat is in everything that is measured by the sa’.”

[AL TUSI]

Were it not that Imam ^{a.s.}, peace be upon him, intended by his statement, “and zakat is in everything that is measured by the sa’,” what we have already mentioned of recommendation and desirability, Imam ^{a.s.} would not have approved the statement of the questioner that zakat is in nine things and that what is other than them is pardoned.

And Abu Abdillah ^{a.s.}, peace be upon him, rejected the one who said,

“We have rice and millet,” as an indication to him that there is no obligatory zakat in it. Otherwise, his statement like that, together with his statement, “and zakat is in everything that is measured by the sa’,” would be contradictory.

And this is not permissible in the statements of the Imams ^{a.s.}, peace be upon them.

And what also indicates what we have mentioned is what has been narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.5 • Al-Istibsar, Vol.2 p.5 • Wasa'il Al-Shi'ah, Vol.9 p.55 • Al-Fusul Al-Muhimmah, Vol.1 p.559



HADITH:12**[SOURCE]** Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلَيْهِ بُنُ الْحَسَنِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عُمَرَ بْنِ أَدْبَنَةَ عَنْ زُرَّارَةَ وَبُكَيْرِ ابْنَيْ أَغْيَنَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «لَيْسَ فِي شَيْءٍ أَنْبَتِ الْأَرْضُ مِنَ الْأَرَزِّ وَالذَّرَّةَ وَالْجَمِّصِ وَالْأَعْدَسِ وَ سَائِرِ الْحُبُوبِ وَالْفَوَاكِهِ غَيْرِ هَذِهِ الْأَرْبَعَةِ الْأَصْنَافِ وَإِنْ كَثُرَ ثَمَنُهُ إِلَّا أَنْ يَصِيرَ مَالًا يُبَاعُ بِذَهَبٍ أَوْ فِضَّةٍ يَكْتَبُزُهُ ثُمَّ يَحُولُ عَلَيْهِ الْحَوْلُ وَقَدْ صَارَ ذَهَبًا أَوْ فِضَّةً فَيُؤَدَّى عَنْهُ مِنْ كُلِّ مِائَتَيْنِ دِرْهَمٍ خُمُسَةَ دَرَاهِمٍ وَمِنْ كُلِّ عَشْرَيْنِ دِينَارًا يَصْفَ دِينَارٌ» .

Ali ibn al-Hasan said: Muhammad ibn Ismail narrated to me from Hammad ibn Isa from Umar ibn Udhaynah from Zurarah and Bukayr, the two sons of Ayan, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "There is no Zakat due on anything produced by the earth, such as rice, maize, chickpeas, lentils, and the rest of the grains and fruits, apart from the four categories.

Even if its sale value is great, nothing is due on it unless it becomes wealth that is sold for gold or silver, and that gold or silver is stored until a full year passes over it.

Once it has become gold or silver, Zakat is paid from it. It will be five dirhams from every two hundred dirhams, and half a dinar from every twenty dinars."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.6 • Al-Istisbar, Vol.2 p.6 • Al-Wafi, Vol.10 p.56 • Wasa'il Al-Shi'ah, Vol.9 p.63

CHAPTER ON ZAKAT OF GOLD

٢ - باب زكاة الذهب

🕌 HADITH 13 – 29 🕌

قال الشيخ رحمه الله : (وإذا بلغ الذهب في الوزن عشرين ديناراً مضروبةً ففيها نصف دينار) إلى آخر الباب.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“And when gold reaches twenty minted dinars in weight, then in it is half a dinar,” to the end of the chapter.

🕌 HADITH 🕌

HADITH:13

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ ابْنِ فَصَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَا: «لَيْسَ فِيهَا دُونَ الْعِشْرِينَ مِثْقَالًا مِنَ الذَّهَبِ شَيْءٌ فَإِذَا كَمَلَتْ عِشْرِينَ مِثْقَالًا فَفِيهَا نِصْفُ مِثْقَالٍ إِلَى أَرْبَعَةٍ وَ عِشْرِينَ فَإِذَا كَمَلَتْ أَرْبَعَةً وَ عِشْرِينَ فَفِيهَا ثَلَاثَةُ أُخْمَاسٍ دِينَارٍ إِلَى ثَمَانِيَةِ وَ عِشْرِينَ فَعَلَى هَذَا الْحِسَابِ كُلَّمَا زَادَ أَرْبَعَةٌ» .

Muhammad ibn Yaqub from a number of our companions from Ahmad ibn Muhammad ibn Isa from Ibn Faddal from Ali ibn Uqbah and a number of our companions from Abu Ja'far ^{a.s} and Abu Abdillah ^{a.s}, said:

Imam ^{a.s} said: “There is nothing due on less than twenty mithqals of gold. Then when it completes twenty mithqals, there is half a mithqal due on it, up to twenty-four (mithqals of gold).

Then when it completes twenty-four (mithqals of gold), there are three-fifths of a dinar due on it, up to twenty-eight (mithqals of gold).

So upon this calculation, whenever four increase.”

[REFERENCES] Al-Kafi, Vol.3 p.515 • Tahdib Al-Ahkam, Vol.4 p.6 • Al-Istibsar, Vol.2 p.12 • Al-Wafi, Vol.10 p.65 • Wasa'il Al-Shi'ah, Vol.9 p.138

🕌 HADITH 🕌

HADITH:14

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلِيُّ بْنُ الْحُسَيْنِ بْنِ فَصَّالٍ عَنْ سِنْدِيٍّ بْنِ مُحَمَّدٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ يَحْيَى بْنِ أَبِي أَلَعَاءٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «فِي عِشْرِينَ دِينَارًا نِصْفُ دِينَارٍ» .

Ali ibn al-Hasan ibn Faddal from Sindi ibn Muhammad from Aban ibn Uthman from Yahya ibn Abi al-Ala from Abu Abdillah ^{a.s}, peace be upon him, who said:

Imam al-Sadiq ^{a.s} said: “In twenty dinars there is half a dinar.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.6 • Al-Istibsar, Vol.2 p.12 • Al-Wafi, Vol.10 p.67 • Wasa'il Al-Shi'ah, Vol.9 p.139



**HADITH:15**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «فِي الذَّهَبِ إِذَا بَلَغَ عِشْرِينَ دِينَارًا فَفِيهِ نِصْفُ دِينَارٍ وَ لَيْسَ فِيهَا دُونَ الْعِشْرِينَ شَيْءٌ وَ فِي الْفِضَّةِ إِذَا بَلَغَتْ مِائَتَيْنِ دِرْهَمٍ خُمُسُهُ دِرْهَمٌ وَ لَيْسَ فِيهَا دُونَ الْمِائَتَيْنِ شَيْءٌ فَإِذَا زَادَتْ تِسْعَةً وَ ثَلَاثُونَ عَلَى الْمِائَتَيْنِ فَلَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ الْأَرْبَعِينَ وَ لَيْسَ فِي شَيْءٍ مِنَ الْكُشُورِ شَيْءٌ حَتَّى تَبْلُغَ الْأَرْبَعِينَ وَ كَذَلِكَ الدَّنَانِيرُ عَلَى هَذَا الْحِسَابِ».

فاما الذي يدل على انه انما تجب فيه الزكاة إذا كان مضروباً ما رواه :

And from him, from Ali ibn Asbat, from Muhammad ibn Ziyad, from Umar ibn Udhaynah, from Zurarah, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “In gold, when it reaches twenty dinars, there is half a dinar due on it, and there is nothing due on what is less than twenty.

And in silver, when it reaches two hundred dirhams, there are five dirhams due, and there is nothing due on what is less than two hundred.

Then if thirty-nine are added to the two hundred, there is nothing due on it until it reaches forty.

And there is nothing due on any fractions until it reaches forty.

And likewise the dinars are according to this calculation.”

[AL TUSI]

As for that which indicates that zakat is only obligatory in it when it is minted, it is what has been narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.7 • Al-Wafi, Vol.10 p.67 • Wasa'il Al-Shi'ah, Vol.9 p.144

**HADITH:16**

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ عَنْ بَعْضِ أَصْحَابِنَا أَنَّهُ قَالَ: «لَيْسَ فِي التَّبَرِّ زَكَاةٌ إِنَّمَا هِيَ عَلَى الدَّنَانِيرِ وَ الدَّرَاهِمِ» .

Muhammad ibn Yaqub from Muhammad ibn Yahya from Ahmad ibn Muhammad from Ali ibn Hadid from Jamil from some of our companions, that he said:

He said: “There is no zakat on uncoined gold or silver (al-tibr); it is only on dinars and dirhams.”

[REFERENCES] Al-Kafi, Vol.3 p.518 • Tahdib Al-Ahkam, Vol.4 p.7 • Tahdib Al-Ahkam, Vol.4 p.7 • Al-Istibsar, Vol.2 p.6 • Al-Istibsar, Vol.2 p.7 • Al-Wafi, Vol.10 p.74 • Wasa'il Al-Shi'ah, Vol.9 p.155 • Wasa'il Al-Shi'ah, Vol.9 p.156



HADITH:17

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَفْطِينٍ عَنْ أَخِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَفْطِينٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْمَالِ الَّذِي لَا يُعْمَلُ بِهِ وَلَا يُقْلَبُ قَالَ «يَلْزَمُهُ الزَّكَاةُ فِي كُلِّ سَنَةٍ إِلَّا أَنْ يُسْبَكَ» .

And from him, from a number of our companions, from Ahmad ibn Muhammad ibn Isa, from al-Hasan ibn Ali ibn Yaqtin, from his brother al-Husayn ibn Ali ibn Yaqtin, who said:

I asked Abu al-Hasan ^(a.s), peace be upon him, about 'wealth that is not worked with and not turned over.'

Imam ^(a.s) said: "Zakat is binding on it every year, unless it is melted down."

[REFERENCES] Al-Kafi, Vol.3 p.518 • Tahdib Al-Ahkam, Vol.4 p.7 • Al-Istibsar, Vol.2 p.7 • Al-Wafi, Vol.10 p.75 • Wasa'il Al-Shi'ah, Vol.9 p.155 • Wasa'il Al-Shi'ah, Vol.9 p.166 • Al-Fusul Al-Muhimmah, Vol.2 p.136

HADITH:18

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

علي بن الحسن بن علي بن فضال عن جعفر بن محمد بن حكيم عن جميل بن دراج عن ابي عبد الله وابي الحسن عليهما السلام انه قال : ليس على التبر زكاة انما هي على الدنانير والدرهم.

ويعتبر مع كونها مضروبة ان تكون منقوشة لان ما ليس بمنقوش يجري السيكة والنقار ، ويدل على ذلك ما رواه :

Ali ibn al-Hasan ibn Ali ibn Faddal, from Jafar ibn Muhammad ibn Hakim, from Jamil ibn Darraj, from Abu Abdillah ^(a.s) and Abu al-Hasan ^(a.s), peace be upon them both:

Imam ^(a.s) said: "There is no Zakat due on raw/unminted gold or silver; it is only upon dinars and dirhams."

[AL TUSI]

And along with their being minted, it is considered that they must be engraved, because that which is not engraved follows the course of an 'ingot' (al-sabikah) and pieces of silver or gold (al-niqar).

And what indicates that is what has been narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.8



HADITH:19

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْعَبْدِيِّ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ عَلِيِّ بْنِ يَفْطِينٍ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ إِنَّهُ يَجْتَمِعُ عِنْدِي الشَّيْءُ الْكَثِيرُ قِيمَتُهُ فَيَنْقَى نَحْوًا مِنْ سَنَةٍ أُنْزَغِيهِ فَقَالَ «لَا كُلُّ مَا لَمْ يَحُلْ عِنْدَكَ عَلَيْهِ حَوْلٌ فَلَيْسَ عَلَيْكَ فِيهِ زَكَاةٌ وَ كُلُّ مَا لَمْ يَكُنْ رِكَازًا فَلَيْسَ عَلَيْكَ فِيهِ شَيْءٌ» قَالَ قُلْتُ وَ مَا الرِّكَازُ قَالَ «الصَّامِتُ الْمَنْقُوشُ» ثُمَّ قَالَ «إِذَا أَرَدْتَ ذَلِكَ فَاسْبِكْهُ فَإِنَّهُ لَيْسَ فِي سَبَاكِكَ الذَّهَبُ وَ يَقَارِ الْفِضَّةَ زَكَاةً».

فاما الحلبي فانه ليس في شئ منها وان كثر الزكاة يدل على ذلك ما رواه :

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Isa al-Ubaydi from Hammad ibn Isa from Hariz from Ali ibn Yaqtin from Abu Ibrahim ^(a.s), peace be upon him, who said:

I said to Imam ^(a.s): “A large thing of value gathers with me, then it remains for about a year; should we give zakat on it?”

Imam ^(a.s) said: “No. Everything over which a full year has not passed while it is with you, there is no zakat upon you in it.

And everything that is not ‘engraved’ money (rikaz), there is nothing upon you in it.”

He (the narrator) said, “I asked: ‘And what is ‘engraved’ money (rikaz)?’”

Imam ^(a.s) said: “The stamped, non-speaking currency.” - meaning minted gold and silver coinage.

Then Imam ^(a.s) said: “When you want that, then smelt it down, for there is no zakat on ingots of gold and pieces of silver.”

[AL TUSI]

As for jewellery, there is no zakat in any of it, even if it is abundant. What indicates that is what has been narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.518 • Tahdib Al-Ahkam, Vol.4 p.8 • Al-Istibsar, Vol.2 p.6 • Al-Wafi, Vol.10 p.73 • Wasa'il Al-Shi'ah, Vol.9 p.154



HADITH:20

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ رِفَاعَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ سَأَلَهُ بَعْضُهُمْ عَنِ الْحُلِيِّ فِيهِ زَكَاةٌ فَقَالَ «لَا وَ إِن بَلَغَ مِائَةَ أَلْفٍ».

Muhammad ibn Yaqub from Ali ibn Ibrahim from his father from Ibn Abi Umayr from Rifaah, who said:

I heard Abu Abdillah ^(a.s), peace be upon him, when some of them (companions) asked Imam ^(a.s) about ‘jewellery, Is there zakat in it?’

Imam ^(a.s) said: “No, even if it reaches one hundred thousand (dirhams).”

[REFERENCES] Al-Kafi, Vol.3 p.518 • Tahdib Al-Ahkam, Vol.4 p.8 • Al-Istibsar, Vol.2 p.7 • Al-Wafi, Vol.10 p.75 • Wasa'il Al-Shi'ah, Vol.9 p.157



**HADITH:21**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْحَلِيِّ أَفِيهِ زَكَاةٌ قَالَ «لَا» .

And from him, from Muhammad ibn Ismail, from al-Fadl ibn Shadhan, from Safwan, from Ibn Muskan, from Muhammad al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, who said:

I asked Imam al-Sadiq ^(a.s) about 'jewellery, Is there zakat in it?'

Imam ^(a.s) said: "No."

[REFERENCES] Al-Kafi, Vol.3 p.517 • Al-Kafi, Vol.3 p.518 • Tahdib Al-Ahkam, Vol.4 p.8 • Al-Istibsar, Vol.2 p.7 • Al-Wafi, Vol.10 p.75 • Wasa'il Al-Shi'ah, Vol.9 p.156 • Wasa'il Al-Shi'ah, Vol.9 p.157

**HADITH:22**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «زَكَاةُ الْحُلِيِّ أَنْ يُعَارَ» .

And from him, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Abi Umayr, from some of our companions, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The zakat of jewellery is that it be lent."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.8 • Wasa'il Al-Shi'ah, Vol.9 p.159

**HADITH:23**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلَيْهِ بُنِ الْحَسَنِ عَنْ أَحْمَدَ وَ مُحَمَّدٍ ابْنِي الْحَسَنِ عَنْ عَلِيٍّ بْنِ يَعْقُوبَ الْأَشْجَمِيِّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ أَبِي الْحَسَنِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْحُلِيِّ فِيهِ زَكَاةٌ قَالَ «إِنَّهُ لَيْسَ فِيهِ زَكَاةٌ وَإِنْ بَلَغَ مِائَةَ أَلْفٍ دِرْهَمٍ وَ أَبِي يُخَالِفُ النَّاسَ فِي هَذَا» .

فاما الذي يدل على انه متى فر به من الزكاة لزمته الزكاة ما رواه!

Ali ibn al-Hasan from Ahmad and Muhammad, the two sons of al-Hasan, from Ali ibn Yaquq al-Hashimi from Marwan ibn Muslim from Abu al-Hasan, who said:

I asked Abu Abdillah ^(a.s), peace be upon him, about 'jewellery, Is there zakat in it?'

Imam ^(a.s) said: "There is no zakat in it, even if it reaches one hundred thousand dirhams, and my Father (Imam al-Baqir ^(a.s)) opposes the people in this."

[AL TUSI]

As for that which indicates that whenever he fled with it from zakat, zakat becomes binding upon him, it is what has been narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.8 • Al-Istibsar, Vol.2 p.8 • Wasa'il Al-Shi'ah, Vol.9 p.157



HADITH:24

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلِيُّ بْنُ الْحَسَنِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْخَلِيِّ فِيهِ زَكَاةٌ قَالَ «لَا إِلَّا مَا فَرَّ بِهِ مِنَ الزَّكَاةِ» .

Ali ibn al-Hasan from Hammad ibn Isa from Hariz from Muhammad ibn Muslim, who said:

I asked Abu Abdillah ^{a.s}, peace be upon him, about 'jewellery, Is there zakat in it?'

Imam ^{a.s} said: "No, except that by which one has fled from zakat." – meaning intentionally subverted to avoid zakat.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.9 • Al-Istibsar, Vol.2 p.8 • Al-Wafi, Vol.10 p.76 • Wasa'il Al-Shi'ah, Vol.9 p.162

HADITH:25

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ الرَّجُلُ يَجْعَلُ لِأَهْلِهِ الْخَلِيَّ مِنْ مَائَةِ دِينَارٍ وَ أَلْمَائَتَيْنِ دِينَارٍ وَ أَرَانِي قَدْ قُلْتُ ثَلَاثِمِائَةَ دِينَارٍ فَعَلَيْهِ الزَّكَاةُ قَالَ «لَيْسَ فِيهِ الزَّكَاةُ» قَالَ قُلْتُ فَإِنَّهُ فَرَّ بِهِ مِنَ الزَّكَاةِ فَقَالَ «إِنْ كَانَ فَرَّ بِهِ مِنَ الزَّكَاةِ فَعَلَيْهِ الزَّكَاةُ وَ إِنْ كَانَ إِنَّمَا فَعَلَهُ لِيَتَجَمَّلَ بِهِ فَلَيْسَ عَلَيْهِ زَكَاةٌ» .

And from him, from Muhammad ibn Abdullah, from Muhammad ibn Abi Umayr, from Muawiyah ibn Ammar, from Abu Abdillah ^{a.s}, peace be upon him, who said:

I said to Imam ^{a.s}: "A man makes jewellery for his family from one hundred dinars, two hundred dinars, and I think I said three hundred dinars; is zakat due on it?"

Imam ^{a.s} said: "There is no zakat in it."

He (the narrator) said: "I asked: 'But he fled through it from zakat.'"

Imam ^{a.s} said: "If he fled through it from zakat, then zakat is due on him;

And if he only did it in order to adorn himself with it, then there is no zakat upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.9 • Al-Istibsar, Vol.2 p.8 • Al-Wafi, Vol.10 p.76

HADITH:26[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَالَّذِي رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ إِنَّ أَخِي يُوسُفَ وَلِيَّ لَهُؤُلَاءِ أَعْمَالًا أَصَابَ فِيهَا أَمْوَالًا كَثِيرَةً وَ إِنَّهُ جَعَلَ ذَلِكَ أَلْمَالَ حَلِيًّا أَرَادَ أَنْ يَفَرَّ بِهِ مِنَ الزَّكَاةِ أَعْلَيْهِ الزَّكَاةُ قَالَ «لَيْسَ عَلَى الْحَلِيِّ زَكَاةٌ وَ مَا أَدْخَلَ عَلَى نَفْسِهِ مِنَ التَّقْصَانِ فِي وَضْعِهِ وَ مَنْعِهِ نَفْسَهُ فَضْلُهُ أَكْثَرُ مِمَّا يَخَافُ مِنَ الزَّكَاةِ».

فليس بمناف لما ذكرناه لان الحلي الذي تلزم زكاته عقوبة هو أنه إذا جعله حليا بعد حلول وقت الزكاة ، والذي لا يلزمه زكاته هو أن يجعله حليا في أول السنة أو قبل ان تجب الزكاة فيه ثم استمر به الحال ، وانما قال عليه السلام : ما ادخل على نفسه اكثر مما يخاف من الزكاة ما يفوته من استحقاق الثواب الذي لو ترك المال الى وقت الزكاة على ما هو عليه ولم يقصد بذلك الفرار منه كان يستحقه باخراجه الزكاة منه ، والذي يدل على هذا المعنى ما رواه :

And that which Muhammad ibn Yaqub narrated from Ali ibn Ibrahim from his father from Hammad from Hariz from Harun ibn Kharijah from Abu Abdillah ^(a.s), peace be upon him, who said:

I said to Imam ^(a.s): “My brother Yusuf was appointed over works for these people, and he acquired much wealth through them, and he made that wealth into jewellery, intending to flee through it from zakat; is zakat due on him?”

Imam ^(a.s) said: “There is no zakat on jewellery, and the loss he has brought upon himself by making it (jewellery) and by depriving himself of its surplus is greater than what he fears from zakat.”

[AL TUSI]

Thus, it is not contrary to what we have mentioned, because the jewellery for which zakat becomes obligatory as a punishment is when he makes it into jewellery after the time of zakat has become due.

As for that for which zakat does not become obligatory upon him, it is when he makes it into jewellery at the beginning of the year or before zakat becomes obligatory on it, and then the situation continues as such.

And Imam ^(a.s), peace be upon him, only said: “What he has brought upon himself is greater than what he fears of zakat,” meaning what he misses of deserving the reward which, if he had left the wealth as it was until the time of zakat and had not intended thereby to flee from it, he would have deserved by taking zakat out of it.

And what indicates this meaning is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.518 • 'Ilal Al-Shara'i', Vol.2 p.370 • Tahdib Al-Ahkam, Vol.4 p.9 • Al-Istibsar, Vol.2 p.8 • Al-Wafi, Vol.10 p.73 • Wasa'il Al-Shi'ah, Vol.9 p.160 • Bihar Al-Anwar, Vol.9 3 p.39

HADITH:27

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلَيْهِ بَنُ الْحَسَنِ بْنِ فَصَّالٍ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ أَبَاكَ قَالَ «مَنْ قَرَّ بِهَا مِنَ الزَّكَاةِ فَعَلَيْهِ أَنْ يُؤَدِّيَهَا» قَالَ «صَدَقَ أَبِي إِنَّ عَلَيْهِ أَنْ يُؤَدِّيَ مَا وَجَبَ عَلَيْهِ وَ مَا لَمْ يَجِبْ عَلَيْهِ فَلَا شَيْءَ عَلَيْهِ مِنْهُ» ثُمَّ قَالَ لِي «أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أَغْمِيَ عَلَيْهِ يَوْمًا ثُمَّ مَاتَ فَذَهَبَتْ صَلَاتُهُ أَكَانَ عَلَيْهِ وَ قَدْ مَاتَ أَنْ يُؤَدِّيَهَا» قُلْتُ لَا قَالَ «إِلَّا أَنْ يَكُونَ أَفَاقَ مِنْ يَوْمِهِ» ثُمَّ قَالَ لِي «أَرَأَيْتَ لَوْ أَنَّ رَجُلًا مَرَضَ فِي شَهْرِ رَمَضَانَ ثُمَّ مَاتَ فِيهِ أَكَانَ يُصَامُ عَنْهُ» قُلْتُ لَا قَالَ «وَ كَذَلِكَ الرَّجُلُ لَا يُؤَدِّي عَنْ مَالِهِ إِلَّا مَا حَلَّ عَلَيْهِ» .

وليس لاحد ان يقول ان هذا التأويل لا يمكنكم لان الخبرين الاولين تضمننا ان السائل سأل عن الحلي هل فيه الزكاة ام لا؟ فقال له : لا إلا ما فر به من الزكاة وما يجعله حليا بعد حلول الوقت لم تجب الزكاة فيه ، وانما وجب قبل ان يصير حليا فإذا لا معنى لاجراج بعض الحلي من الكل لان قوله عليه السلام حين سأله السائل عن الحلي هل فيه زكاة ام لا؟ فقال له : لا ، اقتضى ان كل ما يقع عليه اسم الحلي لا يجب فيه الزكاة سواء صيغ قبل حلول الوقت أو بعد حلوله لدخوله تحت العموم ، فقصده عليه السلام بذلك إلى تخصيص البعض من الكل وهو ما قدمناه مما صيغ بعد حلول الوقت ، والذي رواه :

Ali ibn al-Hasan ibn Faddal from Ibrahim ibn Hashim from Hammad from Hariz from Zurarah, who said:

I said to Abu Abdillah ^(a.s), peace be upon him: “Your father (Imam al Baqir ^(a.s)) said: ‘Whoever flees through it from zakat, then he must pay it.’”

Imam ^(a.s) said: “My father ^(a.s) spoke the truth. He must pay (zakat) on what became obligatory upon him, and as for what did not become obligatory upon him, then there is nothing upon him from it.”

Then Imam ^(a.s) said to me: “Tell me, if a man were to lose consciousness for a day and then die, so his prayer passed away, would it be upon him, after he had died, to perform it?”

I (the narrator) replied: “No.”

Imam ^(a.s) said: “Except if he had regained consciousness during his day.”

Then Imam ^(a.s) said to me (the narrator): “Tell me, if a man became ill in the month of Ramadan and then died in it, would fasting be performed on his behalf?”

I (the narrator) replied: “No.”

Imam ^(a.s) said: “And likewise, a man does not pay (zakat) from his wealth except what has fallen due upon it.”

[AL TUSI]

No one may say that this interpretation is impossible, because the first two reports state that the questioner asked about ‘jewellery and whether zakat is due on it’, and the Imam ^(a.s) said to him: “No, except that by which he fled from zakat.”

As for what he turns into jewellery after the time of zakat has already become due, zakat did not become obligatory on it because it is jewellery; rather, it had already become obligatory before it was made into jewellery.

Therefore, there is no issue in excluding some jewellery from the general ruling. When the questioner asked about ‘jewellery and whether zakat is due on it’.



And the Imam ^{a.s} said: “No,” this would normally require that everything called jewellery is exempt from zakat, whether it was fashioned before the zakat year became complete or after it.

So the Imam ^{a.s} intended by the exception to specify one part of the general category: namely, jewellery that was fashioned after zakat had already become due, as we have already mentioned. And as for what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.10 • Al-Istibsar, Vol.2 p.8 • Al-Wafi, Vol.10 p.77 • Wasa'il Al-Shi'ah, Vol.9 p.161

﴿ HADITH ﴾

HADITH:28

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الذَّهَبِ كَمْ عَلَيْهِ مِنَ الزَّكَاةِ فَقَالَ «إِذَا بَلَغَ قِيَمَتُهُ مِائَتِي دِرْهَمٍ فَعَلَيْهِ الزَّكَاةُ».

فليس في هذا الخبر منافاة لما قدمناه من ان النصاب عشرون ديناراً لانه انما اخبر عليه السلام عن قيمة الوقت ، وفي الوقت كان قيمة دينار على عشرة دراهم الا ترى انهم في مواضع كثيرة من الديات وغيرها اعتبروا في مقابلة دينار عشرة دراهم ، وجعلوا التخيير فيه على حد سواء ، فكذلك حكم هذا الخبر لان قيمة مأتي درهم تجيء عشرين ديناراً حسب ما قدمناه والذي رواه :

Muhammad ibn Yaqub from Ali ibn Ibrahim from his father from Hammad from Hariz from Muhammad ibn Muslim, who said:

I asked Abu Abdillah ^{a.s}, peace be upon him, about ‘gold, how much zakat is due on it?’

Imam ^{a.s} said: “When its value reaches two hundred dirhams, then zakat is due on it.”

[AL TUSI]

Thus, there is no contradiction between this report and what we have already stated, namely that the minimum threshold (nisab) is twenty dinars.

This is because the Imam ^{a.s} only informed him of the value at that time, and at that time the value of one dinar was ten dirhams.

Do you not see that in many places concerning blood-money payments (diyat) and other matters, they considered ten dirhams to be equivalent to one dinar, and they made the choice between the two equal?

The ruling of this report is the same, because the value of two hundred dirhams amounts to twenty dinars, according to what we have already stated.

And as for what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.516 • Tahdib Al-Ahkam, Vol.4 p.10 • Al-Istibsar, Vol.2 p.13 • Al-Wafi, Vol.10 p.71 • Wasa'il Al-Shi'ah, Vol.9 p.137

HADITH:29

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلَيْهِ نُبِّىَ الْحَسَنُ بْنُ فَصَّالٍ عَنْ إِزَاهِيمَ بْنِ هَاشِمٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ وَ بُرَيْدٍ وَ الْفَضْلِ بْنِ يَسَّارٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَا: «فِي الذَّهَبِ فِي كُلِّ أَرْبَعِينَ مِثْقَالًا مِثْقَالٌ وَ فِي الْوَرِقِ فِي كُلِّ مِائَتَيْ دِرْهَمٍ خُمُسَةُ دِرْهَمٍ وَ لَيْسَ فِي أَقَلِّ مِنْ أَرْبَعِينَ مِثْقَالًا شَيْءٌ وَ لَا فِي أَقَلِّ مِنْ مِائَتَيْ دِرْهَمٍ شَيْءٌ وَ لَيْسَ فِي الْيَفِيفِ شَيْءٌ حَتَّى يَتِمَّ أَرْبَعُونَ فَيَكُونُ فِيهِ وَاحِدٌ» .

قوله عليه السلام : وليس في أقل من اربعين مثقالا شئ يجوز أن يكون اراد به دينارا واحدا لان قوله : شئ محتمل للدينار ولما يزيد عليه ولما ينقص منه وهو يجري مجرى المجلل الذي يحتاج إلى تفصيل ، وإذا كنا قد روينا الاحاديث المفصلة ان في كل عشرين دينارا نصف دينار ، وفيما يزيد عليه في كل اربعة دنانير عشر دينار حملنا قوله عليه السلام : وليس فيما دون اربعين دينارا شئ انه اراد به دينارا واحدا ، لانه متى نقص عن الاربعين انما يجب فيه دون الدينار ، فاما قوله عليه السلام في اول الخبر : في كل اربعين مثقالا مثقال ، ليس فيه تناقض لما قلناه لان عندنا انه يجب فيه دينار ، وان كان هذا ليس باول نصاب ، وإذا حملنا هذا الخبر على ما قلناه كنا قد جمعنا بين هذه الاخبار على وجه لا تنافي بينها.

Ali ibn al-Hasan ibn Faddal from Ibrahim ibn Hashim from Hammad ibn Isa from Hariz ibn Abdullah from Muhammad ibn Muslim and Abu Basir and Burayd and al-Fudayl ibn Yasar from Abu Ja'far ^(a.s) and Abu Abdillah ^(a.s), peace be upon them both, said:

Imam ^(a.s) said: "In gold, in every forty mithqals there is one mithqal, and in silver coin (al-wariq), in every two hundred dirhams there are five dirhams.

There is nothing due on less than forty mithqals, and nothing due on less than two hundred dirhams. And there is nothing due on the excess (al-nayyif) until forty is completed (mithqal), then there is one due in it."

[AL TUSI]

The saying of the Imam ^(a.s): "There is nothing on less than forty mithqals," may mean that by 'something' he intended one dinar, because the word 'something' may refer to a dinar, to more than a dinar, or to less than a dinar.

It is therefore a general and ambiguous expression that requires clarification.

Since we have narrated the detailed hadiths stating that in every twenty dinars there is half a dinar, and in whatever exceeds that, for every four dinars there is one-tenth of a dinar, we interpret the saying of the Imam ^(a.s): "There is nothing on less than forty mithqals," as meaning that he intended one dinar. This is because whenever the amount is less than forty, what becomes obligatory on it is less than one dinar.

As for the saying of the Imam ^(a.s) at the beginning of the report: "In every forty mithqals there is one mithqal," there is no contradiction between it and what we have said, because according to us, one dinar does become obligatory on forty mithqals, even though this is not the first minimum threshold (nisab).

So when we interpret this report according to what we have explained, we have reconciled these reports in a way that leaves no contradiction between them.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.11 • Al-Istibsar, Vol.2 p.13 • Al-Wafi, Vol.10 p.71 • Wasa'il Al-Shi'ah, Vol.9 p.144



CHAPTER ON ZAKAT OF SILVER

٣ - باب زكاة الفضة

🕌 HADITH 30 – 33 🕌

قال الشيخ رحمه الله : (وليس فيما دون المائتي درهم زكاة فإذا بلغ مائتي درهم ففيها خمسة دراهم ثم إذا زادت أربعين درهما ففيها درهم ثم على هذا الحساب).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“There is no zakat on less than two hundred dirhams.

When it reaches two hundred dirhams, then in it there are five dirhams.

Then when it increases by forty dirhams, then in it there is one dirham.

Then it continues according to this calculation.”

🕌 HADITH 30 🕌

HADITH:30

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdullah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

رَوَى عَلِيُّ بْنُ الْحُسَيْنِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: «لَيْسَ فِي الْفِضَّةِ زَكَاةٌ حَتَّى تَبْلُغَ مِائَتِي دِرْهَمٍ فَإِذَا بَلَغَتْ مِائَتِي دِرْهَمٍ فَفِيهَا خَمْسَةُ دَرَاهِمٍ فَإِنْ زَادَتْ عَلَيْهِ فَعَلَى حِسَابِ ذَلِكَ فِي كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ وَ لَيْسَ فِي الْكُسُورِ شَيْءٌ وَ لَيْسَ فِي الذَّهَبِ زَكَاةٌ حَتَّى يَبْلُغَ عَشْرِينَ مِثْقَالًا فَإِذَا بَلَغَ عَشْرِينَ مِثْقَالًا فَفِيهِ نِصْفُ مِثْقَالٍ ثُمَّ عَلَى حِسَابِ ذَلِكَ إِذَا زَادَ الْمَالُ فِي كُلِّ أَرْبَعِينَ دِينَارًا دِينَارٌ» .

Ali ibn al-Hasan narrated from Harun ibn Muslim from al-Qasim ibn Urwah from Abdullah ibn Bukayr from Zurarah from one of the two Imams ^(a.s), peace be upon them, who said:

Imam ^(a.s) said: “There is no zakat on silver until it reaches two hundred dirhams.

Then when it reaches two hundred dirhams, there are five dirhams due on it.

If it increases beyond that, then according to that calculation: in every forty dirhams, one dirham.

There is nothing due on the fractions.

And there is no zakat on gold until it reaches twenty mithqals.

Then when it reaches twenty mithqals, there is half a mithqal due on it.

Then according to that calculation, when the wealth increases: in every forty dinars, one dinar.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.12 • Al-Wafi, Vol.10 p.68



**HADITH:31**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «فِي كُلِّ مِائَتِي دِرْهَمٍ خَمْسَةُ دَرَاهِمٍ مِنَ الْفِضَّةِ وَإِنْ نَقَصَ فَلَيْسَ عَلَيْكَ زَكَاةٌ وَمِنْ الذَّهَبِ مِنْ كُلِّ عِشْرِينَ دِينَارًا نِصْفُ دِينَارٍ وَإِنْ نَقَصَ فَلَيْسَ عَلَيْكَ شَيْءٌ».

Muhammad ibn Yaqub from Muhammad ibn Yahya from Ahmad ibn Muhammad from Uthman ibn Isa from Samaah from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “In every two hundred dirhams, there are five dirhams from silver; and if it is less, then there is no zakat upon you.

And from gold, from every twenty dinars there is half a dinar; and if it is less, then there is nothing upon you.”

[REFERENCES] Al-Kafi, Vol.3 p.515 • Tahdib Al-Ahkam, Vol.4 p.12 • Al-Wafi, Vol.10 p.66

**HADITH:32**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ سِنْدِيٍّ بْنِ مُحَمَّدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ الْأَحْمَرِ عَنْ مُحَمَّدٍ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا زَادَ عَلَى الْمِائَتِي دِرْهَمٍ أَرْبَعُونَ دِرْهَمًا فَفِيهَا دِرْهَمٌ وَ لَيْسَ فِيهَا دُونَ الْأَرْبَعِينَ شَيْءٌ» فَقُلْتُ فَمَا فِي تِسْعَةٍ وَ ثَلَاثِينَ دِرْهَمًا قَالَ «لَيْسَ عَلَى التَّسْعَةِ وَ ثَلَاثِينَ دِرْهَمًا شَيْءٌ».

Ali ibn al-Hasan ibn Faddal from Sindi ibn Muhammad from Aban ibn Uthman al-Ahmar from Muhammad al-Halabi from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “When forty dirhams are added to the two hundred dirhams, then there is one dirham due on them, and there is nothing due on anything less than forty.”

So I (narrator) asked: “Then what is due on thirty-nine dirhams?”

Imam ^(a.s) said: “There is nothing due on the thirty-nine dirhams.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.12 • Al-Wafi, Vol.10 p.67 • Wasa'il Al-Shi'ah, Vol.9 p.145



HADITH:33**[SOURCE]** Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ وَبُكَيْرِ بْنِ أَبِي أُوَيْسٍ عَنْهُمْ سَمِعَا أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «فِي الزَّكَاةِ أَمَّا فِي الذَّهَبِ فَلَيْسَ فِي أَقَلِّ مِنْ عَشْرِينَ دِينَاراً شَيْءٌ فَإِذَا بَلَغَ عَشْرِينَ دِينَاراً فَفِيهِ نِصْفُ دِينَارٍ وَ لَيْسَ فِي أَقَلِّ مِنْ مِائَتِي دِرْهَمٍ شَيْءٌ فَإِذَا بَلَغَتْ مِائَتِي دِرْهَمٍ فَفِيهَا خُمُسُهُ دَرَاهِمَ فَمَا زَادَ فَبِحِسَابِ ذَلِكَ وَ لَيْسَ فِي مِائَتِي دِرْهَمٍ وَ أَرْبَعِينَ دِرْهَمًا غَيْرَ دِرْهَمٍ إِلَّا خُمُسُهُ دَرَاهِمَ فَإِذَا بَلَغَتْ أَرْبَعِينَ وَ مِائَتِي دِرْهَمٍ فَفِيهَا سِتَّةُ دَرَاهِمَ فَإِذَا بَلَغَتْ ثَمَانِينَ وَ مِائَتِي دِرْهَمٍ فَفِيهَا سَبْعَةُ دَرَاهِمَ وَ مَا زَادَ فَعَلَى هَذَا الْحِسَابِ وَ كَذَلِكَ الذَّهَبُ وَ كُلُّ ذَهَبٍ وَ إِنَّمَا الزَّكَاةُ عَلَى الذَّهَبِ وَ الْفِصَّةِ الْمَوْضُوعِ إِذَا حَالَ عَلَيْهِ الْحَوْلُ فَفِيهِ الزَّكَاةُ وَ مَا لَمْ يَحُلْ عَلَيْهِ الْحَوْلُ فَلَيْسَ فِيهِ شَيْءٌ» .

Ali ibn al-Hasan from Muhammad ibn Ismail from Hammad ibn Isa from Umar ibn Udhaynah from Zurarah and Bukayr, the two sons of Ayan, that they both heard:

Abu Ja'far ^(a.s), peace be upon him, said:

“As for Zakat on gold, there is nothing due on anything less than twenty dinars.

When it reaches twenty dinars, half a dinar is due on it.

And there is nothing due on anything less than two hundred dirhams.

When it reaches two hundred dirhams, five dirhams are due on it. Whatever exceeds that is calculated accordingly.

On two hundred dirhams up to one dirham less than two hundred and forty dirhams, nothing more than five dirhams is due.

Then when it reaches two hundred and forty dirhams, six dirhams are due.

When it reaches two hundred and eighty dirhams, seven dirhams are due.

Whatever exceeds that is calculated according to this same calculation.

The same applies to gold.

Zakat is only due on stored gold and silver once a full year has passed over it.

As for anything over which a full year has not passed, there is nothing due on it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.12 • Al-Wafi, Vol.10 p.68

CHAPTER ON ZAKAT OF WHEAT, BARLEY, DATES, AND RAISINS

٤ - باب زكاة الحنطة والشعير والتمر والزبيب

🕌 HADITH 34 – 51 🕌

قال الشيخ رحمه الله : (فإذا بلغ أحد هذه الأشياء خمسة أوساق وجبت فيه الزكاة ، يخرج منه العشر إن كان سقي سيحا ونصف العشر إن كان سقي بالغرب والنواضح والدوالي).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“When any one of these things reaches five wasqs (awsaq), zakat becomes obligatory on it.

One-tenth is taken out from it if it was watered by flowing water (sayh), and half of one-tenth if it was watered by buckets (gharb), water-drawing animals (nawadih), and water-wheels (dawali).”

(Five wasqs is the minimum threshold for zakat on agricultural produce, such as grains. This exact volume is equal to 300 sa’, which roughly translates to 612 kg to 900 kg, depending on the weight of the produce)

🕌 HADITH 34 🕌

HADITH:34

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir ^{a.s}

يَدُلُّ عَلَى ذَلِكَ مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «مَا أَنْبَتَتِ الْأَرْضُ مِنَ الْحِنْطَةِ وَالشَّعِيرِ وَ التَّمْرِ وَ الزَّبِيبِ مَا بَلَغَ خَمْسَةَ أَوْسَاقٍ وَ الْوَسْقُ سِتُّونَ صَاعًا فَذَلِكَ ثَلَاثُمِائَةٍ صَاعٍ فِيهِ الْعُشْرُ وَ مَا كَانَ مِنْهُ يُسْقَى بِالرِّشَاءِ وَ الدَّوَالِي وَ النَّوَاضِحِ فِيهِ نِصْفُ الْعُشْرِ وَ مَا سَقَتِ السَّمَاءُ أَوْ السَّيْحُ أَوْ كَانَ بَعْلًا فِيهِ الْعُشْرُ تَامًا وَ لَيْسَ فِيهَا دُونَ الثَّلَاثِمِائَةِ صَاعٍ شَيْءٌ وَ لَيْسَ فِيهَا أَنْبَتَتِ الْأَرْضُ شَيْءٌ إِلَّا فِي هَذِهِ الْأَرْبَعَةِ أَشْيَاءَ» .

Sa’ad ibn Abdullah narrated from Ahmad ibn Muhammad from his father and al-Husayn ibn Said from Muhammad ibn Abi Umayr from Umar ibn Udhaynah from Zurarah from Abu Ja’far ^{a.s}, peace be upon him, who said:

Imam ^{a.s} said: “Whatever the earth produces of wheat, barley, dates, and raisins, when it reaches five awsaq, and the wasq is sixty sa’, then that is three hundred sa’, then in it is the tenth (10%).

And whatever of it is watered by ropes (al-risha), waterwheels (al-dawali), and water-carrying camels (al-nawadih), then in it is half of the tenth (5%).

And whatever the sky waters, or flowing water (al-sayh), or it is rain-fed land (bal), then in it is the complete tenth (10%).

And there is nothing due on what is less than three hundred sa’.

And there is nothing due in what the earth produces except in these four things.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.13 • Al-Wafi, Vol.10 p.81 • Wasa’il Al-Shi’ah, Vol.9 p.176



**HADITH:35**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ أَخَوَيْهِ عَنْ أَبِيهِمَا عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: «فِي زَكَاةِ الْجَنْطَةِ وَالسَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ لَيْسَ فِيمَا دُونَ الْخُمْسَةِ أَوْسَاقٍ زَكَاةٌ فَإِذَا بَلَغَتْ خُمْسَةً أَوْسَاقٍ وَجَبَتْ فِيهِ الزَّكَاةُ وَالْأَوْسُقُ سِتُونَ صَاعاً فَذَلِكَ ثَلَاثُمِائَةٍ صَاعٍ بِصَاعٍ اللَّيْبِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ الزَّكَاةُ فِيهَا الْعُشْرُ فِيمَا سَقَتِ السَّمَاءُ أَوْ كَانَ سَيْحاً أَوْ نِصْفُ الْعُشْرِ فِيمَا سَقِيَ بِالْعَرَبِ وَ النَّوَاضِحِ».

Ali ibn al-Hasan ibn Faddal from his two brothers from their father from Ali ibn Uqbah from Abdullah ibn Bukayr from some of our companions from one of the two Imams ^(a.s), peace be upon them, who said:

Imam ^(a.s) said: “Regarding the zakat of wheat, barley, dates, and raisins, there is no zakat on what is less than five awsaq.

Then when it reaches five awsaq, zakat becomes obligatory in it.

The wasq is sixty sa', so that is three hundred sa' according to the sa' of the Holy Prophet ^(saws), may Allah ^(SWT) bless him and his family.

The zakat in it is the tenth (10%) in what the sky waters or what is flowing water, Or half of the tenth (5%) in what is watered by the bucket (al-gharb) and the water-carrying camels (al-nawadih).”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.14 • Al-Istibsar, Vol.2 p.14 • Al-Wafi, Vol.10 p.82

**HADITH:36**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ زُرَّازَةَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عُبَيْدِ اللَّهِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ فِي كَمْ تَجِبُ الزَّكَاةُ مِنَ الْجَنْطَةِ وَالسَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ قَالَ «فِي سِتِّينَ صَاعاً» وَ قَالَ فِي حَدِيثٍ آخَرَ «لَيْسَ فِي النَّخْلِ صَدَقَةٌ حَتَّى يَبْلُغَ خُمْسَةً أَوْسَاقٍ وَ الْعَنْبُ مِثْلُ ذَلِكَ حَتَّى يَبْلُغَ خُمْسَةً أَوْسَاقٍ زَبِيباً وَ الْأَوْسُقُ سِتُونَ صَاعاً» وَ قَالَ «فِي صَدَقَةِ مَا سَقِيَ بِالْعَرَبِ نِصْفُ الصَّدَقَةِ وَ مَا سَقَتِ السَّمَاءُ وَ الْأَنْهَارُ أَوْ كَانَ بَعْلًا فَالصَّدَقَةُ وَ هُوَ الْعُشْرُ وَ مَا سَقِيَ بِالدَّوَالِي أَوْ بِالْعَرَبِ فَنِصْفُ الْعُشْرِ» .



Ali ibn al-Hasan from Muhammad ibn Ubaydullah ibn Zurarah from Muhammad ibn Abi Umayr from Hammad ibn Uthman from Ubaydullah al-Halabi from Abu Abdillah ^(a.s), peace be upon him, who said:

I asked Imam ^(a.s): “In how much does zakat become obligatory from wheat, barley, dates, and raisins?”

Imam ^(a.s) said: “In sixty sa’.”

And Imam ^(a.s) said in another hadith: “There is no charity on date palms until it reaches five awsaq,

And grapes are like that until they reach five awsaq as raisins,

And the wasq is sixty sa’.”

The Imam ^(a.s) said: “Regarding the charity of what is watered by the bucket (al-gharb), there is half the charity;

And what the sky and rivers water, or what is rain-fed land (bal), then the charity is due, and it is the tenth;

And what is watered by waterwheels (al-dawali) or by the bucket (al-gharb), then half of the tenth.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.14 • Al-Istibsar, Vol.2 p.15 • Al-Wafi, Vol.10 p.83

﴿ HADITH ﴾

HADITH:37

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا الْخَبْرُ الَّذِي رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ زُرَّعَةَ بْنِ مُحَمَّدٍ الْحَضْرَمِيِّ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الزَّكَاةِ فِي التَّمْرِ وَ الزَّيْبِ فَقَالَ «فِي كُلِّ خَمْسَةِ أَوْسَاقٍ وَسُقٍّ وَ أَلْوَسُقٍ سِتُّونَ صَاعًا وَ الزَّكَاةُ فِيهِمَا سَوَاءٌ» .

As for the report which Sa'ad ibn Abdullah narrated from Ahmad ibn Muhammad ibn Isa from al-Husayn ibn Said from his brother al-Hasan ibn Said from Zurah ibn Muhammad al-Hadrami from Samaah ibn Mihran, who said:

I asked Abu Abdillah ^(a.s), peace be upon him, about 'zakat on dates and raisins.'

Imam ^(a.s) said: “In every five awsaq there is one wasq, and the wasq is sixty sa’, and zakat in both of them is the same.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.14 • Al-Istibsar, Vol.2 p.16

﴿ HADITH ﴾

HADITH:38

[SOURCE] Implicit (Muzmar)

وَالَّذِي رَوَاهُ مُحَمَّدُ بْنُ يَحْقُوبَ عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الزَّكَاةِ فِي الزَّيْبِ وَ التَّمْرِ فَقَالَ «فِي كُلِّ خَمْسَةِ أَوْسَاقٍ وَسُقٍّ وَ أَلْوَسُقٍ سِتُّونَ صَاعًا وَ الزَّكَاةُ فِيهِمَا سَوَاءٌ فَأَمَّا الطَّعَامُ فَالْعُشْرُ فِيمَا سَقَتِ السَّمَاءُ وَ أَمَّا مَا سَقَى بِالْغَرْبِ وَ الدَّوَالِي فَإِنَّمَا عَلَيْهِ نِصْفُ الْعُشْرِ» .

فان هذين الخبرين الاصل فيهما سماعه وتختلف روايته لان الرواية الاخيرة قال فيها : سألته ولم يذكر المسؤول ، وهذا يحتمل أن يكون المسؤول غير من يجب إتباع قوله ، وزاد أيضا فيه الفرق بين زكاة الحنطة والشعير والتمر والزبيب ، وقد قدمنا من الاحاديث ما يدل على انه لا فرق بين هذه الاشياء ، والرواية الاولى قال فيها : سألت أبا عبد الله عليه السلام وذكر الحديث ، وهذا الاضطراب في الحديث مما يضعف الاحتجاج به ولو سلم من ذلك كله لكان محمولا على الاستحباب



بدلالة ما قدمناه من الاخبار وانه لا يجوز تناقضها. ويحتمل أن يكون أراد بقوله عليه السلام: في كل خمسة أوساق وسق الخمس، وإن كان أطلق عليه إسم الزكاة، لأن الزكاة في الاصل هي النمو، وإنما سميت الزكاة في الشريعة به لما يؤول إليه من عاقبته من استحقاق الثواب وهذا المعنى موجود في الخمس فلا يمتنع إطلاق الاسم عليه، ألا ترى انا نطلق إسم الزكاة على النافلة وغيرها لما يؤول إليه من إستحقاق الثواب، والخمس يجب إخراجها بعد إخراج الزكاة والذي يدل على ذلك ما رواه :

And that which Muhammad ibn Yaqub narrated from Abu Ali al-Ashari from Ahmad ibn Muhammad from Uthman ibn Isa from Samaah, who said:

I asked him about ‘zakat on raisins and dates.’

So he said: “In every five awsaq there is one wasq, and the wasq is sixty sa’, and zakat in both of them is the same.

As for food, then the tenth is due on what the sky waters;

And as for what is watered by the bucket (al-gharb) and the waterwheels (al-dawali), then only half of the tenth is due on it.”

[AL TUSI]

As for these two reports, their basis is Sama’ah, and his narration differs.

In the latter narration, Sama’ah said: “I asked him,” but Sama’ah did not mention who was asked. This leaves open the possibility that the one asked was someone whose statement is not binding.

He also added in that narration a distinction between the zakat of wheat, barley, dates, and raisins, whereas we have already presented hadiths indicating that there is no difference between these things.

As for the first narration, Sama’ah said in it: “I asked Abu Abdillah ^{a.s.},” and then mentioned the hadith. This inconsistency (idtirab) within the hadith is among the things that weaken its use as proof.

Even if the report were free from all of that, it would still be carried upon recommendation, due to the reports we have already presented, and because it is not permissible for the reports to contradict one another.

It is also possible that by the saying of the Imam ^{a.s.}: “In every five wasqs (awsaq) there is one wasq,” the Imam ^{a.s.} intended khums, even though he applied the name ‘zakat’ to it.

This is because zakat, in its original meaning, refers to growth. It was only called zakat in the Shariah because of what it leads to in the end, namely deserving reward.

This meaning is also present in khums, so it is not impossible for the name zakat to be applied to it.

Do you not see that we apply the name zakat to voluntary charity (nafilah) and other acts because of what they lead to of deserving reward?

Khums must also be taken out after zakat has been taken out.

And what indicates this is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.512 • Tahdib Al-Ahkam, Vol.4 p.15 • Al-Istibsar, Vol.2 p.16 • Al-Wafi, Vol.10 p.85 • Wasa’il Al-Shi’ah, Vol.9 p.186



**HADITH:39**

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْرِيَّارَ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ شَجَاعٍ النَّبَسَابُورِيُّ: أَنَّهُ سَأَلَ أَبَا الْحَسَنِ الثَّالِثَ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَصَابَ مِنْ صَيْعَتِهِ مِنْ الْحِنْطَةِ مِائَةَ كُرٍّ مَا يُرْكَى فَأَخَذَ مِنْهُ الْعَشْرَ عَشْرَةَ أَكْرَارٍ وَذَهَبَ مِنْهُ بِسَبَبِ عِمَارَةِ الصَّبِيعَةِ ثَلَاثُونَ كُرًّا وَبَقِيَ فِي يَدِهِ سِتُّونَ كُرًّا مَا الَّذِي يَجِبُ لَكَ مِنْ ذَلِكَ وَهَلْ يَجِبُ لِأَصْحَابِهِ مِنْ ذَلِكَ عَلَيْهِ شَيْءٌ فَوَقَّعَ عَلَيْهِ السَّلَامُ «لِي مِنْهُ الْخُمْسُ مِمَّا يُفْضَلُ مِنْ مَثْوَيْهِ».

ويزيد ما قدمناه بيانا من انه لا يجب في هذه الاشياء أكثر من العشر ونصف العشر ما رواه :

Sa'ad ibn Abdullah from Ahmad ibn Muhammad from Ali ibn Mahziyar, who said: Muhammad ibn Ali ibn Shuja al-Naysaburi narrated to me:

He (narrator) wrote to Abu al-Hasan al-Thalith ^(a.s) (the Third), peace be upon him, about 'a man who obtained from his estate one hundred kurrs of wheat, from which zakat is to be given, so the tenth was taken from it, ten kurrs, and thirty kurrs of it went because of the maintenance of the estate, and sixty kurrs remained in his hand.

What is it that is obligatory for you (khums) from that, and is anything from that obligatory upon him for his companions?'

Imam ^(a.s), peace be upon him, wrote in reply:

"For me from it is the khums from whatever remains beyond his expenses."

[AL TUSI]

And what further clarifies what we have already presented, that nothing more than one-tenth (10%) and half of one-tenth (5%) is obligatory in these things, is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.16 • Al-Istibsar, Vol.2 p.17 • Al-Wafi, Vol.10 p.322 • Wasa'il Al-Shi'ah, Vol.9 p.186 • Wasa'il Al-Shi'ah, Vol.9 p.500

**HADITH:40**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنْ زُرَّارَةَ وَبَكَيْرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «فِي الزَّكَاةِ مَا كَانَ يُعَالَجُ بِالرِّشَاءِ وَالدَّلَاءِ وَالتَّوَاضِحِ فِيهِ نِصْفُ الْعَشْرِ وَإِنْ كَانَ يُسْقَى مِنْ غَيْرِ عِلَاجٍ بَنَهْرٍ أَوْ عَيْنٍ أَوْ بَغْلٍ أَوْ سَمَاءٍ فِيهِ الْعَشْرُ كَامِلًا».

Muhammad ibn Ali ibn Mahbub from al-Abbas ibn Maruf from Hammad from Hariz from Umar ibn Udhaynah from Zurarah and Bukayr from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "Regarding zakat, whatever is managed by ropes (al-risha), buckets (al-dila), and water-carrying camels (al-nawadih), then in it is half of the tenth (5%).

And if it is watered without treatment, by a river, spring, rain-fed land (bal), or sky, then in it is the full tenth (10%)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.16 • Al-Istibsar, Vol.2 p.15 • Al-Wafi, Vol.10 p.84 • Wasa'il Al-Shi'ah, Vol.9 p.184



HADITH:41**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ شَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «فِيمَا سَقَتِ السَّمَاءُ وَالْأَنْهَارُ أَوْ كَانَ بَعْلًا فَالْعُشْرُ فَأَمَّا مَا سَقَتِ السَّوَانِي وَالِدَّوَالِي فَنِصْفُ الْعُشْرِ» فَقُلْتُ لَهُ فَالْأَرْضُ تَكُونُ عِنْدَنَا تُسْقَى بِالِدَّوَالِي ثُمَّ يَزِيدُ الْمَاءُ وَتُسْقَى سَيْحًا فَقَالَ «إِنَّ ذَا لِيَكُونُ عِنْدَكُمْ كَذَلِكَ» قُلْتُ نَعَمْ قَالَ «النِّصْفُ وَالنِّصْفُ يَنْصَفُ بِنِصْفِ الْعُشْرِ وَنِصْفُ الْعُشْرِ» فَقُلْتُ وَالْأَرْضُ تُسْقَى بِالِدَّوَالِي ثُمَّ يَزِيدُ الْمَاءُ فَتُسْقَى أَلْسَفِيَّةً وَالسَّقِيَّتَيْنِ سَيْحًا قَالَ «وَكَمْ تُسْقَى أَلْسَفِيَّةً وَالسَّقِيَّتَيْنِ سَيْحًا» قُلْتُ فِي ثَلَاثِينَ لَيْلَةً أَرْبَعِينَ لَيْلَةً وَقَدْ مَكَتَ قَبْلَ ذَلِكَ فِي الْأَرْضِ سِتَّةَ أَشْهُرٍ سَبْعَةَ أَشْهُرٍ قَالَ «نِصْفُ الْعُشْرِ» .

والذي يدل على انه لا فرق بين الحنطة والشعير والتمر والزبيب مضافا إلى ما قدمناه ما رواه :

And from him, from Yaqub ibn Yazid, from Ibn Abi Umair, from Muawiyah ibn Shurayh, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "In whatever the sky and rivers water, or what is rain-fed land (bal), then there is the tenth (10%).

As for what the water-drawing camels (al-sawani) and waterwheels (al-dawali) water, then there is half of the tenth (5%)."

So I (narrator) said to Imam ^(a.s): "The land we have is watered by waterwheels, then the water increases and it is watered by flowing water (sayh)."

Imam ^(a.s) said: "Indeed, that happens among you like that?"

I replied: "Yes."

Imam ^(a.s) said: "Half and half: half with half of the tenth, and half with the tenth."

So I (narrator) asked: "And the land is watered by waterwheels, then the water increases, and it is watered once or twice by flowing water."

Imam ^(a.s) said: "And how much is it watered once or twice by flowing water?"

I (narrator) replied: "In thirty nights, forty nights, while before that it had remained in the land for six months, seven months."

Imam ^(a.s) said: "Half of the tenth."

[AL TUSI]

And what indicates that there is no difference between wheat, barley, dates, and raisins, in addition to what we have already presented, is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.514 • Tahdib Al-Ahkam, Vol.4 p.16 • Al-Istibsar, Vol.2 p.15 • Al-Wafi, Vol.10 p.84 • Wasa'il Al-Shi'ah, Vol.9 p.187

HADITH:42**[SOURCE]** Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مَحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ السُّنْدِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِزَاهِيمَ عَلَيْهِ
الْسَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْجِنْطَةِ وَالتَّمْرِ عَنْ زَكَاةَيْهِمَا فَقَالَ «الْعُشْرُ وَنِصْفُ الْعُشْرِ فِيمَا سَقَتِ السَّمَاءُ وَنِصْفُ
الْعُشْرِ مِمَّا سَقَى السَّوَانِي» فَقُلْتُ لَيْسَ عَنْ هَذَا أَسْأَلُكَ إِنَّمَا أَسْأَلُكَ عَمَّا خَرَجَ مِنْهُ قَلِيلًا كَانَ أَوْ كَثِيرًا أَلَا لَهُ حَدٌّ
يُزَكَّى مِمَّا خَرَجَ مِنْهُ فَقَالَ «يُزَكَّى مِمَّا خَرَجَ مِنْهُ قَلِيلًا كَانَ أَوْ كَثِيرًا مِنْ كُلِّ عَشْرَةٍ وَاحِدٌ وَ مِنْ كُلِّ عَشْرَةٍ نِصْفٌ
وَاحِدٌ» قُلْتُ فَالْجِنْطَةُ وَالتَّمْرُ سَوَاءٌ قَالَ «نَعَمْ» .

قوله عليه السلام في آخر الخبر : يزكى ما خرج منه قليلا كان أو كثيرا من كل عشرة واحدا ومن كل عشرة نصف واحد ،
فالمراد به ما زاد على الخمسة أوساق لأن ما نقص عنه لا يجب فيه الزكاة ونحن ندل فيما بعد على ذلك ، فأما الخبر الذي
رواه :

Muhammad ibn Ali ibn Mahbub from Ali ibn al-Sindi from Safwan ibn Yahya from Ishaq ibn Ammar from Abu
Ibrahim ^(a.s), peace be upon him, who said:

I asked Imam ^(a.s) about 'wheat and dates, and the zakat upon them.'

Imam ^(a.s) said: "The tenth (10%) and half of the tenth (5%): the tenth in what the sky
waters, and half of the tenth from what is watered by water-drawing camels (al-
sawani)."

So I (narrator) asked: "I am not asking you about this; rather, I am asking you about
what comes out of it, whether little or much. Does it have a limit from which zakat is to
be given from what comes out of it?"

Imam ^(a.s) said: "Zakat is to be given from what comes out of it, whether little or much:
from every ten, one, and from every ten, half of one."

I (the narrator) asked: "Then wheat and dates are the same?"

Imam ^(a.s) said: "Yes."

[AL TUSI]

The Imam ^(a.s) saying, peace be upon him, at the end of the report: "Zakat is given on
what comes out of it, whether little or much; from every ten, one, and from every ten,
half of one," what is intended by it is what exceeds five wasqs (awsaq), because
whatever is less than that, zakat is not obligatory on it, and we will indicate that later.
As for the report which he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.17 • Al-Istibsar, Vol.2 p.16 • Al-Wafi, Vol.10 p.85

**HADITH:43**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ عَلِيٍّ بْنِ السُّدِّيِّ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ شُعَيْبِ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا تَجِبُ الصَّدَقَةُ إِلَّا فِي وَسْقَيْنِ وَ الْوَسْقُ سِتُّونَ صَاعًا» .

Muhammad ibn Ali ibn Mahbub from Ali ibn Mahbub from Ali ibn al-Sindi from Hammad ibn Isa from Shuayb ibn Yaqub from Abu Basir, who said:

Abu Abdillah ^(a.s), peace be upon him, said: “Charity does not become obligatory except in two wasqs, and the wasq is sixty sa’.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.17 • Al-Istibsar, Vol.2 p.17 • Al-Wafi, Vol.10 p.86 • Wasa'il Al-Shi'ah, Vol.9 p.180

**HADITH:44**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا يَكُونُ فِي الْحَبِّ وَلَا فِي النَّخْلِ وَلَا فِي الْعِنَبِ زَكَاةٌ حَتَّى تَبْلُغَ وَسْقَيْنِ وَ الْوَسْقُ سِتُّونَ صَاعًا» .

And from him, from Ahmad ibn al-Husayn, from al-Qasim ibn Muhammad, from Muhammad ibn Ali, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “There is no zakat in grain, nor in date palms, nor in grapes, until they reach two wasqs; and the wasq is sixty sa’.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.17 • Al-Istibsar, Vol.2 p.17 • Al-Wafi, Vol.10 p.87 • Wasa'il Al-Shi'ah, Vol.9 p.181



**HADITH:45**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الزَّكَاةِ فِي كَمْ تَجِبُ فِي الْجِنْطَةِ وَالشَّعِيرِ فَقَالَ «فِي وَسْقٍ».

فهذه الاخبار كلها محمولة على أن المراد بها الاستحباب والندب دون الفرض والایجاب ، وليس لاحد أن يقول لا يمكن حملها على الندب لانه تتضمن بلفظ الوجوب ، لانها وان تضمنت لفظ الوجوب فان المراد بها تأكيد الندب لان ذلك قد يعبر عنه بلفظ الوجوب وقد بيناه في غير موضع من هذا الكتاب ، والذي يدل على انه لم يرد بها الفرض والایجاب الذي يستحق بتركه العقاب ما رواه :

And from him, from Muhammad ibn al-Husayn, from Safwan ibn Yahya, from some of our companions, from Ibn Sinan, who said:

I asked Abu Abdillah ^(a.s), peace be upon him, about 'zakat, In how much does it become obligatory in wheat and barley?'

Imam ^(a.s) said: "In one wasq."

[AL TUSI]

All of these reports are carried upon the meaning that what is intended by them is recommendation and encouragement (istihbab wa nadb), not obligation and making something obligatory.

No one may say that it is not possible to carry them upon recommendation because they contain wording of obligation. For although they do contain wording of obligation, what is intended by it is the emphasis of recommendation, since recommendation may sometimes be expressed using the wording of obligation. We have already clarified this in more than one place in this book.

What indicates that what was intended by these reports was not obligation and making something obligatory, the abandonment of which would deserve punishment, is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.18 • Al-Istibsar, Vol.2 p.18 • Al-Wafi, Vol.10 p.87 • Wasa'il Al-Shi'ah, Vol.9 p.181

**HADITH:46**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ عَنِ الْحُسَيْنِ عَنِ النَّضْرِ عَنْ هِشَامَ عَنْ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَيْسَ فِي النَّخْلِ صَدَقَةٌ حَتَّى تَبْلُغَ خَمْسَةَ أَوْسَاقٍ وَالْعِنَبُ مِثْلُ ذَلِكَ حَتَّى يَكُونَ خَمْسَةَ أَوْسَاقٍ زَبِيْبًا».

Muhammad ibn Ali ibn Mahbub from Ahmad from al-Husayn from al-Nadr from Hisham from Sulayman from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "There is no charity on date palms until they reach five awsaq, and grapes are like that until they become five awsaq as raisins."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.18 • Al-Istibsar, Vol.2 p.18 • Al-Wafi, Vol.10 p.80 • Wasa'il Al-Shi'ah, Vol.9 p.177



**HADITH:47**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ التَّمْرِ وَالزَّبِيبِ مَا أَقَلُّ مَا تَجِبُ فِيهِ الزَّكَاةُ فَقَالَ «خَمْسَةُ أَوْسَاقٍ وَبُتْرُكٌ مَعْفَاةٌ وَ أُمَّ جُعُرُورٍ وَلَا يُزَكِّيَانِ وَإِنْ كَثُرَا وَبُتْرُكٌ لِلْحَارِسِ الْعَذْقُ وَالْعَذْقَانِ وَالْحَارِسُ يَكُونُ فِي النَّخْلِ يَنْظُرُهُ فَيُبْتَرِكُ ذَلِكَ لِعِيَالِهِ».

Muhammad ibn Yaqub from Ali ibn Ibrahim from his father from Hammad ibn Isa from Hariz from Muhammad ibn Muslim, who said:

I asked Abu Abdillah ^(a.s), peace be upon him, about 'dates and raisins, what is the least amount in which zakat becomes obligatory?'

Imam ^(a.s) said: "Five awsaq. And Muafarah (inferior date variety) and Umm Jurur (low-quality date variety) are left, and zakat is not given on them, even if they are abundant.

And one cluster or two clusters are left for the guard, and the guard is the one who is in the date palms watching over them, so that is left for his dependents."

[REFERENCES] Al-Kafi, Vol.3 p.514 • Tahdib Al-Ahkam, Vol.4 p.18 • Al-Wafi, Vol.10 p.79 • Wasa'il Al-Shi'ah, Vol.9 p.176

**HADITH:48**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ عَنْ أَبِي جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَيْسَ فِيهَا دُونَ خَمْسَةِ أَوْسَاقٍ شَيْءٌ وَ أَلَوْسُقٌ سِتُّونَ صَاعًا» .

Sa'ad from Abu Jafar from Muhammad ibn Abi Umayr from Hammad ibn Uthman from Ubaydullah ibn Ali al-Halabi from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "There is nothing due on what is less than five awsaq, and the wasq is sixty sa'."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.18 • Al-Istibsar, Vol.2 p.18 • Al-Wafi, Vol.10 p.80 • Wasa'il Al-Shi'ah, Vol.9 p.177

**HADITH:49**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ عَنِ الْقَاسِمِ بْنِ عَامِرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ وَ الْحَسَنِ بْنِ شِهَابٍ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَيْسَ فِي أَقَلِّ مِنْ خَمْسَةِ أَوْسَاقٍ زَكَاةٌ وَ أَلَوْسُقٌ سِتُّونَ صَاعًا» .

Ali ibn al-Hasan from al-Qasim ibn Amir from Aban ibn Uthman from Abu Basir and al-Hasan ibn Shihab:

Abu Abdillah ^(a.s), peace be upon him, said: "There is no zakat on less than five awsaq, and the wasq is sixty sa'."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.19 • Al-Istibsar, Vol.2 p.18 • Al-Wafi, Vol.10 p.80 • Wasa'il Al-Shi'ah, Vol.9 p.178



**HADITH:50**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عُمَرَ بْنِ أَدِئَةَ عَنْ زُرَّارَةَ وَبُكَيْرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «وَأَمَّا مَا أُتْبِتَتِ الْأَرْضُ مِنْ شَيْءٍ مِنَ الْأَشْيَاءِ فَلَيْسَ فِيهِ زَكَاةٌ إِلَّا فِي أَرْبَعَةِ أَشْيَاءٍ أَلْبُرُّ وَالشَّعِيرِ وَالْتَّمْرِ وَالْزَبِيبِ وَلَيْسَ فِي شَيْءٍ مِنْ هَذِهِ الْأَرْبَعَةِ الْأَشْيَاءِ شَيْءٌ حَتَّى يَبْلُغَ خَمْسَةَ أَوْسَاقٍ وَالْوُسْقُ سِتُونَ صَاعًا وَهُوَ ثَلَاثُمِائَةِ صَاعٍ بِصَاعِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَإِنْ كَانَ فِي كُلِّ صِنْفٍ خَمْسَةُ أَوْسَاقٍ غَيْرَ شَيْءٍ وَ إِنْ قَلَّ فَلَيْسَ فِيهِ شَيْءٌ وَ إِنْ نَقَصَ أَلْبُرُّ وَالشَّعِيرُ وَالْتَّمَرُ وَالْزَبِيبُ أَوْ نَقَصَ مِنْ خَمْسَةِ أَوْسَاقٍ صَاعٌ أَوْ بَعْضُ صَاعٍ فَلَيْسَ فِيهِ شَيْءٌ فَإِذَا كَانَ يُعَالَجُ بِالرِّشَاءِ وَالنَّضْحِ وَالدَّلَاءِ فَفِيهِ نِصْفُ الْعَشْرِ وَ إِنْ كَانَ يُسْقَى بِغَيْرِ عِلَاجٍ بَنَهْرٍ أَوْ غَيْرِهِ أَوْ سَمَاءٍ فَفِيهِ الْعَشْرُ تَامًا» .

And from him, from Muhammad ibn Ismail, from Hammad ibn Isa, from Umar ibn Udhaynah, from Zurarah and Bukayr, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “As for whatever the earth produces of any crop, there is no zakat in it except in four things: wheat, barley, dates, and raisins.

Nothing is due on any of these four things until it reaches five awsaq.

One wasq is sixty sa', making three hundred sa' according to the sa' of the blessed Prophet ^(saws), may Allah ^(SWT) bless him and his family.

So if any one of these categories is less than five awsaq, even by a small amount, then nothing is due on it. If the wheat, barley, dates, or raisins fall short of five awsaq by one sa' or by part of a sa', then nothing is due on it.

Then if it is managed by ropes (al-risha), water-drawing (al-nadh), and buckets (al-dila), then in it is half of the tenth (5%).

And if it is watered without labour, by a river or other than it, or by the sky, then in it is the full tenth (10%).”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.19 • Al-Wafi, Vol.10 p.81 • Wasa'il Al-Shi'ah, Vol.9 p.177

**HADITH:51**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَسَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ عَنِ الْبُسْتَانِ لَا تَبَاعُ غَلَّتُهُ وَ لَوْ بِيَعَتْ بَلَّغَتْ غَلَّتُهَا مَالًا فَهَلْ تَجِبُ فِيهِ صَدَقَةٌ قَالَ «لَا إِذَا كَانَتْ تُؤْكَلُ» .

Ali ibn Jafar asked his brother Imam Musa ibn Ja'far ^(a.s), peace be upon them both, about ‘an orchard whose produce is not sold, though if it were sold, its produce would amount to wealth. Is charity obligatory in it?’

Imam ^(a.s) said: “No, if it is eaten.”

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.259 • Tahdib Al-Ahkam, Vol.4 p.19 • Al-Wafi, Vol.10 p.61



CHAPTER ON ZAKAT OF CAMELS

هـ - باب زكاة الابل

🕌 HADITH 52 – 56 🕌

قال الشيخ رحمه الله : (وليس فيما دون الخمس من الابل شيء فإذا بلغت خمسا ففيها شاة) إلى آخر الباب.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: “There is nothing on less than five camels. When they reach five, then in them there is a sheep (shah),” until the end of the chapter.

🕌 HADITH 🕌

HADITH:52

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ: سَأَلْتُهُ عَنِ الزَّكَاةِ فَقَالَ «لَيْسَ فِيهَا دُونَ الْخَمْسِ مِنَ الْإِبِلِ شَيْءٌ فَإِذَا كَانَتْ خَمْسًا فَفِيهَا شَاةٌ إِلَى عَشْرِ فَإِذَا كَانَتْ عَشْرًا فَفِيهَا شَاتَانِ إِلَى خَمْسِ عَشْرَةٍ فَإِذَا كَانَتْ خَمْسَ عَشْرَةٍ فَفِيهَا ثَلَاثٌ مِنَ الْغَنَمِ إِلَى عَشْرِينَ فَإِذَا كَانَتْ عَشْرِينَ فَفِيهَا خَمْسٌ مِنَ الْغَنَمِ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا ابْنَةُ مَخَاضٍ إِلَى خَمْسِ وَ ثَلَاثِينَ فَإِنْ لَمْ تَكُنْ ابْنَةُ مَخَاضٍ فَابْنُ لَبُونٍ ذَكَرٌ فَإِذَا زَادَتْ وَاحِدَةً عَلَى خَمْسِ وَ ثَلَاثِينَ فَفِيهَا ابْنَةُ لَبُونٍ أُثْنَى إِلَى خَمْسِ وَ أَرْبَعِينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا حِقَّةٌ إِلَى سِتِّينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا جَذَعَةٌ إِلَى خَمْسِ وَ سَبْعِينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا بِنْتُ لَبُونٍ إِلَى تِسْعِينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا حَقَّتَانِ إِلَى عَشْرِينَ وَ مِائَةٍ فَإِذَا كَثُرَتْ الْإِبِلُ فِي كُلِّ خَمْسِينَ حِقَّةٌ وَ لَا تُؤْخَذُ هِرْمَةٌ وَ لَا ذَاتُ عَوَارٍ إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ أَنْ يَغَدَّ صَغِيرَهَا وَ كَبِيرَهَا» .

Sa'ad ibn Abdullah from Ahmad ibn Muhammad from Abd al-Rahman ibn Abi Najran from Asim ibn Humayd, and al-Husayn ibn Said from al-Nadr ibn Suwayd from Asim ibn Humayd from Abu Basir from Abu Abdillah: I (narrator) asked Imam Ja'far al-Sadiq ^(a.s) about 'zakat.'

Imam ^(a.s) said: “There is nothing due on fewer than five camels. When they reach five camels, one sheep is due on them, up to ten camels.

When they reach ten camels, two sheep are due on them, up to fifteen camels.

When they reach fifteen camels, three sheep are due on them, up to twenty camels.

When they reach twenty, four sheep are due on them, up to twenty-five camels.

When they reach twenty-five camels, five sheep are due on them.

Then, if they increase by one, a she-camel in its second year (ibnat makhad) is due on them, up to thirty-five camels. If there is no she-camel in its second year, then a male camel in its third year (ibn labun) is due.

Then, if they increase by one beyond thirty-five, a female camel in its third year (bint labun) is due on them, up to forty-five camels.

Then, if they increase by one beyond forty-five, a she-camel in its fourth year (hiqqah) is due on them, up to sixty camels.



Then, if they increase by one beyond sixty, a she-camel in its fifth year (jadhah) is due on them, up to seventy-five camels.

Then, if they increase by one beyond seventy-five, two female camels in their third year (binta labun) are due on them, up to ninety camels.

Then, if they increase by one beyond ninety, two she-camels in their fourth year (hiqqatan) are due on them, up to one hundred and twenty camels.

Then, when the camels become numerous, then for every fifty camels, one she-camel in its fourth year (hiqqah) is due.

An old animal is not to be taken for zakat, nor an animal with a defect, unless the collector of charity wishes to count both its young and its old.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.20 • Al-Istibsar, Vol.2 p.19 • Al-Wafi, Vol.10 p.91 • Wasa'il Al-Shi'ah, Vol.9 p.109

﴿ HADITH ﴾

HADITH:53

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَبِي جَعْفَرٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «فِي خَمْسٍ قِلَاصٍ شَاةٌ وَ لَبَسَ فِيهَا دُونَ الْخَمْسِ شَيْءٌ وَ فِي عَشْرٍ شَاتَانِ وَ فِي خَمْسٍ عَشْرَةَ ثَلَاثَ وَ فِي عَشْرِينَ أَرْبَعَ وَ فِي خَمْسٍ وَ عَشْرِينَ خَمْسٌ وَ فِي سِتٍّ وَ عَشْرِينَ ابْنَةُ مَخَاضٍ إِلَى خَمْسٍ وَ ثَلَاثِينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا ابْنَةُ لَبُونٍ إِلَى خَمْسٍ وَ أَرْبَعِينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا حِقَّةٌ إِلَى سِتِّينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا جَذَعَةٌ إِلَى خَمْسٍ وَ سَبْعِينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا ابْنَتَا لَبُونٍ إِلَى تِسْعِينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا حِقَّتَانِ إِلَى عَشْرِينَ وَ مَائَةٍ فَإِذَا كَثُرَتْ أَلْبُلُ فَفِي كُلِّ خَمْسِينَ حِقَّةٌ» .

And from him, from Abu Jafar, from al-Husayn ibn Said, from Muhammad ibn Abi Umayr, from Abd al-Rahman ibn al-Hajjaj, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “In five young she-camels (qilas), one sheep is due, and there is nothing due on fewer than five.

In ten, two sheep are due; in fifteen, three; in twenty, four; and in twenty-five, five.

In twenty-six, a she-camel in its second year (ibnat makhad) is due, up to thirty-five.

Then, if they increase by one, a female camel in its third year (ibnat labun) is due, up to forty-five.

Then, if they increase by one, a she-camel in its fourth year (hiqqah) is due, up to sixty.

Then, if they increase by one, a she-camel in its fifth year (jadhah) is due, up to seventy-five.

Then, if they increase by one, two female camels in their third year (ibnata labun) are due, up to ninety.

Then, if they increase by one, two she-camels in their fourth year (hiqqatan) are due, up to one hundred and twenty.

Then, when the camels become numerous, for every fifty there is a she-camel in its fourth year (hiqqah).”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.21 • Al-Istibsar, Vol.2 p.19



HADITH:54

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلَيْهِ بُنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ مُحَمَّدٍ وَ أَحْمَدَ ابْنَيْ الْحَسَنِ عَنْ أَبِيهِمَا عَنِ الْقَاسِمِ بْنِ عُزْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَا: «لَيْسَ فِي الْإِبِلِ شَيْءٌ حَتَّى تَبْلُغَ خَمْسًا فَإِذَا بَلَغَتْ خَمْسًا فَفِيهَا شَاةٌ ثُمَّ فِي كُلِّ خَمْسٍ شَاةٌ حَتَّى تَبْلُغَ خَمْسًا وَ عَشْرِينَ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا ابْنَةُ مَخَاضٍ فَإِنْ لَمْ يَكُنْ فِيهَا ابْنَةُ مَخَاضٍ فَابْنُ لَبُونٍ ذَكَرَ إِلَى خَمْسٍ وَ ثَلَاثِينَ فَإِذَا زَادَتْ عَلَى خَمْسٍ وَ ثَلَاثِينَ فَابْنَةُ لَبُونٍ إِلَى خَمْسٍ وَ أَرْبَعِينَ فَإِنْ زَادَتْ فَحَقَّةٌ إِلَى سِتِّينَ فَإِذَا زَادَتْ فَجَذَعَةٌ إِلَى خَمْسٍ وَ سِتِّينَ فَإِنْ زَادَتْ فَابْنَةُ لَبُونٍ إِلَى تِسْعِينَ فَإِنْ زَادَتْ فَحَقَّتَانِ إِلَى عَشْرِينَ وَ مِائَةٍ فَإِنْ زَادَتْ فَفِي كُلِّ خَمْسِينَ حَقَّةٌ وَ فِي كُلِّ أَرْبَعِينَ ابْنَةُ لَبُونٍ وَ لَيْسَ فِي شَيْءٍ مِنَ الْحَيَوَانِ زَكَاةٌ غَيْرِ هَذِهِ الْأَصْنَافِ الَّتِي سَمَّيْنَاهَا وَ كُلُّ شَيْءٍ كَانَ مِنْ هَذِهِ الْأَصْنَافِ مِنَ الدَّوَاجِنِ وَ الْأَعْوَامِلِ فَلَيْسَ فِيهَا شَيْءٌ وَ مَا كَانَ مِنْ هَذِهِ الْأَصْنَافِ الثَّلَاثَةِ الْإِبِلِ وَ الْبَقَرِ وَ الْغَنَمِ فَلَيْسَ فِيهَا شَيْءٌ حَتَّى يَحُولَ عَلَيْهَا الْحَوْلُ مِنْ يَوْمٍ يُنْتَجُ» .

Ali ibn al-Hasan ibn Faddal from Muhammad and Ahmad, the two sons of al-Hasan, from their father, from al-Qasim ibn Urwah, from Abdullah ibn Bukayr, from Zurarah, from Abu Ja'far ^(a.s) and Abu Abdillah ^(a.s), peace be upon them both, said:

Imam ^(a.s) said: "There is nothing due on camels until they reach five. When they reach five, one sheep is due on them. Then, for every five camels, one sheep is due, until they reach twenty-five.

Then, if they increase by one, a she-camel in its second year (ibnat makhad) is due on them. If there is no she-camel in its second year (ibnat makhad) among them, then a male camel in its third year (ibn labun) is due, up to thirty-five.

Then, if they increase beyond thirty-five, a female camel in its third year (ibnat labun) is due, up to forty-five.

Then, if they increase, a she-camel in its fourth year (hiqqah) is due, up to sixty.

Then, if they increase, a she-camel in its fifth year (jadhah) is due, up to seventy-five.

Then, if they increase, two female camels in their third year (binta labun) are due, up to ninety.

Then, if they increase, two she-camels in their fourth year (hiqqatan) are due, up to one hundred and twenty.

Then, if they increase beyond that, then for every fifty camels, one she-camel in its fourth year (hiqqah) is due, and for every forty camels, one female camel in its third year (ibnat labun) is due.

There is no zakat on any animals other than these categories which we have named.

And whatever belongs to these categories but is kept domestically (al-dawajin) or used as working animals (al-awamil), there is nothing due on them.

And as for these three categories, camels, cattle, and sheep, nothing is due on them until a full year has passed over them from the day they were born."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.21 • Al-Wafi, Vol.10 p.92



HADITH:55

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا الْخَبَرُ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ وَ بُرَيْدِ الْعَجَلِيِّ وَ الْفَضْلِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَا: «فِي صَدَقَةِ الْأَيْلِ فِي كُلِّ خَمْسٍ شَاةٌ إِلَى أَنْ تَبْلُغَ خَمْسًا وَ عَشْرِينَ فَإِذَا بَلَغَتْ ذَلِكَ فَفِيهَا ابْنَةُ مَخَاضٍ وَ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ خَمْسًا وَ ثَلَاثِينَ فَإِذَا بَلَغَتْ خَمْسًا وَ ثَلَاثِينَ فَفِيهَا ابْنَةُ لَبُونٍ ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ خَمْسًا وَ أَرْبَعِينَ فَإِذَا بَلَغَتْ خَمْسًا وَ أَرْبَعِينَ حَقَّةً طَرُوقَةً الْفَحْلِ ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ سِتِّينَ فَإِذَا بَلَغَتْ سِتِّينَ فَفِيهَا جَذَعَةٌ ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ خَمْسًا وَ سَبْعِينَ فَإِذَا بَلَغَتْ خَمْسًا وَ سَبْعِينَ فَفِيهَا ابْنَتَا لَبُونٍ ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ تِسْعِينَ فَإِذَا بَلَغَتْ تِسْعِينَ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْفَحْلِ ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ عَشْرِينَ وَ مِائَةً فَإِذَا بَلَغَتْ عَشْرِينَ وَ مِائَةً فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْفَحْلِ فَإِذَا زَادَتْ وَاحِدَةً عَلَى عَشْرِينَ وَ مِائَةٍ فَفِي كُلِّ خَمْسِينَ حَقَّةً وَ فِي كُلِّ أَرْبَعِينَ بَنْتُ لَبُونٍ ثُمَّ تَرْجَعُ الْأَيْلُ عَلَى أَسْنَانِهَا وَ لَيْسَ عَلَى الْتَيْفِ شَيْءٌ وَ لَا عَلَى الْكُسُورِ شَيْءٌ وَ لَيْسَ عَلَى الْعَوَامِلِ شَيْءٌ وَ إِنَّمَا ذَلِكَ عَلَى السَّائِمَةِ الرَّاعِيَةِ» قَالَ قُلْتُ فَمَا فِي الْأَيْلِ الْعَرَبِيَّةِ .

فليس بينه وبين ما قدمناه من الاخبار تناقض لان قوله عليه السلام في كل خمس شاة الى أن تبلغ خمسا وعشرين يقتضي أن يكونوا سواء في هذا الحكم وانه يجب في كل خمس شاة الى هذا العدد ثم قوله عليه السلام بعد ذلك فإذا بلغت خمسا وعشرين ففيها ابنة مخاض يحتمل أن يكون أراد وزادت واحدة وانما لم يذكر في اللفظ لعلمه بفهم المخاطب ذلك ولو صرح فقال : في كل خمس شاة الى خمس وعشرين ففيها خمس شياه وإذا بلغت خمسا وعشرين وزادت واحدة ففيها ابنة مخاض لم يكن فيه تناقض وكل ما لو صرح به لم يؤد الى التناقض جاز تقديره في الكلام ولم يقدر في الخبر الا ما وردت به الاخبار المفصلة قدمناها ، فلا تنافي بين جميع ألفاظها ومعانيها فعملنا على جميعها ، ولو لم يحتمل ما ذكرناه لجاز لنا أن نحمل هذه الرواية على ضرب من التقية لانها موافقة لمذاهب العامة ، وقد صرح عبد الرحمن ابن الحجاج بذلك فيما رواه :

As for the report which Muhammad ibn Yaqub narrated from Ali ibn Ibrahim from his father from Hammad ibn Isa from Hariz from Zurarah and Muhammad ibn Muslim and Abu Basir and Burayd al-Ijli and al-Fudayl from Abu Ja'far ^(a.s) and Abu Abdillah ^(a.s), peace be upon them both, said:

Imam ^(a.s) said: "Regarding the charity of camels, for every five camels, one sheep is due, until they reach twenty-five.

Then, when they reach that number, a she-camel in its second year (ibnat makhad) is due on them, and nothing further is due on them until they reach thirty-five.

Then, when they reach thirty-five, a female camel in its third year (ibnat labun) is due on them, and nothing further is due until they reach forty-five.

Then, when they reach forty-five, a she-camel in its fourth year, ready for the male to mate with (hiqqah taruqat al-fahl), is due on them, and nothing further is due until they reach sixty.

Then, when they reach sixty, a she-camel in its fifth year (jadhah) is due on them, and nothing further is due until they reach seventy-five.

Then, when they reach seventy-five, two female camels in their third year (ibnata labun) are due on them, and nothing further is due until they reach ninety.

Then, when they reach ninety, two she-camels in their fourth year, ready for the male to mate with (hiqqatan taruqata al-fahl), are due on them, and nothing further is due until they reach one hundred and twenty.

Then, when they reach one hundred and twenty, two she-camels in their fourth year, ready for the male to mate with (hiqqatan taruqata al-fahl), are due on them.

Then, when they increase by one beyond one hundred and twenty, then for every fifty camels, one she-camel in its fourth year (hiqqah) is due, and for every forty camels, one female camel in its third year (bint labun) is due.

Then the camels return according to their ages. Nothing is due on the excess amount (al-nayyif), nothing is due on fractions, and nothing is due on working animals (al-awamil). This is only due on grazing, pasturing animals.”

He (narrator) said: “I asked, ‘Then what is due on grazing Bactrian camels (al-bukht al-saimah)?’”

The Imam (a.s.) said: “The same as what is due on Arabian camels.”

[AL TUSI]

There is no contradiction between this report and the reports we have already presented, because the saying of the Imam ^(a.s.): “For every five there is a sheep until they reach twenty-five,” requires that they are equal in this ruling, and that for every five camels, one sheep is due up to this number.

Then the saying of the Imam ^(a.s.) after that: “When they reach twenty-five, then in them there is a she-camel in its second year (ibnat makhad),” may mean that he intended: when one more is added to them. He only did not mention this explicitly in the wording because he knew that the addressee would understand it.

If Imam ^(a.s.) had stated it clearly and said: “For every five there is a sheep up to twenty-five, and in them there are five sheep; and when they reach twenty-five and one more is added, then in them there is a she-camel in its second year (ibnat makhad),” there would be no contradiction in it.

Anything which, if stated explicitly, would not cause contradiction, may be assumed within the speech.

And nothing is being assumed in this report except what has already been mentioned in the detailed reports which we have presented.

Thus, there is no contradiction between all of their wordings and meanings, so we act upon all of them.

Even if the report did not allow the interpretation we have mentioned, it would be permissible for us to carry this narration upon a form of precautionary dissimulation (taqiyyah), because it agrees with the schools of the generality (al-ammah).

Abd al-Rahman ibn al-Hajjaj has explicitly stated this in what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.531 • Ma’ani Al-Akhbar, Vol.1 p.327 • Tahdib Al-Ahkam, Vol.4 p.22 • Al-Istibsar, Vol.2 p.20 • Wasa’il Al-Shi’ah, Vol.9 p.111 • Bihar Al-Anwar, Vol.9 3 p.47



HADITH:56**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «فِي خَمْسٍ قَلَائِصَ شَاةٍ وَ لَيْسَ فِيهَا دُونَ الْخَمْسِ شَيْءٌ وَ فِي عَشْرٍ شَاتَانِ وَ فِي خَمْسٍ عَشْرَةٍ ثَلَاثُ شِيَاهٍ وَ فِي عَشْرِينَ أَرْبَعُ شِيَاهٍ وَ فِي خَمْسٍ وَ عَشْرِينَ خَمْسُ شِيَاهٍ وَ فِي بَسْتٍ وَ عَشْرِينَ بُنْتُ مَخَاضٍ إِلَى خَمْسٍ وَ ثَلَاثِينَ» وَ قَالَ عَبْدُ الرَّحْمَنِ هَذَا فَرَقُ بَيْنِنَا وَ بَيْنِ النَّاسِ.

ثم ساق الحديث الى آخره حسب ما قدمناه.

Muhammad ibn Yaqub from Ali ibn Ibrahim from his father, and Muhammad ibn Ismail from al-Fadl ibn Shadhan, all together from Ibn Abi Umayr from Abd al-Rahman ibn al-Hajjaj from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “In five young she-camels (qala’is), one sheep is due, and there is nothing due on fewer than five.

In ten, two sheep are due; in fifteen, three sheep; in twenty, four sheep; in twenty-five, five sheep; and in twenty-six, a female camel in its second year (bint makhad) is due, up to thirty-five.”

Abd al-Rahman said: “This is a difference between us and the people.”

[AL TUSI]

Then he continued the hadith to its end, according to what we have already presented.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.23 • Al-Istibsar, Vol.2 p.22

CHAPTER ON ZAKAT OF CATTLE

٦ - باب زكاة البقر

🕌 HADITH 57 🕌

قال الشيخ رحمه الله : (وليس فيما دون الثلاثين من البقر شيء فإذا بلغت ثلاثين ففيها تباع حولي أو تبعة الى الاربعين فإذا بلغت أربعين ففيها مسنة) الى آخر الباب.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: “There is nothing due on fewer than thirty cattle. When they reach thirty, then a yearling male calf (tabi hawli) or a yearling female calf (tabi’ah) is due on them, up to forty.

When they reach forty, then an older cow (musinnah) is due on them,” until the end of the chapter.

🕌 HADITH 57 🕌

HADITH:57

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ وَ بُرَيْدٍ وَ الْفَضْلِ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَا: «فِي الْبَقَرِ فِي كُلِّ ثَلَاثِينَ بَقْرَةً تَبِيعَ حَوْلِي وَ لَيْسَ فِي أَقَلِّ مِنْ ذَلِكَ شَيْءٌ وَ فِي أَرْبَعِينَ بَقْرَةً بَقْرَةٌ مُسِنَّةٌ وَ لَيْسَ فِيهَا بَيْنَ الثَّلَاثِينَ إِلَى الْأَرْبَعِينَ شَيْءٌ حَتَّى تَبْلُغَ أَرْبَعِينَ فَإِذَا بَلَغَتْ أَرْبَعِينَ فَفِيهَا مُسِنَّةٌ وَ لَيْسَ فِيهَا بَيْنَ الْأَرْبَعِينَ إِلَى السَّتِّينَ شَيْءٌ فَإِذَا بَلَغَتْ السَّتِّينَ فَفِيهَا تَبِيعَانِ إِلَى سَبْعِينَ فَإِذَا بَلَغَتْ السَّبْعِينَ فَفِيهَا تَبِيعٌ وَ مُسِنَّةٌ إِلَى الثَّمَانِينَ فَإِذَا بَلَغَتْ ثَمَانِينَ فَفِي كُلِّ أَرْبَعِينَ مُسِنَّةٌ فَإِذَا بَلَغَتْ تِسْعِينَ فَفِيهَا ثَلَاثُ حَوْلِيَّاتٍ فَإِذَا بَلَغَتْ عَشْرِينَ وَ مِائَةً فَفِي كُلِّ أَرْبَعِينَ مُسِنَّةٌ ثُمَّ تَرْجِعُ الْبَقَرُ عَلَى أَسْنَانِهَا وَ لَيْسَ عَلَى النَّثِيفِ شَيْءٌ وَ لَا عَلَى الْكُشُورِ شَيْءٌ وَ لَا عَلَى الْعَوَامِلِ شَيْءٌ إِنَّمَا الصَّدَقَةُ عَلَى السَّائِمَةِ أَلْرَاعِيَّةِ وَ كُلُّ مَا لَمْ يَحُلْ عَلَيْهِ الْحَوْلُ عِنْدَ رَبِّهِ فَلَا شَيْءَ عَلَيْهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ فَإِذَا حَالَ عَلَيْهِ الْحَوْلُ وَجَبَتْ فِيهِ» .

Muhammad ibn Yaqub from Ali ibn Ibrahim from his father from Hammad from Hariz from Zurarah and Muhammad ibn Muslim and Abu Basir and Burayd and al-Fudayl from Abu Ja’far ^(a.s) and Abu Abdillah ^(a.s), peace be upon them both, said:

Imam ^(a.s) said: “Regarding cattle ,in every thirty cows, a yearling calf (tabi hawli) is due, and there is nothing due on fewer than that.

In forty cows, an older cow (musinnah) is due, and there is nothing due between thirty and forty until it reaches forty. Then, when it reaches forty, an older cow (musinnah) is due on it.

There is nothing due between forty and sixty cattle. Then, when it reaches sixty cattle, two yearling calves (tabian) are due, up to seventy.

Then, when it reaches seventy, a yearling calf (tabi) and an older cow (musinnah) are due, up to eighty.



Then, when it reaches eighty cattle, then for every forty, an older cow (musinnah) is due.

Then, when it reaches ninety cattle, three yearling calves (hawliyyat) are due.

Then, when it reaches one hundred and twenty cattle, then for every forty, an older cow (musinnah) is due. Then the cattle return according to their age categories.

There is nothing due on the excess amount (al-nayyif), nothing due on fractions, and nothing due on working animals (al-awamil).

Charity is only due on grazing, pasturing animals.

And as for anything over which a full year has not passed while it is with its owner, there is nothing due on it until a full year passes over it.

Then, when a full year passes over it, zakat becomes obligatory on it.”

[REFERENCES] Al-Kafi, Vol.3 p.534 • Tahdib Al-Ahkam, Vol.4 p.24



CHAPTER ON ZAKAT OF SHEEP OR GOATS

٧ - باب زكاة الغنم

🕌 HADITH 58 – 59 🕌

قال الشيخ رحمه الله : (والغنم إذا بلغت أربعين شاة وجب فيها شاة) الى آخر الباب.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) bless him, said: “As for sheep, when they reach forty sheep, then one sheep becomes obligatory in them,” until the end of the chapter.

🕌 HADITH 🕌

HADITH:58

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s.) & Imam Ja'far ibn Muhammad al-Sadiq ^(a.s.)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ وَ بُرَيْدِ الْعَجَلِيِّ وَ الْفَضْلِ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ : «فِي الشَّاةِ فِي كُلِّ أَرْبَعِينَ شَاةً شَاةٌ وَ لَيْسَ فِيهَا دُونَ الْأَرْبَعِينَ شَيْءٌ ثُمَّ لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ عِشْرِينَ وَ مِائَةً فَإِذَا بَلَغَتْ عِشْرِينَ وَ مِائَةً فَفِيهَا مِثْلُ ذَلِكَ شَاةٌ وَاحِدَةٌ فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَ مِائَةٍ فَفِيهَا شَاتَانِ وَ لَيْسَ فِيهَا أَكْثَرُ مِنْ شَاتَيْنِ حَتَّى تَبْلُغَ مِائَتَيْنِ فَإِذَا بَلَغَتْ الْمِائَتَيْنِ فَفِيهَا مِثْلُ ذَلِكَ فَإِذَا زَادَتْ عَلَى الْمِائَتَيْنِ شَاةٌ وَاحِدَةٌ فَفِيهَا ثَلَاثُ شِيَاهٍ ثُمَّ لَيْسَ فِيهَا شَيْءٌ أَكْثَرُ مِنْ ذَلِكَ حَتَّى تَبْلُغَ ثَلَاثِمِائَةً فَإِذَا بَلَغَتْ ثَلَاثِمِائَةً فَفِيهَا مِثْلُ ذَلِكَ ثَلَاثُ شِيَاهٍ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا أَرْبَعُ شِيَاهٍ حَتَّى تَبْلُغَ أَرْبَعِمِائَةً فَإِذَا تَمَّتْ أَرْبَعِمِائَةً كَانَ عَلَى كُلِّ مِائَةٍ شَاةٌ وَ سَقَطَ الْأَمْرُ الْأَوَّلُ وَ لَيْسَ عَلَى مَا دُونَ الْمِائَةِ بَعْدَ ذَلِكَ شَيْءٌ وَ لَيْسَ فِي الثَّيِّفِ شَيْءٌ» وَ قَالَ «كُلُّ مَا لَا يَحُولُ عَلَيْهِ الْحَوْلُ عِنْدَ رَبِّهِ فَلَا شَيْءَ عَلَيْهِ إِذَا حَالَ عَلَيْهِ الْحَوْلُ وَ جَبَّ عَلَيْهِ» .

Muhammad ibn Yaqub from Ali ibn Ibrahim from his father from Hammad from Hariz from Zurarah, Muhammad ibn Muslim, Abu Basir and Burayd al-Ijli and al-Fudayl from Abu Ja'far ^(a.s.) and Abu Abdillah ^(a.s.): Imam ^(a.s.) said: “Regarding sheep, in every forty sheep, one sheep is due, and there is nothing due on fewer than forty.

Then nothing further is due on them until they reach one hundred and twenty (sheep).

When they reach 120 (sheep), the same ruling applies: one sheep is due.

Then, if they increase beyond one hundred and twenty (sheep), two sheep are due on them, and nothing more than two sheep is due until they reach two hundred.

Then, when they reach two hundred (sheep), the same ruling applies. Then, if they increase beyond two hundred (sheep) by one sheep, three sheep are due on them.

Then nothing more than that is due until they reach three hundred (sheep). When they reach three hundred (sheep), the same ruling applies: three sheep are due.

Then, if they increase by one, four sheep are due on them, until they reach 400 (sheep).

Then, when four hundred (sheep) is complete, for every one hundred sheep, one sheep is due, and the previous calculation is dropped. Nothing is due on anything less than one hundred (sheep) after that, and nothing is due on the excess amount (al-nayyif).”

[REFERENCES] Al-Kafi, Vol.3 p.534 • Al-Istisbar, Vol.2 p.22 • Wasa'il Al-Shi'ah, Vol.9 p.116



HADITH:59**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَبِيصٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَيْسَ فِيهَا دُونَ الْأَرْبَعِينَ مِنَ الْغَنَمِ شَيْءٌ فَإِذَا كَانَتْ أَرْبَعِينَ فَفِيهَا شَاةٌ إِلَى عَشْرِينَ وَ مِائَةٌ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا شَاتَانِ إِلَى الْمِائَتَيْنِ فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا ثَلَاثٌ مِنَ الْغَنَمِ إِلَى ثَلَاثِمِائَةٍ فَإِذَا كَثُرَتْ الْغَنَمُ فِي كُلِّ مِائَةٍ شَاةٌ وَ لَا تُؤْخَذُ هَرَمَةٌ وَ لَا ذَاتُ عَوَارٍ إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ وَ لَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ وَ لَا يَجْمَعُ بَيْنَ مُتَفَرِّقٍ وَ يُعَدُّ صَغِيرَهَا وَ كَبِيرَهَا» .

قوله عليه السلام : ويعد صغيرها وكبيرها ، يريد ما زاد على واحد لان ذلك قد يكون صغيرا بالاضافة إلى ما سنه أكبر منه ، ولم يرد عليه السلام الصغار من الغنم التي لم يحل عليه الحول حسب ما قدمناه وسنوضحه من بعد ان شاء الله تعالى.

Sa'ad from Ahmad ibn Muhammad from Abd al-Rahman ibn Abi Najran from Asim ibn Humayd, and al-Husayn ibn Said from al-Nadr ibn Suwayd from Asim ibn Humayd from Muhammad ibn Qays from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "There is nothing due on fewer than forty sheep. When they reach forty, one sheep is due on them, up to one hundred and twenty.

Then, if they increase by one, two sheep are due on them, up to two hundred.

Then, if they increase by one, three sheep are due on them, up to three hundred.

Then, when the sheep become numerous, for every one hundred sheep, one sheep is due.

An old animal is not to be taken, nor one with a defect, unless the collector of charity wishes.

What is gathered together is not to be separated, and what is separated is not to be gathered together. Its young and its old are counted."

[AL TUSI]

The saying of the Imam ^(a.s), peace be upon him: "Its small and its large are counted," means those animals over which a full year has passed. Such an animal may still be considered small in relation to another animal that is older than it.

The Imam ^(a.s), peace be upon him, did not intend young sheep over which a full year had not passed, according to what we have already presented, and we will clarify this afterwards, if Allah ^(SWT), the Exalted, wills.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.25 • Al-Istibsar, Vol.2 p.23 • Al-Wafi, Vol.10 p.96



CHAPTER ON ZAKAT OF THE WEALTH OF CHILDREN AND THE INSANE

٨ - باب زكاة أموال الاطفال والمجانين

🕌 HADITH 60 – 76 🕌

قال الشيخ رحمه الله : (ولا زكاة في صامت أموال الاطفال والمجانين من الدراهم والدنانير الا أن يتجر القيم لهم به عليها ، فان اتجر بها وجب عليه اخراج الزكاة ، فإذا أفادت ربحاً فهو لاربابها وان حصل بها خسران ضمنه المتجر لهم بها ، وعلى غلاتهم وأنعامهم الزكاة إذا بلغ كل واحد من هذين الجنسين قدر ما تجب فيه الزكاة). أما الذي يدل على انه لا زكاة في مال اليتيم الصامت ما رواه.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“There is no zakat on the silent wealth (al-amwal al-samitah) of children and the insane, such as dirhams and dinars, unless the guardian (qayyim) trades with it on their behalf.

If he trades with it, then taking out zakat becomes obligatory upon him.

If it makes a profit, then the profit belongs to its owners, and if a loss occurs, then the one who traded with it on their behalf is liable for it.

As for their produce (ghallat) and their livestock (an’am), zakat is due on them when each of these two categories reaches the amount at which zakat becomes obligatory.”

As for what indicates that there is no zakat on the silent wealth (samit) of the orphan, it is what he narrated (in the following hadith):

🕌 HADITH 60 🕌

HADITH:60

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ فِي مَالِ الْيَتِيمِ عَلَيْهِ زَكَاةٌ فَقَالَ «إِذَا كَانَ مَوْضُوعاً فَلَيْسَ عَلَيْهِ زَكَاةٌ فَإِذَا عَمِلَتْ بِهِ فَأَنْتَ ضَامِنٌ وَ أَلَرُبْحُ لِلْيَتِيمِ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, and Muhammad ibn Yahya, from Ahmad ibn Muhammad, all from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, who said:

I said to Imam ^(a.s): “Is there zakat upon the wealth of the orphan?”

Imam ^(a.s) said: “If it is set aside, then there is no zakat upon it.

But if you trade with it, then you are liable, and the profit belongs to the orphan.”

[REFERENCES] Al-Kafi, Vol.3 p.540 • Tahdib Al-Ahkam, Vol.4 p.26 • Wasa'il Al-Shi'ah, Vol.9 p.83



**HADITH:61**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ فَضَّالَةَ بْنِ أَيُّوبَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ مَالِ الْيَتِيمِ فَقَالَ «لَيْسَ فِيهِ زَكَاةٌ».

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from Safwan ibn Yahya and Fadala ibn Ayyub, from al-Ala, from Muhammad ibn Muslim, from one of the two Imams ^(a.s), peace be upon them, who said:

I asked Imam ^(a.s) about 'the wealth of the orphan.'

Imam ^(a.s) said: "There is no zakat in it."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.26 • Al-Wafi, Vol.10 p.127 • Wasa'il Al-Shi'ah, Vol.9 p.85

**HADITH:62**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «لَيْسَ فِي مَالِ الْيَتِيمِ زَكَاةٌ».

And from him, from Ahmad ibn Muhammad, from his father and al-Husayn ibn Said, from Muhammad ibn Abi Umayr, from Umar ibn Udhaynah, from Zurarah, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "There is no zakat in the wealth of the orphan."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.26 • Awali Al-La'ali, Vol.3 p.115 • Al-Wafi, Vol.10 p.127 • Wasa'il Al-Shi'ah, Vol.9 p.85 • Al-Fusul Al-Muhimmah, Vol.2 p.131

**HADITH:63**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ مُحَمَّدٍ وَ أَحْمَدَ ابْنَيْ الْحَسَنِ عَنْ عَلِيِّ بْنِ يَعْقُوبَ الْهَاشِمِيِّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ أَبِي الْحَسَنِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ أَبِي يُخَالِفُ النَّاسَ فِي مَالِ الْيَتِيمِ لَيْسَ عَلَيْهِ زَكَاةٌ».

Ali ibn al-Hasan ibn Faddal, from Muhammad and Ahmad, the two sons of al-Hasan, from Ali ibn Yaqub al-Hashimi, from Marwan ibn Muslim, from Abu al-Hasan, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam al-Sadiq ^(a.s) said: "My father (Imam al-Baqir ^(a.s)) used to differ from the people regarding the wealth of the orphan: 'there is no zakat upon it.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.27 • Al-Wafi, Vol.10 p.127 • Wasa'il Al-Shi'ah, Vol.9 p.86



HADITH:64[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عُمَرَ بْنِ أَبِي شُعْبَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
سُئِلَ عَنْ مَالِ الْيَتِيمِ فَقَالَ «لَا زَكَاةَ عَلَيْهِ إِلَّا أَنْ يُعْمَلَ بِهِ» .

فأما قول الشيخ رحمه الله : (فمضى اتجر به وجب فيه الزكاة) انما يريد به الندب والاستحباب دون الفرض والايجاب لانه لا فرق بين أن يتجر به أو لا يتجر به في انه لا تجب فيه الزكاة وجوب الفرض الذي يستحق به بتركه العقاب ، الا ترى انه لو كان هذا المال للبالغ واتجر به لما وجبت عليه فيه الزكاة وجوب الفرض على ما سنبينه فيما بعد ان شاء الله تعالى ، والذي يدل على انه تجب فيه الزكاة هذا الضرب من الوجوب إذا اتجر به ما رواه :

And from him, from Ahmad ibn al-Hasan, from his father, from Ahmad ibn Umar ibn Abi Shubah, from his father, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) was asked about 'the wealth of the orphan.'

Imam ^(a.s) said: "There is no zakat upon it unless it is traded with."

[AL TUSI]

As for the saying of the Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him:
"Whenever he trades with it, meaning the wealth of the orphan, zakat becomes obligatory on it,"

what is meant by this is recommendation and desirability, not obligation in the strict sense of making it legally compulsory.

This is because there is no difference between whether he trades with it or does not trade with it: zakat is not obligatory on it as a binding duty whose abandonment deserves punishment.

Do you not see that if this wealth belonged to an adult, and he traded with it, zakat would still not become obligatory upon him as a binding duty, according to what we will clarify later, if Allah ^(SWT), the Exalted, wills.

What indicates that zakat becomes due on it only in this qualified sense of obligation, when he trades with it, is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.27 • Al-Wafi, Vol.10 p.127 • Wasa'il Al-Shi'ah, Vol.9 p.86

**HADITH:65**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ سَعِيدِ السَّمَانِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «لَيْسَ فِي مَالِ الْيَتِيمِ زَكَاةٌ إِلَّا أَنْ يُتَجَرَ بِهِ فَإِنْ أُتْجَرَ بِهِ فَالرَّابِحُ لِلْيَتِيمِ وَإِنْ وُضِعَ فَعَلَى الَّذِي يَتَجَرُ بِهِ».

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ismail ibn Marrar, from Yunus, from Said al-Samman, who said:

I heard Abu Abdillah ^(a.s), peace be upon him, saying: “There is no zakat in the wealth of the orphan unless it is traded with. If it is traded with, then the profit belongs to the orphan, and if there is a loss, then it is upon the one who trades with it.”

[REFERENCES] Al-Kafi, Vol.3 p.541 • Tahdib Al-Ahkam, Vol.4 p.27 • Al-Istibsar, Vol.2 p.29 • Al-Wafi, Vol.10 p.125 • Wasa'il Al-Shi'ah, Vol.9 p.87

**HADITH:66**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: أَرْسَلْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنْ لِي إِخْوَةٌ صَغَارًا فَمَتَى تَجِبُ عَلَى أَمْوَالِهِمُ الزَّكَاةُ قَالَ «إِذَا وَجَبَتْ عَلَيْهِمُ الصَّلَاةُ وَجَبَتْ عَلَيْهِمُ الزَّكَاةُ» قَالَ قُلْتُ فَمَا لَمْ تَجِبْ عَلَيْهِمُ الصَّلَاةُ قَالَ «إِذَا أُتْجَرَ بِهِ فَرَكُوهُ».

And from him, from Ahmad ibn Idris, from Muhammad ibn Abd al-Jabbar, from Safwan, from Yunus ibn Yaqub, who said:

I sent to Abu Abdillah ^(a.s), peace be upon him, a letter saying:

“I have young brothers, so when does zakat become obligatory upon their wealth?”

Imam ^(a.s) said: “When prayer becomes obligatory upon them, zakat becomes obligatory upon them.”

He (narrator) said: “I asked: ‘Then as long as prayer has not become obligatory upon them?’”

Imam ^(a.s) said: “If it is traded with, then pay zakat on it.”

[REFERENCES] Al-Kafi, Vol.3 p.541 • Tahdib Al-Ahkam, Vol.4 p.27 • Al-Istibsar, Vol.2 p.29 • Al-Wafi, Vol.10 p.126 • Wasa'il Al-Shi'ah, Vol.9 p.85



**HADITH:67**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

سَعَدُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرُّضَا عَلَيْهِ السَّلَامُ عَنْ صَبِيَّةٍ صَغَارٍ لَهُمْ مَالٌ بِيَدِ آبَائِهِمْ أَوْ أَخِيهِمْ هَلْ تَجِبُ عَلَيْهِمَ زَكَاةٌ فَقَالَ «لَا تَجِبُ فِي مَالِهِمْ زَكَاةٌ حَتَّى يُعْمَلَ بِهِ فَإِذَا عُمِلَ بِهِ وَجَبَتْ الزَّكَاةُ فَأَمَّا إِذَا كَانَ مَوْقُوفًا فَلَا زَكَاةَ عَلَيْهِ» .

Sa'ad, from Muhammad ibn al-Husayn, from Muhammad ibn Abd al-Hamid, from Muhammad ibn al-Fudayl, who said:

I asked Abu al-Hasan al-Ridha ^(a.s), about 'young children who have wealth in the hand of their father or their brother, Is zakat obligatory upon their wealth?'

Imam ^(a.s) said: "Zakat is not obligatory in their wealth until it is traded with.

So when it is traded with, zakat becomes obligatory.

As for when it is held inactive, then there is no zakat upon it."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.27 • Al-Istibsar, Vol.2 p.29 • Al-Wafi, Vol.10 p.127 • Wasa'il Al-Shi'ah, Vol.9 p.88

**HADITH:68**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْأَعْطَارِ الْحَنَاطِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَالٌ أَلَيْتِيْمٌ يَكُونُ عِنْدِي فَأَتَّجِرُ بِهِ فَقَالَ «إِذَا حَرَكْتَهُ فَعَلَيْكَ زَكَاةُهُ» قُلْتُ فَإِنِّي أُحَرِّكُهُ ثَمَانِيَةَ أَشْهُرٍ وَ أَدْعُهُ أَرْبَعَةَ أَشْهُرٍ قَالَ «عَلَيْكَ زَكَاةُهُ» .

قوله عليه السلام : إذا حركته فعليك زكاته المراد به انه عليك تولي اخراج زكاته دون ان يكون ذلك لازماً في ماله لانه إذا اتجر بالمال ضمنه ، وإذا ضمنه لم يلزمه مع ذلك اخراج الزكاة من ماله ، والذي يدل على ذلك ما رواه :

Muhammad ibn Ismail, from al-Fadl ibn Shadhan, and Ahmad ibn Idris, from Muhammad ibn Abd al-Jabbar, all from Safwan ibn Yahya, from Ishaq ibn Ammar, from Abu al-Utarid al-Hannat, who said:

I asked Abu Abdillah ^(a.s), about 'wealth of the orphan is with me, and I trade with it.'

Imam ^(a.s) said: "If you move it, then its zakat is upon you."

I (narrator) asked: "I move it for eight months and leave it for four months."

Imam ^(a.s) said: "Its zakat is upon you."

[AL TUSI]

The Imam ^(a.s) saying, peace be upon him: "If you move it (harraktahu), then its zakat is upon you," what is intended by it is that undertaking the taking out of its zakat is upon you, without that being binding in his wealth, because when he trades with the wealth, he becomes liable for it. And when he becomes liable for it, it is not, along with that, obligatory upon him to take out zakat from his own wealth.

And what indicates that is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.540 • Tahdib Al-Ahkam, Vol.4 p.28 • Al-Istibsar, Vol.2 p.29 • Al-Wafi, Vol.10 p.123 • Wasa'il Al-Shi'ah, Vol.9 p.88



HADITH:69**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ الرَّجُلُ يَكُونُ عِنْدَهُ مَالُ الْيَتِيمِ وَ يَتَّجِرُ بِهِ أَوْ يَضُمُّهُ قَالَ «نَعَمْ» قُلْتُ فَعَلَيْهِ زَكَاةٌ قَالَ «لَا لَعَمْرِي لَا أَجْمَعُ عَلَيْهِ خَصْلَتَيْنِ الصَّمَانُ وَالزَّكَاةُ» .

فأما ضمان المال فيلزم المتجر به على سائر الاحوال الا أن يكون يقصد به نظرا لليتيم ورعاية لحفظ ماله فانه لا يلزمه ضمانه ، يدل على ذلك ما رواه.

Sa'ad ibn Abdullah, from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Abdullah ibn Jabalah, from Ishaq ibn Ammar, from Samaah ibn Mihran, from Abu Abdillah ^(a.s), peace be upon him, who said:

I said to Imam ^(a.s): “A man has the wealth of an orphan with him and trades with it. Is he liable for it?”

Imam ^(a.s) said: “Yes.”

I (narrator) asked: “Then is there zakat upon him?”

Imam ^(a.s) said: “No, by my life, I do not combine two qualities upon him: liability and zakat.”

[AL TUSI]

As for liability for the wealth, it is binding upon the one who trades with it in all circumstances, unless he intends by it consideration (nazaran) for the orphan and care for preserving his wealth, in which case liability for it is not binding upon him. What indicates that is what he narrated (in the following hadith).

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.28 • Al-Istisbar, Vol.2 p.30 • Al-Wafi, Vol.10 p.128 • Wasa'il Al-Shi'ah, Vol.9 p.88

HADITH:70**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَكُونُ فِي يَدِهِ مَالٌ لِأَخٍ لَهُ يَتِيمٍ وَهُوَ وَصِيُّهُ أَوْ يَصْلُحُ لَهُ أَنْ يَعْمَلَ بِهِ قَالَ «نَعَمْ يَعْمَلُ بِهِ كَمَا يَعْمَلُ بِمَالٍ غَيْرِهِ وَالرُّبْحُ بَيْنَهُمَا» قَالَ قُلْتُ فَهَلْ عَلَيْهِ ضَمَانٌ قَالَ «لَا إِذَا كَانَ نَاطِرًا لَهُ».

فأما الربح فانما يكون لليتيم متى تصرف فيه المتولي ولم يكن له في الحال ما يفي بذلك المال فمتى كان الامر على ما ذكرناه ان يكون ضامنا للمال ويكون الربح لليتيم والزكاة في مال اليتيم وعلى الوالي إخراجها منه إذا لم يكن قد قصد بالتجارة نظرا لليتيم وهذا هو القسم الذي قدمنا ذكره واكثرنا فيه الاخبار ، ومتى كان قصده نظرا لليتيم جاز له ان يأخذ من الربح شيئا ما يكون له بلغة ، وهذا هو معنى الخبر المتقدم والربح بينهما ، ومتى كان المتجر بمال اليتيم متمكنا في الحال من مثله فانه يجب عليه ضمانه ويكون ربحه له وزكاته عليه ، والذي يدل على ذلك ما رواه.

Muhammad ibn Ali Mahbub, from Ahmad, from al-Hasan Mahbub, from Khalid ibn Jarir, from Abu al-Rabi:

Abu Abdillah ^(a.s), peace be upon him, was asked about 'a man in whose hand there is wealth belonging to a brother of his who is an orphan, and he is his executor. Is it proper for him to work with it?'

Imam ^(a.s) said: "Yes, he may work with it as he works with the wealth of someone else, and the profit is between them both."

He (narrator) said: "I asked: 'Then is there any liability upon him?'"

Imam ^(a.s) said: "No, if he is acting with consideration for him."

[AL TUSI]

As for the profit, it only belongs to the orphan when the administrator (mutawalli) disposes of it and does not, at the time, possess what would cover that wealth. Whenever the matter is as we have mentioned, he is liable for the wealth, the profit belongs to the orphan, and the zakat is in the wealth of the orphan, and it is upon the guardian (wali) to take it out from it, if he did not intend by the trade consideration (nazaran) for the orphan.

This is the category whose mention we have already presented, and in which we have mentioned many reports. Whenever his intention is consideration (nazaran) for the orphan, it is permissible for him to take from the profit something that will be sufficient provision (bulghah) for him.

This is the meaning of the previous report: "And the profit is between them."

And whenever the one who trades with the wealth of the orphan is, at the time, able to provide the like of it, then liability for it is obligatory upon him, its profit belongs to him, and its zakat is upon him. What indicates that is what he narrated (in the next hadith).

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.28 • Al-Wafi, Vol.17 p.318 • Wasa'il Al-Shi'ah, Vol.9 p.89

HADITH 71

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مَنْصُورِ الصَّبَّاحِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ مَالِ الْيَتِيمِ يُعْمَلُ بِهِ قَالَ فَقَالَ «إِذَا كَانَ عِنْدَكَ مَالٌ وَصَمِئْتَهُ فَلَكَ الرُّبْحُ وَ أَنْتَ ضَامِنٌ لِلْمَالِ وَ إِنْ كَانَ لَا مَالَ لَكَ وَ عَمِلْتَ بِهِ فَالرُّبْحُ لِلْغَلَامِ وَ أَنْتَ ضَامِنٌ لِلْمَالِ» .

وأما الذي يدل على ان الزكاة تجب في غلاتهم ما رواه :

Ali ibn al-Hasan ibn Faddal, from al-Abbas ibn Amir, from Aban ibn Uthman, from Mansur al-Sayqal:

I asked Abu Abdillah ^(a.s), about 'the wealth of the orphan being worked with.'

Imam ^(a.s) said: "If you have wealth and you guarantee it, then the profit is yours, and you are liable for the wealth. But if you have no wealth and you work with it, then the profit belongs to the boy, and you are liable for the wealth."

[AL TUSI]

As for what indicates that zakat becomes obligatory on their produce (ghallat) is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.29 • Al-Istibsar, Vol.2 p.30 • Wasa'il Al-Shi'ah, Vol.9 p.89

HADITH 72

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ أَنََّّهُمَا قَالَا: «مَالُ الْيَتِيمِ لَيْسَ عَلَيْهِ فِي الْعَيْنِ وَ الصَّامِتِ شَيْءٌ فَأَمَّا الْغَلَاثُ فَإِنَّ عَلَيْهَا الصَّدَقَةَ وَاجِبَةً» .

Sa'ad, from Ahmad ibn Muhammad, from al-Abbas ibn Maruf, from Hammad ibn Isa, from Hariz ibn Abdullah, from Zurarah and Muhammad ibn Muslim, from Abu Ja'far ^(a.s) and Abu Abdillah ^(a.s), peace be upon them both, said:

Imam ^(a.s) said: "The wealth of the orphan has nothing upon it in specie and silent wealth (al-samit).

As for the yields, then charity upon them is obligatory."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.29 • Al-Istibsar, Vol.2 p.31 • Awali Al-La'ali, Vol.3 p.114



HADITH:73**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا مَا رَوَاهُ عَلِيُّ بْنُ الْحَسَنِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ سَمِعْتُهُ يَقُولُ: «لَيْسَ فِي مَالِ الْيَتِيمِ زَكَاةٌ وَ لَيْسَ عَلَيْهِ صَلَاةٌ وَ لَيْسَ عَلَى جَمِيعِ غَلَاتِهِ مِنْ نَخْلِ أَوْ زُرْعٍ أَوْ غَلَّةٍ زَكَاةٌ وَ إِنْ بَلَغَ فَلَيْسَ عَلَيْهِ لِمَا مَضَى زَكَاةٌ وَ لَا عَلَيْهِ لِمَا يَسْتَقْبِلُ حَتَّى يُدْرِكَ فَإِذَا أُدْرِكَ كَانَتْ عَلَيْهِ زَكَاةٌ وَاحِدَةً وَ كَانَ عَلَيْهِ مِثْلُ مَا عَلَى غَيْرِهِ مِنَ النَّاسِ» .

فليس بمناف للرواية الاولى لانه قال عليه السلام : وليس على جميع غلاته زكاة ، ونحن لا نقول ان على جميع غلاته زكاة وانما تجب على الاجناس الاربعة التي هي : التمر والزبيب والحنطة والشعير ، وانما خص اليتامى بهذا الحكم لان غيرهم مندوبون الى اخراج الزكاة عن سائر الحبوب ، وليس ذلك في اموال اليتامى ، فلاجل ذلك خصوا بالذكر.

As for what Ali ibn al-Hasan narrated from Hammad, from Hariz, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him, that he said:

I (narrator) heard Imam ^(a.s) saying: “There is no zakat in the wealth of the orphan, and there is no prayer upon him, and there is no zakat upon all of his yields from date-palms, or crops, or produce.

And if he (the orphan) reaches maturity, then there is no zakat upon him for what has passed, nor is there upon him for what is to come until he reaches maturity.

So when he (the orphan) reaches maturity, one zakat becomes due upon him, and there is upon him the same as what is upon other people.”

[AL TUSI]

It is not contrary to the first narration, because the Imam ^(a.s), peace be upon him, said: “There is no zakat on all of his produce (ghallat).”

And we do not say that there is zakat on all of his produce.

Rather, it becomes obligatory on the four categories, which are: dates, raisins, wheat, and barley.

He only singled out orphans with this ruling because others are recommended to take out zakat from the rest of the grains, whereas that is not so in the wealth of orphans. For that reason, they were specifically mentioned.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.29 • Al-Istibsar, Vol.2 p.31 • Wasa'il Al-Shi'ah, Vol.9 p.86

**HADITH:74**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ الْفَضْلِ الْبَصْرِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرُّضَا عَلَيْهِ السَّلَامُ أَسْأَلُهُ عَنِ الْوَصِيِّ يُزَكِّي زَكَاةَ الْفِطْرَةِ عَنِ الْيَتَامَى إِذَا كَانَ لَهُمْ مَالٌ فَكَتَبَ «لَا زَكَاةَ عَلَى مَالِ الْيَتِيمِ». فَأَمَّا الَّذِي يَدُلُّ عَلَى أَنَّ الْمَجَانِينَ لَا حَقَّ فِيهِمْ فِي هَذَا الْحُكْمِ مَا رَوَاهُ.

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from Muhammad ibn al-Qasim ibn al-Fudayl al-Basri:

I wrote to Abu al-Hasan al-Ridha ^(a.s), asking him about 'the executor (of orphans wealth), Does he pay zakat al-fitrah on behalf of the orphans if they have wealth?'

Imam ^(a.s) wrote: "There is no zakat upon the wealth of the orphan."

[AL TUSI]

As for what indicates that the insane are joined to them (orphans) in this ruling, it is what he narrated (in the following hadith).

[REFERENCES] Al-Kafi, Vol.3 p.541 • Tahdib Al-Ahkam, Vol.4 p.30 • Al-Wafi, Vol.10 p.126 • Wasa'il Al-Shi'ah, Vol.9 p.84 • Wasa'il Al-Shi'ah, Vol.9 p.326

**HADITH:75**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ إِمْرَأَةً مِنْ أَهْلِنَا مُخْتَلِطَةٌ عَلَيْهَا زَكَاةٌ «إِنْ كَانَ عَمِلَ بِهِ فَعَلَيْهَا زَكَاةٌ وَإِنْ لَمْ يُعْمَلْ بِهِ فَلَا».

Muhammad ibn Yaquub, from Muhammad ibn Ismail, from al-Fadl ibn Shadhan, from Ibn Abi Umayr, from Abd al-Rahman ibn al-Hajjaj, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "A woman from among our people is mentally confused (mukhtalithah), 'Is there zakat upon her?'"

Imam ^(a.s) said: "If it has been traded with, then zakat is upon her, and if it has not been traded with, then no."

[REFERENCES] Al-Kafi, Vol.3 p.542 • Tahdib Al-Ahkam, Vol.4 p.30 • Wasa'il Al-Shi'ah, Vol.9 p.90

**HADITH:76**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ مُوسَى بْنِ بَكْرِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ إِمْرَأَةٍ مُصَابَةٍ وَلَهَا مَالٌ فِي يَدِ أَخِيهَا فَهَلْ عَلَيْهِ زَكَاةٌ فَقَالَ «إِنْ كَانَ أَخُوها يَتَّجِرُ بِهِ فَعَلَيْهِ زَكَاةٌ».

And from him, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Abbas ibn Maruf, from Ali ibn Mahziyar, from al-Husayn ibn Said, from Muhammad ibn al-Fudayl, from Musa ibn Bakr, who said:

I asked Abu al-Hasan ^(a.s), peace be upon him, about 'an afflicted woman (musabah) who has wealth in the hand of her brother, Is there zakat upon it?'

Imam ^(a.s) said: "If her brother trades with it, then zakat is upon it."

[REFERENCES] Al-Kafi, Vol.3 p.542 • Tahdib Al-Ahkam, Vol.4 p.30 • Wasa'il Al-Shi'ah, Vol.9 p.90



CHAPTER ON ZAKAT OF THE WEALTH OF THE ABSENT PERSON, DEBT, AND LOAN

٩ - باب زكاة مال الغائب والدين والقرض

🕌 HADITH 77 – 88 🕌

قال الشيخ رحمه الله: (ولا زكاة في المال الغائب عن صاحبه إذا عدم التمكن من التصرف فيه). يدل على ذلك ما رواه:

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said: “There is no zakat on wealth that is absent from its owner when he lacks the ability to dispose of it.”

What indicates that is what he narrated (in the following hadith):

🕌 HADITH 77 🕌

HADITH:77

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَخَوَيْهِ عَنْ أَبِيهِمَا عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: فِي رَجُلٍ مَالُهُ عَنْهُ غَائِبٌ لَا يَقْدِرُ عَلَى اخْتِذِهِ قَالَ «فَلَا زَكَاةَ عَلَيْهِ حَتَّى يَخْرُجَ فَإِذَا خَرَجَ زَكَاةُ لَعَامٍ وَاجِدٍ وَإِنْ كَانَ يَدْعُهُ مُتَعَمِّدًا وَهُوَ يَقْدِرُ عَلَى اخْتِذِهِ فَعَلَيْهِ الزَّكَاةُ لِكُلِّ مَا مَرَّ بِهِ مِنَ السَّنِينَ» .

Ali ibn al-Hasan, from his two brothers, from their father, from al-Hasan ibn al-Jahm, from Abdullah ibn Bukayr, from the one who narrated it, from Abu Abdillah ^{a.s}, peace be upon him, that he said:

Imam ^{a.s} said regarding ‘a man whose wealth is absent from him and he is not able to take possession of it.’

Imam ^{a.s} said: “Then there is no zakat upon him until it comes out. So when it comes out, he pays zakat on it for one year.

But if he leaves it deliberately while he is able to take possession of it, then zakat is upon him for every one of the years that has passed over it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.31 • Al-Istibsar, Vol.2 p.28 • Al-Wafi, Vol.10 p.114 • Wasa'il Al-Shi'ah, Vol.9 p.95

🕌 HADITH 78 🕌

HADITH:78

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا صَدَقَةٌ عَلَى الدَّيْنِ وَلَا عَلَى أَلْمَالِ الْغَائِبِ عَنْكَ حَتَّى يَقَعَ فِي يَدَيْكَ» .

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Said, from al-Nadr ibn Suwayd, from Abdullah ibn Sinan, from Abu Abdillah ^{a.s}, peace be upon him, who said:

Imam ^{a.s} said: “There is no charity upon a debt, nor upon wealth that is absent from you, until it falls into your hands.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.31 • Awali Al-La'ali, Vol.2 p.229 • Wasa'il Al-Shi'ah, Vol.9 p.95



﴿ HADITH ﴾

HADITH:79[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ الرَّجُلِ يَغِيبُ عَنْهُ مَالُهُ خَمْسَ سِنِينَ ثُمَّ يَأْتِيهِ وَلَا يُرَدُّ عَلَيْهِ رَأْسُ الْمَالِ كَمْ يُزَكِّيهِ قَالَ «سَنَةً وَاحِدَةً».

قال الشيخ رحمه الله : (ولا زكاة في الدين إلا أن يكون تأخيرها من جهة مالكه). يدل على ذلك ما رواه :

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Rifaah, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man whose wealth is absent from him for five years, then it comes to him, and the principal of the wealth is not returned to him. How much does he pay zakat on it?'

Imam ^(a.s) said: "For one year."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said:

"There is no zakat on debt (dayn), unless its delay is from the side of its owner."

What indicates that is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.519 • Tahdib Al-Ahkam, Vol.4 p.31 • Al-Istibsar, Vol.2 p.28 • Al-Wafi, Vol.10 p.113 • Wasa'il Al-Shi'ah, Vol.9 p.94

﴿ HADITH ﴾

HADITH:80[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أُيُوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ لَيْسَ فِي الدَّيْنِ زَكَاةٌ فَقَالَ «لَا».

Ali ibn al-Hasan ibn Faddal, from Ayyub ibn Nuh, from Safwan ibn Yahya, from Abdullah ibn Muskan, from Muhammad ibn Ali al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): "Is there is no zakat in debt?"

Imam ^(a.s) said: "No."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.32 • Al-Wafi, Vol.10 p.115 • Wasa'il Al-Shi'ah, Vol.9 p.96



**HADITH:81**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ دُرُسْتٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَيْسَ فِي الدَّيْنِ زَكَاةٌ إِلَّا أَنْ يَكُونَ صَاحِبُ الدَّيْنِ هُوَ الَّذِي يُؤَخِّرُهُ فَإِذَا كَانَ لَا يَقْدِرُ عَلَى اخْتِذِهِ فَلَيْسَ عَلَيْهِ زَكَاةٌ حَتَّى يَقْبِضَهُ».

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ismail ibn Marrar, from Yunus, from Durust, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “There is no zakat in debt unless the owner of the debt is the one who delays it. But if he is not able to take possession of it, then there is no zakat upon him until he receives it.”

[REFERENCES] Al-Kafi, Vol.3 p.519 • Tahdib Al-Ahkam, Vol.4 p.32 • Awali Al-La'ali, Vol.3 p.115 • Al-Wafi, Vol.10 p.114 • Wasa'il Al-Shi'ah, Vol.9 p.97

**HADITH:82**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ وَ مُحَمَّدٍ ابْنَيْ الْحَسَنِ عَنْ أَبِيهِمَا عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ مَيْسَرَةَ عَنْ عَبْدِ الْعَزِيزِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَكُونُ لَهُ الدَّيْنُ أَمْ يُرَكِّبُهُ قَالَ «كُلُّ دَيْنٍ يَدْعُهُ هُوَ إِذَا أَرَادَ اخْتِذَهُ فَعَلَيْهِ زَكَاةُهُ وَ مَا كَانَ لَا يَقْدِرُ عَلَى اخْتِذِهِ فَلَيْسَ عَلَيْهِ زَكَاةٌ».

قال الشيخ رحمه الله : (ولا زكاة على القارض وعلى المستقرض زكاته ما دام في يده فإذا رجع الى صاحبه وحال عليه الحال وجب عليه). يدل على ذلك ما رواه :

Ali ibn al-Hasan, from Ahmad and Muhammad, the two sons of al-Hasan, from their father, from Abdullah ibn Bukayr, from Maysarah, from Abd al-Aziz, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about ‘a man who has a debt, Does he pay zakat on it?’

Imam ^(a.s) said: “Every debt that he leaves, while if he wanted to take it he could take it, then its zakat is upon him.

But whatever he is not able to take, then there is no zakat upon him.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said:

“There is no zakat upon the lender (qarid), and upon the borrower (mustaqrid) is its zakat as long as it remains in his hand. Then when it returns to its owner and a year passes over it, it becomes obligatory upon him.”

What indicates that is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.32 • Al-Wafi, Vol.10 p.115 • Wasa'il Al-Shi'ah, Vol.9 p.96



**HADITH:83**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي رَجُلٍ اسْتَقْرَضَ مَالًا فَحَالَ عَلَيْهِ الْحَوْلُ وَهُوَ عِنْدَهُ فَقَالَ «إِنْ كَانَ الَّذِي أَقْرَضَهُ يُؤَدِّي زَكَاتَهُ فَلَا زَكَاةَ عَلَيْهِ وَإِنْ كَانَ لَا يُؤَدِّي أَدَى الْمُسْتَقْرِضِ».

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Said, from Safwan ibn Yahya, from Mansur ibn Hazim, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) was asked regarding 'a man who borrowed wealth, then a year passed over it while it was with him.'

Imam ^(a.s) said: "If the one who lent it pays its zakat, then there is no zakat upon him, but if he does not pay it, the borrower pays it."

[REFERENCES] Al-Kafi, Vol.3 p.520 • Tahdib Al-Ahkam, Vol.4 p.32 • Al-Wafi, Vol.10 p.116 • Wasa'il Al-Shi'ah, Vol.9 p.101

**HADITH:84**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُقْرِضُ الْمَالَ لِلرَّجُلِ السَّنَةَ وَالسَّنَتَيْنِ وَالثَّلَاثَ أَوْ مَا شَاءَ اللَّهُ عَلَى مَنْ الزَّكَاةُ عَلَى الْمُقْرِضِ أَوْ عَلَى الْمُسْتَقْرِضِ فَقَالَ «عَلَى الْمُسْتَقْرِضِ لِأَنَّ لَهُ نَفْعَهُ فَعَلَيْهِ زَكَاتُهُ».

Al-Husayn ibn Said, from Ali ibn al-Numan, from Yaquub ibn Shuayb, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who lends wealth to another man for one year, two years, three years, or whatever Allah ^(SWT) wills. Thus, upon whom is the zakat, upon the lender or upon the borrower?'

Imam ^(a.s) said: "Upon the borrower, because its benefit belongs to him, so its zakat is upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.33 • Al-Wafi, Vol.10 p.120 • Wasa'il Al-Shi'ah, Vol.9 p.102



HADITH:85[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ رَجُلٌ دَفَعَ إِلَى رَجُلٍ مَالًا قَرْضًا عَلَى مَنْ زَكَاتُهُ أَوْ عَلَى الْمُقْرِضِ أَوْ عَلَى الْمُقْتَرِضِ قَالَ «لَا بَلْ زَكَاتُهَا إِنْ كَانَتْ مَوْضُوعَةً عِنْدَهُ حَوْلًا عَلَى الْمُقْتَرِضِ» قَالَ قُلْتُ فَلَيْسَ عَلَى الْمُقْرِضِ زَكَاتُهَا قَالَ «لَا لَا يَزْكِي الْمَالُ مِنْ وَجْهَيْنِ فِي عَامٍ وَاحِدٍ وَ لَيْسَ عَلَى الدَّافِعِ شَيْءٌ لِأَنَّهُ لَيْسَ فِي يَدِهِ شَيْءٌ لِأَنَّ الْمَالَ فِي يَدِ الْآخَرِ فَمَنْ كَانَ الْمَالُ فِي يَدِهِ زَكَاهُ» قَالَ قُلْتُ أَفَيَزْكِي مَالَ غَيْرِهِ مِنْ مَالِهِ فَقَالَ «إِنَّهُ مَالُهُ مَا دَامَ فِي يَدِهِ وَ لَيْسَ ذَلِكَ الْمَالُ لِأَحَدٍ غَيْرِهِ» ثُمَّ قَالَ «يَا زُرَّارَةُ أَرَأَيْتَ وَضِيعَةُ ذَلِكَ الْمَالِ وَ رِبْحُهُ لِمَنْ هُوَ وَ عَلَى مَنْ» قُلْتُ لِلْمُقْتَرِضِ قَالَ «فَلَهُ الْفَضْلُ وَ عَلَيْهِ الْتَقْصَانُ وَ لَهُ أَنْ يَلْبَسَ وَ يَنْكِحَ وَ يَأْكُلَ مِنْهُ وَ لَا يَنْبَغِي لَهُ أَنْ لَا يَزْكِيَهُ بَلْ يَزْكِيهِ فَإِنَّهُ عَلَيْهِ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Zurarah, who said:

I said to Abu Ja'far ^(a.s), peace be upon him: "A man gave wealth to another man as a loan; upon whom is its zakat, upon the lender or upon the borrower?"

Imam ^(a.s) said: "No, rather its zakat, if it has been placed with him for a year, is upon the borrower."

He (narrator) said: "I asked: 'Then is its zakat not upon the lender?'"

Imam ^(a.s) said: "No. Wealth is not paid zakat on from two sides in one year, and there is nothing upon the one who gives it, because there is nothing in his hand, for the wealth is in the hand of the other. So whoever has the wealth in his hand pays zakat on it."

He (narrator) said: "I asked: 'Does he then pay zakat on the wealth of someone else from his own wealth?'"

Imam ^(a.s) said: "It is his wealth as long as it is in his hand, and that wealth does not belong to anyone other than him."

Then Imam ^(a.s) said: "O Zurarah, have you considered the loss of that wealth and its profit, whose are they, and upon whom are they?"

I (narrator) replied: "They belong to the borrower."

Imam ^(a.s) said: "Then the surplus belongs to him, and the deficiency is upon him, and he may clothe himself, marry, and eat from it.

And it is not proper for him not to pay zakat on it. Rather, he should pay zakat on it, for it is upon him."

[REFERENCES] Al-Kafi, Vol.3 p.520 • Tahdib Al-Ahkam, Vol.4 p.33 • Al-Wafi, Vol.10 p.116 • Wasa'il Al-Shi'ah, Vol.9 p.100



**HADITH:86**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ يَزِيدَ بْنِ أَبِي عَمِيرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةٍ قَالَ: قُلْتُ لَهُشَامُ بْنُ أَحْمَرَ أَجِبْ أَنْ تَسْأَلَ لِي أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ أَنَّ لِقَوْمٍ عِنْدِي قُرُوضًا لَيْسَ يَطْلُبُونَهَا مِنِّي أَفَعَلَيْ زَكَاةٌ فَقَالَ «لَا تَقْضِي وَلَا تُرْكَى زَكَاةٌ» .

فأما الذي يدل على أنه إذا رجع المال إلى صاحبه لا تجب عليه الزكاة حتى يحول عليه الحول ما رواه :

Muhammad ibn Ali ibn Mahbub, from Yaqub ibn Yazid, from Ibn Abi Umayr, from al-Hasan ibn Atiyyah, who said:

I (narrator) said to Hisham ibn Ahmar: “I would like you to ask Abu al-Hasan ^(a.s), peace be upon him, for me: ‘There are loans belonging to some people with me, and they do not demand them from me; is there zakat upon me?’”

Imam ^(a.s) said: “You do not repay, and you do not pay zakat? Pay zakat.”

[AL TUSI]

As for that which indicates that when the wealth returns to its owner, zakat is not obligatory upon it until a year passes over it, it is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.33 • Al-Wafi, Vol.10 p.119 • Wasa'il Al-Shi'ah, Vol.9 p.102

**HADITH:87**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ الَّذِي عَلَيْهِ زَكَاةٌ فَقَالَ «لَا حَتَّى يَفْضُضَهُ» قُلْتُ فَإِذَا قَبَضَهُ أَ يُزَكِّيهِ فَقَالَ «لَا حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ فِي يَدَيْهِ» .

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Said and al-Abbas ibn Maruf, from Safwan ibn Yahya, from Ishaq ibn Ammar, who said:

I (narrator) said to Abu Ibrahim ^(a.s), peace be upon him: “Is there zakat upon debt?”

Imam ^(a.s) said: “No, until he receives it.”

I (narrator) asked: “Then when he receives it, does he pay zakat on it?”

Imam ^(a.s) said: “No, until a year passes over it in his hands.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.34 • Al-Istibsar, Vol.2 p.28 • Awali Al-La'ali, Vol.3 p.116 • Al-Wafi, Vol.10 p.120 • Wasa'il Al-Shi'ah, Vol.9 p.96 • Al-Fusul Al-Muhimmah, Vol.2 p.132



HADITH:88**[SOURCE]** Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ الرَّجُلُ يَكُونُ لَهُ الْوَدِيعَةُ وَالذَّيْنُ فَلَا يَصِلُ إِلَيْهِمَا ثُمَّ يَأْخُذُهُمَا مَتَى تَجِبُ عَلَيْهِ الزَّكَاةُ قَالَ «إِذَا أَخَذَهُمَا ثُمَّ يَحُولُ عَلَيْهِ الْحَوْلُ يُزَكِّي».

And from him, from Ahmad ibn Muhammad, from Ibrahim ibn Abi Mahmud, who said:

I (narrator) said to Abu al-Hasan al-Ridha ^(a.s), peace be upon him: “A man has a deposit and a debt, but he does not reach them, then he takes them. When does zakat become obligatory upon him?”

Imam ^(a.s) said: “When he takes them, then a year passes over them, he pays zakat.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.34 • Al-Istisbar, Vol.2 p.28 • Al-Wafi, Vol.10 p.121 • Wasa'il Al-Shi'ah, Vol.9 p.95

CHAPTER ON TIME OF ZAKAT

١٠ - باب وقت الزكاة

🕌 HADITH 89 – 109 🕌

قال الشيخ رحمه الله : (ولا زكاة في مال حتى يحول عليه الحول وهو على كمال حد ما تجب فيه الزكاة).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“There is no zakat on any wealth until a year passes over it while it is at the complete limit upon which zakat becomes obligatory.”

🕌 HADITH 🕌

HADITH:89

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ وَرِثَ مَالًا وَالرَّجُلُ غَائِبٌ هَلْ عَلَيْهِ زَكَاةٌ قَالَ «لَا حَتَّى يَقْدَمَ» قُلْتُ أَيْزُكِّيهِ حِينَ يَقْدَمُ قَالَ «لَا حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ».

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ismail ibn Marrar, from Yunus, from Ishaq ibn Ammar, from Abu Ibrahim ^{a.s}, peace be upon him, who said:

I (narrator) asked Imam ^{a.s} about ‘a man who inherited wealth while the man was absent, Is there zakat upon him?’

Imam ^{a.s} said: “No, until he arrives.”

I (narrator) asked: “Does he pay zakat on it when he arrives?”

Imam ^{a.s} said: “No, not until a year passes over it.”

[REFERENCES] Al-Kafi, Vol.3 p.527 • Tahdib Al-Ahkam, Vol.4 p.34 • Al-Wafi, Vol.10 p.120 • Wasa'il Al-Shi'ah, Vol.9 p.94

🕌 HADITH 🕌

HADITH:90

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «الزَّكَاةُ عَلَى الْمَالِ الصَّامِتِ الَّذِي يَحُولُ عَلَيْهِ الْحَوْلُ وَ لَمْ يُحَرِّكْهُ».

Al-Husayn ibn Said, from Muhammad ibn Abi Umayr, from Jamil ibn Darraj, from Zurarah, from Abu Ja'far ^{a.s}, peace be upon him, that he said:

Imam ^{a.s} said: “Zakat is upon silent wealth (al-mal al-samit) over which a year passes and which he has not moved.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.35 • Al-Wafi, Vol.10 p.73 • Al-Wafi, Vol.10 p.107 • Wasa'il Al-Shi'ah, Vol.9 p.75 • Wasa'il Al-Shi'ah, Vol.9 p.170



HADITH:91**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ مُحَمَّدِ الْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُفِيدُ أَلْمَالَ قَالَ «فَلَا يُزَكِّيهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ».

Muhammad ibn Yaqub, from Muhammad ibn Ismail, from al-Fadl ibn Shadhan, from Safwan ibn Yahya, from Abdullah ibn Muskan, from Muhammad al-Halabi, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who acquires wealth.'

Imam ^(a.s) said: "Then he does not pay zakat on it until a year passes over it."

[REFERENCES] Al-Kafi, Vol.3 p.525 • Tahdib Al-Ahkam, Vol.4 p.35 • Al-Wafi, Vol.10 p.131 • Wasa'il Al-Shi'ah, Vol.9 p.169 • Wasa'il Al-Shi'ah, Vol.9 p.305

HADITH:92**[SOURCE]** Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ رَجُلٌ كَانَ عِنْدَهُ مَائَتَا دِرْهَمٍ غَيْرَ دِرْهَمٍ أَحَدَ عَشَرَ شَهْرًا ثُمَّ أَصَابَ دِرْهَمًا بَعْدَ ذَلِكَ فِي الشَّهْرِ الثَّانِي عَشَرَ فَكَمَلَتْ عِنْدَهُ مَائَتَا دِرْهَمٍ أَعْلَيْهِ زَكَاتُهَا قَالَ «لَا حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ» وَهِيَ مَائَتَا دِرْهَمٍ فَإِنْ كَانَتْ مِائَةً وَخَمْسِينَ دِرْهَمًا فَأَصَابَ خَمْسِينَ بَعْدَ أَنْ يَمُضِيَ شَهْرٌ فَلَا زَكَاتَ عَلَيْهِ حَتَّى يَحُولَ عَلَى الْمِائَتَيْنِ الْحَوْلُ» قُلْتُ لَهُ فَإِنْ كَانَتْ عِنْدَهُ مَائَتَا دِرْهَمٍ غَيْرَ دِرْهَمٍ قَمَصَى عَلَيْهَا أَيَّامٌ قَبْلَ أَنْ يَنْقَضِيَ الشَّهْرُ ثُمَّ أَصَابَ دِرْهَمًا فَأَتَى عَلَى الدَّرَاهِمِ مَعَ الدَّرْهَمِ حَوْلٌ أَعْلَيْهِ زَكَاتٌ فَقَالَ «نَعَمْ فَإِنْ لَمْ يَمُضِ عَلَيْهَا جَمِيعُ الْحَوْلِ فَلَا شَيْءَ عَلَيْهِ فِيهَا» قَالَ قَالَ زُرَّارَةُ وَ مُحَمَّدٌ بْنُ مُسْلِمٍ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «أَيُّمَا رَجُلٍ كَانَ لَهُ مَالٌ وَ حَالَ عَلَيْهِ الْحَوْلُ فَإِنَّهُ يُزَكِّيهِ» قُلْتُ لَهُ فَإِنْ وَهَبَهُ قَبْلَ حُلِّهِ بِشَهْرٍ أَوْ بِيَوْمَيْنِ قَالَ «لَيْسَ عَلَيْهِ شَيْءٌ أَبَدًا» قَالَ وَ قَالَ زُرَّارَةُ عَنْهُ إِنَّهُ قَالَ «إِنَّمَا هَذَا بِمَنْزِلَةِ رَجُلٍ أَفْطَرَ فِي شَهْرِ رَمَضَانَ يَوْمًا فِي إِقَامَتِهِ ثُمَّ يَخْرُجُ فِي آخِرِ النَّهَارِ فِي سَفَرٍ فَأَرَادَ بِسَفَرِهِ ذَلِكَ إِبْطَالَ الْكَفَّارَةِ الَّتِي وَجَبَتْ عَلَيْهِ» وَ قَالَ «إِنَّهُ حِينَ رَأَى الْهَلَالَ الثَّانِي عَشَرَ وَجَبَتْ عَلَيْهِ الزَّكَاةُ وَ لَكِنَّهُ لَوْ كَانَ وَهَبَهَا قَبْلَ ذَلِكَ لَجَارَ وَ لَمْ يَكُنْ عَلَيْهِ شَيْءٌ بِمَنْزِلَةِ مَنْ خَرَجَ ثُمَّ أَفْطَرَ إِنَّمَا لَا يَمْتَنِعُ مَا حَالَ عَلَيْهِ فَأَمَّا مَا لَمْ يَحُلْ عَلَيْهِ فَلَهُ مِنْهُ وَ لَا يَجُلُ لَهُ مَنْعُ مَالٍ غَيْرِهِ فِيمَا قَدْ حَلَّ عَلَيْهِ» قَالَ زُرَّارَةُ فَقُلْتُ لَهُ رَجُلٌ كَانَتْ لَهُ مَائَتَا دِرْهَمٍ فَوَهَبَهَا لِبَعْضِ إِخْوَانِهِ أَوْ وَلَدِهِ أَوْ أَهْلِهِ فِرَارًا بِهَا مِنَ الزَّكَاةِ فَعَلَ ذَلِكَ قَبْلَ حُلِّهَا بِشَهْرٍ فَقَالَ «إِذَا دَخَلَ الشَّهْرُ الثَّانِي عَشَرَ فَقَدْ حَالَ عَلَيْهِ الْحَوْلُ وَ وَجَبَتْ عَلَيْهِ فِيهَا الزَّكَاةُ» فَقُلْتُ لَهُ فَإِنْ أَحْدَثَ فِيهَا قَبْلَ الْحَوْلِ قَالَ «جَارَ ذَلِكَ لَهُ» قُلْتُ إِنَّهُ فَرَّ بِهَا عَنِ الزَّكَاةِ قَالَ «مَا أَذْخَلَ عَلَى نَفْسِهِ أَعْظَمَ مِمَّا مَنَعَ مِنْ زَكَاتِهَا» فَقُلْتُ لَهُ إِنَّهُ يَقْدِرُ عَلَيْهَا قَالَ فَقَالَ «وَمَا عَلَيَّ إِنَّهُ يَقْدِرُ عَلَيْهَا وَ قَدْ خَرَجَتْ مِنْ مِلْكِهِ» قُلْتُ فَإِنَّهُ دَفَعَهَا إِلَيْهِ عَلَى شَرْطٍ فَقَالَ «إِنَّهُ إِذَا سَمَّاهَا هِبَةً جَارَتْ إِلَيْهِ وَ سَقَطَ الشَّرْطُ وَ وَصِنَ الزَّكَاةُ» قُلْتُ لَهُ وَ كَيْفَ يَسْقُطُ الشَّرْطُ وَ تَمْضِي الْهِبَةُ وَ يَصْمُنُ الزَّكَاةُ فَقَالَ «هَذَا شَرْطُ فَاسِدٍ وَ الْهِبَةُ الْمَضْمُونَةُ مَاضِيَةٌ وَ الزَّكَاةُ لَهُ لِازِمَةٌ غُفُوبَةٌ لَهُ» ثُمَّ قَالَ «إِنَّمَا ذَلِكَ لَهُ إِذَا اشْتَرَى بِهَا دَارًا أَوْ أَرْضًا أَوْ

ضَيْعًا» ثُمَّ قَالَ زُرَّارَةُ قُلْتُ لَهُ إِنَّ أَبَاكَ قَالَ لِي «مَنْ فَرَّ بِهَا مِنْ الزَّكَاةِ فَعَلَيْهِ أَنْ يُؤَدِّيَهَا» فَقَالَ «صَدَقَ أَبِي عَلَيْهِ أَسْلَامٌ عَلَيْهِ أَنْ يُؤَدِّيَهَا مَا أُوجِبَ عَلَيْهِ وَ مَا لَمْ يَجِبْ عَلَيْهِ فَلَا شَيْءَ عَلَيْهِ فِيهِ» ثُمَّ قَالَ «أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أُغْمِيَ عَلَيْهِ يَوْمًا ثُمَّ مَاتَ فَذَهَبَتْ صَلَاتُهُ أَ كَانَ عَلَيْهِ وَ قَدْ مَاتَ أَنْ يُؤَدِّيَهَا » قُلْتُ لَا إِلَّا أَنْ يَكُونَ قَدْ أَفَاقَ مِنْ يَوْمِهِ ثُمَّ قَالَ «لَوْ أَنَّ رَجُلًا مَرِضَ فِي شَهْرٍ رَمَضَانَ ثُمَّ مَاتَ فِيهِ أَ كَانَ يُصَامُ عَنْهُ» قُلْتُ لَا قَالَ «فَكَذَلِكَ الرَّجُلُ لَا يُؤَدِّي عَنْ مَالِهِ إِلَّا مَا حَالَ عَلَيْهِ الْخَوْلُ» .

قال الشيخ رحمه الله : (وكذلك لا زكاة على غلة حتى يبلغ حدها ما تجب فيه الزكاة بعد الخرص والجذاز وخرج مؤونتها وخراج السلطان).

And from him, from Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from Hariz, from Zurarah, who said:

I (narrator) said to Abu Ja'far ^{a.s}, peace be upon him: "A man had two hundred dirhams minus one dirham with him for eleven months, then after that, in the twelfth month, he acquired one dirham, so that two hundred dirhams became complete with him; 'Is their zakat upon him?'"

Imam ^{a.s} said: "No, not until a year passes over it while it is two hundred dirhams. So if it was one hundred and fifty dirhams, then he acquired fifty after one month had passed, then there is no zakat upon him until a year passes over the two hundred."

I (narrator) said to Imam ^{a.s}: "Then if he had two hundred dirhams minus one dirham with him, and some days passed over them before the month ended, then he acquired one dirham, and a year came over the dirhams together with the dirham, is there zakat upon him?"

Imam ^{a.s} said: "Yes. But if a full year has not passed over all of them together, then there is nothing upon him in them."

He (narrator) said that Zurarah and Muhammad ibn Muslim said:

Abu Abdillah ^{a.s}, peace be upon him, said: "Any man who has wealth and a year passes over it, then he pays zakat on it."

I said to Imam ^{a.s}: "Then if he gives it away as a gift one month or two days before its due time."

Imam ^{a.s} said: "There is never anything upon him."

He (narrator) said that Zurarah said from Imam ^{a.s} that he said:

Imam ^{a.s} said: "This is only like a man who broke his fast in the month of Ramadan for one day while he was in his residence, then he goes out at the end of the day on a journey, intending by that journey to invalidate the expiation that had become obligatory upon him."

And Imam ^{a.s} said: "When he saw the twelfth crescent, zakat became obligatory upon him. But if he had given it away as a gift before that, it would have been permissible, and there would have been nothing upon him, like one who goes out and then breaks his fast. He only cannot prevent what a year has passed over. As for what a year has not passed over, he may prevent it, and it is not lawful for him to prevent the wealth of another in what has already become due upon it."

Zurarah said: “So I said to Imam ^{a.s.}: ‘A man had two hundred dirhams, so he gave them as a gift to some of his brothers, or his children, or his family, fleeing thereby from zakat, and he did that one month before it became due.’”

Imam ^{a.s.} said: “When the twelfth month enters, then a year has passed over it, and zakat has become obligatory upon him in it.”

So I (Zurarah) said to Imam ^{a.s.}: “Then if he does something with it before the year?”

Imam ^{a.s.} said: “That is permissible for him.”

I (Zurarah) asked: “He fled thereby from zakat.”

Imam ^{a.s.} said: “What he has brought upon himself is greater than what he prevented from its zakat.”

So I (Zurarah) said to Imam ^{a.s.}: “He is able to get it back.”

Imam ^{a.s.} said: “And what is it upon me that he is able to get it back, when it has gone out of his ownership?”

I said: “Then he gave it to him upon a condition.”

Imam ^{a.s.} said: “When he names it a gift, the gift is valid, the condition falls away, and he is liable for the zakat.”

I said to Imam ^{a.s.}: “And how does the condition fall away, the gift take effect, and he become liable for the zakat?”

Imam ^{a.s.} said: “This is an invalid condition, and the guaranteed gift is effective, and the zakat is binding upon him as a punishment for him.”

Then Imam ^{a.s.} said: “That is only for him when he buys with it a house, or land, or estates.”

Then Zurarah said: “I said to Imam ^{a.s.}: ‘Your father said to me: ‘Whoever flees thereby from zakat, then he must pay it.’”

Imam ^{a.s.} said: “My father ^{a.s.}, peace be upon him, spoke the truth. He must pay what has been made obligatory upon him, and what has not become obligatory upon him, then there is nothing upon him in it.”

Then Imam ^{a.s.} said: “Have you considered, if a man were overcome by unconsciousness for a day and then died, so his prayer passed away, would it be upon him, while he has died, to perform it?”

I (Zurarah) replied: “No, unless he had regained consciousness during his day.”

Then Imam ^{a.s.} said: “If a man became ill in the month of Ramadan and then died in it, would fasting be performed on his behalf?”

I (Zurarah) replied: “No.”

Imam ^{a.s.} said: “So likewise, the man does not pay from his wealth except that over which a year has passed.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said: “Likewise, there is no zakat on produce until its amount reaches the limit upon which zakat becomes obligatory, after estimation (khars) and harvesting (jihadh), and after its expenses and the tax of the ruler (kharaj al-sultan) have been deducted.”



**HADITH:93**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ : أَتَاهُمَا قَالَا لَهُ هَذِهِ الْأَرْضُ الَّتِي نَزَارِعُ أَهْلَهَا مَا تَرَى فِيهَا فَقَالَ «كُلُّ أَرْضٍ دَفَعَهَا إِلَيْكَ سُلْطَانٌ فَمَا حَزَنَتْهُ فِيهَا فَعَلَيْكَ فِيمَا أَخْرَجَ اللَّهُ مِنْهَا الَّذِي فَاطَعَكَ عَلَيْهِ وَ لَيْسَ عَلَى جَمِيعِ مَا أَخْرَجَ اللَّهُ مِنْهَا الْعَشْرُ إِنَّمَا الْعَشْرُ عَلَيْكَ فِيمَا يَحْصُلُ فِي يَدِكَ بَعْدَ مَقَاسَمَتِهِ لَكَ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Abu Basir and Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him:

Both (Abu Basir and Muhammad ibn Muslim) said to Imam ^(a.s):

“This land whose people we cultivate in partnership (sharecropping arrangement), what do you say concerning it?”

Imam ^(a.s) said: “Every land that a ruler hands over to you, then whatever you cultivate from it, you are only liable for what Allah ^(SWT) brings forth from it after fulfilling the share that he contracted with you upon.

The tithe is not due upon everything that Allah ^(SWT) brings forth from it.

Rather, the tithe is only due upon what comes into your hand after his share has been taken from you.”

[REFERENCES] Al-Kafi, Vol.3 p.513 • Tahdib Al-Ahkam, Vol.4 p.36 • Al-Istibsar, Vol.2 p.25 • Al-Wafi, Vol.10 p.88 • Wasa'il Al-Shi'ah, Vol.9 p.188

**HADITH:94**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ لَهُ الضَّيْعَةُ فَيُؤَدِّي خَرَاجَهَا هَلْ عَلَيْهِ فِيهَا عَشْرٌ قَالَ «لَا» .

As for what al-Husayn ibn Said narrated from Muhammad ibn Abi Umayr, from Rifaah ibn Musa, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who has an estate and pays its land-tax (kharaj), Is there a tithe upon him in it?’

Imam ^(a.s) said: “No.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.37 • Al-Istibsar, Vol.2 p.25 • Al-Wafi, Vol.10 p.145



HADITH:95**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدٌ عَنْ أَبِي جَعْفَرٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ أَبِي كَهْمَسٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ أَخَذَ مِنْهُ السُّلْطَانُ الْخَرَاجَ فَلَا زَكَاةَ عَلَيْهِ» .

وما يجري مجرى هذين الخبرين فمقصود على الارضين الخراجية لان الارضين على ضروب ثلاثة ، أحدها : أن يسلم أهلها عليها طوعا فليس عليهم فيها أكثر من العشر ونصف العشر. وأرض قد انجلى عنها أهلها أو كانت مواتا فاحييت : فهي للإمام خاصة فيقبلها من يشاء ويجب عليه أن يؤدي ما قبله الأرض به ويخرج من حصته بعد ذلك الزكاة العشر ونصف العشر. وأرض اخذت عنوة بالسيف : فهي أرض المسلمين يقبلها الإمام لمن شاء فعلى المتقبل أن يؤدي ما قبله به ويخرج بعد ذلك من حصته الزكاة العشر أو نصف العشر ، فيكون قوله عليه السلام لا زكاة على من أخذ السلطان الخراج منه يعني لا زكاة عليه لجميع ما اخرجته الأرض ، وإن كان يلزمه فيما يبقى في يده ، وسنبين فيما بعد ذلك إن شاء الله تعالى. والذي يدل عليه ما ذكرناه من أقسام الارضين ما رواه :

Sa'ad, from Abu Jafar, from al-Hasan ibn Ali ibn Faddal, from Abu Kahmas, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "Whoever the ruler takes land-tax (kharaj) from, then there is no zakat upon him."

[AL TUSI]

And whatever is of the same kind as these two reports is restricted to the kharaji lands (al-aradin al-kharajiyah), because lands are of three types.

One of them is; 'Land whose people embraced Islam upon it voluntarily', so there is nothing upon them in it more than the tithe and half the tithe.

And 'land whose people have departed from it, or which was dead land and then was revived (mawat)', It belongs specifically to the (divinely guided) Imam, so he leases it to whomever he wills, and it is obligatory upon him to pay what he accepted the land for, and after that he takes out from his share the zakat of the tithe and half the tithe.

And 'land that was taken by force with the sword (anwatan)', it is the land of the Muslims. The (divinely guided) Imam leases it to whomever he wills, so upon the one who accepts it is to pay what he accepted it for, and after that he takes out from his share the zakat of the tithe or half the tithe.

Thus the Imam ^(a.s) saying, peace be upon him, "There is no zakat upon one from whom the ruler has taken the land tax (kharaj)," means that there is no zakat upon him for all that the land has produced, though it is binding upon him regarding what remains in his hand.

And we will clarify that after this, if Allah ^{SWT}, the Exalted, wills.

And that which indicates what we have mentioned regarding the categories of lands is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.37 • Al-Istibsar, Vol.2 p.25 • Al-Wafi, Vol.10 p.145 • Wasa'il Al-Shi'ah, Vol.9 p.193

HADITH:96

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s.) & Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ قَالَا: ذَكَرْنَا لَهُ الْكُوفَةَ وَ مَا وَضِعَ عَلَيْهَا مِنَ الْخَرَاجِ وَ مَا سَارَ فِيهَا أَهْلُ بَيْتِهِ فَقَالَ «مَنْ أَسْلَمَ طَوْعاً تَرَكَتْ أَرْضُهُ فِي يَدِهِ وَ أَخَذَ مِنْهُ الْعُشْرَ فِيمَا سَقَتِ السَّمَاءُ وَ الْأَنْهَارُ وَ نِصْفَ الْعُشْرِ فِيمَا كَانَ نَادِراً فِيمَا عَمَرُوهُ مِنْهَا وَ مَا لَمْ يَعْمُرُوهُ مِنْهَا أَخَذَهُ الْإِمَامُ فَقَبْلَهُ مِمَّنْ يَعْمُرُهُ وَ كَانَ لِلْمُسْلِمِينَ وَ عَلَى الْمُتَقَبِّلِينَ فِي حَصَصِهِمُ الْعُشْرَ وَ نِصْفَ الْعُشْرِ وَ لَيْسَ فِي أَقْلٍ مِنْ خَمْسَةِ أَوْسَاقٍ شَيْءٌ مِنَ الزَّكَاةِ وَ مَا أُخِذَ بِالسَّيْفِ فَذَلِكَ إِلَى الْإِمَامِ يُقْبَلُهُ بِالَّذِي يَرَاهُ كَمَا صَنَعَ رَسُولُ اللَّهِ ص بِخَبِيرٍ قَبْلَ سَوَادَهَا وَ بَيَاضَهَا يَعْنِي أَرْضَهَا وَ نَحْلَهَا وَ النَّاسُ يَقُولُونَ لَا تَصْلُحُ قِبَالَةُ الْأَرْضِ وَ النَّحْلِ وَ قَدْ قَبِلَ رَسُولُ اللَّهِ ﷺ عَلَى الْمُتَقَبِّلِينَ سِوَى قِبَالَةِ الْأَرْضِ الْعُشْرَ وَ نِصْفَ الْعُشْرِ فِي حَصَصِهِمْ» وَ قَالَ «إِنَّ أَهْلَ الطَّائِفِ أَسْلَمُوا وَ جَعَلُوا عَلَيْهِمُ الْعُشْرَ وَ نِصْفَ الْعُشْرِ وَ إِنَّ أَهْلَ مَكَّةَ لَمَّا دَخَلَهَا رَسُولُ اللَّهِ ﷺ ص عَنُودَةً وَ كَانُوا أُسْرَاءَ فِي يَدِهِ فَأَعْتَقَهُمْ وَ قَالَ «إِذْهَبُوا فَأَنْتُمْ الطُّلَقَاءُ» .

Muhammad ibn Yaqub, from a number of our companions, from Ahmad ibn Muhammad ibn Isa, from Ali ibn Ahmad ibn Ashyam, from Safwan ibn Yahya and Ahmad ibn Muhammad ibn Abi Nasr, who both said:

We (Safwan ibn Yahya and Ahmad ibn Muhammad) mentioned to Imam ^(a.s.) about 'Kufa and what had been imposed upon it of land-tax (kharaj), and what the people of his house (Ahlul Bayt ^(a.s.)) had followed concerning it.'

Imam ^(a.s.) said: "Whoever embraces Islam willingly, his land is left in his hand, and the tithe is taken from him in what the sky and the rivers water, and half of the tithe in what is scarce (nadir) in what they cultivate of it.

And whatever they do not cultivate of it, the Imam takes it and leases it (qabalah) to whoever cultivates it, and it belongs to the Muslims.

And upon those who accept the 'lease', in their shares, is the tithe and half of the tithe. And in less than five awsaq there is nothing of zakat.

And whatever is taken by the sword, that is for the Imam; he leases it according to what he sees, just as the Messenger of Allah ^(SWT), Allah's ^(SWT) blessings be upon him and his family, did with Khaybar. He ^(saws) leased its 'black' and its 'white' (sawad and bayad), - meaning its land and its palm-trees.

And the people say: 'The leasing of land and palm-trees is not valid', while the Messenger of Allah ^(SWT), Allah's ^(SWT) blessings be upon him, leased Khaybar.

And upon those who accept the lease, besides the lease payment of the land, is the tithe and half of the tithe in their shares."

And Imam ^(a.s.) said: "The people of Taif embraced Islam, and He ^(saws) placed upon them the tithe and half of the tithe.

And the people of Mecca, when the Messenger of Allah ^(SWT), Allah's ^(SWT) blessings be upon him and his family, entered it by force, and they were captives in his hand,

The Prophet ^(saws) released them and said: 'Go, for you are the freed ones.'"

[REFERENCES] Al-Kafi, Vol.3 p.512 • Tahdib Al-Ahkam, Vol.4 p.38 • Tahdib Al-Ahkam, Vol.4 p.118 • Al-Istibsar, Vol.2 p.25 • Al-Wafi, Vol.10 p.357 • Wasa'il Al-Shi'ah, Vol.9 p.182 • Wasa'il Al-Shi'ah, Vol.15 p.157



HADITH:97

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا مَا رَوَاهُ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ أَخَوَيْهِ عَنْ أَبِيهِمَا عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: «فِي زَكَاةِ الْأَرْضِ إِذَا قَبِلَهَا الْيَبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَوْ الْإِمَامُ عَلَيْهِ السَّلَامُ بِالنِّصْفِ أَوْ الثُّلُثِ أَوْ الرُّبْعِ فَزَكَاتُهَا عَلَيْهِ وَلَيْسَ عَلَى الْمُتَقَبِّلِ زَكَاةٌ إِلَّا أَنْ يَشْتَرِطَ صَاحِبُ الْأَرْضِ أَنَّ الزَّكَاةَ عَلَى الْمُتَقَبِّلِ فَإِنْ اشْتَرِطَ فَإِنَّ الزَّكَاةَ عَلَيْهِمْ وَلَيْسَ عَلَى أَهْلِ الْأَرْضِ الْيَوْمَ زَكَاةٌ إِلَّا عَلَى مَنْ كَانَ فِي يَدِهِ شَيْءٌ مِمَّا أَقْطَعَهُ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ» .

فليس هذا الخبر منافيا لما ذكرناه لان المراد بقوله وليس على المتقبل زكاة انه ليس عليه زكاة جميع ما خرج من الارض ، وان كان يلزمه زكاة ما يحصل في يده بعد المقاسمة ، والذي يدل على ما قلناه الخبر الذي قدمناه عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ فِي حَدِيثِهِ: «وَلَيْسَ عَلَى جَمِيعِ مَا أَخْرَجَ اللَّهُ مِنْهَا الْعَشْرُ وَ إِنَّمَا الْعَشْرُ عَلَيْكَ فِيمَا يَحْضُرُ فِي يَدِكَ بَعْدَ مَقَاسَمَتِهِ لَكَ» .

فكان هذا الخبر مفصلا والخبر الآخر مجملا ، والحكم بالمفصل على المجمل أولى من الحكم بالمجمل على المفصل ، فأما ما تضمن هذا الحديث من قوله عليه السلام : وليس على اهل الارضين اليوم زكاة فانه قد رخص اليوم لمن وجبت عليه الزكاة واخذ منه السلطان الجائر ان يحتسب به من الزكاة ، وإن كان الافضل إخراجها ثانيا لان ذلك ظلم ظلم به والذي يدل على هذه الرخصة ما رواه :

As for what Ali ibn al-Hasan ibn Faddal narrated from his two brothers, from their father, from Abdullah ibn Bukayr, from some of our companions, from one of the two Imams ^(a.s), peace be upon them, who said:

Imam ^(a.s) said: “Regarding the zakat of land, when the Prophet ^{saws}, Allah’s ^{SWT} blessings be upon him and his family, or the Imam ^(a.s), peace be upon him, leases it (qabbalaha) for half, or a third, or a quarter, then its zakat is upon him, And there is no zakat upon the one who accepts the lease (al-mutaqabbil), unless the owner of the land stipulates that the zakat is upon the one who accepts the lease. If he (the one who leases) stipulates it, then the zakat is upon them. And there is no zakat upon the people of the land today, except upon one in whose hand there is something from what the Messenger ^{saws}, Allah’s ^{SWT} blessings be upon him and his family, granted as a land allotment.”

[AL TUSI]

This report is not contrary to what we have mentioned, because what is intended by his saying, “There is no zakat upon the one who accepts the land,” is that there is no zakat upon him for all that comes out of the land, though the zakat of what comes into his hand after apportionment (muqasamah) is binding upon him.

That which indicates what we have said is the report which we presented earlier: From Muhammad ibn Muslim and Abu Basir, from Abu Ja’far ^(a.s.), peace be upon him, that he said in his hadith: “The tithe is not due upon all that Allah ^(SWT) has brought forth from it. Rather, the tithe is only upon you regarding what comes into your hand after his apportioning it with you.”

Thus this report was detailed (mufasssal), while the other report was general (mujmal), and judging the general according to the detailed is more appropriate than judging the detailed according to the general.

As for what this hadith contains from the Imam ^(a.s.) saying, peace be upon him: “There is no zakat upon the people of the lands today,” then today a concession has been granted to one upon whom zakat has become obligatory and from whom the unjust ruler has taken it, that he may count it as part of the zakat.

Although it is better to take it out a second time, because that was an injustice by which he was wronged.

That which indicates this concession is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.38 • Al-Istibsar, Vol.2 p.26 • Al-Wafi, Vol.10 p.147 • Wasa’il Al-Shi’ah, Vol.9 p.189

﴿ HADITH ﴾

HADITH:98

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq ^(a.s.) & Imam Muhammad ibn Ali al-Baqir ^(a.s.)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ أَصْحَابَ أَبِي أَتَوْهُ فَسَأَلُوهُ عَمَّا يَأْخُذُهُ السُّلْطَانُ فَقَرَّقَ لَهُمْ وَ إِنَّهُ لَيَغْلَمُ أَنَّ الرِّكَاتَةَ لَا تَجِلُّ إِلَّا لِأَهْلِهَا فَأَمَرَهُمْ أَنْ يَحْتَسِبُوا بِهِ فَجَارَ ذَا وَ اللَّهُ لَهُمْ فَقُلْتُ أَيُّ أَبْنَاءِ إِنْهُمْ إِنْ سَمِعُوا ذَلِكَ لَمْ يُزَكِّ أَحَدٌ فَقَالَ «أَيُّ بَنِي حَقٍّ أَحَبَّ اللَّهُ أَنْ يُظْهِرَهُ» .»

Sa’ad ibn Abdullah, from Abu Jafar, from al-Husayn ibn Said, from Muhammad ibn Abi Umayr, from Abd al-Rahman ibn al-Hajjaj, from Sulayman ibn Khalid, who said:

I heard Abu Abdillah ^(a.s.), recalling: “The companions of my father (Imam al-Baqir ^(a.s.)) came to him and asked him about ‘what the ruler takes’, so he felt compassion for them, while he certainly knew that zakat is not lawful except for its people.

So he (Imam al-Baqir ^(a.s.)) commanded them to count it as such, and by Allah ^(SWT), that was valid for them.”

So I (Imam al-Sadiq ^(a.s.)) asked: “O my father, if they hear that, no one will pay zakat.”

So Imam al-Baqir ^(a.s.) said: “O son, it’s a truth that Allah ^(SWT) loved to make manifest.”

[REFERENCES] Al-Kafi, Vol.3 p.543 • Tahdib Al-Ahkam, Vol.4 p.39 • Al-Istibsar, Vol.2 p.27 • Al-Wafi, Vol.10 p.143 • Wasa’il Al-Shi’ah, Vol.9 p.252



**HADITH:99**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَ عَلِيِّ بْنِ الْحَسَنِ الطَّوِيلِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الزَّكَاةِ فَقَالَ «مَا أَخَذَهُ مِنْكُمْ بَنُو أُمَيَّةَ فَاحْتَسِبُوا بِهِ وَلَا تُعْطَوْهُمْ شَيْئاً مَا اسْتَطَعْتُمْ فَإِنَّ أَلْمَالَ لَا يَبْقَى عَلَى هَذَا أَنْ يُزَكِّيَهُ مَرَّتَيْنِ» .

And from him, from Ahmad ibn Muhammad, from Abd al-Rahman ibn Abi Najran and Ali ibn al-Hasan al-Tawil, from Safwan ibn Yahya, from Is ibn al-Qasim, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “Regarding zakat, whatever Banu Umayyah have taken from you, count it as such (zakat).

And do not give them anything as much as you are able, for wealth cannot remain such that it is paid as zakat twice.”

[REFERENCES] Al-Kafi, Vol.3 p.543 • Tahdib Al-Ahkam, Vol.4 p.39 • Al-Istibsar, Vol.2 p.27 • Al-Wafi, Vol.10 p.143 • Wasa'il Al-Shi'ah, Vol.9 p.252

**HADITH:100**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَبِي جَعْفَرٍ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ ابْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ الْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ صَدَقَةِ أَلْمَالِ يَأْخُذُهَا السُّلْطَانُ فَقَالَ «لَا أَمْرُكَ أَنْ تُعِيدَ» .

And from him, from Abu Jafar, from Ibn Abi Umayr and Ibn Abi Nasr, from Hammad ibn Uthman, from Ubaydullah ibn Ali al-Halabi, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about ‘the charity of wealth that the ruler takes.’

Imam ^(a.s) said: “I do not command you to repeat it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.40 • Al-Istibsar, Vol.2 p.27 • Al-Wafi, Vol.10 p.145 • Wasa'il Al-Shi'ah, Vol.9 p.253



HADITH:101**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ عُثْمَانَ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي أُسَامَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جَعَلْتَ فِدَاكَ إِنَّ هَؤُلَاءِ الْمُصَدِّقِينَ يَأْتُونَنَا فَيَأْخُذُونَ مِنَّا الصَّدَقَةَ فَنُعْطِيهِمْ إِيَّاهَا أَتُجْزِي عَنَّا فَقَالَ «لَا إِنَّمَا هَؤُلَاءِ قَوْمٌ غَضَبُوكُمْ» أَوْ قَالَ «ظَلَمُوكُمْ أَمْوَالَكُمْ وَ إِنَّمَا الصَّدَقَةُ لِأَهْلِهَا» .

فهذا الخبر يدل على ما ذكرناه من ان الاولى إعادتها ، ويحتمل ان يكون المراد بقوله : لا تجزي انه لا تجزي عن غير ذلك المال لانهم إذا اخذوا زكاة الغلات اكثر مما يستحق فلا يجوز له ان يحتسب الزائد من زكاة الذهب والفضة وغيرهما ، بل يجب إخراجها على حدة وإنما ابيح ورخص ان لا يخرج من نفس ما اخذ منه ثانيا ، فأما الذي يدل على ان صدقة الغلات لا تجب اكثر من دفعة واحدة ما رواه :

Muhammad ibn Ali ibn Mahbub, from Ibrahim ibn Uthman, from Hammad, from Hariz, from Abu Usamah, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “May I be made your ransom, these collectors of charity (al-musaddiqin) come to us and take charity from us, so we give it to them; does it suffice on our behalf?”

Imam ^(a.s) said: “No. These are only a people who have usurped from you,”

or Imam ^(a.s) said: “They have wronged you regarding your wealth, and charity is only for its people.”

[AL TUSI]

Thus, this report indicates what we have mentioned: that it is more appropriate to repeat it. It is also possible that what is intended by his saying, “It does not suffice,” is that it does not suffice for anything other than that particular wealth.

For when they take more than what is due as zakat from the produce (ghallat), it is not permissible for him to count the excess as part of the zakat due on gold, silver, or anything else. Rather, he must pay that zakat separately.

The only concession that has been permitted is that he is not required to pay zakat a second time from the very produce from which zakat has already been taken.

As for what indicates that the charity of produce (sadaqat al-ghallat) is not obligatory more than once, it is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.40 • Al-Istibsar, Vol.2 p.27 • Al-Wafi, Vol.10 p.146 • Wasa'il Al-Shi'ah, Vol.9 p.253

HADITH:102**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: «أَيُّمَا رَجُلٍ كَانَ لَهُ حَرْثٌ أَوْ ثَمَرَةٌ فَصَدَّقَهَا فَلَيْسَ عَلَيْهِ فِيهِ شَيْءٌ إِنْ حَالَ عَلَيْهَا الْحَوْلُ عِنْدَهُ إِلَّا أَنْ يُحَوَّلَهُ مَالًا وَ إِنْ فَعَلَ فَحَالَ عَلَيْهِ الْحَوْلُ عِنْدَهُ فَعَلَيْهِ أَنْ يُزَكِّيَهُ وَ إِلَّا فَلَا شَيْءَ عَلَيْهِ وَ لَوْ ثَبَتَ أَلْفَ عَامٍ إِذَا كَانَ يَغْنِيهِ وَ إِنَّمَا عَلَيْهِ صَدَقَةُ الْعَشْرِ فَإِذَا آدَاهَا مَرَّةً وَاحِدَةً فَلَا شَيْءَ عَلَيْهِ حَتَّى يُحَوَّلَ مَالًا وَ يَحُولَ عَلَيْهِ الْحَوْلُ وَ هُوَ عِنْدَهُ».

قال الشيخ رحمه الله : (فأما الانعام فانما تجب الزكاة فيها على السائمة منها خاصة إذا حال عليها الحول).

Muhammad ibn Yaquub, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Zurarah and Ubayd ibn Zurarah, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “Any man who has cultivation or fruit, and he gives its charity, then there is nothing upon him in it if a year passes over it while it is with him, unless he converts it into wealth.

If he does so, and a year passes over it while it is with him, then he must pay zakat on it, otherwise there is nothing upon him, even if it remains for a thousand years, so long as it is itself. Rather, upon him is the charity of the tithe.

So when he has paid it once, there is nothing upon him until it is converted into wealth and a year passes over it while it is with him.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said:

“As for livestock (al-anam), zakat is only obligatory on the grazing animals (al-sa'imah) among them specifically, when a year has passed over them.”

[REFERENCES] Al-Kafi, Vol.3 p.515 • Tahdib Al-Ahkam, Vol.4 p.40 • Al-Wafi, Vol.10 p.87 • Wasa'il Al-Shi'ah, Vol.9 p.194

HADITH:103**[SOURCE]** Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيْسَى الْجَهَنِّيِّ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ وَ بَرْزِيْدِ الْعَجَلِيِّ وَ الْفَضْلِيِّ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَا: «لَيْسَ عَلَى الْعَوَامِلِ مِنَ الْأَيْلِ وَ الْبَقَرِ شَيْءٌ إِنَّمَا الصَّدَقَاتُ عَلَى السَّائِمَةِ الرَّاعِيَةِ وَ كُلُّ مَا لَمْ يَحُلْ عَلَيْهِ الْحَوْلُ عِنْدَ رَبِّهِ فَلَا شَيْءَ فِيهِ عَلَيْهِ فَإِذَا حَالَ عَلَيْهِ الْحَوْلُ وَ جَبَّ عَلَيْهِ».

Al-Husayn ibn Said, from Hammad ibn Isa al-Juhani, from Hariz ibn Abdullah, from Zurarah ibn Ayan, Muhammad ibn Muslim, Abu Basir, Burayd al-Ijli, and al-Fudayl ibn Yasar, from Abu Ja'far ^(a.s) and Abu Abdillah ^(a.s), peace be upon them both, said:

Imam ^(a.s) said: “There is nothing upon working camels and cattle. Charities are only upon grazing, pasturing livestock.

And everything over which a year has not passed while it is with its owner, then there is nothing upon him in it.

But when a year has passed over it, it becomes obligatory upon him.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.41 • Al-Istibsar, Vol.2 p.23 • Al-Wafi, Vol.10 p.99



**HADITH:104**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdullah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنِ الْقَاسِمِ بْنِ غُرُوةَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: «لَيْسَ فِي شَيْءٍ مِنَ الْحَيَوَانِ زَكَاةٌ غَيْرَ هَذِهِ الْأَصْنَافِ الثَّلَاثَةِ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَكُلُّ شَيْءٍ مِنْ هَذِهِ الْأَصْنَافِ مِنَ الدَّوَابِّ وَالْعَوَامِلِ فَلَيْسَ فِيهَا شَيْءٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ مِنْذُ يَوْمٍ يُنْتَجِ» .

Ali ibn al-Hasan, from Harun ibn Mustim, from al-Qasim ibn Urwah, from Abdullah ibn Bukayr, from Zurarah, from one of the two Imams ^(a.s), peace be upon them, who said:

Imam ^(a.s) said: "There is no zakat in anything of animals other than these three categories: camels, cattle, and sheep.

And everything from these categories, from domesticated animals and working animals, there is nothing in them until a year passes over them from the day they are born."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.41 • Al-Istibsar, Vol.2 p.24 • Al-Wafi, Vol.10 p.100

**HADITH:105**

[SOURCE] Implicit (Muzmar)

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُهُ عَنِ الْإِبِلِ تَكُونُ لِلْجَمَالِ وَتَكُونُ فِي بَعْضِ الْأُمَصَارِ أَتَجْرِي عَلَيْهَا الزَّكَاةُ كَمَا تَجْرِي عَلَى السَّائِمَةِ فِي الْبَرِّيَّةِ فَقَالَ «نَعَمْ» .

As for what Muhammad ibn Ali ibn Mahbub narrated from Muhammad ibn al-Husayn, from Safwan, from Ibn Muskan, from Ishaq ibn Ammar, who said:

I asked him about 'camels belonging to a camel-driver, and which are in some of the towns. Does zakat apply to them as it applies to grazing livestock in the wilderness?'

He said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.41 • Al-Istibsar, Vol.2 p.24 • Wasa'il Al-Shi'ah, Vol.9 p.120

**HADITH:106**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَ رَوَى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ عَنِ الْإِبِلِ الْعَوَامِلِ عَلَيْهَا زَكَاةٌ فَقَالَ «نَعَمْ عَلَيْهَا زَكَاةٌ» .

And Muhammad ibn Ali ibn Mahbub narrated from Muhammad ibn al-Husayn, from Safwan, from Ishaq:

I (narrator) asked Abu Ibrahim ^(a.s), peace be upon him, about 'working camels, Is there zakat upon them?'

Imam ^(a.s) said: "Yes, there is zakat upon them."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.42 • Al-Istibsar, Vol.2 p.24 • Wasa'il Al-Shi'ah, Vol.9 p.121



HADITH:107**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَرَوَى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ بَخْرِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْأَيْلِ تَكُونُ لِلْجَمَالِ أَوْ تَكُونُ فِي بَعْضِ الْأَمْصَارِ أَتَجْرِي عَلَيْهَا الزَّكَاةُ كَمَا تَجْرِي عَلَى السَّائِمَةِ فِي الْبَرِّيَّةِ فَقَالَ «نَعَمْ».

هذه الأحاديث كلها الأصل فيها إسحاق بن عمار ، وإذا كان الأصل فيها واحدا لا يتعرض بها على ما قدمناه من الأحاديث ، ومع أن الأصل فيها واحد اختلفت ألفاظه ، لأن الحديث الأول قال فيه : سألته ولم يبين المسؤول من هو ، ويحتمل أن يكون إماما وغير إمام ، وفي الخبر الثاني قال : سألت أبا إبراهيم ع وفي الحديث الثالث قال : سألت أبا عبد الله ع ، والراوي واحد فتارة يروي به مرسلا ، وتارة يروي عن أبي عبد الله ع ، وتارة يروي عن أبي إبراهيم ع وهذا الاضطراب فيه يدل أنه رواه وهو غير قاطع به ، وما يجري هذا المجرى لا يجب العمل به ، ولو سلم من ذلك كله لكان محمولا على الاستحباب دون الفرض والإيجاب ، والذي يدل على أنه لا تجب فيها الزكاة إلا بعد أن يحول عليها الحول مضافا إلى ما قدمناه ما رواه :

And Muhammad ibn Ali ibn Mahbub narrated from Muhammad ibn al-Husayn, from Abdullah ibn Bahr, from Abdullah ibn Muskan, from Ishaq ibn Ammar, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'camels belonging to a camel-driver (jammal), or which are in some of the towns. Does zakat apply to them as it applies to grazing livestock in the wilderness?'

Imam ^(a.s) said: "Yes."

[AL TUSI]

All of these hadiths have as their source Ishaq ibn Ammar. When their source is one, they cannot be opposed to what we have previously presented of the hadiths.

In addition to the fact that their source is one, their wordings differ, because in the first hadith he (narrator) said: "I asked him," and he (narrator) did not clarify who the one asked was, and it is possible that he was an Imam or someone other than an Imam.

In the second report, he (narrator) said: "I asked Abu Ibrahim ^(a.s), peace be upon him," and in the third hadith, he (narrator) said: "I asked Abu Abdillah ^(a.s), peace be upon him."

The narrator is one, yet at times he narrates it in disconnected form (mursal), at times he narrates from Abu Abdillah ^(a.s), peace be upon him, and at times he narrates from Abu Ibrahim ^(a.s), peace be upon him.

This inconsistency (idtirab) in it indicates that he narrated it while he was not certain of it, and that which runs this course does not make it obligatory to act upon it.

Even if it were free from all of that, it would be understood as referring to recommendation, not obligation and imposition.

That which indicates that zakat is not obligatory upon them except after a year has passed over them, in addition to what we have already presented, is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.42 • Al-Istibsar, Vol.2 p.24



HADITH:108[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «لَيْسَ فِي صَغَارِ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ شَيْءٌ إِلَّا مَا حَالَ عَلَيْهِ الْحَوْلُ عِنْدَ الرَّجُلِ وَ لَيْسَ فِي أَوْلَادِهَا شَيْءٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ» .

Muhammad ibn Ali ibn Mahbub, from Ibrahim ibn Hashim, from Ismail ibn Marrar, from Yunus ibn Abd al-Rahman, from some of his companions, from Zurarah, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “There is nothing in the young of camels, cattle, and sheep except that over which a year has passed while it is with the man, and there is nothing in their offspring until a year passes over it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.42 • Al-Istibsar, Vol.2 p.23 • Al-Wafi, Vol.10 p.99 • Wasa'il Al-Shi'ah, Vol.9 p.123

HADITH:109[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي الصُّهْبَانَ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ رَجُلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «لَا يَزُكَّى مِنَ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ إِلَّا مَا حَالَ عَلَيْهِ الْحَوْلُ وَ مَا لَمْ يَحُلْ عَلَيْهِ الْحَوْلُ فَكَأَنَّهُ لَمْ يَكُنْ» .

And from him, from Muhammad ibn Abi al-Suhban, from Ibn Abi Najran, from Muhammad ibn Samaah, from a man, from Zurarah, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “Nothing is paid as zakat from camels, cattle, and sheep except that over which a year has passed.

And whatever a year has not passed over is as though it did not exist.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.43 • Al-Istibsar, Vol.2 p.23 • Al-Wafi, Vol.10 p.99 • Wasa'il Al-Shi'ah, Vol.9 p.121

CHAPTER ON HASTENING ZAKAT AND DELAYING IT BEYOND THE TIMES IN WHICH IT BECOMES OBLIGATORY

١١ - باب تعجيل الزكاة وتأخيرها عما تجب فيه من الاوقات

🕌 HADITH 110 – 126 🕌

قال الشيخ رحمه الله : (والاصل في اخراج الزكاة عند حلول وقتها دون تقديمها عنه أو تأخيرها عنه كالصلاة). يدل على ذلك ما رواه :

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“The basic rule regarding taking out zakat is that it is done when its time arrives, without advancing it before it or delaying it beyond it, like prayer.”

That which indicates this is what he narrated (in the following hadith):

🕌 HADITH 110 🕌

HADITH:110

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الرَّجُلُ يَكُونُ عِنْدَهُ الْمَالُ أَ يُزَكِّيهِ إِذَا مَضَى نِصْفُ السَّنَةِ قَالَ «لَا وَ لَكِنْ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ وَ تَجَلَّ عَلَيْهِ إِنَّهُ لَيْسَ لِأَحَدٍ أَنْ يُصَلِّيَ صَلَاةً إِلَّا لَوْفَتِهَا وَ كَذَلِكَ الزَّكَاةُ وَ لَا يَصُومُ أَحَدٌ شَهْرَ رَمَضَانَ إِلَّا فِي شَهْرِهِ إِلَّا قِصَاءً وَ كُلُّ فَرِيضَةٍ إِنَّمَا تُؤَدَّى إِذَا حَلَّتْ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Umar ibn Yazid, who said:

I (narrator) said to Abu Abdillah ^{a.s}, peace be upon him: “A man has wealth with him; does he pay zakat on it when half the year has passed?”

Imam ^{a.s} said: “No, but rather until a year passes over it and it becomes due upon him. No one may perform a prayer except at its time, and likewise zakat.

And no one fasts the month of Ramadan except in its month, except as a make-up, and every obligation is only performed when it becomes due.”

[REFERENCES] Al-Kafi, Vol.3 p.523 • Tahdib Al-Ahkam, Vol.4 p.43 • Al-Istibsar, Vol.2 p.31 • Awali Al-La'ali, Vol.3 p.119 • Al-Wafi, Vol.10 p.135 • Wasa'il Al-Shi'ah, Vol.9 p.305



**HADITH:111**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

حَمَّادٌ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَيَزْكِي الرَّجُلُ مَالَهُ إِذَا مَضَى ثُلُثُ السَّنَةِ قَالَ «لَا أَثْصَلِّيَ الْأَوَّلَى قَبْلَ الرَّوَالِ».

قال الشيخ رحمه الله : (وقد جاء رخص عن الصادقين عليهم السلام في تقديمها شهرين قبل محلها وتأخيرها شهرين وجاء ثلاثة أشهر وأربعة أشهر عند الحاجة إلى ذلك). يدل على ذلك ما رواه :

Hammad, from Hariz, from Zurarah, who said:

I (narrator) said to Abu Ja'far ^(a.s), peace be upon him: “Does a man pay zakat on his wealth when one third of the year has passed?”

Imam ^(a.s) said: “No. Do you perform the first prayer before midday?”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: “Concessions have come from the Truthful Ones (Imams ^(a.s)), peace be upon them, regarding advancing it by two months before its due time and delaying it by two months, and there has also come three months and four months when there is a need for that.”

That which indicates this is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.524 • Tahdib Al-Ahkam, Vol.4 p.43 • Al-Istibsar, Vol.2 p.32 • Awali Al-La'ali, Vol.3 p.119 • Al-Wafi, Vol.10 p.135 • Wasa'il Al-Shi'ah, Vol.4 p.166 • Wasa'il Al-Shi'ah, Vol.9 p.305

**HADITH:112**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ يَزِيدَ بْنِ إِبْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ الرَّجُلُ تَجَلُّ عَلَيْهِ الزَّكَاةُ فِي شَهْرِ رَمَضَانَ فَيُؤَخَّرُهَا إِلَى الْمَحَرَّمِ قَالَ «لَا بَأْسَ» قَالَ قُلْتُ فَإِنَّهَا لَا تَجَلُّ إِلَّا فِي الْمَحَرَّمِ فَيَعَجَّلُهَا فِي شَهْرِ رَمَضَانَ قَالَ «لَا بَأْسَ».

Muhammad ibn Ali ibn Mahbub, from Yaqub ibn Yazid, from Ibn Abi Umair, from Muawiyah ibn Ammar, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): “A man upon whom zakat becomes due in the month of Ramadan, so he delays it until Muharram.”

Imam ^(a.s) said: “There is no harm.”

He (narrator) said: “I asked: ‘But it does not become due except in Muharram, so he hastens it in the month of Ramadan.’”

Imam ^(a.s) said: “There is no harm.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.44 • Al-Istibsar, Vol.2 p.32 • Awali Al-La'ali, Vol.3 p.118 • Al-Wafi, Vol.10 p.136 • Wasa'il Al-Shi'ah, Vol.9 p.301



﴿ HADITH ﴾

HADITH:113[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَأْتِيهِ الْمُحْتَاجُ فَيُعْطِيهِ مِنْ زَكَاتِهِ فِي أَوَّلِ السَّنَةِ فَقَالَ «إِنْ كَانَ مُحْتَاجًا فَلَا بَأْسَ» .

And from him, from Ibn Abi Umair, from al-Husayn ibn Uthman, from a man, from Abu Abdillah ^(a.s), said:

I (narrator) asked Imam ^(a.s) about 'a man to whom a needy person comes, so he gives him from his zakat at the beginning of the year.'

Imam ^(a.s) said: "If he is needy, then there is no harm."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.44 • Al-Istibsar, Vol.2 p.32 • Wasa'il Al-Shi'ah, Vol.9 p.302

﴿ HADITH ﴾

HADITH:114[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يُونُسَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا بَأْسَ بِتَعْجِيلِ الزَّكَاةِ شَهْرَيْنِ وَتَأْخِيرِهَا شَهْرَيْنِ» .

Sa'ad ibn Abdullah, from Muhammad ibn al-Husayn, from Jafar ibn Muhammad ibn Yunus, from Hammad ibn Uthman, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "There is no harm in hastening zakat by two months and delaying it by two months."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.44 • Al-Istibsar, Vol.2 p.32 • Awali Al-La'ali, Vol.3 p.118 • Al-Wafi, Vol.10 p.137 • Wasa'il Al-Shi'ah, Vol.9 p.302



**HADITH:115**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي سَعِيدٍ الْمَكَارِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُعَجِّلُ زَكَاتَهُ قَبْلَ الْمَجْلِ فَقَالَ «إِذَا مَضَتْ ثَمَانِيَةُ أَشْهُرٍ فَلَا بَأْسَ» .

وليس لاحد أن يقول ان هذه الاخبار مع تضادها لا يمكن الجمع بينها لانه يمكن ذلك ، لانه لا يجوز عندنا تقديم الزكاة الا على جهة القرض ويكون صاحبه ضامنا له متى جاء وقت الزكاة وقد أيسر المعطى ، وان لم يكن أيسر فقد أجزء عنه ، وإذا كان التقديم على هذا الوجه فلا فرق بين أن يكون شهرا أو شهرين أو ما زاد على ذلك والذي يدل على هذه الجملة ما رواه:

And from him, from Muhammad ibn al-Husayn, from some of our companions, from Abu Said al-Mukari, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'a man who hastens his zakat before the due time.'

Imam ^(a.s) said: "When eight months have passed, then there is no harm."

[AL TUSI]

No one may say that these reports, despite their apparent contradiction, cannot be reconciled, because reconciliation is possible.

This is because, according to us, it is not permissible to advance zakat except by way of a loan (qard). The giver remains liable for it if the time when zakat becomes due arrives and the recipient has become well-off.

However, if the recipient has not become well-off, then the advanced amount suffices as zakat. When it is advanced in this manner, there is no difference whether it is advanced by one month, two months, or more.

What indicates this entire point is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.44 • Al-Istibsar, Vol.2 p.32 • Al-Wafi, Vol.10 p.137

**HADITH:116**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ مُسْكَانٍ عَنِ الْأَحْوَلِ : عَنْ رَجُلٍ عَجَّلَ زَكَاةَ مَالِهِ ثُمَّ أَيْسَرَ الْمُعْطَى قَبْلَ رَأْسِ السَّنَةِ قَالَ «يُعِيدُ الْمُعْطَى الزَّكَاةَ» .

Muhammad ibn Ali ibn Mahbub, from Ahmad, from his father, from Ibn Abi Umayr, from Ibn Muskan, from al-Ahwal:

(Imam ^(a.s) was asked) regarding 'a man who hastened the zakat of his wealth, then the one who was given became well-off before the beginning of the year.'

Imam ^(a.s) said: "The giver repeats the zakat."

[REFERENCES] Al-Kafi, Vol.3 p.545 • Man La Yahduruhu Al-Faqih, Vol.2 p.30 • Tahdib Al-Ahkam, Vol.4 p.45 • Al-Istibsar, Vol.2 p.33 • Al-Wafi, Vol.10 p.136 • Wasa'il Al-Shi'ah, Vol.9 p.214 • Wasa'il Al-Shi'ah, Vol.9 p.304



HADITH 117

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَرَوَى هَذَا الْحَدِيثَ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدٌ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْأَحْوَلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : مِثْلَ الْأَوَّلِ.

قال الشيخ رحمه الله : (وإذا جاء وقت الزكاة فعدم عنده مستحق الزكاة عزلها عن جملة ما له الى ان يجد من يستحقها).

يدل على ذلك ما رواه :

And Muhammad ibn Yaqub narrated this narration from Ali ibn Ibrahim, from his father, and Muhammad ibn Ismail, from al-Fadl ibn Shadhan, all from Ibn Abi Umayr, from al-Ahwal:

Abu Abdillah ^(a.s), peace be upon him, (narrated) the like of the first (hadith.117).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: "When the time of zakat arrives and he does not have anyone entitled to zakat, he should set it aside from the totality of his wealth until he finds one who is entitled to it."

That which indicates this is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.545 • Man La Yahduruhu Al-Faqih, Vol.2 p.30 • Tahdib Al-Ahkam, Vol.4 p.45 • Al-Istibsar, Vol.2 p.33 • Al-Wafi, Vol.10 p.136 • Wasa'il Al-Shi'ah, Vol.9 p.214 • Wasa'il Al-Shi'ah, Vol.9 p.304

HADITH 118

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الثَّوْرِيِّ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: فِي الرَّجُلِ يُخْرِجُ زَكَاتَهُ فَيَقْسِمُ بَعْضَهَا وَ يَبْقَى بَعْضٌ يَلْتَمِسُ لَهَا الْمَوَاضِعَ فَيَكُونُ بَيْنَ أَوَّلِهِ وَ آخِرِهِ ثَلَاثَةُ أَشْهُرٍ قَالَ «لَا بَأْسَ» .

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Said, from al-Nadr ibn Suwayd, from Abdullah ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) was asked regarding 'a man who takes out his zakat, then distributes part of it, while some remains, seeking the proper places for it, and there is between its beginning and its end three months.'

Imam ^(a.s) said: "There is no harm."

[REFERENCES] Al-Kafi, Vol.3 p.523 • Tahdib Al-Ahkam, Vol.4 p.45 • Al-Sarair, Vol.3 p.605 • Al-Wafi, Vol.10 p.139 • Wasa'il Al-Shi'ah, Vol.9 p.308



**HADITH:119**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَبِي جَعْفَرٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَصَّالٍ عَنْ يُوسُفَ بْنِ يَعْقُوبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ زَكَاتِي تَجِلُّ عَلَيَّ شَهْرًا فَيَصْلُحُ لِي أَنْ أَحْسِسَ مِنْهَا شَيْئًا مَخَافَةَ أَنْ يَجِئَنِي مَنْ يَسْأَلُنِي يَكُونُ عِنْدِي عُدَّةٌ فَقَالَ «إِذَا حَالَ الْخَوْلُ فَأَخْرِجْهَا مِنْ مَالِكَ وَلَا تَخْلِطْهَا بِشَيْءٍ وَاعْطِهَا كَيْفَ شِئْتَ» قَالَ قُلْتُ فَإِنْ أَنَا كَتَبْتُهَا وَاثْبَتْتُهَا يَسْتَقِيمُ لِي قَالَ «نَعَمْ لَا يَضُرُّكَ» .

قال الشيخ رحمه الله : (ويجوز له اخراجها الى بلد آخر). يدل على ذلك ما رواه :

And from him, from Abu Jafar, from al-Abbas ibn Maruf, from al-Hasan ibn Ali ibn Faddal, from Yunus ibn Yaqub, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “My zakat becomes due upon me for a month; is it proper for me to withhold something from it, fearing that someone who asks me may come to me, so that it may be a reserve with me?”

Imam ^(a.s) said: “When the year has passed, then take it out from your wealth and do not mix it with anything, and give it however you wish.”

He (narrator) said: “I asked: ‘Then if I write it down and record it, is that valid for me?’”

Imam ^(a.s) said: “Yes, it will not harm you.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: “It is permissible for him to take it out to another town.”

That which indicates this is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.522 • Tahdib Al-Ahkam, Vol.4 p.45 • Al-Wafi, Vol.10 p.138 • Wasa'il Al-Shi'ah, Vol.9 p.307

**HADITH:120**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَمَّنْ أَخْبَرَهُ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: فِي الزَّكَاةِ يَبْعَثُ بِهَا الرَّجُلُ إِلَى بَلَدٍ غَيْرِ بَلَدِهِ فَقَالَ «لَا بَأْسَ أَنْ يَبْعَثَ بِالثُّلُثِ أَوْ أَرْبُعٍ» .

Al-Husayn ibn Said, from Muhammad ibn Abi Umayr, from the one who informed him, from Durust ibn Abi Mansur, from a man, from Abu Abdillah ^(a.s), peace be upon him, that he said:

(Imam ^(a.s) was asked) ‘regarding zakat, a man sends it to a town other than his own town’.

Imam ^(a.s) said: “There is no harm in sending a third or a quarter.”

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.2 p.31 • Tahdib Al-Ahkam, Vol.4 p.46 • Wasa'il Al-Shi'ah, Vol.9 p.283



**HADITH:121**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَعَنْهُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ
الْحَدَّادِ عَنِ الْعَبْدِ الصَّالِحِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ الرَّجُلُ مِمَّا يَكُونُ فِي أَرْضٍ مُنْقَطِعَةٍ كَيْفَ يَصْنَعُ بِزَكَاةِ مَالِهِ
قَالَ «يَضَعُهَا فِي إِخْوَانِهِ وَ أَهْلِ وَلاَيَتِهِ» فَقُلْتُ فَإِنْ لَمْ يَحْضُرْهُ مِنْهُمْ فِيهَا أَحَدٌ قَالَ «يَبِيعُ بِهَا إِلَيْهِمْ» قُلْتُ فَإِنْ
لَمْ يَجِدْ مَنْ يَحْمِلُهَا إِلَيْهِمْ قَالَ «يُدْفَعُهَا إِلَى مَنْ لَا يَنْصِبُ» قُلْتُ فَغَيْرُهُمْ قَالَ «مَا لِيُغَيِّرَهُمْ إِلَّا الْحَجَرُ» .

And from him, from Ibrahim ibn Abi Ishaq, from Abdullah ibn Hammad al-Ansari, from Aban ibn Uthman, from Yaqub ibn Shuayb al-Haddad, from the righteous servant ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): “A man from among us is in an isolated land; what should he do with the zakat of his wealth?”

Imam ^(a.s) said: “He places it among his brothers and the people of his wilayah.”

So I (narrator) asked: “Then if none of them is present with him there?”

Imam ^(a.s) said: “He sends it to them.”

I asked: “Then if he does not find anyone to carry it to them?”

Imam ^(a.s) said: “He gives it to one who does not show hostility (la yansib).”

I asked: “Then others besides them?”

Imam ^(a.s) said: “There is nothing for others besides them except stone.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.46 • Al-Wafi, Vol.10 p.188 • Wasa'il Al-Shi'ah, Vol.9 p.223

**HADITH:122**

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

وَعَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَ غَيْرِهِ عَنْ أَحْمَدَ بْنِ حَمْرَةَ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الثَّالِثَ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ
يُخْرِجُ زَكَاتَهُ مِنْ بَلَدٍ إِلَى بَلَدٍ آخَرَ وَ يَصْرِفُهَا فِي إِخْوَانِهِ فَهَلْ يَجُوزُ ذَلِكَ فَقَالَ «نَعَمْ» .

قال الشيخ رحمه الله : (فان وجد لها أهلا فلم يضعها فيهم ووجه بها الى بلد آخر فان هلكت كان ضامنا لها ، وان لم يجد لها أهلا في بلده فبعث الى بلد آخر وهلكت أجزأه ذلك). أما الذي يدل على انه يجزيه إذا لم يجد له أهلا فينفذ به الى آخر فيهلك ما رواه :

And from him, from Abdullah ibn Jafar and others, from Ahmad ibn Hamzah, who said:

I asked Abu al-Hasan al-Thalith ^(a.s) (the Third), about ‘a man who takes his zakat out from one town to another town and spends it among his brothers. Is that permissible?’

Imam ^(a.s) said: “Yes.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: “If he finds people entitled to it but does not place it among them, and sends it to another town, then if it perishes, he is liable for it.

But if he does not find people entitled to it in his town, so he sends it to another town and it perishes, that suffices him.”

As for that which indicates that it suffices him if he does not find people entitled to it, so he sends it to another town and it perishes, it is narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.46 • Al-Wafi, Vol.10 p.216 • Wasa'il Al-Shi'ah, Vol.9 p.283





HADITH:123

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ حَرِيزٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا أَخْرَجَ الرَّجُلُ الزَّكَاةَ مِنْ مَالِهِ ثُمَّ سَمَّاها لِقَوْمٍ فَصَاعَتْ أَوْ أَرْسَلَ بِهَا إِلَيْهِمْ فَصَاعَتْ فَلَا شَيْءَ عَلَيْهِ».

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Hammad ibn Uthman, from Hariz, from Abu Basir, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “When a man takes zakat out from his wealth, then names it for a people, and it is lost, or sends it to them and it is lost, then there is nothing upon him.”

[REFERENCES] Al-Kafi, Vol.3 p.553 • Man La Yahduruhu Al-Faqih, Vol.2 p.30 • Tahdib Al-Ahkam, Vol.4 p.47 • Al-Wafi, Vol.10 p.213 • Wasa'il Al-Shi'ah, Vol.9 p.286



HADITH:124

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بُكَيْرِ بْنِ أَعْيَنَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَبْعَثُ بِزَكَاتِهِ فَتُسْرِقُ أَوْ تَضَيِّعُ فَقَالَ «لَيْسَ عَلَيْهِ شَيْءٌ».

والذي يدل على ان مع وجود المستحق يكون ضامنا متى هلك ما رواه :

And from him, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Mahbub, from Jamil ibn Salih, from Bukayr ibn Ayan, who said:

I (narrator) asked Abu Ja'far ^(a.s), peace be upon him, about 'a man who sends his zakat, and it is stolen or lost.'

Imam ^(a.s) said: “There is nothing upon him.”

[AL TUSI]

And that which indicates that, with the existence of one entitled to it, he is liable whenever it perishes, is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.554 • Tahdib Al-Ahkam, Vol.4 p.47 • Al-Wafi, Vol.10 p.214 • Wasa'il Al-Shi'ah, Vol.9 p.287



HADITH:125[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلٌ بَعَثَ بِزَكَاةٍ مَالِهِ لِيُتَقَسَمَ فَضَاعَتْ هَلْ عَلَيْهِ ضَمَانُهَا حَتَّى تُتَقَسَمَ فَقَالَ «إِذَا وَجَدَ لَهَا مَوْضِعًا فَلَمْ يَدْفَعْهَا فَهُوَ لَهَا ضَامِنٌ حَتَّى يَدْفَعَهَا فَإِنْ لَمْ يَجِدْ لَهَا مَنْ يَدْفَعُهَا إِلَيْهِ فَبَعَثَ بِهَا إِلَى أَهْلِهَا فَلَيْسَ عَلَيْهِ ضَمَانٌ لِأَنَّهَا قَدْ خَرَجَتْ مِنْ يَدِهِ وَكَذَلِكَ الْوَصِيُّ الَّذِي يُوصَى إِلَيْهِ يَكُونُ ضَامِنًا لِمَا دُفِعَ إِلَيْهِ إِذَا وَجَدَ رَبَّهُ الَّذِي أُمِرَ بِدْفَعِهِ إِلَيْهِ فَإِنْ لَمْ يَجِدْ فَلَيْسَ عَلَيْهِ ضَمَانٌ» .

وكذلك من وجه إليه زكاة مال ليفرقه ووجد لها موصيا فلم يفعل ثم هلك كان ضامنا روى ذلك :

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Muhammad ibn Muslim, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "A man sent the zakat of his wealth so that it would be distributed, and it was lost; is he liable for it until it is distributed?"

Imam ^(a.s) said: "If he finds a place for it and does not give it, then he is liable for it until he gives it.

But if he does not find anyone to whom he can give it, and he sends it to its people, then there is no liability upon him, because it has gone out of his hand.

And likewise, the executor who is appointed by will is liable for what is handed over to him if he finds its owner, the one whom he was commanded to hand it over to.

But if he does not find him, then there is no liability upon him."

[AL TUSI]

Likewise, whoever has the zakat of wealth sent to him so that he may distribute it, and he finds a place for it but does not do so, then it perishes, he is liable.

[REFERENCES] Al-Kafi, Vol.3 p.553 • Man La Yahduruhu Al-Faqih, Vol.2 p.30 • Tahdib Al-Ahkam, Vol.4 p.47 • Al-Wafi, Vol.10 p.213 • Wasa'il Al-Shi'ah, Vol.9 p.285

HADITH:126**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ بَعَثَ إِلَيْهِ أَخًا لَهُ زَكَاةً لِيَقْسِمَهَا فَصَاعَتْ فَقَالَ «لَيْسَ عَلَى الرَّسُولِ وَلَا عَلَى الْمُؤَدِّي ضَمَانٌ» فَقُلْتُ فَإِنْ لَمْ يَجِدْ لَهَا أَهْلًا فَفَسَدَتْ وَتَغَيَّرَتْ أَيْضُمْنَهَا قَالَ «لَا وَ لَكِنْ إِنْ عَرَفَ لَهَا أَهْلًا فَعَطِبَتْ أَوْ فَسَدَتْ فَهُوَ لَهَا ضَامِنٌ مِنْ جِبْنٍ أَخَرَهَا».

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Zurarah, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man to whom a brother of his sent zakat so that he would distribute it, and it was lost.'

Imam ^(a.s) said: "There is no liability upon the messenger, nor upon the one who pays it."

So I (narrator) asked: "Then if he does not find people entitled to it, and it spoils and changes, is he liable for it?"

Imam ^(a.s) said: "No. But if he knows people entitled to it, and it perishes or spoils, then he is liable for it from the time he delayed it."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.48

CHAPTER ON CATEGORIES OF THE PEOPLE OF ZAKAT

١٢ - باب اصناف أهل الزكاة

🕌 HADITH 127 – 129 🕌

قال الشيخ رحمه الله : (وهم ثمانية أصناف) ثم ذكر تفصيلهم :

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said: “They are eight categories,” then he mentioned their details:

🕌 HADITH 🕌

HADITH:127

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنِ الْعَبَّاسِ عَنِ عَلِيِّ بْنِ الْحَسَنِ عَنْ سَعِيدٍ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الزَّكَاةِ لِمَنْ يَصْلُحُ أَنْ يَأْخُذَهَا قَالَ «هِيَ تَجِلُّ لِلذَّيْنِ وَصَفَّ اللَّهُ تَعَالَى فِي كِتَابِهِ «لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْعَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ قَرِيبَةً مِنَ اللَّهِ» وَ قَدْ تَجِلُّ الزَّكَاةُ لِصَاحِبِ سَبْعِمِائَةٍ وَ تَحْرُمُ عَلَى صَاحِبِ خَمْسِينَ دِرْهَمًا « فَقُلْتُ لَهُ كَيْفَ يَكُونُ هَذَا فَقَالَ «إِذَا كَانَ صَاحِبُ السَّبْعِمِائَةِ لَهُ عِيَالٌ كَثِيرَةٌ فَلَوْ قَسَمَهَا بَيْنَهُمْ لَمْ تَكْفِهِ فَلْيَبِيعْ عَنْهَا نَفْسَهُ وَ لِيَأْخُذَهَا لِعِيَالِهِ وَ أَمَّا صَاحِبُ الْخَمْسِينَ فَإِنَّهَا تَحْرُمُ عَلَيْهِ إِذَا كَانَ وَحْدَهُ وَ هُوَ مُحْتَزِفٌ يَعْمَلُ بِهَا وَ هُوَ يُصِيبُ فِيهَا مَا يَكْفِيهِ إِنْ شَاءَ اللَّهُ» قَالَ وَ سَأَلْتُهُ عَنِ الزَّكَاةِ هَلْ تَصْلُحُ لِصَاحِبِ الدَّارِ وَ الْخَادِمِ فَقَالَ «نَعَمْ إِلَّا أَنْ تَكُونَ دَارُهُ دَارَ غَلَّةٍ فَيَخْرُجَ لَهُ مِنْ غَلَّتِهَا دَرَاهِمُ تَكْفِيهِ لِنَفْسِهِ وَ عِيَالِهِ وَ إِنْ لَمْ تَكُنِ الْغَلَّةُ تَكْفِيهِ لِنَفْسِهِ وَ عِيَالِهِ فِي طَعَامِهِمْ وَ كِسْوَتِهِمْ وَ حَاجَتِهِمْ فِي غَيْرِ إِسْرَافٍ فَقَدْ حَلَّتْ لَهُ الزَّكَاةُ وَ إِنْ كَانَتْ غَلَّتُهَا تَكْفِيهِمْ فَلَا» .

Muhammad ibn Ali ibn Mahbub, from al-Abbas, from Ali ibn al-Hasan, from Said, from Zurah, from Samaah: I (narrator) asked Imam ^(a.s) about 'zakat, for whom is it proper to take it?'

Imam ^(a.s) said: “It is lawful for those whom Allah ^{SWT}, described in His Book:

‘(Alms-tax) is only for the poor and the needy, for those employed to administer it, for those whose hearts are to be attracted (to the faith), for (freeing) slaves, for those in debt, for Allah’s ^{SWT} cause, and for (needy) travellers. (This is) an obligation from almighty Allah ^{SWT}.’ (Surah At-Tawbah 9:60)

And zakat may be lawful for the owner of seven hundred, and unlawful for the owner of fifty dirhams.”

So I (narrator) said to Imam ^(a.s): “How can this be?”

Imam ^(a.s) said: “If the owner of the seven hundred has many dependants, and if he were to divide it among them it would not suffice him, then let him restrain himself from it and let him take it for his dependants.

As for the owner of the fifty, it is unlawful for him if he is alone and is a craftsman who works with it, and he obtains from it what suffices him, if Allah ^{SWT} wills.”

He (narrator) said: “And I asked Imam ^(a.s) about 'zakat, Is it proper for the owner of a house and a servant?’”



Imam ^{a.s} said: “Yes, unless his house is a house of yield, and from its yield dirhams come out for him that suffice him for himself and his dependants.

But if the yield is not enough for himself and his dependants in their food, their clothing, and their needs, without extravagance, then zakat has become lawful for him. But if its yield suffices them, then no.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.48 • Tafsir Al-Burhan, Vol.2 p.797

﴿ HADITH ﴾

HADITH:128

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ : أَنَّهُمَا قَالَا لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ «إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْعَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ» أ كُلُّ هَؤُلَاءِ يُعْطَى وَ إِنْ كَانَ لَا يَعْرِفُ فَقَالَ «إِنَّ الْإِمَامَ يُعْطِي هَؤُلَاءِ جَمِيعًا لِأَنَّهُمْ يُعْرِضُونَ لَهُ بِالطَّاعَةِ » قَالَ قُلْتُ فَإِنْ كَانُوا لَا يَعْرِفُونَ فَقَالَ «يَا زُرَّارَةُ لَوْ كَانَ يُعْطَى مَنْ يَعْرِفُ دُونَ مَنْ لَا يَعْرِفُ لَمْ يَوْجَدْ لَهَا مَوْضِعٌ وَ إِنَّمَا يُعْطَى مَنْ لَا يَعْرِفُ لِيَرْغَبَ فِي الدِّينِ فَيُثَبَّتَ عَلَيْهِ فَأَمَّا الْيَوْمَ فَلَا تُعْطَى أَنْتَ وَ أَصْحَابُكَ إِلَّا مَنْ يَعْرِفُ فَمَنْ وَجَدَتْ مِنْ هَؤُلَاءِ الْمُسْلِمِينَ عَارِفًا فَأَعْطِهِ دُونَ النَّاسِ » ثُمَّ قَالَ «سَهُمُ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ سَهُمُ الرِّقَابِ عَامٌّ وَ الْبَاقِي خَاصٌّ» قَالَ قُلْتُ لَهُ فَإِنْ لَمْ يَوْجَدُوا قَالَ «لَا يَكُونُ فَرِيضَةً فَرَضَهَا اللَّهُ تَعَالَى إِلَّا أَنْ يَوْجَدَ لَهَا أَهْلٌ» قَالَ قُلْتُ فَإِنْ لَمْ تَسْعُهُمُ الصَّدَقَاتُ فَقَالَ «إِنَّ اللَّهَ فَرَضَ لِلْفُقَرَاءِ فِي مَالِ الْأَغْنِيَاءِ مَا يَسْعُهُمْ وَ لَوْ عَلِمَ اللَّهُ أَنَّ ذَلِكَ لَا يَسْعُهُمْ لَرَادَهُمْ إِنْهُمْ لَمْ يُؤْتُوا مِنْ قَبْلِ فَرِيضَةِ اللَّهِ وَ لَكِنْ أُوتُوا مِنْ مَنَعٍ مِنْ مَنَعَهُمْ حَقَّهُمْ لَا مِمَّا فَرَضَ اللَّهُ لَهُمْ وَ لَوْ أَنَّ النَّاسَ أَدُّوا حُقُوقَهُمْ لَكَانُوا عَائِشِينَ بِخَيْرٍ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from Hariz, from Zurarah and Muhammad ibn Muslim:

They both (Zurarah and Muhammad ibn Muslim) said to Abu Abdillah ^{a.s}: “Have you considered the saying of Allah ^{SWT}, Mighty and Majestic:

‘(Alms-tax) is only for the poor and the needy, for those employed to administer it, for those whose hearts are to be attracted (to the faith), for (freeing) slaves, for those in debt, for Allah’s ^{SWT} cause, and for (needy) travellers. (This is) an obligation from almighty Allah ^{SWT}.’ (Surah At-Tawbah 9:60)

Are all of these given, even if he does not recognize?”

Imam ^{a.s} said: “The Imam gives all of these, as they acknowledge obedience to him.”

He (narrator) said: “I asked: ‘Then if they do not recognize?’”

Imam ^{a.s} said: “O Zurarah, if he were to give to the one who recognizes and not to the one who does not recognize, no place would be found for it.

Rather, he gives to the one who does not recognize so that he may desire the religion and remain firm upon it.

As for today, then neither you nor your companions should give it except to one who recognizes. So whoever you find among these Muslims as one who recognizes, give it to him rather than the people.”



Then Imam ^{a.s} said: “The share of those whose hearts are to be reconciled and the share of freeing slaves are general, and the rest are specific.”

He (narrator) said: “I said to Imam ^{a.s}: ‘Then if they are not found?’”

Imam ^{a.s} said: “There is no obligation that Allah ^{SWT}, the Exalted, has imposed except that people entitled to it are found.”

He (narrator) said: “I asked: ‘Then if the charities are not enough for them?’”

Imam ^{a.s} said: “Allah ^{SWT} has obligated for the poor in the wealth of the rich that which suffices them.

If Allah ^{SWT} had known that this would not suffice them, Allah ^{SWT} would have increased it for them. They have not been deprived because of the obligation of almighty Allah ^{SWT}, but they have been deprived because of the withholding of those who withheld their right from them, not because of what Allah ^{SWT} obligated for them. If the people had paid their rights, they would have lived in goodness.”

[REFERENCES] Al-Kafi, Vol.3 p.496 • Man La Yahduruhu Al-Faqih, Vol.2 p.4 • Tahdib Al-Ahkam, Vol.4 p.49 • Al-Wafi, Vol.10 p.163 • Wasa'il Al-Shi'ah, Vol.9 p.209 • Tafsir Al-Burhan, Vol.2 p.796 • Tafsir Nur Al-Thaqalayn, Vol.2 p.228 • Tafsir Kanz Al-Daqa'iq, Vol.5 p.478

﴿ HADITH ﴾

HADITH:129

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

وَ ذَكَرَ عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ فِي كِتَابِ التَّفْسِيرِ تَفْصِيلَ هَذِهِ الثَّمَانِيَةِ الْأَصْنَافِ فَقَالَ فَسَرَّهُمُ الْعَالَمُ عَلَيْهِ أَسْلَامٌ فَقَالَ: «الْفُقَرَاءُ هُمُ الَّذِينَ لَا يَسْأَلُونَ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي سُورَةِ الْبَقَرَةِ «لِلْفُقَرَاءِ الَّذِينَ أُخْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا» وَ الْمَسَاكِينُ هُمُ أَهْلُ الدِّيَارَاتِ قَدْ دَخَلَ فِيهِمُ الرِّجَالُ وَ النِّسَاءُ وَ الصَّبِيَّانُ وَ الْعَامِلِينَ عَلَيْهَا» هُمُ السَّعَاةُ وَ الْجُبَاةُ فِي أَخْذِهَا وَ جَمْعِهَا وَ حِفْظِهَا حَتَّى يُؤَدُّوَهَا إِلَى مَنْ يَقْسِمُهَا وَ الْمُؤَلَّفَةُ «فُلُوبُهُمْ» قَالَ «هُمْ قَوْمٌ وَحَدُوا اللَّهَ وَ خَلَعُوا عِبَادَةَ مَنْ دُونِ اللَّهِ وَ لَمْ تَدْخُلِ الْمَعْرِفَةُ فُلُوبَهُمْ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَتَأَلَّفُهُمْ وَ يُعَلِّمُهُمْ وَ يُعْرِفُهُمْ كَيْمَا يَعْرِفُوا فَجَعَلَ لَهُمْ نَصِيبًا فِي الصَّدَقَاتِ لِكَيْ يَعْرِفُوا وَ يَرْغَبُوا «وَ فِي الرِّقَابِ» قَوْمٌ لَزِمَتْهُمْ كَفَارَاتُ فِي قَتْلِ الْخَطَا وَ فِي الظُّهَارِ وَ فِي الْأَيْمَانِ وَ فِي قَتْلِ الصَّيْدِ فِي الْحَرَمِ وَ لَيْسَ عِنْدَهُمْ مَا يَكْفُرُونَ وَ هُمْ مُؤْمِنُونَ فَجَعَلَ اللَّهُ لَهُمْ سَهْمًا فِي الصَّدَقَاتِ لِيُكْفَرَ عَنْهُمْ «وَ الْعَارِمِينَ» قَوْمٌ قَدْ وَقَعَتْ عَلَيْهِمْ دُبُيٌّ أَنْفَقُوهَا فِي طَاعَةِ اللَّهِ مِنْ غَيْرِ إِسْرَافٍ فَيَجِبُ عَلَى الْإِمَامِ أَنْ يَقْضِيَ عَنْهُمْ وَ يَفْكَهُمْ مِنْ مَالِ الصَّدَقَاتِ «وَ فِي سَبِيلِ اللَّهِ» قَوْمٌ يَخْرُجُونَ فِي الْجِهَادِ وَ لَيْسَ عِنْدَهُمْ مَا يَتَقَوَّوْنَ بِهِ أَوْ قَوْمٌ مِنَ الْمُؤْمِنِينَ لَيْسَ عِنْدَهُمْ مَا يَخْرُجُونَ بِهِ أَوْ فِي جَمِيعِ سُبُلِ الْخَيْرِ فَعَلَى الْإِمَامِ أَنْ يُعْطِيَهُمْ مِنْ مَالِ الصَّدَقَاتِ حَتَّى يَقْوُوا عَلَى الْحَجِّ وَ الْجِهَادِ وَ ابْنُ «السَّبِيلِ» أَبْنَاءُ الطَّرِيقِ الَّذِينَ يَكُونُونَ فِي الْأَسْفَارِ فِي طَاعَةِ اللَّهِ فَيَقْطَعُ عَلَيْهِمْ وَ يَذْهَبُ مَالُهُمْ فَعَلَى الْإِمَامِ أَنْ يَرُدَّهُمْ إِلَى أَوْطَانِهِمْ مِنْ مَالِ الصَّدَقَاتِ .

And Ali ibn Ibrahim ibn Hashim mentioned in the Book of Tafsir the detailed explanation of these eight categories, and he (Ali ibn Ibrahim) said:

The Scholar, Imam al-Sadiq ^{a.s}, peace be upon him, explained them and said:

(First category) “‘The poor’ are those who do not ask, because of the saying of almighty Allah ^{SWT}, Mighty and Majestic, in Surah al-Baqarah (and Surah At-Tawbah 9:60):

‘(Charity is) for the needy who are too engaged in the cause of Allah ^{SWT} to move about in the land (for work). Those unfamiliar with their situation will think they are not in need (of charity) because they do not beg. You can recognize them by their appearance. They do not beg people persistently. Whatever you give in charity is certainly well known to Allah ^{SWT}.’ (Surah Al-Baqarah 2:273)

(Second category) “And ‘the needy’ are the people of religions; men, women, and children have entered into them.”

(Third category) “And ‘those who work over it’ are the collectors and gatherers in taking it, collecting it, and preserving it until they deliver it to the one who distributes it.”

(Fourth category) “And ‘those whose hearts are to be reconciled,’ they are a people who professed the oneness of Allah ^{SWT} and cast off the worship of those besides the almighty Allah ^{SWT}, but the recognition had not entered their hearts that Prophet Muhammad ^{saws} is the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family. So the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, used to reconcile them, teach them, and make them recognize, so that they might recognize. Thus He ^{saws} assigned for them a share in the charities so that they might recognize and become inclined.”

(Fifth category) “And ‘in the necks’ refers to a people upon whom expiations have become obligatory in accidental killing, in zihar, in oaths, and in killing game within the sanctuary, and they do not have that with which they may expiate, while they are believers.

So Allah ^{SWT} assigned for them a share in the charities so that expiation may be made on their behalf.”

(Sixth category) “And ‘the debtors’ are a people upon whom debts have fallen, which they spent in obedience to Allah ^{SWT} without extravagance.

Thus it is obligatory upon the Imam to pay on their behalf and release them from the wealth of the charities.”

(Seventh category) “And ‘in the way of Allah ^{SWT}’ refers to a people who go out for jihad and do not have that by which they may gain strength, or a people from among the believers who do not have that by which they may perform Hajj, or in all paths of good. Therefore, it is upon the Imam to give them from the wealth of the charities until they become able for Hajj and jihad.”

(Eight category) “And ‘the son of the way’ refers to the needy travellers of the road (wayfarers), those who are in journeys in obedience to Allah ^{SWT}, then they are cut off and their wealth is lost.

Therefore, it is upon the Imam to return them to their homelands from the wealth of the charities.”



CHAPTER ON ONE ENTITLED TO ZAKAT DUE TO POVERTY AND DESTITUTION FROM AMONG THE CATEGORIES

١٣ - باب مستحق الزكاة للفقير والمسكنة من جملة الاصناف

🌀 HADITH 130 – 143 🌀

قال الشيخ : رحمه الله (ولا تجوز الزكاة في اختصاص الصنفين إلا لمن حصلت له حقيقته الوصفين) إلى آخر الباب.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“Zakat is not permissible in the exclusive designation of the two categories except for one in whom the reality of the two descriptions has been realized,” until the end of the chapter.

🌀 HADITH 130 🌀

HADITH:130

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s.} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

عَلَيْهِ بَنُ الْحَسَنِ بْنِ فَصَّالٍ عَنْ يَزِيدَ بْنِ إِسْحَاقَ عَنْ هَارُونَ بْنِ حَمْرَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رُوي عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ «لَا تَجِلُّ الصَّدَقَةُ لِغَنِيِّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ» فَقَالَ «لَا تَصْلُحْ لِغَنِيٍّ» قَالَ فَقُلْتُ لَهُ الرَّجُلُ يَكُونُ لَهُ ثَلَاثُمِائَةِ دِرْهَمٍ فِي بَصَاعَةٍ وَ لَهُ عِيَالٌ فَإِنْ أَقْبَلَ عَلَيْهَا أَكَلَهَا عِيَالُهُ وَ لَمْ يَكْتَفُوا بِرَبِحِهَا قَالَ «فَلْيَنْظُرْ مَا يَسْتَفِضِلُ مِنْهَا فَيَأْكُلَهُ هُوَ وَ مَنْ يَسَعُهُ ذَلِكَ وَ لِيَأْخُذَ لِمَنْ لَمْ يَسَعُهُ مِنْ عِيَالِهِ» .

Ali ibn al-Hasan ibn Faddal, from Yazid ibn Ishaq, from Harun ibn Hamzah, who said:

I (narrator) said to Abu Abdillah ^{a.s.}, peace be upon him: “It has been narrated from the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, that He ^{saws} said:

‘Charity is not lawful for a rich person, nor for one possessing strength and soundness.’”

Imam ^{a.s.} said: “It is not proper for a rich person.”

He (narrator) said: “Then I said to Imam ^{a.s.}: ‘A man has three hundred dirhams in merchandise, and he has dependents. If he turns to it, his dependents would consume it, and they would not be sufficed by its profit.’”

Imam ^{a.s.} said: “Then he should look at what surplus he obtains from it, and he should eat from it, he and whoever among them that suffices; and he should take for those among his dependents whom it does not suffice.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.51 • Al-Wafi, Vol.10 p.174 • Wasa'il Al-Shi'ah, Vol.9 p.239



**HADITH:131**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَابْنِ مُسْلِمٍ قَالَ زُرَّارَةُ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَإِنْ كَانَ بِالْمَصْرِ غَيْرُ وَاحِدٍ قَالَ «فَأَعْطِهِمْ إِنْ قَدَرْتَ جَمِيعاً» قَالَ ثُمَّ قَالَ «لَا تَحِلُّ لِمَنْ كَانَتْ عِنْدَهُ أَرْبَعُونَ دِرْهَمًا يَحُولُ عَلَيْهَا الْحَوْلُ عِنْدَهُ أَنْ يَأْخُذَهَا وَ إِنْ أَخَذَهَا أَخَذَهَا حَرَاماً» .

And from him, from Ali ibn Ibrahim ibn Hashim, from Hammad ibn Isa, from Hariz, from Zurarah and Ibn Muslim. Zurarah said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “If there is more than one in the city?”

Imam ^(a.s) said: “Then give to all of them, if you are able.”

He (narrator) said: “Then Imam ^(a.s) said: ‘It is not lawful for one who has forty dirhams with him, upon which a year passes while they are with him, to take it; and if he takes it, he has taken it unlawfully.’”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.51 • Al-Wafi, Vol.10 p.175

**HADITH:132**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ مَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي رَجُلٍ يُعْطِي زَكَاةَ مَالِهِ رَجُلًا وَهُوَ يَرَى أَنَّهُ مُعْسِرٌ فَوَجَدَهُ مُوسِرًا قَالَ «لَا يُجْزِي عَنْهُ» .

Muhammad ibn Yaqub, from several of our companions, from Ahmad ibn Muhammad, from Ibn Abi Umayr, from al-Husayn ibn Uthman, from the one whom he mentioned, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) concerning ‘a man who gives the zakat of his wealth to a man while he thinks that he is in difficulty, then he finds him to be well-off.’

Imam ^(a.s) said: “It does not suffice on his behalf.”

[REFERENCES] Al-Kafi, Vol.3 p.545 • Man La Yahduruhu Al-Faqih, Vol.2 p.30 • Tahdib Al-Ahkam, Vol.4 p.51 • Tahdib Al-Ahkam, Vol.4 p.102 • Al-Wafi, Vol.10 p.175 • Wasa'il Al-Shi'ah, Vol.9 p.215



**HADITH:133**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيْسَى الْجُهَنِيِّ عَنْ عُمَرَ بْنِ أَدْنِيَّةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ : أَنَّهُمَا سُئِلَا عَنِ الرَّجُلِ لَهُ دَارٌ وَ خَادِمٌ وَ عَبْدٌ يَقْبَلُ الزَّكَاةَ فَقَالَ «نَعَمْ إِنَّ الدَّارَ وَ الْخَادِمَ لَيْسَا بِمِلْكٍ».

Al-Husayn ibn Said, from Hammad ibn Isa al-Juhani, from Umar ibn Udhaynah, from more than one person, from Abu Ja'far ^(a.s) and Abu Abdillah ^(a.s), peace be upon them both, said:

The Imams ^(a.s) were asked about 'a man who has a house, a servant, and a slave. May he accept zakat?'

They both ^(a.s) said: "Yes, indeed the house and the servant are not property."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.2 p.33 • Tahdib Al-Ahkam, Vol.4 p.51 • Wasa'il Al-Shi'ah, Vol.9 p.235

**HADITH:134**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ يَحْيَى بْنِ عِيْسَى عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «تَحِلُّ الزَّكَاةُ لِصَاحِبِ الدَّارِ وَ الْخَادِمِ» لِأَنَّ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَمْ يَكُنْ يَرَى الدَّارَ وَ الْخَادِمَ شَيْئًا.

And from him, from Yahya ibn Isa, from Said ibn Yasar, who said:

I (narrator) heard Abu Abdillah ^(a.s), peace be upon him, saying: "Zakat is lawful for the owner of a house and a servant,"

Because Abu Abdillah ^(a.s), peace be upon him, did not regard the house and the servant as anything (that eliminates the receiver from Zakat).

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.52 • Al-Wafi, Vol.10 p.173 • Wasa'il Al-Shi'ah, Vol.9 p.236

**HADITH:135**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ ابْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ أَنََّّهُمَا قَالَا: «الزَّكَاةُ لِأَهْلِ الْوِلَايَةِ قَدْ بَيَّنَّ اللَّهُ لَكُمْ مَوْضِعَهَا فِي كِتَابِهِ».

Ali ibn al-Hasan, from Ibrahim ibn Hashim, from Hammad ibn Isa, from Hariz, from Zurarah and Ibn Muslim, from Abu Ja'far ^(a.s) and Abu Abdillah ^(a.s), peace be upon them both, said:

Imam ^(a.s) said: "Zakat is for the people of wilayah; Allah ^(SWT) has clarified for you its place in His ^(AZJ) Book."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.52 • Awali Al-La'ali, Vol.3 p.122 • Al-Wafi, Vol.10 p.189 • Wasa'il Al-Shi'ah, Vol.9 p.224



**HADITH:136**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ: قَالَ لِي شِهَابُ بْنُ عَبْدِ رَبِّهِ أَقْرَأْ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِّي السَّلَامَ وَاعْلِمْهُ أَنَّهُ يُصِيبُنِي فَزَعٌ فِي مَنَامِي قَالَ فَقُلْتُ لَهُ إِنَّ شِهَاباً يَقْرَأُكَ السَّلَامَ وَ يَقُولُ إِنَّهُ يُصِيبُنِي فَزَعٌ فِي مَنَامِي قَالَ «قُلْ لَهُ فَلْيَزَكْ مَا لَهُ» قَالَ فَأَبْلَغْتُ شِهَاباً ذَلِكَ فَقَالَ لِي فَتُبْلِغُهُ عَنِّي فَقُلْتُ نَعَمْ فَقَالَ قُلْ لَهُ إِنَّ الصَّبِيَّانَ فَضْلًا عَنِ الرِّجَالِ لَيَعْلَمُونَ أَنِّي أَرْكَبِي قَالَ فَأَبْلَغْتُهُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «قُلْ لَهُ إِنَّكَ تُخْرِجُهَا وَ لَا تَضَعُهَا مَوَاضِعَهَا» .

Ali ibn Ibrahim, from his father, from Ibn Abi Umair, from Jamil ibn Darraj, from al-Walid ibn Sabih, who said: Shihab ibn Abd Rabbih said to me: “Convey my greetings of peace to Abu Abdillah ^(a.s), peace be upon him, and inform him that fright befalls me in my sleep.”

He (narrator) said: “So I said to Imam ^(a.s): “Shihab conveys greetings of peace to you and says: ‘Fright befalls me in my sleep.’”

Imam ^(a.s) said: “Say to Shihab: ‘Let him give zakat on his wealth.’”

He (narrator) said: “So I conveyed that to Shihab, and Shihab said to me, ‘Will you convey from me to him?’”

So I (narrator) said: “Yes.”

He (Shihab) said: “Say to Imam ^(a.s) that indeed, children, let alone men, know that I give zakat.”

He (narrator) said: “So I conveyed it to Imam ^(a.s), and Abu Abdillah ^(a.s), said:

‘Say to Shihab; Indeed, you take it out, but you do not place it in its proper places.’”

[REFERENCES] Al-Kafi, Vol.3 p.546 • Tahdib Al-Ahkam, Vol.4 p.52 • Al-Wafi, Vol.10 p.191 • Bihar Al-Anwar, Vol.4 7 p.364 • Awalim Al-Uloom, Vol.20 p.1049

**HADITH:137**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ سَعْدِ الْأَشْعَرِيِّ عَنِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الزَّكَاةِ هَلْ تَوْضَعُ فِي مَنْ لَا يَعْرِفُ قَالَ «لَا وَ لَا زَكَاةَ الْفِطْرَةِ» .

Muhammad ibn Yaqub, from several of our companions, from Ahmad ibn Muhammad, from Ismail ibn Sad al-Ashari, from Imam al-Ridha ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about ‘zakat, Is it to be placed among one who does not recognize?’ – meaning wilayah.

Imam ^(a.s) said: “No, nor the zakat of al-fitrah.”

[REFERENCES] Al-Kafi, Vol.3 p.547 • Al-Muqni'ah, Vol.1 p.242 • Tahdib Al-Ahkam, Vol.4 p.52 • Awali Al-La'ali, Vol.3 p.122 • Al-Wafi, Vol.10 p.187 • Wasa'il Al-Shi'ah, Vol.9 p.221 • Al-Fusul Al-Muhimmah, Vol.2 p.137



**HADITH:138**

[SOURCE] Implicit (Muzmar)

وَرَوَى مُحَمَّدُ بْنُ عِيْسَى عَنْ دَاوُدَ الصَّرْمِيِّ قَالَ: سَأَلْتُهُ عَنْ شَارِبِ الْخَمْرِ يُعْطَى مِنَ الزَّكَاةِ شَيْئًا قَالَ «لَا».

And Muhammad ibn Isa narrated from Dawud al-Sarmi, who said:

I (narrator) asked Imam ^(a.s) about 'one who drinks wine, Is he given anything from zakat?'

Imam ^(a.s) said: "No."

[REFERENCES] Al-Kafi, Vol.3 p.563 • Al-Muqni'ah, Vol.1 p.242 • Tahdib Al-Ahkam, Vol.4 p.52 • Awali Al-La'ali, Vol.3 p.122 • Al-Wafi, Vol.10 p.192 • Wasa'il Al-Shi'ah, Vol.9 p.249

**HADITH:139**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s) & Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدٌ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ إِبْرَاهِيمَ الْأَوْسِيِّ عَنِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُ أَبِي يَقُولُ: «كُنْتُ عِنْدَ أَبِي يَوْمًا فَأَتَاهُ رَجُلٌ فَقَالَ إِنِّي رَجُلٌ مِنْ أَهْلِ الرَّيِّ وَ لِي زَكَاةٌ فَإِلَى مَنْ أَدْفَعُهَا قَالَ «إِلَيْنَا» فَقَالَ أَلَيْسَ الصَّدَقَةُ مُحَرَّمَةً عَلَيْكُمْ فَقَالَ «بَلَى إِذَا دَفَعْتَهَا إِلَى شِيعَتِنَا فَقَدْ دَفَعْتَهَا إِلَيْنَا» فَقَالَ إِنِّي لَا أَعْرِفُ لَهَا أَحَدًا فَقَالَ «إِنْتَظِرْ بِهَا إِلَى سَنَةٍ» قَالَ فَإِنْ لَمْ أَصِبْ لَهَا أَحَدًا قَالَ «إِنْتَظِرْ بِهَا إِلَى سَتَيْنِ حَتَّى بَلَغَ أَرْبَعِ سِنِينَ» ثُمَّ قَالَ لَهُ «إِنْ لَمْ تُصِبْ لَهَا أَحَدًا فَصُرْهَا صِرَارًا وَ إِطْرَحْهَا فِي الْبَحْرِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ حَرَّمَ أَمْوَالَنَا وَ أَمْوَالَ شِيعَتِنَا عَلَى عَدُوِّنَا» .

Sad, from some of our companions, from Muhammad ibn Jumhur, from Ibrahim al-Awsi, from Imam al-Ridha ^(a.s), peace be upon him, who said:

Imam al-Ridha ^(a.s) said that I heard my father (Imam al-Kadhim ^(a.s)) saying:

"I was with my father (Imam al-Sadiq ^(a.s)) one day, when a man came to him and said: 'I am a man from the people of al-Rayy, and I have zakat, so to whom should I pay it?'

He (Imam al-Sadiq ^(a.s)) said: "To us."

So the man asked: "Is charity not forbidden for you?"

He (Imam al-Sadiq ^(a.s)) said: "Yes. When you pay it to our Shia, then you have paid it to us."

So the man asked: "I do not know anyone for it."

He (Imam al-Sadiq ^(a.s)) said: "Wait with it for one year."

The man said: "If I do not find anyone for it?"

He (Imam al-Sadiq ^(a.s)) said: "Wait with it for two years," until Imam ^(a.s) reached four years.

Then he (Imam al-Sadiq ^(a.s)) said to the man: "If you do not find anyone for it, then tie it into bundles and throw it into the sea, for Allah ^(SWT), Mighty and Majestic, has forbidden our wealth and the wealth of our Shia to our enemy."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.52 • Al-Wafi, Vol.10 p.189 • Wasa'il Al-Shi'ah, Vol.9 p.223



**HADITH:140**

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ عَلِيِّ بْنِ بِلالٍ قَالَ: كَتَبْتُ إِلَيْهِ أَسْأَلُهُ هَلْ يَجُوزُ أَنْ أَدْفَعَ زَكَاةَ الْفَالِ وَ الصَّدَقَةَ إِلَى مُحْتَاجٍ غَيْرِ أَصْحَابِي فَكَتَبَ « لَا تُعْطِ الصَّدَقَةَ وَ الزَّكَاةَ إِلَّا لِأَصْحَابِكَ » .

Muhammad ibn al-Hasan al-Saffar, from Ali ibn Bilal, who said:

I (narrator) wrote to Imam ^(a.s) asking: “Is it permissible for me to pay the zakat of wealth and charity to a needy person who is not from my companions?”

Imam ^(a.s) wrote: “Do not give charity and zakat except to your companions.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.53 • Al-Wafi, Vol.10 p.189 • Wasa'il Al-Shi'ah, Vol.9 p.222 • Wasa'il Al-Shi'ah, Vol.9 p.413

**HADITH:141**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ مُحَمَّدِ بْنِ عَدَّافٍ عَنْ عَمْرِو بْنِ يَزِيدَ قَالَ: سَأَلْتُهُ عَنِ الصَّدَقَةِ عَلَى النَّصَابِ وَ عَلَى الرِّبْدِيَّةِ قَالَ « لَا تَصَدَّقْ عَلَيْهِمْ بِشَيْءٍ وَ لَا تَسْقِهُمْ مِنْ الْمَاءِ إِنْ اسْتَطَعْتَ » وَ قَالَ « الرِّبْدِيَّةُ هُمُ النَّصَابُ » .

And from him, from Yaqub ibn Yazid, from Muhammad ibn Umar, from Muhammad ibn Udhafr, from Umar ibn Yazid, who said:

I (narrator) asked Imam ^(a.s) about ‘charity upon the Nussab (Nawasib) and upon the Zaydiyyah.’

Imam ^(a.s) said: “Do not give charity to them with anything, and do not give them water to drink, if you are able.”

And Imam ^(a.s) said: “The Zaydiyyah are the Nussab.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.53 • Al-Wafi, Vol.10 p.189 • Wasa'il Al-Shi'ah, Vol.9 p.222 • Wasa'il Al-Shi'ah, Vol.9 p.414

**HADITH:142**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جُعِلَتْ فِدَاكَ مَا تَقُولُ فِي الزَّكَاةِ لِمَنْ هِيَ قَالَ فَقَالَ « هِيَ لِأَصْحَابِكَ » قَالَ قُلْتُ فَإِنْ فَضَّلَ عَنْهُمْ فَقَالَ « فَأَعِدْ عَلَيْهِمْ » قَالَ قُلْتُ فَإِنْ فَضَّلَ عَنْهُمْ قَالَ « فَأَعِدْ عَلَيْهِمْ » قَالَ قُلْتُ فَيُعْطَى السُّؤَالُ مِنْهَا شَيْئاً قَالَ فَقَالَ « لَا وَ اللَّهُ إِلَّا الثَّرَابُ إِلَّا أَنْ تَرْحَمَهُ فَإِنْ رَحِمْتَهُ فَأَعْطِهِ كِسْرَةً » ثُمَّ أَوْمَى بِيَدِهِ فَوَضَعَ إِنْهَامَهُ عَلَى أَصُولِ أَصَابِعِهِ .



And from him, from Muhammad ibn Isa, from Ibrahim ibn Abd al-Hamid, from Abdullah ibn Abi Yafur, who said:

I (narrator) said to Abu Abdillah ^{a.s}, peace be upon him: “May I be made your ransom, what do you say ‘concerning zakat, for whom is it?’”

Imam ^{a.s} said: “It is for your companions.”

He (narrator) said: “I asked: ‘Then if there is surplus beyond them?’”

Imam ^{a.s} said: “Then return it to them.”

He (narrator) said: “I asked: ‘Then if there is surplus beyond them?’”

Imam ^{a.s} said: “Then return it to them.”

He (narrator) said: “I asked: ‘Then if there is surplus beyond them?’”

Imam ^{a.s} said: “Then return it to them.”

He (narrator) said: “I asked: ‘Then is anything from it given to beggars?’”

He (narrator) said, so Imam ^{a.s} said: “No, by Allah ^{SWT}, except dust, unless you have mercy on him. So if you have mercy on him, then give him a fragment.”

Then Imam ^{a.s} gestured with his hand and placed his thumb upon the roots of his fingers.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.53 • Al-Wafi, Vol.10 p.190 • Wasa'il Al-Shi'ah, Vol.9 p.222

﴿ HADITH ﴾

HADITH:143

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ وَبُكَيْرٍ وَالْفَضِيلِ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ أَنََّّهُمَا قَالَا: فِي الرَّجُلِ يَكُونُ فِي بَعْضِ هَذِهِ الْأَهْوَاءِ الْحَزْرِيَّةِ وَ الْمَرْجِنَةِ وَ الْعُثْمَانِيَّةِ وَ الْقَدَرِيَّةِ ثُمَّ يَتُوبُ وَ يَعْرِفُ هَذَا الْأَمْرَ وَ يَحْسُنُ رَأْيَهُ أَوْ يُعِيدُ كُلَّ صَلَاةٍ صَلَّاهَا أَوْ صَوْمٍ أَوْ زَكَاةٍ أَوْ حَجٍّ أَوْ لَيْسَ عَلَيْهِ إِعَادَةُ شَيْءٍ مِنْ ذَلِكَ قَالَ «لَيْسَ عَلَيْهِ إِعَادَةُ شَيْءٍ مِنْ ذَلِكَ غَيْرَ الزَّكَاةِ وَ لَا بُدَّ أَنْ يُؤَدِّيَهَا لِأَنَّهُ وَضَعَ الزَّكَاةَ فِي غَيْرِ مَوْضِعِهَا وَ إِنَّمَا مَوْضِعُهَا أَهْلُ الْوِلَايَةِ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umair, from Ibn Udhaynah, from Zurarah, Bukayr, al-Fudayl, Muhammad ibn Muslim, and Burayd al-Ijli, from Abu Ja'far ^{a.s} and Abu Abdillah ^{a.s}, peace be upon them both, said:

(Imam ^{a.s} was asked) concerning ‘a man who is upon some of these doctrines: the Haruriyyah (Kharijites), the Murjiah (Murji'ites), the Uthmaniyyah (adherents to Uthman), and the Qadariyyah (Sufi inclined tariqa), then he repents, recognizes this matter, and his view becomes good.

Thus, must he repeat every prayer he prayed, or fast, or zakat, or Hajj, or is there no repetition of any of that upon him?’

Imam ^{a.s} said: “There is no repetition of anything from that upon him except zakat, and he must certainly pay it, because he placed zakat in other than its proper place, and its proper place is only the people of wilayah.”

[REFERENCES] Al-Kafi, Vol.3 p.545 • ‘Ilal Al-Shara’i’, Vol.2 p.373 • Tahdib Al-Ahkam, Vol.4 p.54 • Al-Wafi, Vol.10 p.190 • Wasa'il Al-Shi'ah, Vol.9 p.216 • Bihar Al-Anwar, Vol.8 5 p.300 • Bihar Al-Anwar, Vol.9 3 p.65



CHAPTER ON RELATIVES FOR WHOM ZAKAT IS LAWFUL AND FOR WHOM IT IS UNLAWFUL

١٤ - باب من تحل له من الاهل وتحرم له من الزكاة

🕌 HADITH 144 – 153 🕌

قال الشيخ رحمه الله : (وتحل الزكاة للاخ والاخت والعم والعمة والخال والخالة وأبنائهم وقراباتهم إذا كانوا من أهل المعرفة وتحرم على الاب والام والابن والبنت والجد والجدة والزوجة والمملوك) إلى آخر الباب.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“Zakat is lawful for the brother, the sister, the paternal uncle, the paternal aunt, the maternal uncle, the maternal aunt, their children, and their relatives, if they are from the people of recognition (ahl al-marifah).

It is unlawful for the father, the mother, the son, the daughter, the grandfather, the grandmother, the wife, and the owned slave,” until the end of the chapter.

🕌 HADITH 🕌

HADITH:144

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ حَمْرَةَ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ رَجُلٌ مِنْ مَوَالِيكَ لَهُ قَرَابَةٌ كُلُّهُمْ يَقُولُونَ بِكَ وَ لَهُ زَكَاةٌ أَيْجُوزُ أَنْ يُعْطِيَهُمْ جَمِيعَ زَكَاتِهِ قَالَ «نَعَمْ» .

Muhammad ibn Yaqub, from Muhammad ibn Yahya and Muhammad ibn Abdullah, from Abdullah ibn Jafar, from Ahmad ibn Hamzah, who said:

I (narrator) said to Abu al-Hasan ^{a.s}, peace be upon him: “A man from among your mawali has relatives, all of whom profess belief in you (wilayah), and he has zakat. Is it permissible for him to give them all of his zakat?”

Imam ^{a.s} said: “Yes.”

[REFERENCES] Al-Kafi, Vol.3 p.552 • Tahdib Al-Ahkam, Vol.4 p.54 • Al-Istibsar, Vol.2 p.35 • Al-Wafi, Vol.10 p.181 • Wasa'il Al-Shi'ah, Vol.9 p.245



**HADITH:145**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s) & Imam Ali ibn Muhammad al-Hadi ^(a.s)

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَصْعُقُ زَكَاتَهُ كُلَّهَا فِي أَهْلِ بَيْتِهِ وَهُمْ يَتَوَلَّوْنَكَ فَقَالَ «نَعَمْ».

فأما إذا كانوا مخالفين فلا يجوز أن يعطوا وإن كانوا أقارب ، يدل على ذلك ما رواه :

Muhammad ibn Abi Abdullah, from Sahl ibn Ziyad, from Ali ibn Mahziyar, from Abu al-Hasan ^(a.s), said:

I (narrator) asked Imam ^(a.s) about ‘a man who places all of his zakat among the people of his household, while they have wilayah toward you (the Imams ^(a.s)).’

Imam ^(a.s) said: “Yes.”

[AL TUSI]

As for when they are opponents (mukhalifin), it is not permissible for them to be given, even if they are relatives. That is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.552 • Tahdib Al-Ahkam, Vol.4 p.54 • Al-Istibsar, Vol.2 p.35 • Al-Wafi, Vol.10 p.181 • Wasa'il Al-Shi'ah, Vol.9 p.246

**HADITH:146**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُثَنَّى عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلَهُ رَجُلٌ وَ أَنَا أَسْمَعُ فَقَالَ أُعْطِيَ قَرَابَتِي مِنْ زَكَاةٍ مَالِي وَ هُمْ لَا يَعْرِفُونَكَ قَالَ فَقَالَ «لَا تُعْطِ الزَّكَاةَ إِلَّا مُسْلِمًا وَ أُعْطِيهِمْ مِنْ غَيْرِ ذَلِكَ» ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «أَتَرَوْنَ إِنَّمَا فِي الْمَالِ الزَّكَاةَ وَحَدَّهَا مَا قَرَضَ اللَّهُ عَزَّ وَ جَلَّ فِي الْمَالِ مِنْ غَيْرِ الزَّكَاةِ أَكْثَرَ مِمَّا تُعْطِي مِنْهُ الْقَرَابَةُ وَ الْمُعْتَرِضُ لَكَ مِمَّنْ يَسْأَلُكَ فَتُعْطِيهِ مَا لَمْ تَعْرِفْهُ بِالنَّصَبِ فَإِذَا عَرَفْتَهُ بِالنَّصَبِ فَلَا تُعْطِيهِ إِلَّا أَنْ تَخَافَ لِسَانَهُ فَتَشْتَرِيَ دِينَكَ وَ عِزَّكَ مِنْهُ».

Muhammad ibn Yaqub, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Muthanna, from Abu Basir, who said:

A man asked Imam ^(a.s) while I was listening, and he asked: “May I give my relatives from the zakat of my wealth, while they do not recognize you?” – meaning wilayah.

He (narrator) said, so Imam ^(a.s) said: “Do not give zakat except to a Muslim, and give them from other than that.”

Then Abu Abdillah ^(a.s), peace be upon him, said: “Do you think that there is nothing due in wealth except zakat alone?

What Allah ^(SWT), Mighty and Majestic, has made obligatory in wealth besides zakat is greater than what you give from it to relatives and to those who come before you from among those who ask you, so you give to them, so long as you do not know them to be upon hostility (nasb/nawasib).

But when you know him to be upon hostility (nasb), then do not give him, unless you fear his tongue, so you purchase your religion and your honor from him.”

[REFERENCES] Al-Kafi, Vol.3 p.551 • Tahdib Al-Ahkam, Vol.4 p.55 • Wasa'il Al-Shi'ah, Vol.9 p.247



HADITH 147

HADITH:147[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ قَالَ: سَأَلْتُ الرَّضَا عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ لَهُ قَرَابَةٌ وَ مَوَالٍ وَ أَيْتَامٌ يُحِبُّونَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ لَيْسَ يَعْرِفُونَ صَاحِبَ هَذَا الْأَمْرِ أَوْ يُعْطَوْنَ مِنَ الزَّكَاةِ قَالَ «لَا» .

And from him, from several of our companions, from Sahl ibn Ziyad, from Ahmad ibn Muhammad ibn Isa, from Ahmad ibn Muhammad ibn Abi Nasr, who said:

I (narrator) asked Imam al-Ridha ^(a.s), peace be upon him, about ‘a man who has relatives, mawali, and orphans who love the Commander of the Faithful ^(a.s), peace be upon him, but do not recognize the master of this matter (rightful Imam of the time). Are they to be given from zakat?’

Imam ^(a.s) said: “No.”

[REFERENCES] Al-Kafi, Vol.3 p.551 • Tahdib Al-Ahkam, Vol.4 p.55 • Al-Wafi, Vol.10 p.186 • Wasa'il Al-Shi'ah, Vol.9 p.248

HADITH 148

HADITH:148[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ وَ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الرَّجُلُ تَكُونُ عَلَيْهِ الزَّكَاةُ وَ لَهُ قَرَابَةٌ مُحْتَاجُونَ غَيْرُ عَارِفِينَ أَوْ يُعْطِيهِمْ مِنَ الزَّكَاةِ فَقَالَ «لَا وَ لَا كَرَامَةً لَا يَجْعَلُ الزَّكَاةَ وَقَايَةً لِمَالِهِ يُعْطِيهِمْ مِنْ غَيْرِ الزَّكَاةِ إِنْ أَرَادَ» .

فَأَمَّا مَنْ لَا تَحِلُّ لَهُ الزَّكَاةُ فَقَدْ رَوَى :

Al-Husayn ibn Said, from al-Nadr ibn Suwayd, from Zurah, from Samaah, and Muhammad ibn Abi Nasr, from Abu Basir, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “A man has zakat due upon him, and he has needy relatives who are not recognizers (of wilayah). Should he give them from zakat?”

Imam ^(a.s) said: “No, and no honor. He must not make zakat a protection for his wealth. He may give them from other than zakat, if he wishes.”

[AL TUSI]

As for one for whom zakat is not lawful, he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.551 • Tahdib Al-Ahkam, Vol.4 p.55 • Al-Wafi, Vol.10 p.187 • Wasa'il Al-Shi'ah, Vol.9 p.248



**HADITH:149**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ عُثْبَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ لِي قَرَابَةٌ أَنْفَقُ عَلَى بَعْضِهِمْ وَ أَفْضَلُ بَعْضُهُمْ عَلَى بَعْضٍ فَيَأْتِيَنِي إِيَّانَ الزَّكَاةِ أَ فَأَعْطِيهِمْ مِنْهَا قَالَ «أُ مُسْتَحِقُّونَ لَهَا» قُلْتُ نَعَمْ قَالَ «هُمْ أَفْضَلُ مِنْ غَيْرِهِمْ أَعْطِيهِمْ» قَالَ قُلْتُ فَمَنْ الَّذِي يَلْزَمُنِي مِنْ ذَوِي قَرَابَتِي حَتَّى لَا أُحْتَسِبَ الزَّكَاةَ عَلَيْهِ قَالَ «أَبُوكَ وَ أُمُّكَ» قُلْتُ أَبِي وَ أُمِّي قَالَ «الْوَالِدَانِ وَ الْوَلَدُ» .

Muhammad ibn Yaqub, from several of our companions, from Ahmad ibn Muhammad ibn Isa, from Ali ibn al-Hakam, from Abdullah ibn Utbah, from Ishaq ibn Ammar, from Abu al-Hasan Musa ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): “I have relatives and I spend on some of them and prefer some of them over others. Then the time of zakat comes to me, may I give them from it?”

Imam ^(a.s) said: “Are they entitled to it?”

I (narrator) replied: “Yes.”

Imam ^(a.s) said: “They are better than others (non-relatives); give them.”

He (narrator) said: “I asked: ‘Then who is it among my relatives whose maintenance is binding upon me, so that I may not count zakat upon him?’”

Imam ^(a.s) said: “Your father and your mother.”

I (narrator) asked: “My father and my mother?”

Imam ^(a.s) said: “The parents and the child.”

[REFERENCES] Al-Kafi, Vol.3 p.551 • Tahdib Al-Ahkam, Vol.4 p.56 • Tahdib Al-Ahkam, Vol.4 p.100 • Al-Istibsar, Vol.2 p.33 • Al-Wafi, Vol.10 p.183

**HADITH:150**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: «خَمْسَةٌ لَا يُعْطَوْنَ مِنَ الزَّكَاةِ شَيْئاً الْأَبُ وَ الْأُمُّ وَ الْوَلَدُ وَ الْمَمْلُوكُ وَ الْمَرْأَةُ وَ ذَلِكَ أَنَّهُمْ عِيَالُهُ لَا زَمُونَ لَهُ» .

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Safwan, from Abd al-Rahman ibn al-Hajjaj, from Abu Abdullah, who said:

Imam ^(a.s) said: “Five are not to be given anything from zakat; the father, the mother, the child, the owned slave, and the wife.

And that is because they are his dependents, bound to him.”

[REFERENCES] Al-Kafi, Vol.3 p.552 • Tahdib Al-Ahkam, Vol.4 p.56 • Al-Istibsar, Vol.2 p.33 • Al-Wafi, Vol.10 p.184 • Wasa'il Al-Shi'ah, Vol.9 p.240 • Wasa'il Al-Shi'ah, Vol.21 p.525 • Al-Fusul Al-Muhimmah, Vol.2 p.138



HADITH

HADITH:151

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ وَغَيْرِهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي جَمِيلَةَ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «فِي الزَّكَاةِ يُعْطَى مِنْهَا الْأَخُ وَالْأُخْتُ وَالْأَعْمُ وَالْأَعْمَةُ وَالْأَخَالُ وَالْأَخَالَةُ وَلَا يُعْطَى الْجَدُّ وَلَا الْجَدَّةُ».

And from him, from Ahmad ibn Idris and others, from Muhammad ibn Ahmad, from Muhammad ibn Abd al-Hamid, from Abu Jamilah, from Zayd al-Shahham, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "In zakat; the brother, the sister, the paternal uncle, the paternal aunt, the maternal uncle, and the maternal aunt are given from it.

But the grandfather is not given, nor the grandmother."

[REFERENCES] Al-Kafi, Vol.3 p.552 • Tahdib Al-Ahkam, Vol.4 p.56 • Al-Wafi, Vol.10 p.184 • Wasa'il Al-Shi'ah, Vol.9 p.241

HADITH

HADITH:152

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ إِسْمَاعِيلَ بْنِ عِمْرَانَ الْقُمِّيِّ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الثَّالِثِ عَلَيْهِ السَّلَامُ أَنَّ لِي وَلَدًا رَجُلًا وَ نِسَاءً أَفَيُجُوزُ أَنْ أُعْطِيَهُمْ مِنَ الزَّكَاةِ فَكَتَبَ عَلَيْهِ السَّلَامُ «أَنْ ذَلِكَ جَائِزٌ لَكَ».

فهذا الخبر مخصوص به الا ترى انه إذا قال : ان ذلك جائز لك فعلق الجواز به دون غيره ، مع انه يجوز أن يكون إنما أجاز له ذلك لقلّة بضاعته وأن ذلك لا يفي بما يحتاج إليه من نفقة عياله فسوغ له أن يجعل زكاته زيادة في نفقة عياله ، وهذا جائز إذا كان الامر على ما ذكرناه والذي يدل على ذلك ما رواه :

As for what Muhammad ibn Yaqub narrated from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Imran ibn Ismail ibn Imran al-Qummi, who said:

I (narrator) wrote to Abu al-Hasan al-Thalith ^(a.s) (the Third), peace be upon him:

"I have children, men and women; is it permissible for me to give them from zakat?"

Imam ^(a.s), peace be upon him, wrote: "That is permissible for you."

[AL TUSI]

This report is specific to him (Imran ibn Ismail).

Do you not see that when Imam ^(a.s) said: "That is permissible for you," Imam ^(a.s) attached the permissibility to him and not to anyone else?

Along with this, it is possible that Imam ^(a.s) only permitted that for him because of the smallness of his capital (bida'ah), and that it did not suffice for what he needed for the maintenance of his dependents, so Imam ^(a.s) allowed him to make his zakat an increase in the maintenance of his dependents.

This is permissible when the matter is as we have mentioned. That which indicates this is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.56



HADITH:153**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا تُعْطِ مِنَ الزَّكَاةِ أَحَدًا مِمَّنْ تَعُولُ» وَ قَالَ إِذَا كَانَ لِرَجُلٍ خَمْسُمِائَةِ دِرْهَمٍ وَ كَانَ عِيَالُهُ كَثِيرًا قَالَ «لَيْسَ عَلَيْهِ زَكَاةٌ يُنْفِقُهَا عَلَى عِيَالِهِ يَزِيدُهَا فِي نَفَقَتِهِمْ وَ فِي كِسْوَتِهِمْ وَ فِي طَعَامٍ لَمْ يَكُونُوا يَطْعَمُونَهُ وَ إِنْ لَمْ يَكُنْ لَهُ عِيَالٌ وَ كَانَ وَحْدَهُ فَلْيَقْسِمْهَا فِي قَوْمٍ لَيْسَ بِهِمْ بَأْسٌ أَعْقَاءَ عَنِ الْمَسْأَلَةِ لَا يَسْأَلُونَ أَحَدًا شَيْئًا» وَ قَالَ «لَا تُعْطِينَ قَرَابَتَكَ الزَّكَاةَ كُلَّهَا وَ لَكِنْ أَعْطِهِمْ بَعْضًا وَ إقْسِمْ بَعْضًا فِي سَائِرِ الْمُسْلِمِينَ» وَ قَالَ «الزَّكَاةُ تَجُلُّ لِصَاحِبِ الدَّارِ وَ الْخَادِمِ وَ مَنْ كَانَ لَهُ خَمْسُمِائَةِ دِرْهَمٍ بَعْدَ أَنْ يَكُونَ لَهُ عِيَالٌ وَ يَجْعَلَ زَكَاةَ الْخَمْسِمِائَةِ زِيَادَةً فِي نَفَقَةِ عِيَالِهِ يُوَسِّعُ عَلَيْهِمْ».

Ali ibn al-Hasan ibn Faddal, from Abd al-Rahman ibn Abi Hashim, from Abu Khadijah, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “Do not give from zakat to anyone whom you maintain.”

And he (narrator) asked: “If a man has five hundred dirhams and his dependents are many.”

Imam ^(a.s) said: “There is no zakat upon him; he spends it on his dependents, increasing it in their maintenance, in their clothing, and in food which they had not been eating.

And if he does not have dependents and is alone, then let him distribute it among people in whom there is no harm, chaste from asking, who do not ask anyone for anything.”

And Imam ^(a.s) said: “You must not give all of the zakat to your relatives, but give them some and distribute some among the rest of the Muslims.”

And Imam ^(a.s) said: “Zakat is lawful for the owner of a house and a servant, and for one who has five hundred dirhams, provided that he has dependents. And he makes the zakat of the five hundred an increase in the maintenance of his dependents, expanding upon them.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.57 • Al-Istibsar, Vol.2 p.34 • Al-Wafi, Vol.10 p.184 • Wasa'il Al-Shi'ah, Vol.9 p.244

CHAPTER ON WHAT IS LAWFUL FOR BANU HASHIM AND UNLAWFUL FROM ZAKAT

١٥ - باب ما يحل لبني هاشم ويحرم من الزكاة

🌀 HADITH 154 – 166 🌀

قال الشيخ رحمه الله : (وتحرم الزكاة الواجبة على بني هاشم جميعا من ولد أمير المؤمنين عليه السلام وجعفر وعقيل والعباس رضي الله عنهم إذا كانوا متمكنين من حقهم في الخمس من الغنائم فإذا منعهوا واضطروا إلى الصدقة حلت لهم الزكاة وتحل لهم صدقة بعضهم على بعض وجميع ما يتطوع به عليهم من الصدقات). الذي يدل على ان الزكاة المفروضة لا تحل لهم.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“The obligatory zakat is unlawful for all of Banu Hashim, from the descendants of the Commander of the Faithful, Imam Ali ibn Abi Talib ^(a.s), peace be upon him, And Ja’far (ibn Abi Talib), and Aqil (ibn Abi Talib), and al-Abbas (ibn Abd al-Muttalib), may Allah ^{SWT} be pleased with them, when they are able to access their right in the khums from the spoils of war (ghanimah).

But if they (Banu Hashim) are prevented from it (khums) and are compelled to charity, then zakat becomes lawful for them.

The charity of some of them (Banu Hashim) to others is lawful for them, as is everything voluntarily given to them from charities.”

That which indicates that the obligatory zakat is not lawful for them.

🌀 HADITH 🌀

HADITH:154

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ أَنَسًا مِنْ بَنِي هَاشِمٍ أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَسَأَلُوهُ أَنْ يَسْتَعْمِلَهُمْ عَلَى صَدَقَاتِ الْمَوَاشِي وَ قَالُوا يَكُونُ لَنَا هَذَا السَّهْمُ الَّذِي جَعَلَ اللَّهُ عَزَّ وَجَلَّ لِلْعَامِلِينَ عَلَيْهَا فَنَحْنُ أَوْلَى بِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ «يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِي وَ لَا لَكُمْ وَ لِكُنْيٍ قَدْ وُعِدْتُ السَّقَاعَةَ» « ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «إِشْهَدُوا لَقَدْ وُعِدَهَا فَمَا ظَنُّكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِذَا أَخَذْتُ بِحَلْقَةِ بَابِ الْجَنَّةِ أَ تَرَوْنِي مُؤْتَرًا عَلَيْكُمْ غَيْرَكُمْ» .

Muhammad ibn Yaqub, from Ahmad ibn Idris, from Muhammad ibn Abd al-Jabbar and Muhammad ibn Ismail, from al-Fadl ibn Shadhan, all of them from Safwan ibn Yahya, from Is ibn al-Qasim, from Abu Abdillah ^{a.s}, peace be upon him, who said:

Imam ^{a.s} said: “Indeed, some people from Banu Hashim came to the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, and asked Him ^{saws} to appoint them over the charities of the livestock.

They said: “This share which Allah ^{SWT}, Mighty and Majestic, has assigned for those who work over it would be for us, and we are more entitled to it.”

So the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, said:

“O Banu Abd al-Muttalib, charity is not lawful for Me ^{saws} nor for you, but I have been promised intercession.”

Then Abu Abdillah ^{a.s}, peace be upon him, said: “Bear witness, the Prophet ^{saws} was certainly promised it (intercession).

So what do you think, O Banu Abd al-Muttalib, when I take hold of the ring of the gate of Paradise? Do you see me preferring others over you?”

[REFERENCES] Al-Kafi, Vol.4 p.58 • Tahdib Al-Ahkam, Vol.4 p.58 • Al-Wafi, Vol.10 p.193 • Tafsir Nur Al-Thaqalayn, Vol.2 p.235 • Tafsir Kanz Al-Daqaiq, Vol.5 p.486

﴿ HADITH ﴾

HADITH:155

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَا: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: «إِنَّ الصَّدَقَةَ أَوْسَاخُ أَيْدِي النَّاسِ وَ إِنَّ اللَّهَ حَرَّمَ عَلَيَّ مِنْهَا وَ مِنْ غَيْرِهَا مَا قَدْ حَرَّمَهُ فَإِنَّ الصَّدَقَةَ لَا تَجِلُ لِبَنِي عَبْدِ الْمُطَّلِبِ» ثُمَّ قَالَ «أَمَّا وَ اللَّهُ لَوْ قَدْ قُمْتُ عَلَى بَابِ الْجَنَّةِ ثُمَّ أَخَذْتُ بِحَلْقَتِهِ لَقَدْ عَلِمْتُمْ أَنِّي لَا أُؤْتَرُ عَلَيْكُمْ فَارْضُوا لِأَنْفُسِكُمْ بِمَا رَضِيَ اللَّهُ وَ رَسُولُهُ لَكُمْ» قَالُوا رَضِينَا .

And from him, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Muhammad ibn Muslim and Zurarah, from Abu Ja'far ^{a.s}, peace be upon him, and Abu Abdillah ^{a.s}, peace be upon him, who both said:

Imam ^{a.s} said: “The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, said: ‘Indeed, charity is the impurities of the hands of the people, and indeed Allah ^{SWT} has forbidden for me from it, and from other than it, what He ^{AZJ} has forbidden.

For charity is not lawful for Banu Abd al-Muttalib.”

Then the Prophet ^{saws} said: “Indeed, by Allah ^{SWT}, if I were to stand at the gate of Paradise and then take hold of its ring, you would certainly know that I do not prefer others over you.

So be pleased for yourselves with what Allah ^{SWT} and His Messenger ^{saws} are pleased with for you.”

They (Banu Abd al-Muttalib) said: “We are pleased.”

[REFERENCES] Al-Kafi, Vol.4 p.58 • Tahdib Al-Ahkam, Vol.4 p.58 • Al-Wafi, Vol.10 p.193



**HADITH:156**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّدَقَةِ الَّتِي حُرِّمَتْ عَلَى بَنِي هَاشِمٍ مَا هِيَ فَقَالَ «هِيَ الزَّكَاةُ» قُلْتُ فَتَحِلُّ صَدَقَةُ بَعْضِهِمْ عَلَى بَعْضٍ قَالَ «نَعَمْ».

Al-Husayn ibn Said, from al-Qasim ibn Muhammad, from Hammad ibn Uthman, from Ismail ibn al-Fadl al-Hashimi, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'the charity which was forbidden for Banu Hashim, what is it?'

Imam ^(a.s) said: "It is zakat."

I (narrator) asked: "Then is the charity of some of them (Banu Hashim) lawful for others among them (other Banu Hashim)?"

Imam ^(a.s) said: "Yes."

[REFERENCES] Al-Kafi, Vol.4 p.59 • Tahdib Al-Ahkam, Vol.4 p.58 • Al-Istibsar, Vol.2 p.35 • Al-Wafi, Vol.10 p.196 • Wasa'il Al-Shi'ah, Vol.9 p.274

**HADITH:157**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْفَضْلِ بْنِ صَالِحٍ عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الصَّدَقَةِ الَّتِي حُرِّمَتْ عَلَيْهِمْ فَقَالَ «هِيَ الزَّكَاةُ الْمَفْرُوضَةُ وَ لَمْ تُحَرِّمْ عَلَيْنَا صَدَقَةَ بَعْضِنَا عَلَى بَعْضٍ».

Sa'ad ibn Abdullah, from Musa ibn al-Hasan, from Muhammad ibn Abd al-Hamid, from al-Fadl ibn Salih, from Abu Usamah Zayd al-Shahham, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'the charity which was forbidden for them (Banu Hashim).'

Imam ^(a.s) said: "It is the obligatory zakat, and the charity of some of us (Banu Hashim) to others among us (Banu Hashim) has not been forbidden for us."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.59 • Al-Istibsar, Vol.2 p.35 • Al-Wafi, Vol.10 p.196 • Wasa'il Al-Shi'ah, Vol.9 p.274 • Al-Fusul Al-Muhimmah, Vol.2 p.139 • Tafsir Nur Al-Thaqalayn, Vol.2 p.235 • Tafsir Kanz Al-Daqaiq, Vol.5 p.486



**HADITH:158**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ النَّضْرِ عَنِ ابْنِ بَسَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا تَحِلُّ الصَّدَقَةُ - لِوُلْدِ الْعَبَّاسِ وَ لَا لِغُلَامِهِمْ مِنْ بَنِي هَاشِمٍ » .

فأما الذي يدل على ان في حال الضرورة يجوز لهم ذلك ما رواه :

Muhammad ibn Ali ibn Mahbub, from Ahmad ibn Muhammad, from al-Husayn, from al-Nadr, from Ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "Charity is not lawful for the children of al-Abbas, nor for their counterparts from Banu Hashim."

[AL TUSI]

As for that which indicates that in the state of necessity, that is permissible for them, it is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.59 • Al-Istibsar, Vol.2 p.35 • Al-Wafi, Vol.10 p.194 • Wasa'il Al-Shi'ah, Vol.9 p.269 • Al-Fusul Al-Muhimmah, Vol.2 p.139 • Tafsir Nur Al-Thaqalayn, Vol.2 p.236 • Tafsir Kanz Al-Daqaiq, Vol.5 p.486

**HADITH:159**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيٍّ بْنِ الْحَسَنِ بْنِ فَضَالٍ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَوَالِيهِمْ مِنْهُمْ وَ لَا تَحِلُّ الصَّدَقَةُ مِنَ الْغَرِيبِ لِمَوَالِيهِمْ وَ لَا بَأْسُ بِصَدَقَاتِ مَوَالِيهِمْ عَلَيْهِمْ » ثُمَّ قَالَ «إِنَّهُ لَوْ كَانَ الْعَدْلُ مَا احْتِاجَ هَاشِمِيٌّ وَ لَا مُطَّلِبِيٌّ إِلَى صَدَقَةٍ إِنَّ اللَّهَ جَعَلَ لَهُمْ فِي كِتَابِهِ مَا كَانَ فِيهِ سَعَتُهُمْ » ثُمَّ قَالَ «إِنَّ الرَّجُلَ إِذَا لَمْ يَجِدْ شَيْئاً حَلَّتْ لَهُ الْمَنِيَّةُ وَ الصَّدَقَةُ وَ لَا تَحِلُّ لِأَحَدٍ مِنْهُمْ إِلَّا أَنْ لَا يَجِدَ شَيْئاً وَ يَكُونَ مِمَّنْ تَحِلُّ لَهُ الْمَنِيَّةُ » .

قوله عليه السلام : ولا تحل الصدقة من الغريب لمواليهم فالمراد به إذا كان الموالي ممالك لهم ويلزمهم القيام بنفقاتهم لا يجوز لهم أن يعطوا الزكاة لان المملوك لا يجوز أن يعطى الزكاة ، فأما مواليهم الذين ليسوا ممالك فليس بمحرم ذلك عليهم ، والذي يدل على ذلك ما رواه :



Ali ibn al-Hasan ibn Faddal, from Ibrahim ibn Hashim, from Hammad ibn Isa, from Hariz, from Zurarah, from Abu Abdillah ^{a.s}, peace be upon him, who said:

Imam ^{a.s} said: “Their mawali (owned slaves) are from them, and charity from a stranger is not lawful for their mawali, and there is no harm in the charities of their mawali being given to them.”

Then Imam ^{a.s} said: “Indeed, if justice existed, no ‘Hashimi’ (Banu Hashim) nor ‘Muttalibi’ (Banu Abd al-Muttalib) would need charity.

Indeed, Allah ^{SWT} has placed for them in His ^{SWT} Book (Quran) that wherein there is their sufficiency.”

And Imam ^{a.s} said: “Indeed, when a man does not find anything, carrion and charity become lawful for him; and it is not lawful for any one of them unless he does not find anything and is among those for whom carrion is lawful.”

[AL TUSI]

The Imam ^{a.s} saying, peace be upon him: “Charity from the stranger is not lawful for their mawali,” what is intended by it is when the mawali are slaves owned by them and it is binding upon them to maintain them; it is not permissible for them to give zakat to them, because it is not permissible for a slave to be given zakat.

As for their mawali who are not slaves, that is not unlawful for them.

That which indicates this is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.59 • Al-Wafi, Vol.10 p.198

﴿ HADITH ﴾

HADITH:160

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَصَّالٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ حَكِيمٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ هَلْ تَجِلُّ لِبَنِي هَاشِمٍ الصَّدَقَةُ قَالَ «لَا» قُلْتُ تَجِلُّ لِمَوَالِيهِمْ قَالَ «تَجِلُّ لِمَوَالِيهِمْ وَلَا تَجِلُّ لَهُمْ إِلَّا صَدَقَاتُ بَعْضِهِمْ عَلَى بَعْضٍ».

Ali ibn al-Hasan ibn Faddal, from Jafar ibn Muhammad ibn Hakim, from Jamil ibn Darraj, from Abu Abdillah ^{a.s}, peace be upon him, who said:

I (narrator) asked Imam ^{a.s}: “Is charity lawful for Banu Hashim?”

Imam ^{a.s} said: “No.”

I (narrator) asked: “Is it lawful for their mawali?”

Imam ^{a.s} said: “It is lawful for their mawali, but it is not lawful for them, except the charities of some of them to others among them.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.60 • Al-Istibsar, Vol.2 p.37 • Al-Wafi, Vol.10 p.197 • Wasa'il Al-Shi'ah, Vol.9 p.278



HADITH:161**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا الْخَبَرُ الَّذِي رَوَاهُ عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «أَعْطُوا مِنَ الزَّكَاةِ بَنِي هَاشِمٍ مَنْ أَرَادَهَا مِنْهُمْ فَإِنَّهَا تَحِلُّ لَهُمْ وَإِنَّمَا تَحْرُمُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ عَلَى الْأِمَامِ الَّذِي يَكُونُ بَعْدَهُ وَ عَلَى الْأَئِمَّةِ عَلَيْهِمُ السَّلَامُ» .

فالأصل في هذا الخبر أبو خديجة وإن تكرر في الكتب ولم يروه غيره ، ويحتمل أن يكون أراد عليه السلام حال الضرورة دون حال الاختيار لانا قد بينا ان في حال الضرورة مباح لهم ذلك ويكون وجه اختصاص الأئمة عليهم السلام منهم بالذكر في الخبر ان الأئمة عليهم السلام لا يضطرون إلى أكل الزكوات والتقوت بها ، وغيرهم من بني عبد المطلب قد يضطرون إلى ذلك وأما الخبر الذي رواه :

As for the report which Ali ibn al-Hasan ibn Faddal narrated from Abd al-Rahman ibn Abi Hashim, from Abu Khadijah, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “Give from zakat to Banu Hashim, whoever among them wants it, for it is lawful for them.

It is only forbidden for the Prophet ^(saws), may Allah ^(SWT) bless him and his family, and for the Imam ^(a.s) who comes after him, and for the Imams ^(a.s), peace be upon them.”

[AL TUSI]

The basis of this report is Abu Khadijah, even if it is repeated in the books, and no one other than him narrated it.

It is possible that the Imam ^(a.s), peace be upon him, intended the state of necessity, not the state of choice, because we have already clarified that in the state of necessity this is permissible for them.

The reason for specifically mentioning the Imams ^(a.s), peace be upon them, from among them in the report is that the Imams ^(a.s), peace be upon them, are not compelled to consume zakats and sustain themselves by them, whereas others from Banu Abd al-Muttalib may be compelled to that.

As for the report which he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.59 • Man La Yahduruhu Al-Faqih, Vol.2 p.37 • Tahdib Al-Ahkam, Vol.4 p.60 • Al-Istibsar, Vol.2 p.36 • Al-Wafi, Vol.10 p.199 • Wasa'il Al-Shi'ah, Vol.9 p.269



HADITH:162

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ قَالَ: بَعَثْتُ إِلَى الرَّضَا عَلَيْهِ السَّلَامُ بِدَنَانِيرَ مِنْ قَبْلِ بَعْضِ أَهْلِي وَكُتِبَتْ إِلَيْهِ أُخِيرُهُ أَنْ فِيهَا زَكَاةٌ خَمْسَةٌ وَ سَبْعِينَ وَ الْبَاقِي صَلَّةٌ فَكُتِبَ عَلَيْهِ السَّلَامُ بِخَطِّهِ «قَبِضْتُ وَ بَعَثْتُ إِلَيْهِ دَنَانِيرَ لِي وَ لِعِزِّي» وَ كُتِبَتْ إِلَيْهِ أَنَّهَا مِنْ فِطْرَةِ الْعِيَالِ فَكُتِبَ عَلَيْهِ السَّلَامُ بِخَطِّهِ «قَبِضْتُ».

فليس في هذا الخبر انه قبض ذلك لنفسه أو لغيره ، ويحتمل أن يكون ذلك إنما قبض لغيره ممن يستحق ذلك لانهم عليهم السلام كانوا يقبضون الزكوات ويطلبونها ويفرقونها على مواليتهم ممن يستحق ذلك والذي يدل على ذلك ما رواه :

Sa'ad ibn Abdullah, from Abu Jafar, from Muhammad ibn Ismail ibn Bazi, who said:

I (narrator) sent dinars to Imam al-Ridha ^(a.s), peace be upon him, on behalf of some of my family, and I wrote to Imam ^(a.s) informing him that among them was zakat, seventy-five, and the remainder was a gift.

Imam ^(a.s), peace be upon him, wrote in his own handwriting: "I have received it."

And I (narrator) sent to Imam ^(a.s) dinars belonging to me and to others, and I wrote to Imam ^(a.s) that they were from the fitrah of the dependents.

Imam ^(a.s), peace be upon him, wrote in his own handwriting: "I have received it."

[AL TUSI]

There is nothing in this report stating that Imam ^(a.s) received that (zakat) for himself or for someone else. It is possible that Imam ^(a.s) only received that for someone else from among those who were entitled to it, as the Imams ^(a.s), used to receive the zakats, request them, and distribute them among their mawali from among those who were entitled to that. That which indicates this is what he narrated (in the following hadith):

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.38 • Tahdib Al-Ahkam, Vol.4 p.60 • Al-Istibsar, Vol.2 p.36 • Al-Wafi, Vol.10 p.199 • Wasa'il Al-Shi'ah, Vol.9 p.281



HADITH:163

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يُسْأَلُ شَهَاباً مِنْ زَكَاتِهِ لِمَوَالِيهِ «وَ إِنَّمَا حُرِّمَتْ الزَّكَاةُ عَلَيْهِمْ دُونَ مَوَالِيهِمْ» .

والذي يدل على ان صدقة بعضهم على بعض جائزة مضافا إلى ما قدمناه ما رواه :

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Muhammad ibn Ismail, from Thalabah ibn Maymun, who said:

Abu Abdillah ^(a.s), peace be upon him, used to ask Shihab for some of his zakat for his mawali, "and zakat was only forbidden for them (the Imams ^(a.s)), not for their mawali."

[AL TUSI]

That which indicates that the charity of some of them (Banu Hashim) to others is permissible, as already presented, is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.60 • Tahdib Al-Ahkam, Vol.4 p.61 • Al-Istibsar, Vol.2 p.37



**HADITH:164**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَصَّالٍ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ صَدَقَاتُ بَنِي هَاشِمٍ بَعْضُهُمْ عَلَى بَعْضٍ تَحِلُّ لَهُمْ فَقَالَ «نَعَمْ صَدَقَةُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَحِلُّ لِجَمِيعِ النَّاسِ مِنْ بَنِي هَاشِمٍ وَغَيْرِهِمْ وَصَدَقَاتُ بَعْضِهِمْ عَلَى بَعْضٍ تَحِلُّ لَهُمْ وَ لَا تَحِلُّ لَهُمْ صَدَقَاتُ إِنْسَانٍ غَرِيبٍ» .

وأما الذي يدل على ان ما عدا المفروض من الصدقات مباح لهم مضافا إلى ما قدمناه ما رواه :

Ali ibn al-Hasan ibn Faddal, from Ibrahim ibn Hashim, from Hammad ibn Isa, from Hariz, from Zurarah, from Abu Abdillah ^(a.s), peace be upon him, who said:

I said to Imam ^(a.s): “The charities of Banu Hashim, of some of them to others among them, are they lawful for them?”

Imam ^(a.s) said: “Yes. The charity of the Messenger ^{saws}, may Allah ^{SWT} bless him and his family, is lawful for all people, from Banu Hashim and others besides them.

And the charities of some of them (Banu Hashim) to others among them are lawful for them, but the charities of a stranger (non Banu Hashim) are not lawful for them.”

[AL TUSI]

As for that which indicates that what is other than the obligatory from charities is permissible for them, in addition to what we have already presented, it is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.61 • Al-Wafi, Vol.10 p.198 • Wasa'il Al-Shi'ah, Vol.9 p.275

**HADITH:165**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «لَوْ حُرِّمَتْ عَلَيْنَا الصَّدَقَةُ لَمْ يَجَلْ لَنَا أَنْ نَخْرُجَ إِلَى مَكَّةَ لِأَنَّ كُلَّ مَاءٍ بَيْنَ مَكَّةَ وَ الْمَدِينَةِ فَهُوَ صَدَقَةٌ» .

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Said, from Muhammad ibn Abi Umayr, from Abd al-Rahman ibn al-Hajjaj, from Abu Abdillah ^(a.s), peace be upon him, that he said:

Imam ^(a.s) said: “If charity had been forbidden for us (Banu Hashim), it would not be lawful for us to go out to Mecca, because every water between Mecca and Madinah is charity.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.61 • Al-Wafi, Vol.10 p.196 • Wasa'il Al-Shi'ah, Vol.9 p.272



HADITH:166**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ أَتَحِلُّ الصَّدَقَةُ لِبَنِي هَاشِمٍ فَقَالَ «إِنَّمَا تِلْكَ الصَّدَقَةُ الْوَاجِبَةُ عَلَى النَّاسِ لَا تَحِلُّ لَنَا فَأَمَّا غَيْرُ ذَلِكَ فَلَيْسَ بِهِ بَأْسٌ وَ لَوْ كَانَ كَذَلِكَ مَا اسْتَطَاعُوا أَنْ يَخْرُجُوا إِلَى مَكَّةَ هَذِهِ الْمِيَاهُ عَامَّتُهَا صَدَقَةٌ» .

Muhammad ibn Yaqub, from Muhammad ibn Ismail, from al-Fadl ibn Shadhan, from Safwan, from Abd al-Rahman ibn al-Hajjaj, from Jafar ibn Ibrahim al-Hashimi, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) said: “Is charity lawful for Banu Hashim?”

Imam ^(a.s) said: “That is only the obligatory charity upon the people; it is not lawful for us (Banu Hashim). As for other than that, there is no harm in it.

And if it were like that, they (Banu Hashim) would not be able to go out to Mecca; these waters, most of them, are charity.”

[REFERENCES] Al-Kafi, Vol.4 p.59 • Tahdib Al-Ahkam, Vol.4 p.62 • Al-Wafi, Vol.10 p.195 • Wasa'il Al-Shi'ah, Vol.9 p.272

CHAPTER ON WHAT MUST BE GIVEN OUT FROM CHARITY AND THE LEAST AMOUNT THAT IS GIVEN

١٦ - باب ما يجب ان يخرج من الصدقة وأقل ما يعطى

🕌 HADITH 167 – 174 🕌

قال الشيخ رحمه الله : (وأقل ما يعطى الفقير من الزكاة المفروضة خمس دراهم وليس لأكثره حد) إلى آخر الباب.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“The least that is given to the poor person from the obligatory zakat is five dirhams (darahim), and there is no limit to its maximum,” until the end of the chapter.

🕌 HADITH 🕌

HADITH:167

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي وَلاَدٍ الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «لَا يُعْطَى أَحَدٌ مِنَ الزَّكَاةِ أَقَلُّ مِنْ خَمْسَةِ دَرَاهِمٍ وَهُوَ أَقَلُّ مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ مِنَ الزَّكَاةِ فِي أَمْوَالِ الْمُسْلِمِينَ فَلَا تُعْطُوا أَحَدًا أَقَلَّ مِنْ خَمْسَةِ دَرَاهِمٍ فَصَاعِدًا».

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Hasan ibn Mahbub, from Abu Wallad al-Hannat, from Abu Abdillah ^{a.s}, peace be upon him, who said:

I (narrator) heard Imam ^{a.s} saying: “No one is to be given from zakat less than five dirhams, and it is the least of what Allah ^{SWT}, Mighty and Majestic, has made obligatory from zakat in the wealth of the Muslims.

So do not give anyone less than five dirhams and upwards.”

[REFERENCES] Al-Kafi, Vol.3 p.548 • Tahdib Al-Ahkam, Vol.4 p.62 • Al-Istibsar, Vol.2 p.38 • Al-Wafi, Vol.10 p.205 • Wasa'il Al-Shi'ah, Vol.9 p.257

🕌 HADITH 🕌

HADITH:168

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَادٍ الْأَنْصَارِيِّ عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ وَ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ: «لَا يَجُوزُ أَنْ يُدْفَعَ الزَّكَاةُ أَقَلُّ مِنْ خَمْسَةِ دَرَاهِمٍ فَإِنَّهَا أَقَلُّ الزَّكَاةِ».

Sa'ad ibn Abdullah, from Ibrahim ibn Ishaq ibn Ibrahim, from Abdullah ibn Hammad al-Ansari, from Muawiyah ibn Ammar and Abdullah ibn Bukayr, from Abu Abdillah ^{a.s}, peace be upon him, who said:

Imam ^{a.s} said: “It is not permissible for zakat to be paid as less than five dirhams, for it is the least amount of zakat.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.62 • Al-Istibsar, Vol.2 p.38 • Awali Al-La'ali, Vol.3 p.123 • Al-Wafi, Vol.10 p.206 • Wasa'il Al-Shi'ah, Vol.9 p.257



**HADITH:169**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عِيسَى عَنْ مُحَمَّدِ بْنِ أَبِي الصُّهْبَانِ قَالَ: كَتَبْتُ إِلَى الصَّادِقِ عَلَيْهِ السَّلَامُ هَلْ يَجُوزُ لِي يَا سَيِّدِي أَنْ أُعْطِيَ الرَّجُلُ مِنْ إِخْوَانِي مِنَ الزَّكَاةِ الدَّرْهَمَيْنِ وَالثَّلَاثَةَ الدَّرَاهِمِ فَقَدْ إِشْتَبَهَ ذَلِكَ عَلَيَّ فَكَتَبْتُ «ذَلِكَ جَائِزٌ» .

فمحمول على النصاب الذي يلي النصاب الاول لان النصاب الثاني والثالث وما فوق ذلك ربما كان الدرهمين والثلاثة حسب تزايد الاموال فلا بأس باعطاء ذلك لواحد فأما النصاب الاول فلا يجوز ذلك فيه حسب ما قدمناه. فأما الذي يدل على انه يجوز أن يعطى اكثر من خمسة دراهم.

As for what Ahmad ibn Muhammad ibn Isa narrated from Muhammad ibn Abi al-Suhban, who said:

I (narrator) wrote to Imam al-Sadiq ^(a.s), peace be upon him:

“Is it permissible for me, my master, to give a man from among my brothers two dirhams and three dirhams from zakat? This has become unclear to me.”

Imam ^(a.s) wrote: “That is permissible.”

[AL TUSI]

It is therefore understood as referring to the threshold (nisab) that comes after the first threshold, because the second, third, and higher thresholds may sometimes amount to two dirhams or three dirhams, depending on the increase in the wealth.

Thus, there is no harm in giving that amount to one person.

As for the first threshold, it is not permissible to do so with it, according to what we have already presented.

As for what indicates that it is permissible to give more than five dirhams, it is what has been narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.63 • Al-Istisbar, Vol.2 p.38 • Al-Wafi, Vol.10 p.207 • Wasa'il Al-Shi'ah, Vol.9 p.258

**HADITH:170**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ سَعِيدِ بْنِ غَزْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ كَمْ يُعْطَى الرَّجُلُ الْوَاحِدُ مِنَ الزَّكَاةِ قَالَ «أَعْطِهِ مِنَ الزَّكَاةِ حَتَّى تُغْنِيَهُ» .

What al-Husayn ibn Said narrated from Muhammad ibn Abi Umayr, from Said ibn Ghazwan, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s): How much is one man to be given from zakat?

Imam ^(a.s) said: “Give him from zakat until you make him self-sufficient.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.63 • Al-Wafi, Vol. 10 p.206 • Wasa'il Al-Shi'ah, Vol.9 p.259



**HADITH:171**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَعَنْهُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ زِيَادِ بْنِ مَرْوَانَ عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ: «أَعْطِيهِ أَلْفَ دِرْهَمٍ» .

And from him, from Ibn Abi Umayr, from Ziyad ibn Marwan, from Abu al-Hasan Musa ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "Give him one thousand dirhams."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.63

**HADITH:172**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ الصَّغَرِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أُعْطِيَ الرَّجُلُ مِنْ الزَّكَاةِ مِائَةَ دِرْهَمٍ قَالَ «نَعَمْ» قُلْتُ مِائَتَيْنِ قَالَ «نَعَمْ» قُلْتُ ثَلَاثِمِائَةَ قَالَ «نَعَمْ» قُلْتُ أَرْبَعِمِائَةَ قَالَ «نَعَمْ» قُلْتُ خَمْسِمِائَةَ قَالَ «نَعَمْ حَتَّى تُغْنِيَهُ» .

Sad, from Ahmad ibn al-Husayn ibn al-Saqr, from al-Hasan ibn al-Husayn al-Lului, from Muhammad ibn Sinan, from Ishaq ibn Ammar, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "May I give a man one hundred dirhams from zakat?"

Imam ^(a.s) said: "Yes."

I (narrator) asked: "Two hundred (dirhams)?"

Imam ^(a.s) said: "Yes."

I (narrator) replied: "Three hundred (dirhams)?"

Imam ^(a.s) said: "Yes."

I (narrator) asked: "Four hundred (dirhams)?"

Imam ^(a.s) said: "Yes."

I (narrator) asked: "Five hundred (dirhams)?"

Imam ^(a.s) said: "Yes, until you make him self-sufficient."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.63 • Al-Wafi, Vol.10 p.206 • Wasa'il Al-Shi'ah, Vol.9 p.260



﴿ HADITH ﴾

HADITH:173[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ أَحْمَدَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُثَيْبَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ أُعْطِيَ الرَّجُلُ مِنَ الزَّكَاةِ تَمَانِينَ دِرْهَمًا قَالَ «نَعَمْ وَزِدْهُ» قُلْتُ أُعْطِيهِ مِائَةً دِرْهَمٍ قَالَ «نَعَمْ وَاعْزِهِ» إِنَّ قَدَرْتَ عَلَى أَنْ تُغْنِيَهُ .

Muhammad ibn Yaqub, from Ahmad, from Abd al-Malik ibn Utbah, from Ishaq ibn Ammar, from Abu al-Hasan Musa ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): “May I give a man eighty dirhams from zakat?”

Imam ^(a.s) said: “Yes, and increase him.”

I (narrator) asked: “May I give him one hundred dirhams?”

Imam ^(a.s) said: “Yes, and make him self-sufficient, if you are able to make him self-sufficient.”

[REFERENCES] Al-Kafi, Vol.3 p.548 • Al-Muqni'ah, Vol.1 p.244 • Tahdib Al-Ahkam, Vol.4 p.64 • Al-Wafi, Vol.10 p.205 • Wasa'il Al-Shi'ah, Vol.9 p.259

﴿ HADITH ﴾

HADITH:174[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ كَمْ يُعْطَى الرَّجُلُ مِنَ الزَّكَاةِ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ «إِذَا أُعْطِيََتْ فَأَغْنِيَهُ» .

And from him, from Ahmad ibn Idris, from Muhammad ibn Ahmad, from Ahmad ibn al-Hasan ibn Ali ibn Faddal, from Amr ibn Said, from Musaddiq ibn Sadaqah, from Ammar ibn Musa, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) was asked, “How much is a man to be given from zakat?”

He (narrator) said: “Abu Ja'far ^(a.s), peace be upon him, said: ‘When you give, then make him self-sufficient.’”

[REFERENCES] Al-Kafi, Vol.3 p.548 • Tahdib Al-Ahkam, Vol.4 p.64 • Al-Wafi, Vol.10 p.206 • Wasa'il Al-Shi'ah, Vol.9 p.259

CHAPTER ON RULING OF ALL GRAINS IN ZAKAT

١٧ - باب حكم الحبوب بأسرها في الزكاة

🌀 HADITH 175 – 178 🌀

قال الشيخ رحمه الله : (ويزكى سائر الحبوب مما أنبتت الأرض فدخل القفيز والمكيال بالعشر ونصف العشر كالحنطة والشعير سنة مؤكدة) إلى آخر الباب. قد بينا في أول هذا الكتاب أنه لا تجب الزكاة المفروضة إلا في تسعة أشياء وأنه ليس تجب الزكاة في شيء مما أنبتت الأرض سوى الأربعة الاجناس : التمر والزبيب والحنطة والشعير ، وإن ما عداها فانما يزكى على طريق الاستحباب. والذي ورد في زكاة ما عدا هذه الاجناس الأربعة من الحبوب كلها محمولة على ما ذكرناه من الندب والاستحباب ، فمن ذلك ما رواه :

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“The rest of the grains from what the earth grows, which enter the qafiz (dry-measure used for grain) and the measure (mikyal), are given zakat at the rate of the tithe and half the tithe, like wheat and barley, as an emphasized Sunnah,” until the end of the chapter.

We have already clarified at the beginning of this book that the obligatory zakat is not due except in nine things, and that zakat is not due on anything that the earth grows except the four categories: dates, raisins, wheat, and barley.

As for what is other than them, it is only given zakat by way of recommendation and desirability.

What has been reported concerning the zakat of all grains other than these four categories is to be understood according to what we have mentioned, namely recommendation and desirability.

Among that is what he narrated (in the following hadith):

🌀 HADITH 175 🌀

HADITH:175

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s.} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s.}

محمد بن يعقوب عن علي بن إبراهيم عن أبيه عن حماد بن عيسى عن حريز عن محمد بن مسلم قال : سألته عليه السلام عن الحرث ما يزكى منه فقال : البر والشعير والذرة والدخن والارز والسلت والعدس والسمن كل هذا يزكى وأشباهه.

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from Hariz, from Muhammad ibn Muslim, who said:

I (narrator) asked Imam ^{a.s.}, peace be upon him, about ‘cultivation, what of it is given zakat.’

Imam ^{a.s.} said: “Wheat, barley, corn (al-dhurrah), millet (al-dukhni), rice, sult (hulless barley), lentils, and sesame; all of this is given zakat, and what resembles it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.65



**HADITH:176**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

حَرِيْزٌ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : مِثْلُهُ وَ قَالَ «كُلُّ مَا كَيْلَ بِالصَّاعِ فَبَلَغَ الْأَوْسَاقَ الَّتِي يَجِبُ فِيهَا الزَّكَاةُ فَعَلَيْهِ الزَّكَاةُ» وَ قَالَ «جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الصَّدَقَةَ فِي كُلِّ شَيْءٍ أَنْتَبَتِ الْأَرْضُ إِلَّا الْخَضِرَ وَ الْبُقُولَ وَ كُلَّ شَيْءٍ يَفْسُدُ مِنْ يَوْمِهِ» .

Hariz, from Zurarah, from Abu Abdillah ^(a.s), peace be upon him: the like of it.

And Imam ^(a.s) said: “Everything that is measured by the sa’ and reaches the awsaq in which zakat becomes obligatory, then zakat is due upon it.”

And Imam ^(a.s) said: “The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, placed charity in everything that the earth produces, except vegetables, herbs, and everything that spoils within its day.”

[REFERENCES] Al-Kafi, Vol.3 p.510 • Tahdib Al-Ahkam, Vol.4 p.65 • Al-Wafi, Vol.10 p.58 • Wasa'il Al-Shi'ah, Vol.9 p.63

**HADITH:177**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَصَّالٍ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الدُّرَّةِ شَيْءٌ قَالَ «الدُّرَّةُ وَ الْأَعْدَسُ وَ أَلْسُلْتُ وَ الْحُبُّوبُ فِيهَا مِثْلُ مَا فِي الْجَنْطَةِ وَ السَّعِيرِ وَ كُلُّ مَا كَيْلَ بِالصَّاعِ فَبَلَغَ الْأَوْسَاقَ الَّتِي تَجِبُ فِيهَا الزَّكَاةُ فَعَلَيْهِ فِيهِ الزَّكَاةُ» .

Ali ibn al-Hasan ibn Faddal, from Ibrahim ibn Hashim, from Hammad, from Hariz, from Zurarah, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “Is there anything due on millet (al-dhurrah)?”

Imam ^(a.s) said: “Millet (al-dhurrah), lentils, barley-like grain (al-sult), and grains, in them is the like of what is in wheat and barley.

And everything that is measured by the sa’ and reaches the awsaq in which zakat becomes obligatory, then zakat is due upon it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.65 • Al-Wafi, Vol.10 p.58 • Wasa'il Al-Shi'ah, Vol.9 p.64



HADITH:178**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ إِبْرَاهِيمَ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ هَلْ فِي الْأَرْضِ شَيْءٌ فَقَالَ «نَعَمْ» ثُمَّ قَالَ «إِنَّ الْمَدِينَةَ لَمْ تَكُنْ يَوْمَئِذٍ أَرْضَ أَرْزُ فَيُقَالُ فِيهِ وَ لَكِنَّهُ قَدْ جُعِلَ فِيهِ وَ كَيْفَ لَا يَكُونُ فِيهِ وَ عَامَّةُ خَزَاجِ الْعِرَاقِ مِنْهُ» .

And from him, from Ibrahim, from Hammad, from Hariz, from Abu Basir, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “Is there anything due on rice?”

Imam ^(a.s) said: “Yes.”

Then Imam ^(a.s) said: “Indeed, Madinah at that time was not a land of rice, so that it would be mentioned regarding it.

But it has indeed been placed in it, and how could there not be anything due on it, when most of the land tax (kharaj) of Iraq is from it?”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.65 • Al-Wafi, Vol.10 p.58 • Wasa'il Al-Shi'ah, Vol.9 p.64

CHAPTER ON RULING OF VEGETABLES IN ZAKAT

١٨ - باب حكم الخضر في الزكاة

🌀 HADITH 179 – 182 🌀

قال الشيخ رحمه الله : (ولا خلاف بين آل الرسول وبين شيعتهم من أهل الإمامة ان الخضر كالقصب والبطيخ وما اشبهه مما لا بقاء له لا زكاة فيه ولا زكاة على ثمنه حتى يحول عليه الحول وهو بحاله). يدل على ذلك ما رواه :

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“There is no disagreement between the Family of the Messenger ^{saws} and their Shia from the people of the Imamate that green produce, such as reeds (qasab), melons, and whatever resembles them from that which has no lasting preservation, has no zakat upon it.

And there is no zakat upon its price until a year passes over it while it remains in its state.”

That which indicates this is what he narrated (in the following hadith):

🌀 HADITH 🌀

HADITH:179

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَخْبُوبٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ الْقَاسِمِ عَنِ عَلِيِّ عَنِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَيْسَ عَلَى الْخَضَرِ وَلَا عَلَى الْبَطِيخِ وَلَا عَلَى الْبُقُولِ وَ أَشْبَاهِهِ زَكَاةٌ إِلَّا مَا اجْتَمَعَ عِنْدَكَ مِنْ غُلَّتِهِ فَبَقِيَ عِنْدَكَ سَنَةً» .

Muhammad ibn Ali ibn Mahbub, from Ahmad ibn Muhammad, from al-Husayn, from al-Qasim, from Ali, from Abu Basir, from Abu Abdillah ^{a.s}, peace be upon him, who said:

Imam ^{a.s} said: “There is no zakat upon vegetables, nor upon melons, nor upon herbs and their like, except what has gathered with you from its yield and remains with you for a year.”

[REFERENCES] Al-Kafi, Vol.3 p.511 • Tahdib Al-Ahkam, Vol.4 p.66 • Al-Wafi, Vol.10 p.60 • Al-Wafi, Vol.10 p.62 • Wasa'il Al-Shi'ah, Vol.9 p.68 • Wasa'il Al-Shi'ah, Vol.9 p.69 • Al-Fusul Al-Muhimmah, Vol.2 p.130



**HADITH:180**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ أَنَّهُمَا قَالَا: «عَفَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَنِ الْخَضِرِ» قُلْتُ وَ مَا الْخَضِرُ قَالَا «كُلُّ شَيْءٍ لَا يَكُونُ لَهُ بَقَاءُ الْبَقْلُ وَ الْبَطِيخُ وَ الْفَوَاكِهُ وَ شَبُهَ ذَلِكَ مِمَّا يَكُونُ سَرِيعَ الْفَسَادِ» قَالَ زُرَّارَةُ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ هَلْ فِي الْقَصَبِ شَيْءٌ قَالَ «لَا» .

And from him, from al-Abbas ibn Maruf, from Hammad, from Hariz, from Zurarah, from Abu Ja'far ^(a.s) and Abu Abdillah ^(a.s), peace be upon them both, said:

Imam ^(a.s) said: “The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, exempted vegetables.”

I (narrator) asked: “And what are vegetables?”

The both Imams ^(a.s) said: “Everything that does not have permanence: herbs, melons, fruits, and the like of that from what spoils quickly.”

Zurarah said: “I said to Abu Abdillah ^(a.s), peace be upon him: ‘Is there anything due on reeds?’”

Imam ^(a.s) said: “No.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.66 • Al-Wafi, Vol.10 p.62 • Wasa'il Al-Shi'ah, Vol.9 p.68

**HADITH:181**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ : أَنَّهُ سُئِلَ عَنِ الْخَضِرِ فِيهَا زَكَاةٌ وَ إِنْ بِيَعَ بِالْمَالِ الْعَظِيمِ فَقَالَ «لَا حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ» .

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Safwan, from al-Ala, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him:

Imam ^(a.s) was asked about ‘vegetables, Is there zakat in them, even if they are sold for a great amount of wealth?’

Imam ^(a.s) said: “No, until a year passes over it.”

[REFERENCES] Al-Kafi, Vol.3 p.511 • Tahdib Al-Ahkam, Vol.4 p.66 • Al-Wafi, Vol.10 p.60 • Wasa'il Al-Shi'ah, Vol.9 p.66



HADITH:182**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا فِي الْخَضَرَةِ قَالَ «وَمَا هِيَ» قُلْتُ الْقَصَبُ وَالْأُطْيُخُ وَمِثْلُهُ مِنَ الْخَضَرِ فَقَالَ «لَا شَيْءَ عَلَيْهِ إِلَّا أَنْ يُبَاعَ مِثْلُهُ بِمَالٍ فَيَحُولَ عَلَيْهِ الْحَوْلُ فَفِيهِ الصَّدَقَةُ» وَعَنْ شَجَرِ الْقَصَاةِ مِنَ الْخَوْخِ وَالْفَرَسِيكِ وَأَشْبَاهِهِ فِيهِ زَكَاةٌ قَالَ «لَا» قُلْتُ قِيمَتُهُ قَالَ «مَا حَالٌ عَلَيْهِ الْحَوْلُ مِنْ تَمَمِهِ فَرَكَّه».

And from him, from Ali, from his father, from Ibn Abi Umair, from Hammad, from al-Halabi, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “What is due on greenery?”

Imam ^(a.s) said: “And what is it?”

I (narrator) said: “Reeds, melons, and the like of it from vegetables.”

Imam ^(a.s) said: “There is nothing upon it, unless its like is sold for wealth, and a year passes over it; then charity is due in it.”

(The narrator asked) “And regarding the trees of al-ghadah, of peaches, nectarines (al-firsik), and their like. ‘Is there zakat in it?’

Imam ^(a.s) said: “No.”

I (narrator) asked: “Its value?” – meaning the value gained from selling such.

Imam ^(a.s) said: “Whatever a year passes over from its price, then give zakat on it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.67

CHAPTER ON THE RULING CONCERNING HORSES IN ZAKAT

١٩ - باب حكم الخيل في الزكاة

🕌 HADITH 183 – 184 🕌

قال الشيخ رحمه الله : (وتزكى الخيل الاناث العتاق السائمة والبراذين الاناث السائمة سنة غير فريضة).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said:

“Zakat is given on female noble-bred horses (al-khayl al-inath al-itaq) that graze freely (al-saimah),

And on female grazing packhorses (al-baradhin al-inath al-saimah), as a Sunnah, not an obligation.”

🕌 HADITH 🕌

HADITH:183

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَّارَةَ عَنْهُمَا جَمِيعاً
عَلَيْهِمَا السَّلَامُ قَالَا: «وَضَعَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى الْخَيْلِ الْعِتَاقِ الرَّاعِيَةِ فِي كُلِّ قَرَسٍ فِي كُلِّ عَامٍ
دِينَارَيْنِ وَ جَعَلَ عَلَى الْبَرَاذِينَ دِينَاراً» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Muhammad ibn Muslim and Zurarah, from both of Abu Ja'far ^(a.s) and Abu Abdillah ^(a.s), peace be upon them both, said:

The Imams ^(a.s) said: “The Commander of the Faithful ^(a.s), peace be upon him, placed upon noble grazing horses, for every horse in every year, two dinars,

And the Imam ^(a.s) placed upon draft horses one dinar.”

[REFERENCES] Al-Kafi, Vol.3 p.530 • Tahdib Al-Ahkam, Vol.4 p.67 • Al-Istibsar, Vol.2 p.12 • Al-Wafi, Vol.10 p.109 • Wasa'il Al-Shi'ah, Vol.9 p.77



HADITH:184**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

حَمَّادٌ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ هَلْ عَلَى الْبَغَالِ شَيْءٌ فَقَالَ «لَا» فَقُلْتُ كَيْفَ صَارَ عَلَى الْخَيْلِ وَلَمْ يَصِرْ عَلَى الْبَغَالِ فَقَالَ «لِأَنَّ الْبَغَالَ لَا تَلْفَحُ وَالْخَيْلُ الْإِنَاثُ يُنْتَجَنُ وَلاَ لَيْسَ عَلَى الْخَيْلِ الذُّكُورِ شَيْءٌ» قَالَ قُلْتُ هَلْ عَلَى الْفَرَسِ أَوْ الْبَعِيرِ يَكُونُ لِلرَّجُلِ يَرْكَبُهَا شَيْءٌ فَقَالَ «لَا لَيْسَ عَلَى مَا يُعْلَفُ شَيْءٌ إِنَّمَا الصَّدَقَةُ عَلَى السَّائِمَةِ الْمُرْسَلَةِ فِي مَرْجِهَا عَامَهَا الَّذِي يَقْتَنِيهَا فِيهِ الرَّجُلُ فَأَمَّا مَا سِوَى ذَلِكَ فَلَيْسَ فِيهِ شَيْءٌ».

Hammad, from Hariz, from Zurarah, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "Is there anything due upon mules?"

Imam ^(a.s) said: "No."

So I (narrator) asked: "How has it become due upon horses but not become due upon mules?"

Imam ^(a.s) said: "Because mules do not conceive, while female horses give birth, and there is nothing due upon male horses."

He (narrator) said: "I asked: 'Is there anything due upon a horse or a camel which belongs to a man and which he rides?'"

Imam ^(a.s) said: "No. There is nothing due upon that which is fed with fodder.

Charity is only upon freely grazing livestock (al-saimah), released in its pasture during the year in which the man keeps it.

As for other than that, there is nothing due in it."

[REFERENCES] Al-Kafi, Vol.3 p.530 • Tahdib Al-Ahkam, Vol.4 p.67 • Al-Wafi, Vol.10 p.110 • Wasa'il Al-Shi'ah, Vol.9 p.78

CHAPTER ON RULING OF TRADE GOODS IN ZAKAT

٢٠- باب حكم امتعة التجارات في الزكاة

🕌 HADITH 185 – 192 🕌

قال الشيخ رحمه الله : (وكل متاع طلب من مالكة بربح أو برأس ماله فلم يبعه طلبا للفضل فيه فحال عليه الحول ففيه الزكاة بحساب قيمته سنة مؤكدة ، ومتى طلب بأقل من رأس ماله فلم يبعه فلا زكاة عليه وإن حال عليه حول وأحوال ، وقد روي انه إذا باعه زكاه لسنة واحدة وذلك هو الاحتياط).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} have mercy on him, said: “And every item of merchandise which is sought from its owner with a profit, or at the amount of its capital, but he does not sell it, seeking an increase in it, then a year passes over it, then zakat is due on it according to the calculation of its value as an emphasized Sunnah. And whenever it is sought for less than its capital, but he does not sell it, then there is no zakat upon him, even if a year and years pass over it. And it has been narrated that when he sells it, he pays zakat on it for one year, and that is the precaution.”

🕌 HADITH 🕌

HADITH:185

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صفوانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي رَجُلٍ اشْتَرَى مَتَاعًا فَكَسَدَ عَلَيْهِ مَتَاعُهُ وَ قَدْ كَانَ زَكَاةَ مَالِهِ قَبْلَ أَنْ يَشْتَرِي بِهِ هَلْ عَلَيْهِ زَكَاةٌ أَوْ حَتَّى يَبِيعَهُ فَقَالَ «إِنْ كَانَ أَمْسَكَهُ الْتِمَاسَ الْفَضْلِ عَلَى رَأْسِ الْمَالِ فَعَلَيْهِ الزَّكَاةُ» .

Muhammad ibn Yaqub, from Muhammad ibn Ismail, from al-Fadl ibn Shadhan, from Safwan, from Mansur ibn Hazim, from Abu al-Rabi al-Shami, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) concerning ‘a man who bought goods, and his goods became unsold upon him, while he had already given zakat on his wealth before buying with it. Is zakat due upon him, or only when he sells it?’

Imam ^(a.s) said: “If he kept it seeking an increase over the capital, then zakat is due.”

[REFERENCES] Al-Kafi, Vol.3 p.527 • Tahdib Al-Ahkam, Vol.4 p.68 • Al-Istibsar, Vol.2 p.10 • Awali Al-La’ali, Vol.3 p.116 • Al-Wafi, Vol.10 p.103 • Wasa'il Al-Shi'ah, Vol.9 p.71

🕌 HADITH 🕌

HADITH:186

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ مُحَمَّدٍ عَنْ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ اشْتَرَى مَتَاعًا وَ كَسَدَ عَلَيْهِ وَ قَدْ زَكَاةَ مَالِهِ قَبْلَ أَنْ يَشْتَرِيَ الْمَتَاعَ مَتَى يُزَكِّيهِ فَقَالَ «إِنْ كَانَ أَمْسَكَ مَتَاعَهُ يَبْتَغِي بِهِ رَأْسَ مَالِهِ فَلَيْسَ عَلَيْهِ زَكَاةٌ وَ إِنْ كَانَ حَبَسَهُ بَعْدَ مَا يَجِدُ رَأْسَ مَالِهِ فَعَلَيْهِ الزَّكَاةُ بَعْدَ مَا أَمْسَكَهُ بَعْدَ رَأْسِ الْمَالِ» قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ تَوَضَّعَ عِنْدَهُ الْأَمْوَالُ يَعْمَلُ بِهَا فَقَالَ «إِذَا حَالَ عَلَيْهَا الْحَوْلُ فَلْيُزَكَّهَا» .



And from him, from Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from Hariz, from Muhammad ibn Muslim, who said:

I (narrator) asked Abu Abdillah ^{a.s}, peace be upon him, about 'a man who bought goods and they became unsold upon him, while he had given zakat on his wealth before buying the goods, when should he give zakat on them?'

Imam ^{a.s} said: "If he kept his goods seeking thereby his capital, then there is no zakat upon him.

But if he withheld them after he found his capital, then zakat is due upon him after he kept them beyond the capital."

He (narrator) said: "And I (narrator) asked Imam ^{a.s} about 'a man with whom wealth is placed, and he works with it.'"

Imam ^{a.s} said: "When a year passes over it, let him give zakat on it."

[REFERENCES] Al-Kafi, Vol.3 p.528 • Tahdib Al-Ahkam, Vol.4 p.68 • Al-Istibsar, Vol.2 p.10 • Al-Wafi, Vol.10 p.103 • Wasa'il Al-Shi'ah, Vol.9 p.71

﴿ HADITH ﴾

HADITH:187

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ: سَأَلَهُ سَعِيدُ الْأَعْرَجُ وَ أَنَا حَاضِرٌ أَسْمَعُ فَقَالَ إِنَّا نَكْبِسُ الزَّيْتِ وَ السَّمْنَ عِنْدَنَا نَطْلُبُ بِهِ التَّجَارَةَ فَرُبَّمَا مَكَثَ عِنْدَنَا السَّنَةَ وَ السَّنَتَيْنِ هَلْ عَلَيْهِ زَكَاةٌ قَالَ فَقَالَ «إِنْ كُنْتَ تَرْبِخُ فِيهِ شَيْئاً أَوْ تَجِدُ رَأْسَ مَالِكَ فَعَلَيْكَ فِيهِ زَكَاةٌ وَ إِنْ كُنْتَ إِنَّمَا تَرَبِّصُ بِهِ لِأَنَّكَ لَا تَجِدُ إِلَّا وَضِيعَةً فَلَيْسَ عَلَيْكَ زَكَاةٌ حَتَّى يَصِيرَ ذَهَباً أَوْ فِضَّةً فَإِذَا صَارَ ذَهَباً أَوْ فِضَّةً فَرَكِّهِ لِلْسَّنَةِ أَلْتِي تَتَجَرُّ فِيهَا» .

وقد روي انه لا زكاة عليه إلا بعد أن يحول عليه الحول.

And from him, from several of our companions, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Ismail ibn Abd al-Khaliq, who said:

Said al-Araj asked Imam ^{a.s} while I was present, listening, and he said:

"We press oil and clarified butter (al-samn) with us, seeking trade through it, and it may remain with us for a year or two years. Is there zakat upon it?"

He (narrator) said, so Imam ^{a.s} said: "If you profit anything in it, or you find your capital, then zakat is due upon you in it.

But if you are only waiting with it because you find nothing except a loss, then there is no zakat upon you until it becomes gold or silver.

Then when it becomes gold or silver, give zakat on it for the year in which you trade with it."

[AL TUSI]

And it has been narrated that there is no zakat upon him except after a year has passed over it.

[REFERENCES] Al-Kafi, Vol.3 p.529 • Al-Muqni'ah, Vol.1 p.247 • Tahdib Al-Ahkam, Vol.4 p.69 • Al-Istibsar, Vol.2 p.10 • Al-Wafi, Vol.10 p.104 • Wasa'il Al-Shi'ah, Vol.9 p.70





HADITH:188

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

رَوَى ذَلِكَ الْحَسَنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ الرَّجُلُ يَشْتَرِي الْوَصِيفَةَ يُبَيْتُهَا عِنْدَهُ لِتَزِيدَ وَهُوَ يُرِيدُ بَيْعَهَا أَعَلَى تَمَمِهَا زَكَاةٌ قَالَ «لَا حَتَّى يَبِيعَهَا» قُلْتُ فَإِنْ بَاعَهَا أَزَكِّي تَمَمَهَا قَالَ «لَا حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ وَهُوَ فِي يَدِهِ».

والاخذ بالحديث الاول عندي أحوط ، والذي يؤكد ذلك ما رواه :

Al-Husayn ibn Said narrated that from Safwan ibn Yahya, from Ishaq ibn Ammar, who said:

I said to Imam ^(a.s): “A man buys a young female slave and keeps her with him so that she may increase in value, while he intends to sell her; is there zakat upon her price?”

Imam ^(a.s) said: “No, not until he sells her.”

I (narrator) asked: “Then if he sells her, should he give zakat on her price?”

Imam ^(a.s) said: “No, not until a year passes over it while it is in his hand.”

[AL TUSI]

And acting upon the first hadith, in my view, is more precautionary, and what confirms that is what was narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.529 • Tahdib Al-Ahkam, Vol.4 p.69 • Al-Istibsar, Vol.2 p.11 • Al-Wafi, Vol.10 p.106 • Wasa'il Al-Shi'ah, Vol.9 p.75



HADITH:189

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ سِنْدِيٍّ بْنِ مُحَمَّدٍ عَنِ الْغَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ أَلَمْ تَأْخُذْ أَصِيبَ بِهِ رَأْسَ أَلْفَالِ عَلَيْهِ فِيهِ زَكَاةٌ قَالَ «لَا» قُلْتُ أَمْسِكُهُ سَتَيْنِ ثُمَّ أَبِيعُهُ مَاذَا عَلَيَّ قَالَ «سَنَةً وَاحِدَةً».

فأما الذي يدل عليه ان الزكاة في مال التجارة ليس بفرض وإنما هو مندوب مستحب ما قدمنا ذكره من أن الزكاة إنما تجب في الركاظ والدراهم والديناير المضروبة المكنوزة وما عداها ليس فيه زكاة ويؤكد ذلك ما رواه:

Ali ibn al-Hasan ibn Faddal, from Sindi ibn Muhammad, from al-Ala, from Abu Abdillah ^(a.s), who said:

I (narrator) said to Imam ^(a.s): “Goods by which I do not obtain my capital; ‘Is there zakat upon me in them?’”

Imam ^(a.s) said: “No.”

I (narrator) asked: “I keep them for two years, then I sell them; ‘what is due upon me?’”

Imam ^(a.s) said: “One year.”

[AL TUSI]

As for that which indicates that zakat on trade wealth is not obligatory, but rather recommended and desirable, it is what we have previously mentioned: that zakat is only obligatory on treasure-trove (rikaz), dirhams, and minted, hoarded dinars, and whatever is other than these has no zakat in it.

And what confirms that is what was narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.69 • Wasa'il Al-Shi'ah, Vol.9 p.72



**HADITH:190**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَصَّالٍ عَنْ مُحَمَّدٍ وَ أَحْمَدَ عَنْ عَلِيِّ بْنِ يَعْقُوبَ الْهَاشِمِيِّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ وَ عُبَيْدٍ وَ جَمَاعَةٍ مِنْ أَصْحَابِنَا قَالُوا قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «لَيْسَ فِي الْمَالِ الْمَضْطَرَبِ بِهِ زَكَاةٌ» فَقَالَ لَهُ إِسْمَاعِيلُ ابْنُهُ يَا أَبَتِ جُعِلَتْ فِدَاكَ أَهْلَكْتَ فَقَرَاءَ أَصْحَابِكَ فَقَالَ «أَيُّ بَنِي حَقٍّ أَرَادَ اللَّهُ أَنْ يُخْرِجَهُ فَخَرَجَ».

Ali ibn al-Hasan ibn Faddal, from Muhammad and Ahmad, from Ali ibn Yaquub al-Hashimi, from Marwan ibn Muslim, from Abdullah ibn Bukayr, Ubayd, and a group of our companions, who said:

Abu Abdillah ^{a.s}, peace be upon him, said: “There is no zakat in wealth that is being traded with.”

So his son Ismail (ibn Ja'far) said to him: “O my father ^{a.s}, may I be made your ransom, you have destroyed the poor among your companions.”

Imam ^{a.s} said: “O my son, it is a right which Allah ^{SWT} intended to bring out, so it came out.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.70 • Al-Istisbar, Vol.2 p.9 • Al-Wafi, Vol.10 p.107 • Wasa'il Al-Shi'ah, Vol.9 p.75

**HADITH:191**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ كَانَ لَهُ مَالٌ كَثِيرٌ فَاشْتَرَى بِهِ مَتَاعاً ثُمَّ وَصَّعَهُ فَقَالَ هَذَا مَتَاعٌ مَوْضُوعٌ فَإِذَا أَحْبَبْتُ بَعْثُهُ فَيَرْجِعُ إِلَيَّ رَأْسُ مَالِي وَ أَفْضَلُ مِنْهُ هَلْ عَلَيْهِ فِيهِ صَدَقَةٌ وَ هُوَ مَتَاعٌ قَالَ «لَا حَتَّى يَبِيعَهُ» قَالَ فَهَلْ يُؤَدِّي عَنْهُ إِنْ بَاعَهُ لَمَّا مَضَى إِذَا كَانَ مَتَاعاً قَالَ «لَا».

Al-Husayn ibn Said, from al-Nadr ibn Suwayd, from Hisham ibn Salim, from Sulayman ibn Khalid, who said: Abu Abdillah ^{a.s}, peace be upon him, was asked about ‘a man who had abundant wealth, so he bought goods with it.

Then he placed them aside and said: ‘These are goods placed aside; when I wish, I will sell them, and my capital and more than it will return to me.’ Is charity due upon him in it while it is goods?’

Imam ^{a.s} said: “No, not until he sells it.”

He (narrator) asked: “Then must he pay on its behalf, if he sells it, for what has passed while it was goods?”

Imam ^{a.s} said: “No.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.70 • Al-Istisbar, Vol.2 p.9 • Al-Wafi, Vol.10 p.107 • Wasa'il Al-Shi'ah, Vol.9 p.75



HADITH:192

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عُمَرَ بْنِ أَدْبُتَةَ عَنْ زُرَّارَةَ قَالَ: كُنْتُ قَاعِدًا عِنْدَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَ لَيْسَ عِنْدَهُ غَيْرُ ابْنِهِ جَعْفَرٍ فَقَالَ «يَا زُرَّارَةُ إِنَّ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ وَ عُثْمَانَ تَنَازَعَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ عُثْمَانُ كُلُّ مَالٍ مِنْ ذَهَبٍ أَوْ فِضَّةٍ يُدَارُ بِهِ وَ يُعْمَلُ بِهِ وَ يُتَّجَرُ بِهِ فَفِيهِ الزَّكَاةُ إِذَا حَالَ عَلَيْهِ الْحَوْلُ فَقَالَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَمَا مَا أُتَّجَرُ بِهِ أَوْ دِيرَ وَ عُمِلَ بِهِ فَلَيْسَ فِيهِ زَكَاةٌ إِنَّمَا الزَّكَاةُ فِيهِ إِذَا كَانَ رِكَازًا أَوْ كُنْزًا مَوْضُوعًا فَإِذَا حَالَ عَلَيْهِ الْحَوْلُ فَفِيهِ الزَّكَاةُ فَاخْتَصَمَا فِي ذَلِكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ فَقَالَ «أَلْقُولُ مَا قَالَ أَبُو ذَرٍّ» فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لِأَبِيهِ «مَا تُرِيدُ إِلَى أَنْ تُخْرِجَ مِثْلَ هَذَا فَيَكْفُفَ النَّاسُ أَنْ يُعْطُوا فَقَرَاءَهُمْ وَ مَسَاكِينَهُمْ» فَقَالَ أَبُوهُ عَلَيْهِ السَّلَامُ «إِنَّكَ عَنِّي لَا أَجِدُ مِنْهَا بَدَأً».

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Said, from Hammad ibn Isa, from Umar ibn Udhaynah, from Zurarah, who said:

I was sitting with Abu Ja'far ^(a.s), peace be upon him, and there was no one with him except his son, Imam Ja'far (al-Sadiq).

Imam al-Baqir ^(a.s) said: "O Zurarah, indeed Abu Dharr, may Allah ^(SWT) be pleased with him, and Uthman (ibn Affan) disputed during the time of the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family.

Uthman said: 'Every wealth of gold or silver that is circulated, worked with, and traded with, zakat is due in it when a year passes over it.'

But Abu Dharr, may Allah ^(SWT) be pleased with him, said: 'As for that which is traded with, circulated, and worked with, there is no zakat in it. Zakat is only in it when it is buried treasure (rikaz) or a treasure placed aside; then when a year passes over it, zakat is due in it.'

So they disputed about that before the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family."

He (Imam al-Baqir ^(a.s)) said, "So Prophet ^(saws) said: 'The (correct) statement is what Abu Dharr said.'"

Then Abu Abdillah ^(a.s), peace be upon him, said to his father, Imam al-Baqir ^(a.s):

"What do you intend by bringing out something like this, so that the people will refrain from giving to their poor and their needy?"

So his father, Imam al-Baqir ^(a.s), peace be upon him, said: "Leave me to it; I find no way around it."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.70 • Al-Istisbar, Vol.2 p.9 • Al-Wafi, Vol.10 p.108 • Wasa'il Al-Shi'ah, Vol.9 p.74



CHAPTER ON ZAKAT AL-FITRAH

٢١ - باب زكاة الفطرة

🕌 HADITH 193 – 211 🕌

قال الشيخ رحمه الله : (زكاة الفطرة واجبة على كل حر بالغ كامل بشرط وجود الطول لها ، يخرجها عن نفسه وعن جميع من يعول من ذكر وانثى وحر وعبد وعن جميع رقيقه من المسلمين وأهل الذمة في كل حول مرة).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said: “Zakat al-fitrah is obligatory upon every free, adult, complete person, on the condition that he possesses the means for it, and he pays it on behalf of himself and all those whom he supports, male and female, free and slave, and on behalf of all his slaves from among the Muslims and the People of the Covenant (ahl al-dhimmah), once in every year.”

🕌 HADITH 🕌

HADITH:193

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كُلُّ مَنْ صَمَمَتْ إِلَى عِيَالِكَ مِنْ حُرٍّ أَوْ مَمْلُوكٍ فَعَلَيْكَ أَنْ تُؤَدِّيَ الْفِطْرَةَ عَنْهُ» قَالَ «فَاعْطَاءُ الْفِطْرَةِ قَبْلَ الصَّلَاةِ أَفْضَلُ وَ بَعْدَ الصَّلَاةِ صَدَقَةٌ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from Muhammad ibn Isa ibn Ubayd, from Yunus, from Abdullah ibn Sinan, from Abu Abdillah ^{a.s}, peace be upon him, who said:

Imam ^{a.s} said: “Everyone whom you include among your dependents, whether free or owned, then it is upon you to pay al-fitrah on his behalf.”

Imam ^{a.s} said: “Giving al-fitrah before prayer is better, and after prayer, it is charity.”

[REFERENCES] Al-Kafi, Vol.4 p.170 • Tahdib Al-Ahkam, Vol.4 p.71 • Al-Wafi, Vol.10 p.233

🕌 HADITH 🕌

HADITH:194

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِبْنِ أَبِي نَجْرَانَ وَ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَالِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْفِطْرَةِ فَقَالَ «عَلَى الصَّغِيرِ وَ الْكَبِيرِ وَ الْحُرِّ وَ الْعَبْدِ عَنْ كُلِّ إِنْسَانٍ صَاعٌ مِنْ جَنْطَةِ أَوْ صَاعٌ مِنْ تَمْرٍ أَوْ صَاعٌ مِنْ زَبِيبٍ» .

And from him, from several of our companions, from Ahmad ibn Muhammad, from Ibn Abi Najran and Ali ibn al-Hakam, from Safwan al-Jammal, who said:

I (narrator) asked Abu Abdillah ^{a.s}, peace be upon him, about ‘(zakat) al-fitrah.’

Imam ^{a.s} said: “It is upon the young and the old, the free and the slave, on behalf of every person, one sa’ of wheat, or one sa’ of dates, or one sa’ of raisins.”

[REFERENCES] Al-Kafi, Vol.4 p.171 • Man La Yahduruhu Al-Faqih, Vol.2 p.175 • Tahdib Al-Ahkam, Vol.4 p.71



**HADITH:195**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يُؤَدِّي الرَّجُلُ زَكَاتَهُ عَنْ مُكَاتَبِهِ وَرَقِيقِ إِمْرَأَتِهِ وَعَبْدِهِ النَّصْرَانِيِّ وَالْمَجُوسِيِّ وَ مَا أَعْلَقَ عَلَيْهِ بَابُهُ» .

And from him, from Muhammad ibn Yahya, from Muhammad ibn Ahmad ibn Yahya, raising it to Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “A man pays his zakat on behalf of his contracted slave (mukatab), the slaves of his wife, his Christian slave, his Magian slave, and whatever his door has closed upon.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.72

**HADITH:196**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ يَزِيدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَكُونُ عِنْدَهُ الصَّيْفُ مِنْ إِخْوَانِهِ فَيَحْضُرُ يَوْمَ الْفِطْرِ يُؤَدِّي عَنْهُ الْفِطْرَةَ قَالَ «نَعَمْ الْفِطْرَةُ وَاجِبَةٌ عَلَى كُلِّ مَنْ يَعُولُ مِنْ ذَكَرٍ أَوْ أُنْثَى صَغِيرٍ أَوْ كَبِيرٍ حُرٍّ أَوْ مَمْلُوكٍ» .

والمولود إذا ولد ليلة الفطرة لا يجب إخراج الفطرة عنه ، وكذلك من أسلم ليلة الفطر لا يلزمه إخراج الفطرة حسب ما ذكرناه روى ذلك :

And from him, from several of our companions, from Sahl ibn Ziyad, from al-Hasan ibn Mahbub, from Umar ibn Yazid, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about ‘a man who has a guest from among his brothers staying with him, and the day of al-Fitr arrives, does he pay al-fitr on his behalf?’

Imam ^(a.s) said: “Yes. Al-fitr is obligatory upon everyone whom he maintains, whether male or female, young or old, free or owned.”

[AL TUSI]

And the newborn, if he is born on the night of al-fitr, it is not obligatory to pay al-fitr on his behalf.

Likewise, whoever becomes Muslim on the night of al-Fitr is not required to pay al-fitr, according to what we have mentioned.

This was narrated by (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.173 • Man La Yahduruhu Al-Faqih, Vol.2 p.178 • Tahdib Al-Ahkam, Vol.4 p.72 • Al-Wafi, Vol.10 p.233 • Wasa'il Al-Shi'ah, Vol.9 p.327



**HADITH:197**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ مَوْلُودٍ وَلِدَ لَيْلَةَ الْفِطْرِ عَلَيْهِ فِطْرَةٌ قَالَ «لَا قَدْ خَرَجَ الشَّهْرُ» وَ سَأَلْتُهُ عَنْ يَهُودِيٍّ أَسْلَمَ لَيْلَةَ الْفِطْرِ عَلَيْهِ فِطْرَةٌ قَالَ «لَا» .

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn al-Husayn, Ibn Abi Umayr, Muawiyah ibn Ammar: I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a newborn who was born on the night of al-Fitr, Is al-fitrah due upon him?'

Imam ^(a.s) said: "No, the month has already ended."

And I (narrator) asked Imam ^(a.s) about 'a Jew who accepted Islam on the night of al-Fitr, Is al-fitrah due upon him?'

Imam ^(a.s) said: "No."

[REFERENCES] Al-Kafi, Vol.4 p.172 • Tahdib Al-Ahkam, Vol.4 p.72 • Al-Wafi, Vol.10 p.235 • Wasa'il Al-Shi'ah, Vol.9 p.352

**HADITH:198**

[SOURCE] Implicit (Muzmar)

وَقَدْ رُوِيَ: «أَنَّهُ إِنْ وَلِدَ قَبْلَ الزَّوَالِ تُخْرَجُ عَنْهُ الْفِطْرَةُ وَكَذَلِكَ مَنْ أَسْلَمَ قَبْلَ الزَّوَالِ» .

محمول على الاستحباب دون الفرض والإيجاب ، فأما الذي يدل على ان الفقير والمحتاج لا زكاة عليه على طريق الفرض.

And it has been narrated: "That if a baby is born before midday (of al-Fitr), al-fitrah is to be taken out on his behalf, and likewise one who accepts Islam before midday."

[AL TUSI]

And that is to be understood as recommendation, not as an obligation and compulsion. As for that which indicates that there is no zakat upon the poor and the needy by way of obligation.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.72 • Wasa'il Al-Shi'ah, Vol.9 p.353

**HADITH:199**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنِ إِسْحَاقَ بْنِ الْمُبَارَكِ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ عَلَى الرَّجُلِ الْمُنْتَاجِ زَكَاةُ الْفِطْرَةِ فَقَالَ «لَيْسَ عَلَيْهِ فِطْرَةٌ» .

What al-Husayn ibn Said narrated from Safwan, from Ishaq ibn al-Mubarak, who said:

I (narrator) said to Abu Ibrahim ^(a.s): "Is zakat al-fitrah due upon a needy man?"

Imam ^(a.s) said: "There is no fitrah upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.72 • Tahdib Al-Ahkam, Vol.4 p.73 • Al-Wafi, Vol.10 p.239



**HADITH:200**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ يَزِيدَ بْنِ فَرْقَدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَلَى الْمُحْتَاجِ صَدَقَةُ الْفِطْرَةِ فَقَالَ «لَا».

And from him, from Muhammad ibn Sinan, from Ibn Muskan, from Yazid ibn Farqad, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "Is sadaqat al-fitrah due upon the needy person?"

Imam ^(a.s) said: "No."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.73 • Al-Istibsar, Vol.2 p.40 • Al-Wafi, Vol.10 p.237 • Wasa'il Al-Shi'ah, Vol.9 p.321

**HADITH:201**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سُئِلَ عَنْ رَجُلٍ يَأْخُذُ مِنَ الزَّكَاةِ عَلَيْهِ صَدَقَةُ الْفِطْرَةِ قَالَ «لَا».

And from him, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) was asked about 'a man who takes from zakat, Is sadaqat al-fitrah due upon him?'

Imam ^(a.s) said: "No."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.73 • Al-Istibsar, Vol.2 p.40 • Al-Wafi, Vol.10 p.237 • Wasa'il Al-Shi'ah, Vol.9 p.321

**HADITH:202**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلَيْ بْنِ مَهْزِيَّارَ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ يَزِيدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ سَمِعَهُ يَقُولُ: «مَنْ أَخَذَ مِنَ الزَّكَاةِ فَلَيْسَ عَلَيْهِ فِطْرَةٌ». قَالَ وَ قَالَ ابْنُ عَمَّارٍ إِنَّ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا فِطْرَةَ عَلَى مَنْ أَخَذَ الزَّكَاةَ».

Ali ibn Mahziyar, from Ismail ibn Sahl, from Hammad, from Hariz, from Yazid ibn Farqad, from Abu Abdillah ^(a.s), peace be upon him:

He (narrator) heard Imam ^(a.s) saying: "Whoever takes from zakat, there is no fitrah upon him."

He (narrator) said that Ibn Ammar said: "Indeed Abu Abdillah ^(a.s), peace be upon him, said: 'There is no fitrah upon one who has taken zakat.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.73 • Wasa'il Al-Shi'ah, Vol.9 p.322



**HADITH:203**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنِ الْفَضْلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ لِمَنْ تَجِلُّ الْفِطْرَةُ قَالَ «لِمَنْ لَا يَجِدُ وَ مَنْ حَلَّتْ لَهُ لَمْ تَجِلْ عَلَيْهِ وَ مَنْ حَلَّتْ عَلَيْهِ لَمْ تَجِلْ لَهُ» .

And from him, from Ismail ibn Sahl, from Hammad, from Hariz, from al-Fudayl, from Abu Abdillah ^(a.s), said:

I (narrator) said to Imam ^(a.s): “For whom is al-fitrah lawful?”

Imam ^(a.s) said: “For the one who does not possess enough (poor/needy person).

And whoever it is lawful for (to receive zakat al-fitrah), it is not lawful upon him (not obligatory for him to pay it);

And whoever it is lawful upon (person upon whom zakat al-fitrah is obligatory), it is not lawful for him (not allowed to receive it).”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.73 • Al-Istibsar, Vol.2 p.41 • Al-Wafi, Vol.10 p.268 • Wasa'il Al-Shi'ah, Vol.9 p.322

**HADITH:204**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنِ الْفَضْلِ بْنِ يَسَارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَعَلَى مَنْ قَبِلَ الزَّكَاةَ فَقَالَ «أَمَّا مَنْ قَبِلَ زَكَاةَ أَلْمَالِ فَإِنَّ عَلَيْهِ زَكَاةَ الْفِطْرَةِ وَ لَيْسَ عَلَيْهِ لِمَا قَبِلَهُ زَكَاةٌ وَ لَيْسَ عَلَى مَنْ يَقْبَلُ الْفِطْرَةَ فِطْرَةٌ» .

And by this chain of transmission, from al-Fudayl ibn Yasar, who said:

I said to Abu Abdillah ^(a.s), peace be upon him: “Is zakat due upon one who has accepted zakat?”

Imam ^(a.s) said: “As for one who has accepted the zakat of wealth, then zakat al-fitrah is due upon him, but no zakat is due upon him for what he has accepted.

And there is no fitrah upon one who accepts al-fitrah.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.73 • Al-Istibsar, Vol.2 p.41 • Al-Wafi, Vol.10 p.238 • Wasa'il Al-Shi'ah, Vol.9 p.322

**HADITH:205**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ : قُلْتُ لِأَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ عَلَى الرَّجُلِ الْمَحْتَاجِ زَكَاةَ الْفِطْرَةِ؟ قَالَ : لَيْسَ عَلَيْهِ فِطْرَةٌ.

Sa'ad ibn Abdullah, from Abu Jafar, from al-Husayn ibn Said, from Safwan ibn Yahya, from Ishaq ibn Ammar:

I said to Abu Ibrahim ^(a.s), peace be upon him: “Is zakat al-fitrah due upon a needy man?”

Imam ^(a.s) said: There is no fitrah upon him.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.73



**HADITH:206**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَبِي جَعْفَرٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بَانٍ بْنِ عُمَرَ عَنْ يَزِيدَ بْنِ فَرْقَدٍ الْأَنْهَدِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ يَقْبَلُ الزَّكَاةَ هَلْ عَلَيْهِ صَدَقَةُ الْفِطْرَةِ قَالَ «لَا».

And from him, from Abu Jafar, from Ali ibn al-Hakam, from Aban ibn Uthman, from Yazid ibn Farqad al-Nahdi, who said:

I asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who accepts zakat, Is sadaqat al-fitrah due upon him?'

Imam ^(a.s) said: "No."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.74 • Al-Istibsar, Vol.2 p.41 • Al-Wafi, Vol.10 p.239 • Wasa'il Al-Shi'ah, Vol.9 p.321

**HADITH:207**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لَهُ هَلْ عَلَى مَنْ قَبِلَ الزَّكَاةَ زَكَاةٌ فَقَالَ «أَمَّا مَنْ قَبِلَ زَكَاةَ أَلْمَالِ فَإِنَّ عَلَيْهِ زَكَاةَ الْفِطْرَةِ وَ لَيْسَ عَلَى مَنْ قَبِلَ الْفِطْرَةَ فِطْرَةٌ».

فهذه الاخبار كلها دالة على ان المحتاج ومن ليس بذى مال لا تجب عليه الفطرة ، وكلما ورد في انه تجب عليه الفطرة فانما ورد على طريق النذب والاستحباب دون الفرض والايجاب. فما روي في ذلك ما رواه :

Ali ibn al-Hasan ibn Faddal, from Ibrahim ibn Hashim, from Hammad, from Hariz, from Zurarah, who said:

I (narrator) said to Imam ^(a.s): "Is zakat due upon one who has accepted zakat?"

Imam ^(a.s) said: "As for one who has accepted the zakat of wealth, then zakat al-fitrah is due upon him, and there is no fitrah upon one who has accepted al-fitrah."

[AL TUSI]

All of these reports indicate that the needy person and the one who does not possess wealth are not obligated to pay al-fitrah.

And everything that has been transmitted stating that al-fitrah is obligatory upon him has only been transmitted by way of recommendation and desirability, not by way of obligation and compulsion.

As for what was narrated concerning that, it is what was narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.74 • Al-Istibsar, Vol.2 p.41



**HADITH:208**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَمْرِو بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْفَقِيرُ الَّذِي يُتَصَدَّقُ عَلَيْهِ هَلْ تَجِبُ عَلَيْهِ صَدَقَةُ الْفِطْرَةِ قَالَ «نَعَمْ يُعْطَى مِمَّا يُتَصَدَّقُ بِهِ عَلَيْهِ».

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from Muhammad ibn Isa, from Yunus, from Umar ibn Udhaynah, from Zurarah, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “The poor person upon whom charity is given, is sadaqat al-fitrah obligatory upon him?”

Imam ^(a.s) said: “Yes, he gives from what is given to him in charity.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.74

**HADITH:209**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ الثُّعْمَانِ وَ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الرَّجُلُ لَا يَكُونُ عَنْدهُ شَيْءٌ مِنَ الْفِطْرَةِ إِلَّا مَا يُؤَدِّي عَنْ نَفْسِهِ مِنَ الْفِطْرَةِ وَحَدَّاهَا يُعْطِيهِ غَرِيبًا أَوْ يَأْكُلُ هُوَ وَ عِيَالُهُ فَقَالَ «يُعْطَى بَعْضُ عِيَالِهِ ثُمَّ يُعْطَى الْآخَرُ عَنْ نَفْسِهِ يُرَدُّوْنَهَا فَتَكُونُ عَنْهُمْ جَمِيعًا فِطْرَةً وَاجِدَةً».

And from him, from Muhammad ibn Yahya, from Abdullah ibn Muhammad, from Ali ibn al-Hakam, from Dawud ibn al-Numan and Sayf ibn Amirah, from Ishaq ibn Ammar, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “A man does not have anything of al-fitrah except what he would pay on behalf of himself alone from al-fitrah; should he give it to a stranger, or should he and his dependents eat it?”

Imam ^(a.s) said: “He gives it to some of his dependents, then the other gives it on behalf of himself. They pass it around among themselves, and it becomes one fitrah on behalf of all of them.”

[REFERENCES] Al-Kafi, Vol.4 p.172 • Man La Yahduruhu Al-Faqih, Vol.2 p.177 • Tahdib Al-Ahkam, Vol.4 p.74 • Al-Istibsar, Vol.2 p.42 • Al-Wafi, Vol.10 p.239 • Wasa'il Al-Shi'ah, Vol.9 p.325



**HADITH:210**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «صَدَقَةُ الْفِطْرَةِ عَلَى كُلِّ رَأْسٍ مِنْ أَهْلِكَ الصَّغِيرِ وَالْكَبِيرِ وَالْحُرِّ وَالْمَمْلُوكِ وَالْغَنِيِّ وَالْفَقِيرِ عَنْ كُلِّ إِنْسَانٍ نِصْفُ صَاعٍ مِنْ حِنْطَةٍ أَوْ شَعِيرٍ أَوْ صَاعٌ مِنْ تَمْرٍ أَوْ رُبَيْبٍ لِفُقَرَاءِ الْمُسْلِمِينَ» وَ قَالَ «الْتَمَرُ أَحَبُّ ذَلِكَ إِلَيَّ» .

والذي يدل على ما تأولنا عليه هذه الأحاديث من ان المراد بها التنبه دون الإيجاب.

Al-Husayn ibn Said, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), who said:

Imam ^(a.s) said: “Sadaqat al-fitrah is upon every head from your household, the young and the old, the free and the owned, the rich and the poor; on behalf of every person, half a sa’ of wheat or barley, or one sa’ of dates or raisins, for the poor of the Muslims.” And Imam ^(a.s) said: “Dates are the most beloved of that to me.”

[AL TUSI]

And that which indicates what we have interpreted these hadiths to mean, namely that what is intended by them is recommendation, not obligation.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.75 • Al-Istibsar, Vol.2 p.42 • Al-Wafi, Vol.10 p.235

**HADITH:211**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: «زَكَاةُ الْفِطْرَةِ صَاعٌ مِنْ تَمْرٍ أَوْ صَاعٌ مِنْ رُبَيْبٍ أَوْ صَاعٌ مِنْ شَعِيرٍ أَوْ صَاعٌ مِنَ الْأَقِطِ عَنْ كُلِّ إِنْسَانٍ حُرٍّ أَوْ عَبْدٍ صَغِيرٍ أَوْ كَبِيرٍ وَ لَيْسَ عَلَى مَنْ لَا يَجِدُ مَا يَتَصَدَّقُ بِهِ حَرَجٌ» .

فصرح في هذا الحديث بنفي الحرج على من لا يجده ، ولو كان واجبا على كل حال لما ارتفع الحرج عنه بل كان يلحقه الذم والعقاب.

What al-Husayn ibn Said narrated from Hammad, from Abdullah ibn Maymun, from Abu Abdillah Imam Ja'far ^(a.s) from his father, Imam al-Baqir ^(a.s), peace be upon them both:

Imams ^(a.s) said: “Zakat al-fitrah is one sa’ of dates, or one sa’ of raisins, or one sa’ of barley, or one sa’ of dried curd (aqit), on behalf of every person, free or slave, young or old. And there is no hardship upon one who does not find that with which he may give charity.”

[AL TUSI]

Thus, in this hadith, he explicitly stated the negation of hardship from the one who does not find it.

And if it had been obligatory in every circumstance, the hardship would not have been removed from him; rather, blame and punishment would have attached to him.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.75 • Tahdib Al-Ahkam, Vol.4 p.81 • Al-Istibsar, Vol.2 p.42 • Al-Istibsar, Vol.2 p.47 • Al-Wafi, Vol.10 p.239



CHAPTER ON TIME OF ZAKAT AL-FITRAH

٢٢ - باب وقت زكاة الفطرة

🕌 HADITH 212 – 219 🕌

قال الشيخ رحمه الله : (وقت وجوبها يوم العيد بعد الفجر منه قبل الصلاة) إلى آخر الباب.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said: “And the time of its obligation is the day of Eid after dawn, before the prayer,” until the end of the chapter.

🕌 HADITH 🕌

HADITH:212

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ بْنِ الْإِصيصِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْفِطْرَةِ مَتَى هِيَ فَقَالَ «قَبْلَ الصَّلَاةِ يَوْمَ الْفِطْرِ» قُلْتُ فَإِنْ بَقِيَ مِنْهُ شَيْءٌ بَعْدَ الصَّلَاةِ فَقَالَ «لَا بَأْسَ نَحْنُ نُعْطِي عِيَالَنَا مِنْهُ ثُمَّ يَبْقَى فَتَقْسِمُهُ» .

Al-Husayn ibn Said, from Safwan, from al-Is ibn al-Qasim, who said:

I (narrator) asked Abu Abdillah ^{a.s}, peace be upon him, about ‘(zakat) al-fitr, when is it due?’

Imam ^{a.s} said: “Before the prayer on the day of al-Fitr.”

I (narrator) asked: “Then if something of it remains after the prayer?”

Imam ^{a.s} said: “There is no harm. We give our dependents from it, then it remains, so we distribute it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.75 • Al-Istibsar, Vol.2 p.44 • Al-Wafi, Vol.10 p.243 • Wasa'il Al-Shi'ah, Vol.9 p.354

🕌 HADITH 🕌

HADITH:213

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ أَبِي بَكْرٍ الْحَضَرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي قَوْلِ اللَّهِ تَعَالَى «قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى» فَقَالَ «يُزَوِّجُ إِلَى الْجَبَانَةِ فَيُصَلِّي» .

From him, from Ahmad ibn Muhammad, from al-Hasan, from Abu Bakr al-Hadrami, from Abu Abdillah ^{a.s}, peace be upon him:

(Imam ^{a.s} was asked) concerning the saying of Allah ^{SWT}, the Exalted: ‘Successful indeed are those who purify themselves, remember the Name of their Lord ^{AZI}, and pray.’ (Surah Al-A'la 87:14-15)

Imam ^{a.s} said: “He goes to the open prayer-ground (al-jabbanah) and prays.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.76 • Al-Istibsar, Vol.2 p.44 • Al-Wafi, Vol.10 p.244 • Wasa'il Al-Shi'ah, Vol.9 p.355



**HADITH:214**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ حَمَّادٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «الْفِطْرَةُ إِنْ أُعْطِيَتْ قَبْلَ أَنْ تَخْرُجَ إِلَى الْإِعْدِ فَهِيَ فِطْرَةٌ وَإِنْ كَانَ بَعْدَ مَا تَخْرُجَ إِلَى الْإِعْدِ فَهِيَ صَدَقَةٌ» .

And from him, from Hammad, from Muawiyah ibn Ammar, from Ibrahim ibn Maymun, who said: Abu Abdillah ^(a.s), peace be upon him, said:

Imam ^(a.s) said: "The Fitrah, if you give it before you go out to the Eid, then it is Fitrah; and if it is after you go out to the Eid, then it is charity."

[REFERENCES] Al-Kafi, Vol.4 p.171 • Tahdib Al-Ahkam, Vol.4 p.76 • Al-Istibsar, Vol.2 p.44 • Awali Al-La'ali, Vol.3 p.124 • Al-Wafi, Vol.10 p.243 • Wasa'il Al-Shi'ah, Vol.9 p.353

**HADITH:215**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عُمَرَ بْنِ أَذْيَنَةَ عَنْ زُرَّارَةَ وَ بَكَيْرٍ ابْنِي أُعَيْنَ وَ الْفَضِيلِ بْنِ يَسَارٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ أَنَّهُمَا قَالَا: «عَلَى الرَّجُلِ أَنْ يُعْطِيَ عَنْ كُلِّ مَنْ يَقُولُ مِنْ حُرٍّ وَ عَبْدٍ صَغِيرٍ وَ كَبِيرٍ يُعْطِي يَوْمَ الْفِطْرِ فَهُوَ أَفْضَلُ وَ هُوَ فِي سَعَةٍ أَنْ يُعْطِيَهَا فِي أَوَّلِ يَوْمٍ يَدْخُلُ فِي شَهْرِ رَمَضَانَ إِلَى آخِرِهِ فَإِنْ أُعْطِيَ تَمَرًا فَصَاعٌ لِكُلِّ رَأْسٍ وَإِنْ لَمْ يُعْطِ تَمَرًا فَصَاعٌ لِكُلِّ رَأْسٍ مِنْ جَنْطَةٍ أَوْ شَعِيرٍ وَ الْجَنْطَةُ وَ الشَّعِيرُ سَوَاءٌ مَا أَجْزَأَ عَنْهُ الْجَنْطَةُ فَالشَّعِيرُ يُجْزِي» .

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Said, and Abd al-Rahman ibn Abi Najran, and al-Abbas ibn Maruf, from Hammad ibn Isa, from Umar ibn Udhaynah, from Zurarah and Bukayr, the two sons of Ayan, and al-Fudayl ibn Yasar, and Muhammad ibn Muslim, and Burayd ibn Muawiyah, from Abu Ja'far ^(a.s) and Abu Abdillah ^(a.s), peace be upon them both, said:

Imams ^(a.s) said: "It is upon a man to give on behalf of everyone whom he supports, from free person and slave, young and old. He gives on the Day of Fitr, and that is better, and he has leeway to give it from the first day that enters in the month of Ramadan until its end.

So if he gives dates, then it is one sa' for every head; and if he does not give dates, then half a sa' for every head of wheat or barley.

Wheat and barley are the same; whatever wheat suffices for, barley suffices."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.76 • Al-Istibsar, Vol.2 p.45 • Al-Wafi, Vol.10 p.245



**HADITH:216**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ ذُبْيَانَ بْنِ حَكِيمٍ عَنِ الْحَارِثِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا بَأْسَ بِأَنْ تُؤَخَّرَ الْفِطْرَةُ إِلَى هِلَالِ ذِي الْقَعْدَةِ» .

فمحمول على انه إذا لم يجد لها مستحقا لا بأس بأن يؤخرها لكنه يجب عليه أن يعزلها من ماله ويميزها في وقتها ويعطي المستحق وقت تمكنه من ذلك ، يبين ذلك ما رواه :

As for what Sa'ad ibn Abdullah narrated from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Dhibyan ibn Hakim, from al-Harith, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "There is no harm in delaying the Fitrah until the crescent of Dhu al-Qadah."

[AL TUSI]

Thus, it is to be understood as meaning that if he does not find a deserving recipient for it, there is no harm in delaying it.

However, he must set it aside from his wealth and distinguish it at its time, and give it to the deserving recipient when he is able to do that.

What makes that clear is what was narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.76

**HADITH:217**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «فِي الْفِطْرَةِ إِذَا عَزَلْتَهَا وَ أَنْتَ تَطْلُبُ بِهَا الْمَوْضِعَ أَوْ تَنْتَظِرُ بِهَا رَجُلًا فَلَا بَأْسَ بِهِ» .

Ali ibn al-Hasan ibn Faddal, from Yaqub ibn Yazid, from Ibn Abi Umayr, from some of our companions, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "Regarding the Fitrah, when you set it aside while you are seeking the proper place for it, or waiting with it for a man, then there is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.77 • Al-Istibsar, Vol.2 p.45 • Al-Wafi, Vol.10 p.246 • Wasa'il Al-Shi'ah, Vol.9 p.357



**HADITH:218**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُوْنُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَغَيْرِهِ قَالَ: سَأَلْتُهُ عَنِ الْفِطْرَةِ قَالَ «إِذَا عَزَلْتَهَا فَلَا يَضُرُّكَ مَتَى أُعْطِيَتْهَا قَبْلَ الصَّلَاةِ أَوْ بَعْدَ الصَّلَاةِ».

Sa'ad, from Muhammad ibn Isa, from Yunus, from Ishaq ibn Ammar and others, who said:

I (narrator) asked Imam ^(a.s) about 'the (zakat of) Fitrah.'

Imam ^(a.s) said: "When you set it aside, it does not harm you whenever you give it, before the prayer or after the prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.77 • Al-Istisbar, Vol.2 p.45 • Al-Wafi, Vol.10 p.246 • Wasa'il Al-Shi'ah, Vol.9 p.357

**HADITH:219**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي رَجُلٍ أَخْرَجَ فِطْرَتَهُ فَعَزَّلَهَا حَتَّى يَجِدَ لَهَا أَهْلًا فَقَالَ «إِذَا أَخْرَجَهَا مِنْ ضَمَانِهِ فَقَدْ بَرَّئَ وَإِلَّا فَهُوَ ضَامِنٌ لَهَا حَتَّى يُؤَدِّيَهَا إِلَى أَزْبَابِهَا».

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from al-Abbas ibn Maruf, from Hammad ibn Isa, from Hariz ibn Abdullah, from Zurarah ibn Ayan, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) concerning 'a man who took out his Fitrah and set it aside until he finds people worthy of it.'

Imam ^(a.s) said: "If he has taken it out from his liability, then he has become free of responsibility; otherwise, he is liable for it until he delivers it to its owners."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.77 • Wasa'il Al-Shi'ah, Vol.9 p.356



CHAPTER ON NATURE OF ZAKAT AL-FITRAH

٢٣ - باب ماهية زكاة الفطرة

🕌 HADITH 220 – 225 🕌

قال الشيخ رحمه الله : (وهي فضلة اقوات اهل الامصار على اختلاف اقواتهم في النوع ولا بأس ان يخرجوا قيمتها ذهباً أو فضة).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“And it is from the surplus of the staple foods of the people of the cities (amsar), according to the difference of their staple foods in type, and there is no harm if they pay its value in gold or silver.”

🕌 HADITH 🕌

HADITH:220

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ جُعِلَتْ فِدَاكَ هَلْ عَلَى أَهْلِ الْبَوَادِي الْفِطْرَةُ قَالَ فَقَالَ «الْفِطْرَةُ عَلَى كُلِّ مَنْ افْتَتَتْ قُوتًا فَعَلَيْهِ أَنْ يُؤَدِّيَ مِنْ ذَلِكَ الْقُوتِ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from Muhammad ibn Isa, from Yunus, from the one who mentioned it, from Abu Abdillah ^{a.s}, peace be upon him, who said:

I (narrator) said to Imam ^{a.s}: “May I be made your ransom, is the Fitrah upon the people of the deserts?”

He (narrator) said: “Imam ^{a.s} said: ‘The Fitrah is upon everyone who subsists upon a staple food, so he must pay from that staple food.’”

[REFERENCES] Al-Kafi, Vol.4 p.173 • Tahdib Al-Ahkam, Vol.4 p.78 • Al-Istibsar, Vol.2 p.42 • Al-Wafi, Vol.10 p.249 • Wasa'il Al-Shi'ah, Vol.9 p.344

🕌 HADITH 🕌

HADITH:221

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ الْحَسَنِ الصَّقَّارُ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ عَنْ يُونُسَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْفِطْرَةُ عَلَى كُلِّ قَوْمٍ مِمَّا يَغْذُونَ عِيَالَهُمْ مِنْ لَبَنٍ أَوْ زَبِيبٍ أَوْ غَيْرِهِ» .

Muhammad ibn al-Hasan al-Saffar, from Muhammad ibn Isa, from Yunus, from Zurarah, from Abu Abdillah ^{a.s}, peace be upon him, and from Yunus, from Ibn Muskan, from Abu Abdillah ^{a.s}, peace be upon him:

Imam ^{a.s} said: “The Fitrah is upon every people from that with which they nourish their dependents, from milk, or raisins, or other than it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.78 • Al-Istibsar, Vol.2 p.43 • Al-Wafi, Vol.10 p.249



**HADITH:222**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْقَاسِمِ بْنِ الْحَسَنِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سِئِلَ عَنْ رَجُلٍ بِالْبَادِيَةِ لَا يُمَكِّنُهُ الْفِطْرَةُ فَقَالَ «تَصَدَّقْ بِأَرْبَعَةِ أَرْطَالٍ مِنْ لَبَنٍ».

Sa'ad, from Ibrahim ibn Hashim, from Abu al-Hasan Ali ibn Sulayman, from al-Hasan ibn Ali, from al-Qasim ibn al-Hasan, from the one who narrated to him, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) was asked about 'a man in the desert who is not able to give the Fitrah.'

Imam ^(a.s) said: "He should give in charity four artal of milk."

[REFERENCES] Al-Kafi, Vol.4 p.173 • Tahdib Al-Ahkam, Vol.4 p.78 • Tahdib Al-Ahkam, Vol.4 p.84 • Al-Istibsar, Vol.2 p.43 • Al-Istibsar, Vol.2 p.50 • Al-Wafi, Vol.10 p.249 • Wasa'il Al-Shi'ah, Vol.9 p.341

**HADITH:223**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا بَأْسَ بِالْقِيَمَةِ فِي الْفِطْرَةِ».

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from al-Hasan ibn Ali ibn Faddal, from Thalabah ibn Maymun, from Ishaq ibn Ammar, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "There is no harm in the value in the Fitrah."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.78 • Tahdib Al-Ahkam, Vol.4 p.86 • Al-Istibsar, Vol.2 p.50 • Al-Wafi, Vol.10 p.265 • Wasa'il Al-Shi'ah, Vol.9 p.348

**HADITH:224**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ وَ عَلِيِّ بْنِ عُمَرَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْفِطْرَةِ قَالَ «الْجِيرَانُ أَحَقُّ بِهَا وَلَا بَأْسَ أَنْ تُعْطِيَ قِيَمَةَ ذَلِكَ فِصَّةً».

From him, from Ahmad ibn Muhammad, from Muhammad ibn Abi Umayr and Ali ibn Uthman, from Ishaq ibn Ammar, who said:

I (narrator) asked Abu al-Hasan ^(a.s), peace be upon him, about 'the (zakat of) Fitrah.'

Imam ^(a.s) said: "The neighbors are more entitled to it, and there is no harm in giving the value of that in silver."

[REFERENCES] Al-Usul Al-Sittah Ashar (T. Dar Al-Shibistri), Vol.1 p.110 • Al-Usul Al-Sittah Ashar (T. Dar Al-Hadith), Vol.1 p.321 • Tahdib Al-Ahkam, Vol.4 p.78



HADITH:225

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَعَنْهُ عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مِثْلُهُ وَقَالَ «لَا بَأْسَ أَنْ تُعْطِيَهُ قِيَمَتَهَا دِرْهَمًا» .

And from him, from Musa ibn al-Hasan, from Ahmad ibn Hilal, from Ibn Abi Umayr, from Muhammad ibn Abi Hamzah, from Ishaq ibn Ammar, from Abu Abdillah ^(a.s), peace be upon him: the like of it,

And Imam ^(a.s) said: “There is no harm in giving him its value as a dirham.”

[REFERENCES] Al-Usul Al-Sittah Ashar (T. Dar Al-Shibistri), Vol.1 p.110 • Al-Usul Al-Sittah Ashar (T. Dar Al-Hadith), Vol.1 p.321 • Tahdib Al-Ahkam, Vol.4 p.79

CHAPTER ON DISTINGUISHING THE FITRAH OF THE PEOPLE OF CITIES

٢٤ - باب تمييز فطرة أهل الامصار

🌀 HADITH 226 🌀

🌀 HADITH 🌀

HADITH:226

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

عَلَيْ بْنِ حَاتِمٍ الْقَزْوِينِيِّ قَالَ حَدَّثَنِي أَبُو الْحَسَنِ مُحَمَّدُ بْنُ عَمْرِو عَنْ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ الْحَسَنِ الْحُسَيْنِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ أَلْهَمْدَانِيِّ قَالَ: اخْتَلَفَتِ الرِّوَايَاتُ فِي الْفِطْرَةِ فَكَتَبْتُ إِلَى أَبِي الْحَسَنِ صَاحِبِ الْعَسْكَرِ عَلَيْهِ السَّلَامُ أَسْأَلُهُ عَنْ ذَلِكَ فَكَتَبَ «أَنَّ الْفِطْرَةَ صَاعٌ مِنْ قُوتٍ بَلَدِكَ عَلَى أَهْلِ مَكَّةَ وَالْيَمَنِ وَالطَّائِفِ وَأَطْرَافِ الشَّامِ وَالْيَمَامَةِ وَالْبَحْرَيْنِ وَالْعِرَاقَيْنِ وَفَارِسَ وَالْأَهْوَاذِ وَكِرْمَانَ تَمْرٌ وَعَلَى أَهْلِ أَوْسَاطِ الشَّامِ زَبِيبٌ وَعَلَى أَهْلِ الْجَزِيرَةِ وَالْمَوْصِلِ وَالْجِبَالِ كُلِّهَا بُرٌّ أَوْ شَعِيرٌ وَعَلَى أَهْلِ طَبْرِسْتَانَ الْأَرُزُّ وَعَلَى أَهْلِ خُرَاسَانَ الْبُرُّ إِلَّا أَهْلَ مَرْوٍ وَالرَّيِّ فَعَلَيْهِمُ الزَّبِيبُ وَعَلَى أَهْلِ مِصْرَ الْبُرٌّ وَمَنْ سِوَى ذَلِكَ فَعَلَيْهِمْ مَا غَلَبَ قُوتُهُمْ وَمَنْ سَكَنَ الْبُؤَادِي مِنَ الْأَعْرَابِ فَعَلَيْهِمُ الْأَقِطُ وَالْفِطْرَةُ عَلَيْكَ وَعَلَى النَّاسِ كُلِّهِمْ وَمَنْ تَعُولُ مِنْ ذَكَرٍ كَانَ أَوْ أَنْثَى صَغِيرًا أَوْ كَبِيرًا حُرًّا أَوْ عَبْدًا فَطِيمًا أَوْ رَضِيعًا تَدْفَعُهُ وَزَنًّا سِتَّةَ أَرْطَالٍ يَرْطُلُ الْمَدِينَةِ وَالرَّطْلُ مِائَةٌ وَخُمْسُهُ وَتَسْعُونَ دِرْهَمًا تَكُونُ الْفِطْرَةُ أَلْفًا وَ مِائَةً وَ سَبْعِينَ دِرْهَمًا» .

Ali ibn Hatim al-Qazwini said: Abu al-Hasan Muhammad ibn Amr narrated to me, from Abu Abdullah al-Husayn ibn al-Hasan al-Husayni, from Ibrahim ibn Muhammad al-Hamadhani, who said:

The narrations differed regarding the Fitrah, so I (narrator) wrote to Abu al-Hasan, the companion of al-Askar ^(a.s), peace be upon him, asking him about that, so he wrote: "The Fitrah is one sa' from the staple food of your land.

Upon the people of Makkah, Yemen, al-Taif, the outskirts of al-Sham, al-Yamamah, al-Bahrayn, the two Iraqs, Persia, al-Ahwaz, and Kirman, it is dates;

And upon the people of the middle regions of al-Sham, it is raisins;

And upon the people of al-Jazirah, al-Mawsil, and all of al-Jibal, it is wheat or barley;

And upon the people of Tabaristan, it is rice;

And upon the people of Khurasan, it is wheat, except the people of Marw and al-Rayy, for upon them is raisins;

And upon the people of Egypt, it is wheat;

And whoever is besides that, then upon them is what prevails as their staple food.

And whoever from Bedouins dwells in deserts, then upon them is dried yoghurt (aqit).

And the Fitrah is upon you and upon all the people, and upon whoever you support, whether male or female, young or old, free or slave, weaned or suckling.

You pay it by weight as six artal according to the ratl of al-Madinah, and the ratl is one hundred and ninety-five dirhams, so the Fitrah is one thousand one hundred and seventy dirhams."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.79 • Al-Istibsar, Vol.2 p.44 • Al-Wafi, Vol.10 p.250



CHAPTER ON AMOUNT OF FITRAH

٢٥ - باب كمية الفطرة

🕌 HADITH 227 – 245 🕌

قال الشيخ رحمه الله : (الفطرة صاع من تمر أو حنطة أو شعير أو زبيب ومن جميع ما تقدم).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said: “Al-fitrah is a sa’ of dates, or wheat, or barley, or raisins, and of all that has preceded.”

🕌 HADITH 🕌

HADITH:227

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ الْأَشْعَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْفِطْرَةِ كَمْ تُدْفَعُ عَنْ كُلِّ رَأْسٍ مِنَ الْجَنْطَةِ وَالسَّعِيرِ وَالتَّمْرِ وَالزَّيْبِ قَالَ «صَاعٌ بِصَاعٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ» .

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Muhammad ibn Khalid, from Sa’ad ibn Sa’ad al-Ashari, from Abu al-Hasan al-Ridha ^{a.s}, peace be upon him, who said:

I (narrator) asked Imam ^{a.s} about ‘the (zakat of) Fitrah, how much is to be paid for every head from wheat, barley, dates, and raisins?’

Imam ^{a.s} said: “One sa’ according to the sa’ of the Prophet ^{saws}, Allah ^{SWT} bless him and his family.”

[REFERENCES] Al-Kafi, Vol.4 p.171 • Man La Yahduruhu Al-Faqih, Vol.2 p.176 • Tahdib Al-Ahkam, Vol.4 p.80 • Al-Istibsar, Vol.2 p.46 • Al-Wafi, Vol.10 p.251 • Wasa’il Al-Shi’ah, Vol.9 p.332

🕌 HADITH 🕌

HADITH:228

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq ^{a.s}

وعنه عن عدة من أصحابنا عن احمد بن محمد عن ابن ابي نجران وعلي بن الحكم عن صفوان الجمال قال : سألت ابا عبد الله عليه السلام عن الفطرة فقال : على الصغير والكبير والحر والعبد عن كل إنسان صاع من بر أو صاع من تمر أو صاع من زبيب.

And from him, from several of our companions, from Ahmad ibn Muhammad, from Ibn Abi Najran and Ali ibn al-Hakam, from Safwan al-Jammal, who said:

I (narrator) asked Abu Abdillah ^{a.s}, peace be upon him, about ‘(zakat of) al-fitrah.’

Imam ^{a.s} said: “It is upon the young and the old, the free and the slave; on behalf of every person, a sa’ of wheat, or a sa’ of dates, or a sa’ of raisins.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.80



**HADITH:229**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ الْمَغِيرَةِ عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ: فِي الْفِطْرَةِ قَالَ «يُعْطَى مِنَ الْخِنْطَةِ صَاعٌ وَ مِنَ الشَّعِيرِ صَاعٌ وَ مِنَ الْأَقِطِ صَاعٌ».

Sa'ad ibn Abdullah, from Muhammad ibn Abd al-Jabbar, from Safwan ibn Yahya, from Jafar ibn Muhammad ibn Yahya, from Abdullah ibn al-Mughirah, from Abu al-Hasan al-Ridha ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'the (zakat of) Fitrah.'

Imam ^(a.s) said: "One sa' is given from wheat, one sa' from barley, and one sa' from dried yoghurt (aqit)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.80 • Al-Istibsar, Vol.2 p.46 • Al-Wafi, Vol.10 p.252 • Wasa'il Al-Shi'ah, Vol.9 p.333

**HADITH:230**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يُعْطَى أَصْحَابُ الْإِيلِ وَالْبَقَرِ وَالْغَنَمِ فِي الْفِطْرَةِ مِنَ الْأَقِطِ صَاعاً».

And from him, from Muhammad ibn Abd al-Jabbar, from Safwan ibn Yahya, from Muhammad ibn Abi Hamzah, from Muawiyah ibn Ammar, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The owners of camels, cattle, and sheep give, in the Fitrah, one sa' of dried yoghurt (aqit)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.80 • Al-Istibsar, Vol.2 p.46 • Al-Wafi, Vol.10 p.252 • Wasa'il Al-Shi'ah, Vol.9 p.333

**HADITH:231**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الحسين بن سعيد عن حماد بن عيسى عن عبد الله بن ميمون عن أبي عبد الله عن أبيه عليهما السلام قال : زكاة الفطرة صاع من تمر أو صاع من زبيب أو صاع من شعير أو صاع من أقط عن كل إنسان حر أو عبد صغير أو كبير ، وليس على من لا يجد ما يتصدق به حرج.

Al-Husayn ibn Said, from Hammad ibn Isa, from Abdullah ibn Maymun, from Imam Ja'far ^(a.s) from his father, Imam al-Baqir ^(a.s), peace be upon them both, said:

(Imam ^(a.s) said) "Zakat al-fitrah is a sa' of dates, or a sa' of raisins, or a sa' of barley, or a sa' of dried curd (aqit), on behalf of every person, free or slave, young or old.

And there is no hardship upon one who does not find anything to give in charity."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.81



**HADITH:232**

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

إِبْنُ قُؤْلُوَيْهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَسْعُودٍ عَنْ جَعْفَرِ بْنِ مَعْرُوفٍ قَالَ: كَتَبْتُ إِلَى أَبِي بَكْرٍ الرَّازِيِّ فِي زَكَاةِ الْفِطْرَةِ وَ سَأَلْتُهُ أَنْ يَكْتُبَ فِي ذَلِكَ إِلَيَّ مَوْلَانَا يَعْزِي عَلِيٌّ بْنُ مُحَمَّدٍ عَلَيْهِ السَّلَامُ فَكَتَبَ أَنَّ ذَلِكَ قَدْ خَرَجَ لِعَلِيِّ بْنِ مَهْرَبَارٍ أَنَّهُ يُخْرَجُ مِنْ كُلِّ شَيْءٍ التَّمْرِ وَالْبُرِّ وَ غَيْرِهِ صَاعٌ وَ لَيْسَ عِنْدَنَا بَعْدَ جَوَابِهِ عَلَيْنَا فِي ذَلِكَ إِخْتِلَافٌ .

Ibn Qulawayh, from Jafar ibn Muhammad ibn Masud, from Jafar ibn Maruf, who said:

I (narrator) wrote to Abu Bakr al-Radhi regarding 'Zakat al-Fitrah', and we asked him to write concerning that to our master, meaning Imam Ali ibn Muhammad ^(a.s), peace be upon him.

So al-Radhi wrote that this had already come out to Ali ibn Mahziyar: "That one sa' is to be taken out from everything: dates, wheat (burr), and other than it."

And after his answer to us regarding that, there is no disagreement among us.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.81 • Al-Istibsar, Vol.2 p.47 • Al-Wafi, Vol.10 p.252 • Wasa'il Al-Shi'ah, Vol.9 p.333

**HADITH:233**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانٍ عَنِ الْحَلْبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ صَدَقَةِ الْفِطْرَةِ فَقَالَ «عَلَى كُلِّ مَنْ يَعْوَلُ الرَّجُلُ عَلَى الْحَزِّ وَالْعَبْدِ وَالصَّغِيرِ وَالْكَبِيرِ صَاعٌ مِنْ تَمْرٍ أَوْ نِصْفُ صَاعٍ مِنْ بُرٍّ وَ الصَّاعُ أَرْبَعَةُ أَمْدَادٍ» .

As for what al-Husayn ibn Said narrated from Safwan, from Ibn Muskan, from al-Halabi, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'the charity of al-Fitrah.' Imam ^(a.s) said: "Upon everyone whom the man supports, upon the free person and the slave, the young and the old, is one sa' of dates, or half a sa' of wheat (burr), and the sa' is four mudds (amdad)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.81 • Al-Istibsar, Vol.2 p.47 • Al-Wafi, Vol.10 p.254 • Wasa'il Al-Shi'ah, Vol.9 p.336



**HADITH:234**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي صَدَقَةِ الْفِطْرَةِ فَقَالَ «تَصَدَّقْ عَنْ جَمِيعٍ مَنْ تَعُولُ مِنْ صَغِيرٍ أَوْ كَبِيرٍ أَوْ حُرٍّ أَوْ مَمْلُوكٍ عَلَى كُلِّ إِنْسَانٍ نِصْفَ صَاعٍ مِنْ حِنْطَةٍ أَوْ صَاعٍ مِنْ تَمْرٍ أَوْ صَاعٍ مِنْ شَعِيرٍ وَالصَّاعُ أَرْبَعَةُ أَمْدَادٍ» .

And from him, from Hammad, from Abdullah ibn al-Mughirah, from Abdullah ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'the charity of al-Fitrah.'

Imam ^(a.s) said: "Give charity on behalf of all whom you support, whether young or old, free or owned slave.

Upon every person is half a sa' of wheat, or one sa' of dates, or one sa' of barley, and the sa' is four mudds (amdad)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.81 • Al-Istibsar, Vol.2 p.47 • Al-Wafi, Vol.10 p.255

**HADITH:235**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «الْصَّدَقَةُ لِمَنْ لَا يَجِدُ الْجَنْطَةَ وَالشَّعِيرَ يُجْزِي عَنْهُ الْقَمْحُ وَالْعَدَسُ وَالدُّرَّةُ نِصْفَ صَاعٍ مِنْ ذَلِكَ كُلِّهِ أَوْ صَاعٌ مِنْ تَمْرٍ أَوْ زَبِيبٍ» .

And from him, from Hammad, from Hariz, from Muhammad ibn Muslim, who said:

I (narrator) heard Abu Abdillah ^(a.s), peace be upon him, saying:

"Charity, for one who does not find wheat and barley, wheat (qamh), lentils, and maize suffice for him, half a sa' from all of that, or one sa' of dates or raisins."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.81 • Al-Istibsar, Vol.2 p.47 • Al-Wafi, Vol.10 p.255 • Wasa'il Al-Shi'ah, Vol.9 p.337

**HADITH:236**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

إِبْرَاهِيمُ بْنُ إِسْحَاقَ الْأَحْمَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمَّادٍ وَبُرَيْدٍ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالُوا: سَأَلْنَاهُمَا عَلَيْهِمَا السَّلَامُ عَنْ زَكَاةِ الْفِطْرَةِ قَالَا «صَاعٌ مِنْ تَمْرٍ أَوْ زَبِيبٍ أَوْ شَعِيرٍ أَوْ نِصْفَ ذَلِكَ كُلِّهِ حِنْطَةٍ أَوْ دَقِيقٍ أَوْ سَوِيقٍ أَوْ دُرَّةٌ أَوْ سُلْتُ عَنِ الصَّغِيرِ وَالْكَبِيرِ وَ الذَّكْرِ وَ الْأُنْثَى وَ الْبَالِغِ وَ مَنْ تَعُولُ فِي ذَلِكَ سَوَاءٌ» .

فهذه الاخبار وما يجري مجراها خرجت مخرج التقية ووجه التقية فيها ان السنة كانت جارية في إخراج الفطرة بصاع من كل شئ ، فلما كان زمن عثمان وبعده في أيام معاوية لعنه الله جعل نصف صاع من حنطة بازاء صاع من تمر وتابعهم الناس على ذلك فخرجت هذه الاخبار وفاقا لهم على جهة التقية. والذي يدل على ما ذكرناه ما رواه :



Ibrahim ibn Ishaq al-Ahmari, from Abdullah ibn Hammad, from Ismail ibn Sahl, from Hammad, and Burayd, and Muhammad ibn Muslim, from Abu Ja'far ^(a.s) and Abu Abdillah ^(a.s), peace be upon them both, said:

We asked the both Imams ^(a.s), peace be upon them both, about 'Zakat al-Fitrah.'

They ^(a.s) both said: "One sa' of dates, or raisins, or barley, or half of all of that as wheat, or flour, or parched flour, or maize, or a type of barley without husk (sult), on behalf of the young and the old, the male and the female, the adult, and those whom you support; in that they are the same."

[AL TUSI]

Thus, these reports and what runs according to their course were issued in the manner of precautionary dissimulation (taqiyyah).

The aspect of precautionary dissimulation (taqiyyah) in them is that the Sunnah had been current in paying al-fitrāh as a sa' of everything.

Then, when it was the time of Uthman, and after him in the days of Muawiyah, may Allah ^(SWT) curse him, half a sa' of wheat was made equivalent to a sa' of dates, and the people followed them in that.

So these reports were issued in agreement with them by way of precautionary dissimulation (taqiyyah).

And that which indicates what we have mentioned is what was narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.82 • Al-Istibsar, Vol.2 p.43 • Al-Wafi, Vol.10 p.255 • Wasa'il Al-Shi'ah, Vol.9 p.338

﴿ HADITH ﴾

HADITH:237

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ سَلَمَةَ أَبِي حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: «صَدَقَةُ الْفِطْرَةِ عَلَى كُلِّ صَغِيرٍ وَكَبِيرٍ حُرٍّ أَوْ عَبْدٍ عَنْ كُلِّ مَنْ تَعُولُ يَغْنِي مَنْ تُنْفِقُ عَلَيْهِ صَاعٌ مِنْ تَمْرٍ أَوْ صَاعٌ مِنْ شَعِيرٍ أَوْ صَاعٌ مِنْ زَبِيبٍ فَلَمَّا كَانَ فِي زَمَنِ عُثْمَانَ حَوْلَهُ مُدَّيْنٍ مِنْ قَمْحٍ» .

Al-Husayn ibn Said, from Fadalāh, from Aban, from Salamah Abu Hafs, from Imam Ja'far ^(a.s) from his father, Imam al-Baqir ^(a.s), peace be upon them both, who said:

Imam ^(a.s) said: "The charity of al-Fitrah is upon every young and old, free person or slave, on behalf of everyone whom you support, meaning whom you spend upon: one sa' of dates, or one sa' of barley, or one sa' of raisins.

Then when it was in the time of Uthman, he changed it to two mudds (muddayn) of wheat (qamh)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.82 • Al-Istibsar, Vol.2 p.48 • Al-Wafi, Vol.10 p.252 • Wasa'il Al-Shi'ah, Vol.9 p.335



**HADITH:238**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ فَصَّالَةَ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحَدَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنَّهُ ذَكَرَ «صَدَقَةَ الْفِطْرَةِ أَنَّهَا عَلَى كُلِّ صَغِيرٍ وَكَبِيرٍ مِنْ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أُنْثَى صَاعٌ مِنْ تَمْرٍ أَوْ صَاعٌ مِنْ زَبِيبٍ أَوْ صَاعٌ مِنْ شَعِيرٍ أَوْ صَاعٌ مِنْ ذُرَّةٍ» قَالَ «فَلَمَّا كَانَ فِي زَمَنِ مُعَاوِيَةَ» - لَعْنَهُ اللَّهُ - «وَوَحَّصَ النَّاسُ عَدَلَ النَّاسِ عَنْ ذَلِكَ إِلَى نِصْفِ صَاعٍ مِنْ حِنْطَةٍ» .

And from him, from Fadalalah, from Abu al-Maghra, from Abu Abd al-Rahman al-Hadhdha, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) mentioned “the charity of al-Fitrah, that it is upon every young and old, from free person or slave, male or female.

It is one sa’ of dates, or one sa’ of raisins, or one sa’ of barley, or one sa’ of maize.”

And Imam ^(a.s) said: “Then when it was in the time of Muawiyah (may Allah ^{SWT} curse him) and the people became prosperous, the people turned away from that to half a sa’ of wheat.”

[REFERENCES] ‘Ilal Al-Shara’i’, Vol.2 p.390 • Tahdib Al-Ahkam, Vol.4 p.82 • Al-Istibsar, Vol.2 p.48 • Al-Wafi, Vol.10 p.253 • Wasa’il Al-Shi’ah, Vol.9 p.335 • Bihar Al-Anwar, Vol.9 3 p.106

**HADITH:239**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «فِي الْفِطْرَةِ جَرَّتِ السُّنَّةُ بِصَاعٍ مِنْ تَمْرٍ أَوْ صَاعٍ مِنْ زَبِيبٍ أَوْ صَاعٍ مِنْ شَعِيرٍ فَلَمَّا كَانَ فِي زَمَنِ عُثْمَانَ وَكَثُرَتْ الْحِنْطَةُ قَوَّمَهُ النَّاسُ فَقَالَ نِصْفُ صَاعٍ مِنْ بُرٍّ بِصَاعٍ مِنْ شَعِيرٍ» .

And from him, from Hammad ibn Isa, from Muawiyah ibn Wahb, who said:

I (narrator) heard Abu Abdillah ^(a.s), peace be upon him, saying:

“Regarding the Fitrah, the Sunnah was established as one sa’ of dates, or one sa’ of raisins, or one sa’ of barley.

Then when it was in the time of Uthman and wheat became abundant, the people assessed its value.

So Uthman said, ‘Half a sa’ of wheat (burr) is equal to one sa’ of barley.’”

[REFERENCES] ‘Ilal Al-Shara’i’, Vol.2 p.390 • Tahdib Al-Ahkam, Vol.4 p.83 • Al-Istibsar, Vol.2 p.48 • Al-Wafi, Vol.10 p.254 • Wasa’il Al-Shi’ah, Vol.9 p.335 • Bihar Al-Anwar, Vol.9 3 p.106



**HADITH:240**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلَيْ بْنِ الْحَسَنِ بْنِ قِصَالٍ عَنْ عَبْدِ بْنِ يَعْقُوبَ عَنْ إِبرَاهِيمَ بْنِ أَبِي يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ : «أَنَّ أَوَّلَ مَنْ جَعَلَ مُدَّيْنٍ مِنَ الزَّكَاةِ عَدْلَ صَاعٍ مِنْ تَمْرٍ عُثْمَانُ» .

Ali ibn al-Hasan ibn Faddal, from Abbad ibn Yaqub, from Ibrahim ibn Abi Yahya, from Abu Abdillah Imam Ja'far ^(a.s) from his father, Imam al-Baqir ^(a.s), peace be upon them both:

Imam ^(a.s) said: "The first one who made two mudds (muddayn) of Zakat equal to one sa' of dates was Uthman."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.83 • Al-Wafi, Vol.10 p.254 • Wasa'il Al-Shi'ah, Vol.9 p.334

**HADITH:241**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ يَاسِرِ الْقُمِّيِّ عَنْ أَبِي الْحَسَنِ الرَّضَا عَلَيْهِ السَّلَامُ قَالَ: «الْفِطْرَةُ صَاعٌ مِنْ حِنْطَةٍ وَ صَاعٌ مِنْ شَعِيرٍ وَ صَاعٌ مِنْ تَمْرٍ وَ صَاعٌ مِنْ زَبِيبٍ وَ إِنَّمَا خَفَّفَ الْحِنْطَةُ مُعَاوِيَةَ» - لَعْنَهُ اللَّهُ. فَمَا الَّذِي يَدُلُّ عَلَى كَمِيَةِ الصَّاعِ مَا رَوَاهُ :

Muhammad ibn al-Hasan al-Saffar, from Yaqub ibn Yazid, Yasir al-Qummi, from Abu al-Hasan al-Ridha ^(a.s):

Imam ^(a.s) said: "Fitrah is one sa' of wheat, one sa' of barley, one sa' of dates, and one sa' of raisins. It was only Muawiyah who reduced the wheat." (May Allah ^(SWT) curse him)

[AL TUSI]

As for that which indicates the quantity of the sa', it is what was narrated (in the following hadith):

[REFERENCES] 'Ilal Al-Shara'i', Vol.2 p.391 • Tahdib Al-Ahkam, Vol.4 p.83 • Al-Istibsar, Vol.2 p.49 • Al-Wafi, Vol.10 p.254 • Wasa'il Al-Shi'ah, Vol.9 p.334 • Bihar Al-Anwar, Vol.9 3 p.106

**HADITH:242**

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ بِلَالٍ قَالَ: كَتَبْتُ إِلَى الرَّجُلِ عَلَيْهِ السَّلَامُ أَسْأَلُهُ عَنِ الْفِطْرَةِ وَ كَمْ تُدْفَعُ قَالَ فَكَتَبَ عَلَيْهِ السَّلَامُ «سِتَّةَ أَرْطَالٍ مِنْ تَمْرٍ بِالْمَدَنِيِّ وَ ذَلِكَ تِسْعَةُ بِالْبَغْدَادِيِّ» .

Muhammad ibn Yaqub, from some of our companions, from Muhammad ibn Isa, from Ali ibn Bilal, who said:

I (narrator) wrote to the man (Imam ^(a.s)), peace be upon him, asking him about 'the Fitrah and how much is to be paid.'

He (narrator) said: "Imam ^(a.s), peace be upon him, wrote: 'Six artal of dates according to the Madani measure, and that is nine according to the Baghdadi measure.'"

[REFERENCES] Al-Kafi, Vol.4 p.172 • Tahdib Al-Ahkam, Vol.4 p.83 • Al-Istibsar, Vol.2 p.49 • Mussakin Al-Fu'ad, Vol.1 p.136 • Al-Wafi, Vol.10 p.257 • Wasa'il Al-Shi'ah, Vol.9 p.341



HADITH:243

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الهمدانيّ وَكَانَ مَعَنَا حَاجًّا قَالَ:
كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ عَلَى يَدِ أَبِي جُعْلُثٍ فِدَاكَ أَنَّ أَصْحَابَنَا اخْتَلَفُوا فِي الصَّاعِ بَعْضُهُمْ يَقُولُ
الْفِطْرَةُ بِصَاعِ الْمَدَنِيِّ وَبَعْضُهُمْ يَقُولُ بِصَاعِ الْعِرَاقِيِّ قَالَ فَكَتَبْتُ إِلَيْهِ «الصَّاعُ سِتَّةُ أَرْطَالٍ بِالْمَدَنِيِّ وَتِسْعَةُ أَرْطَالٍ
بِالْعِرَاقِيِّ» قَالَ وَ أَخْبَرَنِي «أَنَّهُ يَكُونُ بِالْوُزْنِ أَلْفًا وَ مِائَةً وَ سَبْعِينَ وَزْنَةً» .

And from him, from Muhammad ibn Yahya, from Muhammad ibn Ahmad, from Jafar ibn Ibrahim ibn Muhammad al-Hamadhani, and he was with us as a pilgrim, who said:

I (narrator) wrote to Abu al-Hasan ^(a.s), peace be upon him, through my father:

“May I be made your ransom, our companions have differed regarding the sa’;
some of them say the Fitrah is according to the Madani sa’,
And some of them say according to the Iraqi sa’.”

He (narrator) said: “Imam ^(a.s) wrote to me:

‘The sa’ is six artal according to the Madani measure, and nine artal according to the Iraqi measure.”

He (narrator) said: “And Imam ^(a.s) informed me ‘that by weight it is one thousand one hundred and seventy waznah.’”

[REFERENCES] Al-Kafi, Vol.4 p.172 • Man La Yahduruhu Al-Faqih, Vol.2 p.176 • Uyun Al-Akhbar, Vol.1 p.309
• Ma’ani Al-Akhbar, Vol.1 p.249 • Tahdib Al-Ahkam, Vol.4 p.83 • Tahdib Al-Ahkam, Vol.4 p.334 • Al-Istibsar,
Vol.2 p.49 • Mussakin Al-Fu’ad, Vol.1 p.135 • Al-Wafi, Vol.10 p.256 • Wasa’il Al-Shi’ah, Vol.9 p.340

**HADITH:244**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Jawad ^(a.s) & Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

وَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ الرَّيَّانِ قَالَ: كَتَبْتُ إِلَى الرَّجُلِ عَلَيْهِ
الْإِسْلَامُ أَسْأَلُهُ عَنِ الْفِطْرَةِ وَزَكَاتِهَا كَمْ تُؤَدَّى فَكَتَبَ «أَرْبَعَةُ أَرْطَالٍ بِالْمَدَنِيِّ».

فيحتمل هذا الخبر وجهين ، أحدهما. انه أراد عليه السلام أربعة أمداد فتصحف على الراوي بالارطال وقد قدمنا ذلك فيما
مضى. والثاني : انه اراد اربعة ارطال من اللبن والاقط لان من كان قوته ذلك يجب عليه منه القدر المذكور في الخبر حسب
ما قدمناه ، يبين ذلك ما رواه :

And as for what Muhammad ibn Ahmad ibn Yahya narrated from Muhammad ibn Isa, from Muhammad ibn al-Rayyan, who said:

I (narrator) wrote to the man (Imam ^(a.s)), peace be upon him, asking Imam ^(a.s) about 'the Fitrah and its Zakat, how much is to be paid?'

Imam ^(a.s) wrote: "Four artal according to the Madani measure."

[AL TUSI]

This report may bear two meanings.

One of them is that the Imam ^(a.s), peace be upon him, intended four mudds (amdad), but it was altered in transcription for the narrator into ratls (artal), and we have already presented that previously.

The second is that he intended four ratls of milk (laban) and dried curd (aqit), because whoever has that as his staple food, the amount mentioned in the report is obligatory upon him from it, according to what we have already presented.

What makes that clear is what was narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.84 • Al-Istibsar, Vol.2 p.49 • Al-Wafi, Vol.10 p.257 • Wasa'il Al-Shi'ah, Vol.9 p.342

**HADITH:245**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

محمد بن احمد بن يحيى عن ابراهيم بن هاشم قال : حدثنا أبو الحسن علي بن سليمان عن الحسن بن علي
عن القاسم بن الحسن رفعه عن ابي عبد الله عليه السلام قال : سئل عن رجل في البادية لا يمكنه الفطرة قال
: تصدق بأربعة ارطال من اللبن.

Muhammad ibn Ahmad ibn Yahya, from Ibrahim ibn Hashim, who said: Abu al-Hasan Ali ibn Sulayman narrated to us, from al-Hasan ibn Ali, from al-Qasim ibn al-Hasan, raising it (rafahu), from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) was asked about 'a man in the desert (badiyah) who is not able to pay al-fitrah.'

Imam ^(a.s) said: "Let him give four ratls (artal) of milk in charity."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.84



CHAPTER ON BEST FITRAH AND THE AMOUNT OF THE VALUE

٢٦ - باب أفضل الفطرة ومقدار القيمة

🕌 HADITH 246 – 252 🕌

قال الشيخ رحمه الله : (وأفضل ما جرت به السنة في الفطرة التمر).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“And the best of what the Sunnah has proceeded upon regarding al-fitrah is dates.”

🕌 HADITH 🕌

HADITH:246

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ مَنْصُورِ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ صَدَقَةِ الْفِطْرَةِ قَالَ «صَاعٌ مِنْ تَمْرٍ أَوْ نِصْفُ صَاعٍ مِنْ جَنْطَةِ أَوْ صَاعٌ مِنْ شَعِيرٍ وَالتَّمْرُ أَحَبُّ إِلَيَّ».

Sa'ad ibn Abdullah, from Muhammad ibn al-Hasan, from Ali ibn al-Numan, from Mansur ibn Kharijah, from Abu Abdillah ^{a.s}, peace be upon him, who said:

I (narrator) asked Imam ^{a.s} about 'the charity of al-Fitrah.'

Imam ^{a.s} said: “One sa' of dates, or half a sa' of wheat, or one sa' of barley, and dates are more beloved to me.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.85 • Al-Wafi, Vol.10 p.260 • Wasa'il Al-Shi'ah, Vol.9 p.337

🕌 HADITH 🕌

HADITH:247

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ صَدَقَةِ الْفِطْرَةِ قَالَ «التَّمْرُ أَفْضَلُ».

And from him, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Sayf ibn Amirah, from Ishaq ibn Ammar, who said:

I (narrator) asked Abu al-Hasan ^{a.s}, peace be upon him, about 'the charity of al-Fitrah.'

Imam ^{a.s} said: “Dates are better.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.85 • Al-Wafi, Vol.10 p.261 • Wasa'il Al-Shi'ah, Vol.9 p.350



**HADITH:248**

[SOURCE] Abu Abdillāh Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْتَمُرُ فِي الْفِطْرَةِ أَفْضَلُ مِنْ غَيْرِهِ لِأَنَّهُ أَسْرَعُ مَنْفَعَةً وَ ذَلِكَ أَنَّهُ إِذَا وَقَعَ فِي يَدِ صَاحِبِهِ أَكَلَ مِنْهُ» وَ قَالَ «نَزَلَتِ الزَّكَاةُ وَ لَيْسَ لِلنَّاسِ أَمْوَالٌ وَ إِنَّمَا كَانَتْ الْفِطْرَةُ».

Muhammad ibn Yaquub, from Ali ibn Ibrahim, from his father, and Muhammad ibn Ismail, from al-Fadl ibn Shadhan, all of them from Ibn Abi Umayr, from Hisham ibn al-Hakam, from Abu Abdillāh ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “Dates in the Fitrah are better than other than them, because they are quicker in benefit, and that is because when they fall into the hand of their owner, he eats from them.”

And Imam ^(a.s) said: “Zakat was revealed while the people did not have wealth, and it was only the Fitrah.”

[REFERENCES] Al-Kafi, Vol.4 p.171 • Man La Yahduruhu Al-Faqih, Vol.2 p.180 • 'Ilal Al-Shara'i', Vol.2 p.390 • Tahdib Al-Ahkam, Vol.4 p.85 • Iqbal Al-A'mal, Vol.1 p.283 • Al-Wafi, Vol.10 p.259 • Wasa'il Al-Shi'ah, Vol.9 p.351 • Bihar Al-Anwar, Vol.9 p.106

**HADITH:249**

[SOURCE] Abu Abdillāh Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَبُو الْقَاسِمِ بْنُ قَوْلَوَيْهِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ حَمْدَانَ الْكُوفِيُّ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عَمَارَةَ بْنِ مَرْوَانَ عَنْ زَيْدِ الشَّحَامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «لَأَنْ أُعْطِيَ صَاعاً مِنْ تَمْرٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْطِيَ صَاعاً مِنْ ذَهَبٍ فِي الْفِطْرَةِ» .

Abu al-Qasim ibn Qulawayh, from his father, from Ahmad ibn Idris, who said: Muhammad ibn Hamdan al-Kufi narrated to me, who said: al-Hasan ibn Muhammad ibn Samaah narrated to me, from Muhammad ibn Ziyad, from Umarah ibn Marwan, from Zayd al-Shahham, who said:

Abu Abdillāh ^(a.s), peace be upon him, said: “For me to give one sa’ of dates is more beloved to me than to give one sa’ of gold in the Fitrah.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.85 • Al-Wafi, Vol.10 p.259 • Wasa'il Al-Shi'ah, Vol.9 p.350

**HADITH:250**

[SOURCE] Abu Abdillāh Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَمَّنْ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ صَدَقَةِ الْفِطْرَةِ قَالَ «عَنْ كُلِّ رَأْسٍ مِنْ أَهْلِكَ الصَّغِيرِ مِنْهُمْ وَ الْكَبِيرِ وَ الْخَرَّ وَ الْمَمْلُوكِ وَ الْغَنِيِّ وَ الْفَقِيرِ كُلٌّ مِنْ صَمَمَتْ إِلَيْكَ عَنْ كُلِّ إِنْسَانٍ صَاعٌ مِنْ جَنْطِيَّةٍ أَوْ صَاعٌ مِنْ شَعِيرٍ أَوْ تَمْرٍ أَوْ زَبِيبٍ» وَ قَالَ «الْتَمُرُ أَحَبُّ إِلَيَّ فَإِنْ لَكَ بِكُلِّ تَمْرَةٍ نَحْلَةً فِي الْجَنَّةِ» .

فأما إخراج القيمة فقد بينا فيما تقدم جوازه ويزيد ذلك بيانا ما رواه :



Sa'ad, from Ahmad ibn Muhammad, from the one who narrated to him, from Abdullah ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'the charity of al-Fitrah.'

Imam ^(a.s) said: "On behalf of every head from your family, the young among them and the old, the free and the owned slave, the rich and the poor, everyone whom you have joined to yourself; on behalf of every person is one sa' of wheat, or one sa' of barley, or dates, or raisins."

And Imam ^(a.s) said: "Dates are more beloved to me, for indeed, for every date, you will have a palm tree in Paradise."

[AL TUSI]

As for paying the value, we have already explained previously that it is permissible, and what further clarifies that is what was narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.86 • Al-Wafi, Vol.10 p.260

﴿ HADITH ﴾

HADITH:251

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

إِبْنُ قُلَوَيْهِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ الصَّيْرَفِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جُعِلَتْ فِدَاكَ مَا تَقُولُ فِي الْفِطْرَةِ يَجُوزُ أَنْ أُؤَدِّيَهَا فَضَّةً بِقِيَمَةِ هَذِهِ الْأَشْيَاءِ الَّتِي سَمَّيْتَهَا قَالَ «نَعَمْ إِنَّ ذَلِكَ أَنْفَعُ لَهُ يَشْتَرِي بِهَا مَا يُرِيدُ».

Ibn Qulawayh, from his father, from Sa'ad ibn Abdullah, from Muhammad ibn Isa, from Yunus, from Ishaq ibn Ammar al-Sayrafi, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "May I be made your ransom, what do you say regarding the Fitrah?"

Is it permissible for me to pay it in silver, according to the value of these things which you have named?"

Imam ^(a.s) said: "Yes, indeed that is more beneficial for him; he buys with it whatever he wants."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.86 • Al-Istibsar, Vol.2 p.50 • Al-Wafi, Vol.10 p.266 • Wasa'il Al-Shi'ah, Vol.9 p.347

﴿ HADITH ﴾

HADITH:252

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أحمد بن محمد عن الحسن بن علي بن فضال عن ثعلبة بن ميمون عن إسحاق بن عمار عن أبي عبد الله عليه السلام قال: لا بأس بالقيمة في الفطرة.

Ahmad ibn Muhammad, from al-Hasan ibn Ali ibn Faddal, from Thalabah ibn Maymun, from Ishaq ibn Ammar, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "There is no harm in paying the value for al-fitrah."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.86



CHAPTER ON ONE ENTITLED TO FITRAH AND THE LEAST AMOUNT OF IT THAT IS GIVEN TO THE POOR PERSON

٢٧ - باب مستحق الفطرة وأقل ما يعطى الفقير منها

🕌 HADITH 253 – 263 🕌

قال الشيخ رحمه الله : (ومستحق الفطرة هو من كان على صفات مستحق الزكاة من الفقر والمعرفة). قد بينا فيما تقدم بيان ذلك ، والذي يزيده وضوحاً.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“The one entitled to al-fitrah is whoever possesses the qualities of one entitled to zakat, in terms of poverty and recognition (marifah).”

We have already explained that previously, and that which increases it in clarity.

🕌 HADITH 🕌

HADITH:253

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ أَبُو الْقَاسِمِ بْنُ قُلَوَيْهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ نَهْيَكٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْفِطْرَةِ مَنْ أَهْلُهَا الَّذِينَ تَجِبُ لَهُمْ قَالَ «مَنْ لَا يَجِدُ شَيْئاً» .

What Abu al-Qasim ibn Qulawayh narrated from Jafar ibn Muhammad, from Abdullah ibn Nahik, from Ibn Abi Umayr, from Muhammad ibn Abd al-Hamid, from Yunus ibn Yaqub, from Abu Abdillah ^{a.s}, peace be upon him, who said:

I (narrator) asked Imam ^{a.s} about ‘the (zakat of) Fitrah, who are its people for whom it becomes obligatory?’

Imam ^{a.s} said: “One who does not find anything.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.87 • Al-Wafi, Vol.10 p.267

**HADITH:254**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ الْهَيْثَمِ بْنِ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنِ الْفَضْلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لِمَنْ تَجِلُ الْفِطْرَةُ قَالَ «لِمَنْ لَا يَجِدُ وَ مَنْ حَلَّتْ لَهُ لَمْ تَجِلْ عَلَيْهِ» قَالَ قُلْتُ لَهُ أَعَلَى مَنْ قَبِلَ الزَّكَاةَ زَكَاةً قَالَ «أَمَّا مَنْ قَبِلَ زَكَاةَ أَلْمَالِ فَإِنَّ عَلَيْهِ زَكَاةَ الْفِطْرَةِ وَ لَيْسَ عَلَيْهِ لِمَا قَبِلَهُ وَ لَيْسَ عَلَى مَنْ قَبِلَ الْفِطْرَةَ فِطْرَةٌ».

And from him, from al-Haytham, from Ismail ibn Sahl, from Hammad, from Hariz, from al-Fudayl, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked: “For whom is the Fitrah lawful?”

Imam ^(a.s) said: “For one who does not find, and whoever it is lawful for, it is not lawful upon him.”

He (narrator) said: “I said to Imam ^(a.s): ‘Is Zakat upon one who accepts Zakat?’”

Imam ^(a.s) said: “As for one who accepts the Zakat of wealth, then upon him is Zakat al-Fitrah, and it is not upon him because of what he accepted; and there is no Fitrah upon one who accepts the Fitrah.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.87

**HADITH:255**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْقَاسِمِ بْنِ بَرْزٍ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ زَكَاةِ الْفِطْرَةِ فَقَالَ «تُعْطِيهَا الْمُسْلِمِينَ فَإِنْ لَمْ تَجِدْ مُسْلِمًا فَمُسْتَضْعَفًا وَ أُعْطِ ذَا قَرَابَتِكَ مِنْهَا إِنْ شِئْتَ».

Muhammad ibn Yaqub, from a number of our companions, from Ahmad ibn Muhammad, from al-Husayn ibn Said, from Fadalath ibn Ayyub, from al-Qasim ibn Burayd, from Malik al-Juhani, who said:

I (narrator) asked Abu Ja'far ^(a.s), peace be upon him, about ‘Zakat al-Fitrah.’

Imam ^(a.s) said: “You give it to the Muslims; and if you do not find a Muslim, then to a weak one (mustad'af); and give from it to your relative, if you wish.”

[REFERENCES] Al-Kafi, Vol.4 p.173 • Tahdib Al-Ahkam, Vol.4 p.87 • Al-Wafi, Vol.10 p.267 • Wasa'il Al-Shi'ah, Vol.9 p.359



**HADITH:256**

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّقَّارُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْمَرْزُوقِيِّ قَالَ سَمِعْتُهُ يَقُولُ: «إِنْ لَمْ تَجِدْ مَنْ تَضَعُ الْفِطْرَةَ فِيهِ فَأَعْرِزْ لَهَا تِلْكَ السَّاعَةَ قَبْلَ الصَّلَاةِ وَالصَّدَقَةَ بِصَاعٍ مِنْ تَمْرٍ أَوْ قِيمَتِهِ فِي تِلْكَ الْأِلَاقِ دَرَاهِمَ».

Muhammad ibn al-Hasan al-Saffar, from Muhammad ibn Muslim, from Sulayman ibn Hafs al-Marwazi:

I (narrator) heard Imam ^{a.s} saying: “If you do not find one in whom to place the Fitrah, then set it aside at that hour before the prayer; and the charity is one sa’ of dates, or its value in those lands as dirhams.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.87 • Al-Istibsar, Vol.2 p.50 • Al-Wafi, Vol.10 p.245 • Wasa’il Al-Shi’ah, Vol.9 p.347

**HADITH:257**

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّقَّارُ عَنْ مُحَمَّدِ بْنِ عِيْسَى قَالَ: كَتَبَ إِلَيْهِ إِبْرَاهِيمُ بْنُ عُقْبَةَ يَسْأَلُهُ عَنِ الْفِطْرَةِ كَمْ هِيَ يَرْطُلُ بَعْدَادَ عَنْ كُلِّ رَأْسٍ وَ هَلْ يَجُوزُ إِعْطَاؤُهَا غَيْرَ مُؤْمِنٍ فَكَتَبَ إِلَيْهِ «عَلَيْكَ أَنْ تُخْرِجَ عَنْ نَفْسِكَ صَاعاً بِصَاعِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَنْ عِيَالِكَ أَيْضاً لَا يَتَّبِعِي لَكَ أَنْ تُعْطِيَ زَكَاتَكَ إِلَّا مُؤْمِناً» .

Muhammad ibn al-Hasan al-Saffar, from Muhammad ibn Isa, who said:

Ibrahim ibn Uqbah wrote to Imam ^{a.s}, asking him about ‘the (zakat of) Fitrah, how much is it according to the ratl of Baghdad for every head, and is it permissible to give it to other than a believer?’

Imam ^{a.s} wrote to him: “You must take out on behalf of yourself one sa’ according to the sa’ of the Prophet ^{saws}, and on behalf of your dependents also.

It is not proper for you to give your Zakat except to a believer.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.87 • Al-Istibsar, Vol.2 p.51 • Al-Wafi, Vol.10 p.268 • Wasa’il Al-Shi’ah, Vol.9 p.334

**HADITH:258**[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^{a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ الْحَسَنِ الصَّقَّارُ عَنْ مُحَمَّدِ بْنِ عِيْسَى قَالَ حَدَّثَنِي عَلِيُّ بْنُ بِلَالٍ وَ أَرَانِي قَدْ سَمِعْتُهُ مِنْ عَلِيِّ بْنِ بِلَالٍ قَالَ: كَتَبْتُ إِلَيْهِ هَلْ يَجُوزُ أَنْ يَكُونَ الرَّجُلُ فِي بَلَدَةٍ وَ رَجُلٌ مِنْ إِخْوَانِهِ فِي بَلَدَةٍ أُخْرَى يَحْتَاجُ أَنْ يُوجَّهَ لَهُ فِطْرَةٌ أَمْ لَا فَكَتَبْتُ «تَقْسِمُ الْفِطْرَةَ عَلَى مَنْ حَضَرَهَا وَ لَا تُوجَّهْ ذَلِكَ إِلَى بَلَدَةٍ أُخْرَى وَ إِنْ لَمْ تَجِدْ مُوَافِقاً».

As for what Muhammad ibn al-Hasan al-Saffar narrated from Muhammad ibn Isa, who said: Ali ibn Bilal narrated to me, and I think I had heard it from Ali ibn Bilal, who said:

I (narrator) wrote to Imam ^{a.s}: “Is it permissible that a man be in one town, and a man from his brothers be in another town, needing that Fitrah be sent to him, or not?”

Imam ^{a.s} wrote: “Divide the Fitrah among those who are present for it, and do not send that to another town, even if you do not find one who agrees.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.88



HADITH:259**[SOURCE]** Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَمَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ صَدَقَةِ الْفِطْرَةِ أُعْطِيَهَا غَيْرَ أَهْلِ وَلَايَتِي مِنْ جِيرَانِي قَالَ «نَعَمْ الْجِيرَانُ أَحَقُّ بِهَا لِمَكَانِ الشُّهْرَةِ» .

فالمراد بهذين الخبرين وما جرى مجراها مما روي في هذا المعنى انه إذا لم يعرف منه النصب ويكون مستضعفا لا بأس إن يعطيه صدقة الفطرة ، ويحتمل ايضا ان يكون سوغ ذلك لضرب من التقية ، وقد بين ذلك في الخبر الاخير بقوله : لمكان الشهرة ، ومتى لم يكن هناك خوف ووجد مؤمنا فلا يجوز ان يعطى غيره حسب ما ذكرناه. والذي يدل على ما ذكرناه من ان المراد به المستضعفون.

And what Muhammad ibn Yaqub narrated from Ali ibn Ibrahim, from his father, from Muhammad ibn Isa, from Yunus, from Ishaq ibn Ammar, from Abu Ibrahim ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about ‘the charity of al-Fitrah, may I give it to those other than the people of my wilayah from my neighbors?’

Imam ^(a.s) said: “Yes, the neighbors are more entitled to it because of the place of public recognition.”

[AL TUSI]

What is intended by these two reports, and whatever runs according to their course from what has been narrated concerning this meaning, is that if hostility (nasb) is not known from him and he is one of the deemed weak (mustad'af), there is no harm in giving him sadaqat al-fitrah.

It is also possible that this was permitted for a type of precautionary dissimulation (taqiyyah), and that has been clarified in the last report by his saying: “because of publicity (shuhrah).”

Whenever there is no fear there and a believer is found, then it is not permissible to give it to anyone else, according to what we have mentioned.

And that which indicates what we have mentioned, that what is intended by it is the deemed weak (mustad'afun).

[REFERENCES] Al-Kafi, Vol.4 p.174 • ‘Ilal Al-Shara’i’, Vol.2 p.391 • Tahdib Al-Ahkam, Vol.4 p.88 • Al-Istibsar, Vol.2 p.51 • Al-Wafi, Vol.10 p.269 • Wasa’il Al-Shi’ah, Vol.9 p.360 • Bihar Al-Anwar, Vol.9 3 p.105

**HADITH:260**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin ^(a.s)

مَا رَوَاهُ عَلِيُّ بْنُ الْحُسَيْنِ عَنْ إِبرَاهِيمَ بْنِ هَاشِمٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنِ الْفَضْلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ جَدِّي عَلَيْهِ السَّلَامُ يُعْطِي فِطْرَتَهُ الضُّعَفَاءَ وَمَنْ لَا يَجِدُ وَمَنْ لَا يَتَوَلَّى» قَالَ وَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «هِيَ لِأَهْلِهَا إِلَّا أَنْ لَا تَجِدَهُمْ فَإِنْ لَمْ تَجِدَهُمْ فَلِمَنْ لَا يَنْصِبُ وَلَا تَنْقُلْ مِنْ أَرْضٍ إِلَى أَرْضٍ» وَقَالَ «الْإِمَامُ أَغْلَمُ يَضَعُهَا حَيْثُ يَشَاءُ وَيَنْعُ فِيهَا مَا يَرَى».

قال الشيخ رحمه الله : (وأقل ما يعطى الفقير منها صاع ولا بأس باعطائه أصواعا). يدل على ذلك ما رواه :

What Ali ibn al-Hasan narrated from Ibrahim ibn Hashim, from Hammad, from Hariz, from al-Fudayl, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam al-Sadiq ^(a.s) said: “My grandfather ^(a.s), peace be upon him, used to give his Fitrah to the weak, and to one who does not find, and to one who does not profess wilayah.”

He (narrator) said: “And Abu Abdillah ^(a.s), peace be upon him, said:

‘It is for its people, unless you do not find them; so if you do not find them, then to one who does not show enmity (nasb), and do not transfer it from one land to another land.”

And Imam ^(a.s) said: “The Imam knows best; he places it wherever he wishes and does with it whatever he sees.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: “The least that may be given to the poor person from it is a sa’, and there is no harm in giving him several sa’ measures (aswa).” What indicates that is what was narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.88 • Al-Wafi, Vol.10 p.269 • Wasa’il Al-Shi’ah, Vol.9 p.360

**HADITH:261**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا تُعْطِ أَحَدًا أَقَلَّ مِنْ رَأْسٍ».

وقد روي جواز تفريق ذلك روى :

Ahmad ibn Muhammad, from al-Husayn ibn Said, from some of our companions, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “Do not give anyone less than one head’s share.”

[AL TUSI]

And the permissibility of distributing that has been narrated. He narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.89 • Al-Istibsar, Vol.2 p.52 • Al-Wafi, Vol.10 p.270 • Wasa’il Al-Shi’ah, Vol.9 p.362



HADITH:262[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s) & Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ الْمُبَارَكِ قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ عَنْ صَدَقَةِ الْفِطْرَةِ أَ هِيَ مِمَّا قَالَ اللَّهُ تَعَالَى «أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ» فَقَالَ «نَعَمْ» وَ قَالَ «صَدَقَةُ التَّمْرِ أَحَبُّ إِلَيَّ لِأَنَّ أَبِي صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ يَتَصَدَّقُ بِالتَّمْرِ» قُلْتُ فَيَجْعَلُ قِيمَتَهَا فِضَةً فَيُعْطِيهَا رَجُلًا وَاحِدًا أَوْ اثْنَيْنِ فَقَالَ «يُفَرِّقُهَا أَحَبُّ إِلَيَّ وَلَا بَأْسَ بِأَنْ يَجْعَلَهَا فِضَةً وَ التَّمْرُ أَحَبُّ إِلَيَّ» قُلْتُ فَأُعْطِيهَا غَيْرَ أَهْلِ الْوَلَايَةِ مِنْ هَذَا الْجِيزَانِ قَالَ «نَعَمْ الْجِيزَانُ أَحَقُّ بِهَا» قُلْتُ فَأُعْطِي الرَّجُلَ الْوَاحِدَ ثَلَاثَةَ أَصْبُعٍ وَ أَرْبَعَةَ أَصْبُعٍ قَالَ «نَعَمْ» .

فالمعنى في هذا الحديث انه إذا كان هناك جماعة محتاجون كان التفريق عليهم أفضل من إعطائه واحدا ، فأما إذا لم يكن هناك ضرورة فالأفضل إعطاء رأس لرأس مع انه ليس في الخبر في قوله يفرقها أحب إلي ان تفرق رأس واحد واحد ، ويحتمل ان يكون أراد من وجب عليه فطرة رؤوس فان يفرق ويعطي كل واحد منهم رأسا أفضل من إعطائه لرجل واحد ، وعلى هذا التأويل لا تنافي بين هذا الخبر والخبر الاول ، وقد بينا في الخبر الاول انه لا بأس ان يعطى رجل واحد رؤوسا كثيرة. ويزيد ذلك بيانا ما رواه :

Al-Husayn ibn Said, from Safwan, from Ishaq ibn al-Mubarak, who said:

I (narrator) asked Abu Ibrahim ^(a.s), peace be upon him, about 'the charity of al-Fitrah, Is it from what Allah ^(SWT), the Exalted, said: '*Establish the prayer and give the Zakat?*' (Surah al-Baqarah 2:43)

Imam ^(a.s) said: "Yes."

And Imam ^(a.s) said: "The charity of dates is more beloved to me, because my father ^(a.s), the blessings of Allah ^(SWT) be upon him, used to give charity with dates."

I (narrator) said: "Then may he make its value silver and give it to one man or two?"

Imam ^(a.s) said: "To distribute it is more beloved to me, and there is no harm in making it silver, and dates are more beloved to me."

I asked: "Then may I give it to those other than people of wilayah from the neighbors?"

Imam ^(a.s) said: "Yes, the neighbors are more entitled to it."

I (narrator) asked: "Then may I give one man three sa's (asyu) and four sa's (asyu)?"

Imam ^(a.s) said: "Yes."

[AL TUSI]

The meaning in this hadith is that if there is a group of needy people there, then distributing it among them is better than giving it to one person.

But if there is no necessity there, then what is better is giving one head for one head, along with the fact that there is nothing in the report, in his saying, "I prefer that he distribute it," to mean that the fitrah of one single head is to be distributed.

It is possible that Imam ^(a.s) intended that whoever is obligated to pay the fitrah of several heads should distribute and give each one of them one head, and that this is better than giving it to one man.

According to this interpretation, there is no contradiction between this report and the first report. We have already explained in the first report that there is no harm in giving one man many heads. And what further clarifies that is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.89 • Al-Istibsar, Vol.2 p.52 • Al-Wafi, Vol.10 p.270



HADITH:263

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا بَأْسَ بِأَنْ يُعْطَى الرَّجُلُ الرَّأْسَيْنِ وَثَلَاثَةً وَارْبَعَةً» يَعْنِي الْفِطْرَةَ.

Muhammad ibn Yaqub, from a number of our companions, from Ahmad ibn Muhammad, from Ibn Abi Umayr, from some of our companions, from Ishaq ibn Ammar, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “There is no harm in a man being given two heads, and three, and four,” meaning the Fitrah.

[REFERENCES] Al-Kafi, Vol.4 p.173 • Man La Yahduruhu Al-Faqih, Vol.2 p.178 • Tahdib Al-Ahkam, Vol.4 p.90 • Al-Wafi, Vol.10 p.271 • Wasa'il Al-Shi'ah, Vol.9 p.362

CHAPTER ON OBLIGATION OF GIVING OUT ZAKAT TO THE IMAM

٢٨ - باب وجوب اخراج الزكاة الى الامام

🕌 HADITH 264 – 266 🕌

قال الله سبحانه : (خذ من اموالهم صدقة تطهرهم وتزكيهم بها وصل عليهم ان صلاتك سكن لهم والله سميع عليم) فأمر نبيه صلى الله عليه وآله بأخذ صدقاتهم تطهيرا لهم بها من ذنوبهم وفرض على الامة حملها إليه لفرضه عليها طاعته ونهيها عن خلافه ، والامام قائم مقام النبي صلى الله عليه وآله فيما فرض الله عليه من إقامة الحدود والاحكام لانه مخاطب بخطابه في ذلك على ما قدمناه فيما سلف ، ولما وجدنا النبي صلى الله عليه وآله كان الفرض حمل الزكاة إليه ، ولما غابت عينه عن العالم بوفاته صار الفرض حمل الزكاة إلى خليفته ، فإذا غاب الخليفة كان الفرض حملها الى من نصبه في مقامه من خاصته ، فإذا عدم السفراء بينه وبين رعيته وجب حملها إلى الفقهاء المأمونين من أهل ولايته ، لان الفقيه أعرف بموضعها ممن لا فقه له في ديانتها.

[AL TUSI]

Allah ^{SWT}, the Glorified, said: *“Take from their wealth a charity by which you purify them and cleanse them, and pray over them; indeed, your prayer is a source of tranquility for them, and Allah ^{SWT} is Hearing, Knowing.”*

Thus, Allah ^{SWT} commanded His Prophet ^{saws}, may Allah ^{SWT} bless him and his family, to take their charities as a purification for them from their sins.

Allah ^{AZ} also made it obligatory upon the community to carry it to the Prophet ^{saws}, because Allah ^{SWT} had made obedience to him (Prophet ^{saws}) obligatory upon them and had forbidden them from opposing him.

The Imam ^{a.s} stands in the position of the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, regarding what Allah ^{SWT} made obligatory upon him (Prophet ^{saws}) of establishing the legal punishments and the rulings, because the Imam ^{a.s} is included in this address, as we have already explained previously.

Since we have found that, during the time of the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, the obligation was to carry the zakat to him (Prophet ^{saws}), then when his person became absent from the world through his death, the obligation became to carry the zakat to his successor, the Imam ^{a.s}.

Then, when the successor, the Imam ^{a.s}, is absent, the obligation is to carry it to whoever he (the Imam ^{a.s}) has appointed in his position from among his special representatives.

Then, when the emissaries (sufara) between him (the Imam ^{a.s}) and his subjects are absent, it becomes obligatory to carry it to the trustworthy jurists (fuqaha) from the people of his wilayah, because the jurist (faqih) is more knowledgeable of its proper place than one who has no fiqh in his religion.



**HADITH:264**

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ أَبِي الْعَبَّاسِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ قَالَ: سَأَلْتُهُ عَنِ الْفِطْرَةِ لِمَنْ هِيَ قَالَ «لِلْإِمَامِ» قَالَ فَقُلْتُ لَهُ أَفَأَخْبِرُ أَصْحَابِي قَالَ «نَعَمْ مَنْ أَرَدْتُ أَنْ تُظَهِّرَهُ مِنْهُمْ» وَ قَالَ «لَا بَأْسَ بِأَنْ يُعْطَى وَ يُحْمَلَ ثَمَنُ ذَلِكَ وَرِقًا» .

Muhammad ibn Yaqub, from Abu al-Abbas al-Kufi, from Muhammad ibn Isa, from Abu Ali ibn Rashid, who said:

I (narrator) asked Imam ^{a.s} about ‘the (zakat of) Fitrah, for whom is it?’

Imam ^{a.s} said: “For the Imam.”

He (narrator) said: “So I said to Imam ^{a.s}: ‘Shall I inform my companions?’”

Imam ^{a.s} said: “Yes, whoever among them you want to purify.”

And Imam ^{a.s} said: “There is no harm in it being given and the price of that being carried as silver coin (wariq).”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.91

**HADITH:265**[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^{a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَيُّوبَ بْنِ نُوحٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ أَنَّ قَوْمًا يَسْأَلُونِي عَنِ الْفِطْرَةِ وَ يَسْأَلُونِي أَنْ يَحْمِلُوا قِيمَتَهَا إِلَيْكَ وَ قَدْ بَعَثَ إِلَيْكَ هَذَا الرَّجُلُ عَامَ أَوَّلٍ وَ سَأَلَنِي أَنْ أَسْأَلَكَ فَتَسْبِيْتُ ذَلِكَ وَ قَدْ بَعَثَ إِلَيْكَ الْعَامَ عَنْ كُلِّ رَأْسٍ مِنْ عِيَالِهِ بِدِرْهَمٍ عَنْ قِيَمَةِ تِسْعَةِ أَرْطَالٍ تَمْرٍ بِدِرْهَمٍ فَرَأَيْكَ جَعَلَنِي اللَّهُ فِدَاكَ فِي ذَلِكَ فَكَتَبَ عَلَيْهِ السَّلَامُ «الْفِطْرَةُ قَدْ كَثُرَ السُّؤَالُ عَنْهَا وَ أَنَا أَكْرَهُ كُلَّ مَا أَدَّى إِلَى الشُّهْرَةِ فَاقْطَعُوا ذِكْرَ ذَلِكَ فَاقْبِضْ مِنْ دَفْعِ لَهَا وَ أَمْسِكْ عَمَّنْ لَمْ يَدْفَعْ» .

And from him, from Muhammad ibn Yahya and Muhammad ibn Abdullah, from Abdullah ibn Jafar, from Ayyub ibn Nuh, who said:

I (narrator) wrote to Abu al-Hasan ^{a.s}, peace be upon him: “Some people ask me about the (zakat of) Fitrah, and they ask me to carry its value to you. This man had sent to you the year before last and asked me to ask you, but I forgot that.

And this year he has sent to you, on behalf of every head from his dependents, one dirham, for the value of nine artal of dates at one dirham.

So your view, may Allah ^{SWT} make me your ransom, regarding that?”

Imam ^{a.s}, peace be upon him, wrote: “The Fitrah, questioning about it has become frequent, and I dislike everything that leads to public recognition.

So cut off the mention of that. Therefore, receive from whoever pays it, and refrain from whoever does not pay.”

[REFERENCES] Al-Kafi, Vol.4 p.174 • Tahdib Al-Ahkam, Vol.4 p.91 • Al-Wafi, Vol.10 p.264 • Wasa'il Al-Shi'ah, Vol.9 p.346



HADITH:266

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ بُنَانِ بْنِ مُحَمَّدٍ عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ: بَعَثْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ بِدَرَاهِمَ لِي وَلِغَيْرِي وَكَتَبْتُ إِلَيْهِ أُخْبِرُهُ أَنَّهَا مِنْ فِطْرَةِ الْعِيَالِ فَكَتَبَ بِحَظِّهِ «قَبِضْتُ وَ قَبِلْتُ» .

And from him, from Muhammad ibn Yahya, from Bunan ibn Muhammad, from his brother Abdullah ibn Muhammad, from Muhammad ibn Ismail, who said:

I (narrator) sent to Abu al-Hasan al-Ridha ^{a.s}, peace be upon him, dirhams belonging to me and to others, and I wrote to Imam ^{a.s} informing him that they were from the Fitrah of the dependents.

Imam ^{a.s} wrote in his own handwriting: "I have received and accepted."

[REFERENCES] Al-Kafi, Vol.4 p.174 • Man La Yahduruhu Al-Faqih, Vol.2 p.183 • Al-Muqni'ah, Vol.1 p.265 • Tahdib Al-Ahkam, Vol.4 p.91 • Al-Wafi, Vol.10 p.263 • Wasa'il Al-Shi'ah, Vol.9 p.345

CHAPTER ON ADDITIONS REGARDING ZAKAT

٢٩ - باب من الزيادات في الزكاة

🕌 HADITH 267 – 331 🕌

قال الشيخ رحمه الله : بعد فصل مضى شرحه فيما تقدم (ومتى اجتمع نوعان فلم يبلغ كل واحد منهما حد كمال ما تجب فيه الزكاة فلا زكاة فيهما وإن كانا جميعاً يزيدان في القيمة على حد كمال ما تجب فيه الزكاة).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said, after a section whose explanation has already passed previously:

“Whenever two kinds are gathered together, but each one of them does not reach the complete limit at which zakat becomes obligatory, then there is no zakat on them, even if the two of them together exceed, in value, the complete limit at which zakat becomes obligatory.”

🕌 HADITH 🕌

HADITH:267

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْمُخْتَارِ بْنِ زِيَادٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلٌ عِنْدَهُ مِائَةُ دِرْهَمٍ وَ تِسْعَةٌ وَ تِسْعُونَ دِرْهَمًا وَ تِسْعَةٌ وَ ثَلَاثُونَ دِينَارًا أَوْ يَزِيدُهَا فَقَالَ «لَا لَيْسَ عَلَيْهِ شَيْءٌ مِنَ الزَّكَاةِ فِي الدَّرَاهِمِ وَلَا فِي الدَّنَانِيرِ حَتَّى يَتِمَّ أَرْبَعُونَ دِينَارًا وَ الدَّرَاهِمُ مِائَتًا دِرْهَمٍ» قَالَ قُلْتُ فَرَجُلٌ عِنْدَهُ أَرْبَعَةُ أَيْتُقِ وَ تِسْعٌ وَ ثَلَاثُونَ شَاةً وَ تِسْعٌ وَ عِشْرُونَ بَقَرَةً أَوْ يَزِيدُهَا فَقَالَ «لَا يَزَكِّي شَيْئًا مِنْهَا لِأَنَّهَا لَيْسَ شَيْءٌ مِنْهُمْ قَدْ تَمَّ فَلَيْسَ تَجِبُ فِيهِ الزَّكَاةُ» .

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Said, from al-Mukhtar ibn Ziyad, from Hammad ibn Isa, from Hariz ibn Abdullah, from Zurarah, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “A man has one hundred dirhams, and ninety-nine dirhams, and thirty-nine dinars; does he pay Zakat on them?”

Imam ^(a.s) said: “No, there is nothing of Zakat upon him in the dirhams nor in the dinars until forty dinars are completed, and the dirhams are two hundred dirhams.”

He (narrator) said: “I asked: ‘Then a man has four she-camels (aynuq), thirty-nine sheep, and twenty-nine cows; does he pay Zakat on them?’”

Imam ^(a.s) said: “He does not pay Zakat on anything from them, because nothing from them has been completed, so Zakat is not obligatory in it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.92 • Al-Istibsar, Vol.2 p.38



HADITH:268[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ مَهْزِيَّارَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ وَ لِابْنِهِ عَلَيْهِ السَّلَامُ الرَّجُلُ تَكُونُ لَهُ أَلْعَلَّةُ الْكَثِيرَةُ مِنْ أَصْنَافٍ شَتَّى أَوْ مَالٌ لَيْسَ فِيهِ صِنْفٌ تَجِبُ فِيهِ الزَّكَاةُ هَلْ عَلَيْهِ فِي جَمِيعِهِ زَكَاةٌ وَاحِدَةٌ فَقَالَا «لَا إِنَّمَا تَجِبُ عَلَيْهِ إِذَا تَمَّ فَكَانَ تَجِبُ فِي كُلِّ صِنْفٍ مِنْهُ الزَّكَاةُ فَإِنْ أَخْرَجْتَ أَرْضَهُ شَيْئاً قَدَرٌ مَا لَا تَجِبُ فِيهِ الصَّدَقَةُ أَصْنَافاً شَتَّى لَمْ تَجِبْ فِيهِ زَكَاةٌ وَاحِدَةٌ» قَالَ زُرَّارَةُ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلٌ عِنْدَهُ مِائَةٌ دِرْهَمٍ وَ تِسْعَةٌ وَ تِسْعُونَ دِرْهَمًا وَ تِسْعَةٌ وَ ثَلَاثُونَ دِينَارًا أ يُزَكِّيْهَا قَالَ «لَا لَيْسَ عَلَيْهِ شَيْءٌ مِنَ الزَّكَاةِ فِي الدَّرَاهِمِ وَ لَا فِي الدَّنَانِيرِ حَتَّى يُتَمَّ أَرْبَعِينَ دِينَارًا وَ الدَّرَاهِمَ مِائَتَيْنِ دِرْهَمٍ» قَالَ زُرَّارَةُ وَ كَذَلِكَ هُوَ فِي جَمِيعِ الْأَشْيَاءِ قَالَ وَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلٌ كَانَ عِنْدَهُ أَرْبَعَةُ أُنْثَى وَ تِسْعٌ وَ ثَلَاثُونَ شَاةً وَ تِسْعٌ وَ عَشْرُونَ بَقَرَةً أ يُزَكِّيْهِنَّ فَقَالَ «لَا يُزَكِّيْ شَيْئاً مِنْهَا لِأَنَّهُ لَيْسَ مِنْهُنَّ تَمَّ فَلَيْسَ تَجِبُ فِيهِ الزَّكَاةُ» .

Ali ibn Mahziyar, from Ahmad ibn Muhammad, from Hammad, from Hariz, from Zurarah, who said:

I (narrator) said to Abu Ja'far ^(a.s) and to his son ^(a.s), peace be upon him: "A man has abundant produce from various kinds, or wealth in which there is no single kind in which Zakat becomes obligatory; is there upon him, in all of it, one Zakat?"

So the both Imams ^(a.s) said: "No, it only becomes obligatory upon him when it is completed, so Zakat becomes obligatory in each kind of it. So if his land brings forth something in the amount in which charity is not obligatory, of various kinds, one Zakat is not obligatory in it."

Zurarah said: "I said to Abu Abdillah ^(a.s), 'A man has one hundred dirhams, and ninety-nine dirhams, and thirty-nine dinars; does he pay Zakat on them?'"

Imam ^(a.s) said: "No, there is nothing of Zakat upon him in the dirhams nor in the dinars until he completes forty dinars and two hundred dirhams."

Zurarah said: "And likewise it is in all things."

He (narrator) said: "And I said to Abu Abdillah ^(a.s), peace be upon him: 'A man had four she-camels (aynuq), thirty-nine sheep, and twenty-nine cows; does he pay Zakat on them?'"

Imam ^(a.s) said: "He does not pay Zakat on anything from them, because nothing from them has been completed, so Zakat is not obligatory in it."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.92 • Al-Istibsar, Vol.2 p.39

HADITH:269[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّازٍ عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ تِسْعُونَ وَ مِائَةٌ دِرْهَمٍ وَ تِسْعَةٌ عَشَرَ دِينَارًا أ عَلَيْهَا فِي الزَّكَاةِ شَيْءٌ فَقَالَ «إِذَا اجْتَمَعَ الذَّهَبُ وَ الْفِضَّةُ قَبْلَ ذَلِكَ مِائَتَيْنِ دِرْهَمٍ فَفِيهَا الزَّكَاةُ لِأَنَّ عَيْنَ الْمَالِ الدَّرَاهِمُ وَ كُلُّ مَا خَلَا الدَّرَاهِمَ مِنْ ذَهَبٍ أَوْ مَتَاعٍ فَهُوَ غَرَضٌ مَرْدُودٌ ذَلِكَ إِلَى الدَّرَاهِمِ فِي الزَّكَاةِ وَ الدِّيَاتِ» .

فيحتمل أن يكون عليه السلام أراد بقوله : إذا اجتمع الذهب والفضة فبلغ ذلك مائتي درهم يعني الفضة خاصة ولا يكون ذلك راجعا إلى الذهب كما قال الله عز وجل : (والذين يكتزون الذهب والفضة ولا ينفقونها في سبيل الله) فذكر الجنسين ثم أعاد الضمير إلى أحدهما فكذلك في الخبر وعلى هذا التأويل لا تنافي بينهما. ويحتمل أن يكون أراد كل واحد من ذلك إذا بلغ مائتي درهم ففيه الزكاة ، ويجري هذا مجرى قوله تعالى : (والذين يرمون المحصنات ثم لم يأتوا بأربعة شهداء فاجلدوهم ثمانين جلدة) والمراد به كل واحد منهم ثمانين جلدة. فإن قيل على هذا الوجه إن هذا لا يمكن في الذهب لأن الذهب كيف يبلغ مائتي درهم حتى تجب فيه الزكاة؟ لأن المراد به إذا بلغ قيمته مائتي درهم على قيمة كل دينار بعشرة دراهم ، لأنهم كانوا يقومون الدنانير على هذا الوجه وقد بيناه فيما تقدم ، وقد صرح عليه السلام في آخر الخبر بذلك بقوله وكلما خلا الدراهم من ذهب أو متاع فهو مردود إلى الدراهم في الزكاة والديات. ويحتمل أن يكون هذا الخبر خاصا بمن جعل ماله اجناسا مختلفة كل واحد منها حد ما لا تجب فيه الزكاة فرارا من لزوم الزكاة عليه فإنه متى فعل ذلك لزمته الزكاة عقوبة والذي يدل على ما ذكرناه ما رواه :

As for what Muhammad ibn Yaqub narrated from Ali ibn Ibrahim, from his father, from Ismail ibn Marrar, from Yunus, from Ishaq ibn Ammar, from Abu Ibrahim ^{a.s.}, peace be upon him, who said:

I (narrator) said to Imam ^{a.s.}: “One hundred and ninety dirhams and nineteen dinars, is there anything upon them in Zakat?”

Imam ^{a.s.} said: “When gold and silver are gathered together and that reaches two hundred dirhams, then Zakat is due in them, because the substance of wealth is dirhams, and everything besides dirhams, whether gold or goods, is merchandise (arad) returned to dirhams in Zakat and blood-money.”

[AL TUSI]

It is possible that the Imam ^{a.s.}, peace be upon him, intended by his saying: “When gold and silver are gathered together and that reaches two hundred dirhams,” meaning silver specifically, and that this does not refer back to gold, just as Allah ^{SWT}, Mighty and Majestic, said:

“And those who hoard gold and silver and do not spend it in the way of Allah ^{SWT},”

So Allah ^{SWT} mentioned the two kinds and then returned the pronoun to one of them. Likewise is the report, and according to this interpretation there is no contradiction between the two of them.

It is also possible that Imam ^{a.s.} intended each one of those, that when it reaches two hundred dirhams, zakat is due on it.

This follows the course of His ^{SWT}, the Exalted, saying: “And those who accuse chaste women and then do not bring four witnesses, flog them eighty lashes,” while what is intended by it is each one of them, eighty lashes.

Then if it is said, according to this aspect, that this is not possible regarding gold, because how can gold reach two hundred dirhams so that zakat becomes obligatory on it? Because what is intended by it is when its value reaches two hundred dirhams, according to the value of each dinar being ten dirhams, because they used to value dinars in this way, and we have explained it previously.

And the Imam ^{a.s.}, peace be upon him, explicitly stated that at the end of the report by his saying: “And everything other than dirhams, whether gold or merchandise, is referred back to dirhams in zakat and blood-money.”



It is also possible that this report is specific to one who makes his wealth different kinds, each one of them being at a limit at which zakat is not obligatory, fleeing from the obligation of zakat upon him.

For whenever he does that, zakat becomes binding upon him as a punishment.

And that which indicates what we have mentioned is what was narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.516 • Tahdib Al-Ahkam, Vol.4 p.93 • Al-Istibsar, Vol.2 p.39 • Al-Wafi, Vol.10 p.70 • Wasa'il Al-Shi'ah, Vol.9 p.139

﴿ HADITH ﴾

HADITH:270

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ لَهُ مِائَةُ دِرْهَمٍ وَعَشْرَةُ دَنَانِيرٍ أَعْلَيْهِ زَكَاةٌ فَقَالَ «إِنْ كَانَ قَرَبَهَا مِنَ الزَّكَاةِ فَعَلَيْهِ الزَّكَاةُ» قُلْتُ لَمْ يَفِرْ بِهَا وَرِثَ مِائَةَ دِرْهَمٍ وَعَشْرَةَ دَنَانِيرٍ قَالَ «لَيْسَ عَلَيْهِ زَكَاةٌ» قُلْتُ فَلَا يَكْسِرُ الدَّرَاهِمَ عَلَى الدَّنَانِيرِ وَلَا الدَّنَانِيرَ عَلَى الدَّرَاهِمِ قَالَ «لَا».

قال الشيخ رحمه الله : (ولا بأس باخراج الذهب عن الفضة بالقيمة ، وإخراج الفضة عن الذهب بالقيمة ، وإخراج الشعير عن الحنطة قيمتها وإخراج الحنطة عن الشعير بقيمته).

Muhammad ibn Ali ibn Mahbub, from Muhammad ibn al-Husayn, from Safwan ibn Yahya, from Ishaq ibn Ammar, who said:

I (narrator) asked Abu Ibrahim ^(a.s), peace be upon him, about 'a man who has one hundred dirhams and ten dinars, Is Zakat upon him?'

Imam ^(a.s) said: "If he fled with them from Zakat, then Zakat is upon him."

I (narrator) asked: "He did not flee with them; he inherited one hundred dirhams and ten dinars."

Imam ^(a.s) said: "There is no Zakat upon him."

I (narrator) asked: "Then he does not break the dirhams against the dinars, nor the dinars against the dirhams?"

Imam ^(a.s) said: "No."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said: "There is no harm in paying gold in place of silver according to the value, and paying silver in place of gold according to the value, and paying barley in place of wheat according to its value, and paying wheat in place of barley according to its value."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.94 • Al-Istibsar, Vol.2 p.40 • Al-Wafi, Vol.10 p.70 • Wasa'il Al-Shi'ah, Vol.9 p.151



**HADITH:271**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Jawad ^(a.s)

يَذُلُّ عَلَى ذَلِكَ مَا رَوَاهُ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَخْبُوبٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي عَلَيْهِ السَّلَامُ قَالَ: كَتَبْتُ إِلَيْهِ هَلْ يَجُوزُ جُعْلُ فِدَاكَ أَنْ يُخْرَجَ مَا يَجِبُ مِنَ الْحَرْثِ مِنَ الْجَنْطَةِ وَالشَّعِيرِ وَمَا يَجِبُ عَلَى الذَّهَبِ دَرَاهِمُ بِقِيَمَةٍ مَا يَسَوَى أَمْ لَا يَجُوزُ إِلَّا أَنْ يُخْرَجَ مِنْ كُلِّ شَيْءٍ مَا فِيهِ فَاجَابَهُ عَلَيْهِ السَّلَامُ «أَيُّمَا تَيْسَرَ يُخْرَجَ».

This is indicated by what Muhammad ibn Ali ibn Mahbub narrated from Ahmad ibn Muhammad, from al-Barqi, from Abu Ja'far ^(a.s) the Second ^(a.s), peace be upon him, who said:

I (narrator) wrote to Imam ^(a.s): "Is it permissible, may I be made your ransom, that what is obligatory from cultivation, from wheat and barley.

And what is obligatory upon gold, be taken out as dirhams according to the value of what it is worth, or is it not permissible except that from each thing, what is in it be taken out?"

So the Imam ^(a.s), peace be upon him, answered: "Whichever is easier may be taken out."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.95

**HADITH:272**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُعْطِي مِنْ زَكَاتِهِ عَنِ الدَّرَاهِمِ دَنَانِيرَ وَ عَنِ الدَّنَانِيرِ دَرَاهِمَ بِالْقِيَمَةِ أَوْ يَجِلُ ذَلِكَ لَهُ قَالَ «لَا بَأْسَ».

قال الشيخ رحمه الله : (ولا يجوز إخراج القيمة في زكاة الانعام إلا ان تعدم الاسنان المخصوصة في الزكاة).

And from him, from Ahmad ibn Muhammad, from Musa ibn al-Qasim, from Ali ibn Jafar, from his brother Imam Musa ibn Ja'far ^(a.s), peace be upon them both, who said:

I (narrator) asked Imam ^(a.s) about 'a man who gives from his Zakat, for dirhams, dinars, and for dinars, dirhams, according to the value. Is that lawful for him?'

Imam ^(a.s) said: "There is no harm."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: "It is not permissible to pay the value in zakat on livestock except when the specific ages required in zakat are unavailable."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.125 • Qurb Al-Isnad, Vol.1 p.229 • Man La Yahduruhu Al-Faqih, Vol.2 p.31 • Tahdib Al-Ahkam, Vol.4 p.95



HADITH:273**[SOURCE]** Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ مُقَرَّنٍ بْنِ عَبْدِ اللَّهِ بْنِ زَمْعَةَ عَنْ أَبِيهِ عَنْ جَدِّ أَبِيهِ : أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَتَبَ لَهُ فِي كِتَابِهِ الَّذِي كَتَبَهُ لَهُ بِحَظِّهِ حِينَ بَعَثَهُ عَلَى الصَّدَقَاتِ «مَنْ بَلَغَتْ عِنْدَهُ مِنَ الْإِبِلِ الصَّدَقَةُ الْجَدْعَةُ وَ لَيْسَتْ عِنْدَهُ جَدْعَةٌ وَ عِنْدَهُ حِقَّةٌ فَإِنَّهُ تُقْبَلُ مِنْهُ الْحِقَّةُ وَ يَجْعَلُ مَعَهَا شَاتَيْنِ أَوْ عَشْرَيْنِ دِرْهَمًا وَ مَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَ لَيْسَتْ عِنْدَهُ الْحِقَّةُ وَ عِنْدَهُ جَدْعَةٌ فَإِنَّهُ تُقْبَلُ مَعَهُ جَدْعَةٌ وَ يُعْطِيهِ الْمَصْدُقُ شَاتَيْنِ أَوْ عَشْرَيْنِ دِرْهَمًا وَ مَنْ بَلَغَتْ صَدَقَتُهُ حِقَّةٌ وَ لَيْسَتْ عِنْدَهُ حِقَّةٌ وَ عِنْدَهُ ابْنَةُ لَبُونٍ فَإِنَّهُ يُقْبَلُ مِنْهُ وَ يُعْطِي مَعَهَا شَاتَيْنِ أَوْ عَشْرَيْنِ دِرْهَمًا وَ مَنْ بَلَغَتْ صَدَقَتُهُ ابْنَةُ لَبُونٍ وَ لَيْسَتْ عِنْدَهُ ابْنَةُ لَبُونٍ وَ عِنْدَهُ حِقَّةٌ فَإِنَّهُ تُقْبَلُ الْحِقَّةُ مِنْهُ وَ يُعْطِيهِ الْمَصْدُقُ شَاتَيْنِ أَوْ عَشْرَيْنِ دِرْهَمًا وَ مَنْ بَلَغَتْ صَدَقَتُهُ ابْنَةُ لَبُونٍ وَ لَيْسَتْ عِنْدَهُ ابْنَةُ لَبُونٍ وَ عِنْدَهُ ابْنَةُ مَخَاضٍ فَإِنَّهُ تُقْبَلُ مِنْهُ ابْنَةُ مَخَاضٍ وَ يُعْطِي مَعَهَا شَاتَيْنِ أَوْ عَشْرَيْنِ دِرْهَمًا وَ مَنْ بَلَغَتْ صَدَقَتُهُ ابْنَةُ مَخَاضٍ وَ لَيْسَتْ عِنْدَهُ ابْنَةُ مَخَاضٍ وَ عِنْدَهُ ابْنَةُ لَبُونٍ فَإِنَّهُ تُقْبَلُ مِنْهُ ابْنَةُ لَبُونٍ وَ يُعْطِيهِ الْمَصْدُقُ شَاتَيْنِ أَوْ عَشْرَيْنِ دِرْهَمًا وَ مَنْ لَمْ يَكُنْ عِنْدَهُ ابْنَةُ مَخَاضٍ عَلَى وَجْهِهَا وَ عِنْدَهُ ابْنُ لَبُونٍ ذَكَرَ فَإِنَّهُ يُقْبَلُ مِنْهُ ابْنُ لَبُونٍ وَ لَيْسَ مَعَهُ شَيْءٌ وَ مَنْ لَمْ يَكُنْ مَعَهُ إِلَّا أَرْبَعَةٌ مِنَ الْإِبِلِ وَ لَيْسَ مَعَهُ مَالٌ غَيْرُهَا فَلَيْسَ فِيهَا إِلَّا أَنْ يَشَاءَ رَبُّهَا فَإِذَا بَلَغَ مَالُهُ خَمْسًا مِنَ الْإِبِلِ فَفِيهِ شَاةٌ» .

Muhammad ibn Yaqub narrated from Ali ibn Ibrahim, from his father, from Muhammad ibn Isa, from Yunus, from Muhammad ibn Muqarrin ibn Abdullah ibn Zamah, from his father, from the grandfather of his father:

The Commander of the Faithful ^(a.s), peace be upon him, wrote for him in his letter, which he wrote for him in his own handwriting when he sent him over the charities:

“Whoever has reached, among the camels with him, the charity of a four-year-old she-camel (jadhaah), but he does not have a four-year-old she-camel, and he has a three-year-old she-camel (hiqqah), then the three-year-old she-camel is accepted from him, and he places with it two sheep or twenty dirhams.

And whoever has reached, with him, the charity of a three-year-old she-camel, but he does not have a three-year-old she-camel, and he has a four-year-old she-camel, then the four-year-old she-camel is accepted from him, and the charity collector (musaddiq) gives him two sheep or twenty dirhams.

And whoever has his charity reach a three-year-old she-camel, but he does not have a three-year-old she-camel, and he has a two-year-old she-camel (bint labun), then it is accepted from him, and he gives with it two sheep or twenty dirhams.

And whoever has his charity reach a two-year-old she-camel, but he does not have a two-year-old she-camel, and he has a three-year-old she-camel, then the three-year-old she-camel is accepted from him, and the charity collector gives him two sheep or twenty dirhams.

And whoever has his charity reach a two-year-old she-camel, but he does not have a two-year-old she-camel, and he has a one-year-old she-camel (bint makhad), then the one-year-old she-camel is accepted from him, and he gives with it two sheep or twenty dirhams.

And whoever has his charity reach a one-year-old she-camel, but he does not have a one-year-old she-camel, and he has a two-year-old she-camel, then the two-year-old she-camel is accepted from him, and the charity collector gives him two sheep or twenty dirhams.

And whoever does not have a one-year-old she-camel in its proper form, and he has a two-year-old male camel (ibn labun), then the two-year-old male camel is accepted from him, and there is nothing with it.

And whoever has with him only four camels, and has no wealth besides them, then there is nothing due on them unless their owner wishes.

Then when his wealth reaches five camels, then in it is one sheep.”

[REFERENCES] Al-Kafi, Vol.3 p.539 • Al-Muqni'ah, Vol.1 p.253 • Tahdib Al-Ahkam, Vol.4 p.95 • Al-Wafi, Vol.10 p.152 • Wasa'il Al-Shi'ah, Vol.9 p.128

﴿ HADITH ﴾

HADITH:274

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «بَعَثَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مُصَدَّقًا مِنَ الْكُوفَةِ إِلَى بَادِيَّتِهَا فَقَالَ لَهُ «إِنْطَلِقْ يَا عَبْدَ اللَّهِ وَ عَلَيْكَ بِتَقْوَى اللَّهِ وَحَدَهُ لَا شَرِيكَ لَهُ وَ لَا تُؤَيِّرَنَّ دُنْيَاكَ عَلَى آخِرَتِكَ وَ كُنْ حَافِظًا لِمَا إِنْتَمَنَتْكَ عَلَيْهِ رَاعِيًا لِحَقِّ اللَّهِ فِيهِ حَتَّى تَأْتِيَ نَادِيَّ بَنِي فَلَانٍ فَإِذَا قَدِمْتَ فَانْزِلْ بِمَائِهِمْ مِنْ غَيْرِ أَنْ تُخَالِطَ أَبْنَاءَهُمْ ثُمَّ امْضِ إِلَيْهِمْ بِسَكِينَةٍ وَ وَقَارٍ حَتَّى تَقُومَ بَيْنَهُمْ فَتُسَلِّمْ عَلَيْهِمْ ثُمَّ قُلْ لَهُمْ يَا عِبَادَ اللَّهِ أَرْسَلَنِي إِلَيْكُمْ وَلِيَ اللَّهِ لِيَأْخُذَ مِنْكُمْ حَقَّ اللَّهِ فِي أَمْوَالِكُمْ فَهَلْ لِلَّهِ فِي أَمْوَالِكُمْ حَقٌّ فَتُؤَدُّوهُ إِلَى وَلِيِّهِ فَإِنْ قَالَ لَكَ قَائِلٌ لَا فَلَا تُرَاجِعْهُ فَإِنْ أَنْعَمَ لَكَ مُنْعِمٌ مِنْهُمْ فَانْطَلِقْ مَعَهُ مِنْ غَيْرِ أَنْ تُخِيفَهُ أَوْ تَعِدَهُ إِلَّا خَيْرًا فَإِذَا أَتَيْتَ مَالَهُ فَلَا تَدْخُلْهُ إِلَّا بِإِذْنِهِ فَإِنْ أَكْثَرَهُ لَهُ فَقُلْ لَهُ يَا عَبْدَ اللَّهِ أَ تَأْذُنُ لِي فِي دُخُولِ مَالِكَ فَإِنْ أَذِنَ لَكَ فَلَا تَدْخُلْ دُخُولَ مُتَسَلِّطٍ عَلَيْهِ فِيهِ وَ لَا عَنَافٍ بِهِ فَاصْدَعْ أَلْمَالَ صَدْعَيْنِ ثُمَّ خَيْرُهُ أَيُّ الصَّدْعَيْنِ شَاءَ فَأَيُّهُمَا اخْتَارَ فَلَا تَغْرِضْ لَهُ ثُمَّ اصْدَعْ الْبَاقِيَ صَدْعَيْنِ ثُمَّ خَيْرُهُ فَأَيُّهُمَا اخْتَارَ فَلَا تَغْرِضْ لَهُ وَ لَا تَزَالْ كَذَلِكَ حَتَّى يَبْقَى مَا فِيهِ وَفَاءً لِحَقِّ اللَّهِ عَزَّ وَ جَلَّ فِي مَالِهِ فَإِذَا بَقِيَ ذَلِكَ فَاقْبِضْ حَقَّ اللَّهِ مِنْهُ فَإِنْ اسْتَقَالَكَ فَأَقِلْهُ ثُمَّ اِخْلِطْهُمَا وَ اصْنَعْ مِثْلَ الَّذِي صَنَعْتَ أَوَّلًا حَتَّى تَأْخُذَ حَقَّ اللَّهِ فِي مَالِهِ فَإِذَا قَبِضْتَهُ فَلَا تُؤَكِّلْ بِهِ إِلَّا نَاصِحًا شَفِيفًا أَمِينًا حَفِيفًا غَيْرَ مُغْنِفٍ بِشَيْءٍ مِنْهَا ثُمَّ أُحْدَرْ مَا اجْتَمَعَ عِنْدَكَ مِنْ كُلِّ نَادٍ إِلَيْنَا نُصَيِّرُهُ حَيْثُ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ فَإِذَا اِنْحَدَرَ بِهَا رَسُولُكَ فَأَوْعِزْ إِلَيْهِ أَنْ لَا يَحُولَ بَيْنَ نَاقَةٍ وَ بَيْنَ فَصِيلَةٍ وَ لَا يُفَرِّقَ بَيْنَهُمَا وَ لَا يَصْرَنَّ لَبَنُهَا فَيُضَرَّ ذَلِكَ بِفَصِيلِهَا وَ لَا يَجْهَدَ بِهَا رُكُوبًا وَ لِيُعْدِلَ بَيْنَهُنَّ فِي ذَلِكَ وَ لِيُورِذَهُنَّ كُلَّ مَاءٍ يَمُرُّ بِهِ وَ لَا يَعْمَلَنَّ يَهُنَّ عَنْ نَبْتِ الْأَرْضِ إِلَى جَوَادِ الطَّرِيقِ فِي السَّاعَةِ الَّتِي فِيهَا تَرِيحٌ وَ تَغْيِقٌ وَ لِيُزْفِقَ يَهُنَّ جُهْدَهُ حَتَّى تَأْتِيَتَا بِإِذْنِ اللَّهِ صَحَاحًا سَمَانًا غَيْرَ مُتَعَبَاتٍ وَ لَا مُجْهَدَاتٍ فَتَنْفَسِمَهُنَّ بِإِذْنِ اللَّهِ عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى أَوْلِيَاءِ اللَّهِ فَإِنْ ذَلِكَ أَغْظَمَ لِأَجْرِكَ وَ أَقْرَبَ لِرُشْدِكَ يَنْظُرُ اللَّهُ إِلَيْهَا وَ إِلَيْكَ وَ إِلَى جُهْدِكَ وَ نَصِيحَتِكَ لِمَنْ بَعَثَكَ وَ بَعُثْتَ فِي حَاجَتِهِ فَإِنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ «مَا يَنْظُرُ اللَّهُ إِلَى وَلِيِّ لَهُ يَجْهَدُ نَفْسَهُ بِالطَّاعَةِ وَ النَّصِيحَةِ لِإِمَامِهِ إِلَّا كَانَ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى» «



قَالَ ثُمَّ بَكَى أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ ثُمَّ قَالَ «يَا بُرَيْدُ وَ اللَّهِ مَا بَقِيَتْ لِلَّهِ حُرْمَةٌ إِلَّا أَنْتَ هَكَذَا وَ لَا عَمَلٌ يَكْتَابُ اللَّهُ وَ لَا سُنَّةُ نَبِيِّهِ فِي هَذَا الْعَالَمِ وَ لَا أَقِيمَ فِي هَذَا الْخَلْقِ حَدٌّ مُنْذُ قَبِضَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ لَا عَمَلٌ بِشَيْءٍ مِنَ الْحَقِّ إِلَى يَوْمِ النَّاسِ هَذَا» ثُمَّ قَالَ «أَمَّا وَ اللَّهِ لَا تَذْهَبُ الْأَيَّامُ وَ اللَّيَالِي حَتَّى يُحْيِيَ اللَّهُ أَمْوَتَى وَ يُمِيتَ الْأَحْيَاءَ وَ يَرُدَّ الْحَقَّ إِلَى أَهْلِهِ وَ يُقِيمَ دِينَهُ الَّذِي إِرْتَضَاهُ لِنَفْسِهِ وَ نَبِيِّهِ فَأَبْشُرُوا ثُمَّ أَبْشُرُوا فَوَ اللَّهِ مَا الْحَقُّ إِلَّا فِي أَيْدِيكُمْ».

Muhammad ibn Yaquub, from Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from Hariz, from Burayd ibn Muawiyah, who said:

I heard Abu Abdillah ^{a.s.}, peace be upon him, saying:

“Commander of the Faithful ^{a.s.}, peace be upon him, sent a collector of charity (musaddiq) from al-Kufah to its desert, so Imam ^{a.s.} said to him:

‘Go forth, O servant of Allah ^{SWT}, and upon you is the fear of Allah ^{SWT} alone, who has no partner, and never prefer your world over your Hereafter.

Be a guardian over what I have entrusted you with, observing the right of Allah ^{SWT} in it, until you come to the assembly of the Banu ‘so-and-so’.

When you arrive, then stop at their water without mixing with their houses, then proceed to them with calmness and dignity until you stand among them and greet them. Then say to them:

‘O servants of Allah ^{SWT}, the wali of Allah ^{SWT} has sent me to you so that I may take from you the right of Allah ^{SWT} in your wealth. Is there a right of Allah ^{SWT} in your wealth, so that you may pay it to His ^{SWT} wali?’

If someone says to you: ‘No’, then do not return to him.

But if one of them responds affirmatively to you, then go with him without frightening him or promising him anything except good.

When you come to his wealth, do not enter it except with his permission, for most of it belongs to him.

So say to him: ‘O servant of Allah ^{SWT}, do you permit me to enter your wealth?’

If he permits you, then do not enter with the entry of one who dominates him in it, nor one who is harsh with him.

Divide the wealth into two divisions, then give him the choice of whichever of the two divisions he wishes. Whichever of them he chooses, do not object to him.

Then divide the remaining into two divisions, then give him the choice, and whichever of them he chooses, do not object to him.

Continue like that until there remains that in which there is fulfilment of the right of Allah ^{SWT}, Mighty and Majestic, in his wealth.

When that remains, then take the right of Allah ^{SWT} from it.

If he asks you to release him from the transaction, then release him; then mix them both together and do the like of what you did first, until you take the right of Allah ^{SWT} in his wealth.

When you have taken it, do not appoint over it except one who is sincere, compassionate, trustworthy, preserving, and not harsh with anything from it.

Then bring down to us what has gathered with you from every assembly, so that we may place it where Allah ^{SWT}, Mighty and Majestic, has commanded.



When your messenger brings them down, then instruct him not to separate a she-camel from her young one (fasil), and not to separate between them, and not to withhold her milk, lest that harm her young one.

He should not exhaust her (she-camel) by riding, and he should be just among them in that.

He should bring them (camels) to every water he passes by, and he should not turn them away from the plants of the earth to the middle of the roads at the hour in which they rest and are milked in the evening.

He should be gentle with them (camels) to the utmost of his ability until they come to us, by the permission of Allah ^{SWT}, healthy, fat, not tired and not exhausted.

Then we shall divide them, by the permission of Allah ^{SWT}, according to the Book of Allah ^{SWT} and the Sunnah of His Prophet ^{saws}, Allah ^{SWT} bless him and his family, among the awliya of Allah ^{SWT}.

Indeed, that is greater for your reward and nearer to your right guidance.

Allah ^{SWT} looks at them, and at you, and at your effort, and your sincerity toward the one who sent you and toward whose need you were sent.

For indeed, the Messenger of Allah ^{SWT}, Allah ^{SWT} bless him and his family, said: ‘Allah ^{SWT} does not look at a wali of His ^{SWT} who exerts himself in obedience and sincerity toward his Imam, except that he will be with us in the highest company.’”

He (narrator) said: “Then Abu Abdillah ^{a.s}, peace be upon him, wept.

Then Imam al-Sadiq ^{a.s} said:

“O Burayd, by Allah ^{SWT}, no sanctity of Allah ^{SWT} has remained except that it has been violated, and neither the Book of Allah ^{SWT} nor the Sunnah of His Prophet ^{saws} has been acted upon in this world,

And no legal punishment has been established among this creation since Allah ^{SWT} took Commander of the Faithful ^{a.s}, peace be upon him, and nothing of the truth has been acted upon until this day of the people.”

Then Imam al-Sadiq ^{a.s} said:

“Indeed, by Allah ^{SWT}, the days and nights will not pass until Allah ^{SWT} gives life to the dead, causes the living to die, returns the truth to its people, and establishes His ^{SWT} religion which He ^{SWT} approved for Himself ^{SWT} and His Prophet ^{saws}.

So rejoice, then rejoice, for by Allah ^{SWT}, the truth is only in your hands.”

[REFERENCES] Al-Kafi, Vol.3 p.536 • Al-Muqni’ah, Vol.1 p.255 • Tahdib Al-Ahkam, Vol.4 p.96 • Al-Wafi, Vol.10 p.155 • Bihar Al-Anwar, Vol.4 1 p.126



HADITH:275**[SOURCE]** Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَحْمَدَ بْنِ مَعْمَرٍ قَالَ أَخْبَرَنِي أَبُو الْحَسَنِ الْعُرَيْبِيُّ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ مَهَاجِرٍ عَنْ رَجُلٍ مِنْ ثَقِيفٍ قَالَ: اسْتَعْمَلَنِي أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَلَى بَابِ بَانِقِيَا وَ سَوَادٍ مِنْ سَوَادِ الْكُوفَةِ فَقَالَ لِي وَ النَّاسُ حُضُورٌ «أَنْظِرْ إِلَى خَرَاجِكَ فَجِدْ فِيهِ وَ لَا تَثْرُكْ مِنْهُ دِرْهَمًا فَإِذَا أَرَدْتَ أَنْ تَتَوَجَّهَ إِلَى عَمَلِكَ فَمُرْ بِي» قَالَ فَأَتَيْتُهُ فَقَالَ لِي «إِنَّ الَّذِي سَمِعْتَهُ مِنِّي خُدْعَةٌ وَ إِيَّاكَ أَنْ تَضْرِبَ مُسْلِمًا أَوْ يَهُودِيًّا أَوْ نَصْرَانِيًّا فِي دِرْهَمٍ خَرَاجٍ أَوْ تَبِيعَ دَابَّةَ عَمَلٍ فِي دِرْهَمٍ فَإِنَّمَا أُمِرْنَا أَنْ نَأْخُذَ مِنْهُمْ الْعَقُورَ» .

Muhammad ibn Yaqub, from a number of our companions, from Sahl ibn Ziyad, from Ali ibn Asbat, from Ahmad ibn Mammar, who said: Abu al-Hasan al-Urani informed me, who said: Ismail ibn Ibrahim ibn Muhajir narrated to me, from a man from Thaqif, who said:

Commander of the Faithful Ali ibn Abi Talib ^(a.s), peace be upon him, appointed me (narrator) over Bab Baniqya (district in Baghdad) and a district from the districts of al-Kufah.

Imam ^(a.s) said to me while the people were present: "Look to your land tax (kharaj), and strive in it, and do not leave from it a single dirham. Then when you want to go to your work, pass by me."

He (narrator) said: "So I came to Imam ^(a.s), and Imam ^(a.s) said to me:

'Indeed, what you heard from me was a stratagem.

Beware of striking a Muslim, or a Jew, or a Christian, for a dirham of land tax (kharaj), or selling a work animal for a dirham, for we have only been commanded to take from them the surplus.'"

[REFERENCES] Al-Kafi, Vol.3 p.540 • Man La Yahduruhu Al-Faqih, Vol.2 p.24 • Al-Muqni'ah, Vol.1 p.257 • Tahdib Al-Ahkam, Vol.4 p.98 • Al-Wafi, Vol.10 p.157 • Wasa'il Al-Shi'ah, Vol.9 p.132 • Bihar Al-Anwar, Vol.4 1 p.128

**HADITH:276**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ : أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّدَقَةِ فَقَالَ «إِنَّ ذَلِكَ لَا يُقْبَلُ مِنْكَ» فَقَالَ إِنِّي أَخْمِلُ ذَلِكَ مِنْ مَالِي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «مُرْ مُصَدِّقَكَ أَنْ لَا يَحْشَرَ مِنْ مَاءٍ إِلَى مَاءٍ وَلَا يَجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلَا يُفَرِّقُ بَيْنَ مُجْتَمِعٍ فَإِذَا دَخَلَ الْمَالُ فَلْيَقْسِمِ الْعَنَمَ نِصْفَيْنِ وَ يُخَيِّرْ صَاحِبَهَا أَيَّ الْقِسْمَيْنِ شَاءَ فَإِنْ اخْتَارَ فَلْيَدْفَعْهُ إِلَيْهِ وَإِنْ تَتَبَّعَتْ نَفْسُ صَاحِبِ الْعَنَمِ مِنَ التَّنْصِيفِ الْآخَرَ مِنْهَا شَاءَ أَوْ شَاتَيْنِ أَوْ ثَلَاثًا فَلْيَدْفَعْهَا إِلَيْهِ ثُمَّ لِيَأْخُذْ صَدَقَتَهُ فَإِذَا أَخْرَجَهَا فَلْيَقْوَمْهَا فِيمَنْ يُرِيدُ فَإِذَا قَامَتْ عَلَى تَمَنِ فَإِنْ أَرَادَهَا صَاحِبُهَا فَهُوَ أَحَقُّ بِهَا وَإِنْ لَمْ يَرِدْهَا فَلْيَبِيعْهَا» .

And from him, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Abd al-Rahman ibn al-Hajjaj, from Muhammad ibn Khalid:

He (Muhammad ibn Khalid) asked Abu Abdillah ^(a.s), about 'charity.'

Imam ^(a.s) said: "Indeed, that is not accepted from you."

So he (narrator) said: "I carry that from my own wealth."

So Abu Abdillah ^(a.s), peace be upon him, said: "Command your collector of charity (musaddiq) not to gather from one water to another water, and not to join together what is separate, and not to separate what is joined together.

So when he enters the wealth, let him divide the sheep into two halves and give their owner the choice of whichever of the two divisions he wishes.

If he chooses, then let him hand it over to him.

And if the soul of the owner of the sheep follows, from the other half of them, one sheep, or two sheep, or three, then let him hand them over to him. Then let him take his charity.

When he has taken it out, let him value it among those whom he wishes.

When it stands at a price, then if its owner wants it, he is more entitled to it, and if he does not want it, then let him sell it."

[REFERENCES] Al-Kafi, Vol.3 p.538 • Tahdib Al-Ahkam, Vol.4 p.98 • Al-Wafi, Vol.10 p.158 • Wasa'il Al-Shi'ah, Vol.9 p.131

**HADITH:277**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ سَأَلَهُ بَعْضُهُمْ عَنِ الْحُلِيِّ فِيهِ زَكَاةٌ فَقَالَ «لَا وَ إِن بَلَغَ مِائَةَ أَلْفٍ» .

Muhammad ibn Yaquub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Rifaah, who said:

I heard Abu Abdillah ^(a.s), peace be upon him, and one of them asked Imam ^(a.s) about 'jewellery, Is there Zakat in it?'

Imam ^(a.s) said: "No, even if it reaches one hundred thousand."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.98



**HADITH:278**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ وَبُكَيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «لَيْسَ فِي الْجَوْهَرِ وَأَشْبَاهِهِ زَكَاةٌ وَإِنْ كَثُرَ» .

قال الشيخ رحمه الله : (وإذا خلف الرجل عند اهله نفقة للسنين فبلغت ما يجب فيه الزكاة فإن كان حاضرا وجب عليه فيها الزكاة وإن كان غائبا فليس عليه زكاة). يدل على ذلك ما رواه :

And from him, from Ali ibn Ibrahim, from his father, from Hamad, from Umar ibn Udhaynah, from Zurarah and Bukayr, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "There is no Zakat in jewels and the like of them, even if they are abundant."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: "When a man leaves with his family maintenance for years, and it reaches the amount on which zakat becomes obligatory, then if he is present, zakat is obligatory upon him concerning it, and if he is absent, then there is no zakat upon him."

What indicates that is what was narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.519 • Man La Yahduruhu Al-Faqih, Vol.2 p.16 • Tahdib Al-Ahkam, Vol.4 p.99 • Al-Wafi, Vol.10 p.62 • Al-Fusul Al-Muhammah, Vol.2 p.131

**HADITH:279**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ رَجُلٌ خَلَفَ عِنْدَ أَهْلِهِ نَفَقَةً أَلْفَيْنِ لِسِنَيْنِ عَلَيْهَا زَكَاةٌ قَالَ «إِنْ كَانَ شَاهِدًا فَعَلَيْهِ زَكَاةٌ وَإِنْ كَانَ غَائِبًا فَلَيْسَ عَلَيْهِ زَكَاةٌ» .

Muhammad ibn Yaqub, from Ahmad ibn Idris, from Muhammad ibn Abd al-Jabbar, from Safwan, from Ishaq ibn Ammar, from Abu al-Hasan al-Madi ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): "A man left with his family maintenance of two thousand for years; is there Zakat upon it?"

Imam ^(a.s) said: "If he is present, then Zakat is upon him, and if he is absent, then there is no Zakat upon him."

[REFERENCES] Al-Kafi, Vol.3 p.544 • Tahdib Al-Ahkam, Vol.4 p.99 • Al-Wafi, Vol.10 p.121 • Wasa'il Al-Shi'ah, Vol.9 p.172



HADITH:280[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ الرَّجُلُ يُخْلَفُ لِأَهْلِهِ ثَلَاثَةُ آلَافٍ دِرْهَمٍ تَفَقَّهَ سِنِينَ عَلَيْهِ زَكَاةٌ قَالَ «إِنْ كَانَ شَاهِدًا فَعَلَيْهَا زَكَاةٌ وَإِنْ كَانَ غَائِبًا فَلَيْسَ فِيهَا شَيْءٌ».

قال الشيخ رحمه الله : (وإن لم يجد المسلم مؤمناً يستحق الزكاة وقد وجبت عليه ووجد مملوكاً مؤمناً يباع اشتراه بمال الزكاة واعتقه ، وكذلك إذا وجد مستحقاً للزكاة إلا أنه رأى مملوكاً مؤمناً في ضرورة فاشتراه بزكاته واعتقه أجزأه). يدل على ذلك ما رواه :

And from him, from Ali ibn Ibrahim, from his father, from Ismail ibn Marrar, from Yunus, from Samaah, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): “A man leaves for his family maintenance of three thousand dirhams, maintenance for years; ‘Is Zakat upon it?’”

Imam ^(a.s) said: “If he is present, then Zakat is upon it, and if he is absent, then there is nothing in it.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said:

“If the Muslim does not find a believer who is entitled to zakat, while zakat has become obligatory upon him, and he finds a believing owned slave (mamluk) being sold, he buys him with the wealth of zakat and frees him.

Likewise, if he finds one who is entitled to zakat, but he sees a believing owned slave (mamluk) in necessity, so he buys him with his zakat and frees him, it suffices him.”
What indicates that is what was narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.544 • Man La Yahduruhu Al-Faqih, Vol.2 p.29 • Tahdib Al-Ahkam, Vol.4 p.99
• Al-Wafi, Vol.10 p.121 • Wasa'il Al-Shi'ah, Vol.9 p.173

HADITH:281[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ فَضَالٍ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ إِبْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَخْرَجَ زَكَاةَ مَالِهِ أَلْفَ دِرْهَمٍ فَلَمْ يَجِدْ لَهَا مَوْضِعًا يَدْفَعُ ذَلِكَ إِلَيْهِ فَنَظَرَ إِلَى مَمْلُوكٍ يُبَاعُ فِيمَنْ يَزِيدُ فَاشْتَرَاهُ بِتِلْكَ أَلْفِ الدَّرْهَمِ الَّتِي أَخْرَجَهَا مِنْ زَكَاتِهِ فَأَعْتَقَهُ هَلْ يَجُوزُ ذَلِكَ قَالَ «نَعَمْ لَا بَأْسَ بِذَلِكَ» قُلْتُ لَهُ فَإِنَّهُ لَمَّا أَنْ أُعْتِقَ وَصَارَ حُرًّا ائْتَجَرَ وَاحْتَرَفَ فَأَصَابَ مَالًا ثُمَّ مَاتَ وَلَيْسَ لَهُ وَارِثٌ فَمَنْ يَرِثُهُ إِذَا لَمْ يَكُنْ لَهُ وَارِثٌ فَقَالَ «يَرِثُهُ الْفُقَرَاءُ الْمُؤْمِنُونَ الَّذِينَ يَسْتَحِقُّونَ الزَّكَاةَ لِأَنَّهُ إِنَّمَا أُشْتَرِيَ بِمَالِهِمْ».

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ibn Faddal, from Marwan ibn Muslim, from Ibn Bukayr, from Ubayd ibn Zurarah, who said:

I (narrator) asked Abu Abdillah ^{a.s.}, peace be upon him, about ‘a man who took out the Zakat of his wealth, one thousand dirhams, but did not find a place for it to which he could pay that, so he looked at an owned slave who was being sold among those who bid higher, and he bought him with those one thousand dirhams which he had taken out from his Zakat, then freed him. Is that permissible?’

Imam ^{a.s.} said: “Yes, there is no harm in that.”

I (narrator) said to Imam ^{a.s.}: “Then when he (the former slave) was freed and became free, he traded and worked, and acquired wealth, then died while having no heir; who inherits him when he has no heir?”

Imam ^{a.s.} said: “The poor believers who are entitled to Zakat inherit him, because he was only bought with their wealth.”

[REFERENCES] Al-Kafi, Vol.3 p.557 • Tahdib Al-Ahkam, Vol.4 p.100 • Al-Wafi, Vol.10 p.178 • Wasa'il Al-Shi'ah, Vol.9 p.292

﴿ HADITH ﴾

HADITH:282

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s.}

وَعَنْهُ عَنْ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَمْرِو بْنِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَجْتَمِعُ عِنْدَهُ مِنَ الزَّكَاةِ الْخَمْسُمَاةِ وَالْأَسْتُمَاةِ يَشْتَرِي مِنْهَا نَسَمَةً يُعَيِّفُهَا فَقَالَ «إِذَا يَظْلِمُ قَوْمًا آخَرِينَ حُقُوقَهُمْ ثُمَّ مَكَتَ مَلِيًّا» ثُمَّ قَالَ «إِلَّا أَنْ يَكُونَ عَبْدًا مُسْلِمًا فِي ضُرُورَةٍ فَلْيَشْتَرِهِ وَ يُعَيِّفْهُ» .

قال الشيخ رحمه الله : (ولا بأس بتفضيل القراية على غيرهم) إلى قوله : (ولا بأس باعطاء الزكاة أطفال المؤمنين). يدل على ذلك ما رواه :

And from him, from Ahmad, from Ali ibn al-Hakam, from Amr, from Abu Basir, from Abu Abdillah ^{a.s.}, peace be upon him, who said:

I (narrator) asked Imam ^{a.s.} about ‘a man with whom five hundred and six hundred from Zakat gather, and he buys from it a soul (nasamah) whom he frees.’

Imam ^{a.s.} said: “Then he would wrong other people of their rights.”

Then Imam ^{a.s.} remained silent for a while.

Then Imam ^{a.s.} said: “Except if he is a Muslim slave in necessity, then let him buy him and free him.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said: “There is no harm in preferring relatives over others,” up to his saying:

“And there is no harm in giving zakat to the children of the believers.”

What indicates that is what was narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.557 • Tahdib Al-Ahkam, Vol.4 p.100 • Al-Wafi, Vol.10 p.178 • Wasa'il Al-Shi'ah, Vol.9 p.291



**HADITH:283**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

محمد بن يعقوب عن عدة من اصحابنا عن احمد بن محمد ابن عيسى عن علي بن الحكم عن عبد الملك بن عتبة عن اسحاق بن عمار عن ابي الحسن موسى عليه السلام قال : قلت له لي قرابة انفق على بعضهم فأفضل بعضهم على بعض فيأتيني إبان الزكاة أفأعطيهم منها؟ قال : أمستحقون لها؟ قلت : نعم قال : هم أفضل من غيرهم اعطهم ، قال : قلت فمن الذي يلزمني من ذوي قرابتي حتى لا احتسب الزكاة عليه؟ قال : ابوك وامك ، قلت : ابي وامي؟ قال : الوالدان والولد.

Muhammad ibn Yaqub, from a number of our companions, from Ahmad ibn Muhammad ibn Isa, from Ali ibn al-Hakam, from Abd al-Malik ibn Utbah, from Ishaq ibn Ammar, from Abu al-Hasan Musa ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): "I have relatives upon whom I spend, and I give more to some of them than to others. Then the time of zakat comes to me; 'May I give them from it?'"

Imam ^(a.s) said: "Are they entitled to it?"

I (narrator) said: "Yes."

Imam ^(a.s) said: "They are better than others; give it to them."

He (narrator) said: "I asked: 'Then who among my relatives is obligatory upon me, so that I may not count zakat for him?'"

Imam ^(a.s) said: "Your father and your mother."

I (narrator) asked: "My father and my mother?"

Imam ^(a.s) said: "The two parents and the child."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.101

**HADITH:284**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الْأَوَّلَ عَلَيْهِ السَّلَامُ عَنِ الزَّكَاةِ يُفَضَّلُ بَعْضُ مَنْ يُعْطَى مِمَّنْ لَا يَسْأَلُ عَلَى غَيْرِهِمْ فَقَالَ «نَعَمْ يُفَضَّلُ الَّذِي لَا يَسْأَلُ عَلَى الَّذِي يَسْأَلُ» .

Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Safwan ibn Yahya, from Abd al-Rahman ibn al-Hajjaj, who said:

I (narrator) asked Abu al-Hasan al-Awwal ^(a.s) (the First), peace be upon him, about 'zakat, may some of those who are given, from among those who do not ask, be preferred over others?'

Imam ^(a.s) said: "Yes, the one who does not ask is preferred over the one who asks."

[REFERENCES] Al-Kafi, Vol.3 p.550 • Tahdib Al-Ahkam, Vol.4 p.101 • Al-Wafi, Vol.10 p.201 • Wasa'il Al-Shi'ah, Vol.9 p.261



**HADITH:285**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عُثْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ
الْكَوْنِي قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ إِنِّي رُبَّمَا قَسَمْتُ الشَّيْءَ بَيْنَ أَصْحَابِي أَصْلُهُمْ بِهِ فَكَيْفَ أُعْطِيهِمْ
فَقَالَ «أَعْطِهِمْ عَلَى الْهَجْرَةِ فِي الدِّينِ وَالْفَقْهِ وَالْعَقْلِ» .

Sa'd ibn Abdullah, from Ibrahim ibn Hashim, from Ahmad ibn Muhammad ibn Abi Nasr, from Utbah, from Abdullah ibn Ajlan al-Sakuni, who said:

I (narrator) said to Abu Ja'far ^(a.s), peace be upon him: "I sometimes divide something among my companions, maintaining ties with them through it, so how should I give it to them?"

Imam ^(a.s) said, "Give to them according to migration (hijrah) in religion, understanding (fiqh), and intellect."

[REFERENCES] Al-Kafi, Vol.3 p.549 • Man La Yahduruhu Al-Faqih, Vol.2 p.35 • Tahdib Al-Ahkam, Vol.4 p.101
• Mishkat Al-Anwar, Vol.1 p.210 • Al-Wafi, Vol.10 p.203 • Wasa'il Al-Shi'ah, Vol.9 p.262

**HADITH:286**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ
قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ صَدَقَةَ الْخُفِّ وَالظُّلْفِ تُدْفَعُ إِلَى الْمُتَجَمِّلِينَ مِنَ الْمُسْلِمِينَ فَأَمَّا صَدَقَةُ الْأَذْهَبِ
وَالْفِصَّةِ وَ مَا كِيلَ بِالْقَفِيزِ وَ مَا أَخْرَجَتِ الْأَرْضُ فَلِلْفُقَرَاءِ الْمُتَدَقِّعِينَ » قَالَ ابْنُ سِنَانَ قُلْتُ وَ كَيْفَ صَارَ هَذَا هَكَذَا
فَقَالَ «لِأَنَّ هَؤُلَاءِ مُتَجَمِّلُونَ وَ يَسْتَحْيُونَ مِنَ النَّاسِ فَيُدْفَعُ إِلَيْهِمْ أَجْمَلُ الْأَمْرَيْنِ عِنْدَ النَّاسِ وَ كُلُّ صَدَقَةٍ» .

Muhammad ibn Ya'qub, from Ali ibn Muhammad, from Ibrahim ibn Ishaq, from Muhammad ibn Sulayman, from Abdullah ibn Sinan, who said:

Abu Abdillah ^(a.s), peace be upon him, said: "The charity of the 'khuff' (cloven hooves like sheep, cows) and the 'zilf' (solid hooves like horses, mules) is given to the dignified needy among the Muslims.

As for the charity of gold and silver, and what is measured by the qafiz, and what the earth brings forth, it is for the severely poor."

Ibn Sinan said: "I asked: 'And how did this become like this?'"

Imam ^(a.s) said: "Because these people are dignified needy and are shy before the people, so the more seemly of the two matters in the view of the people is given to them, and all of it is charity."

[REFERENCES] Al-Kafi, Vol.3 p.550 • Tahdib Al-Ahkam, Vol.4 p.101 • Al-Wafi, Vol.10 p.205 • Wasa'il Al-Shi'ah, Vol.9 p.263 • Bihar Al-Anwar, Vol.9 3 p.65



**HADITH:287**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الرَّجُلُ يَمُوتُ وَيَتْرُكُ أَعْيَالًا يُعْطَوْنَ مِنَ الزَّكَاةِ قَالَ «نَعَمْ حَتَّى يَنْشُؤُوا وَيَبْلُغُوا وَيَسْأَلُوا مِنْ أَئِنَّ كَانُوا يَعْيشُونَ إِذَا قُطِعَ ذَلِكَ عَنْهُمْ» فَقُلْتُ إِنَّهُمْ لَا يَعْرِفُونَ قَالَ «يُحْفَظُ فِيهِمْ مِثْلُهُمْ وَ يُحَبَّبُ إِلَيْهِمْ دِينُ آبَائِهِمْ فَلَا يَلْبَثُونَ أَنْ يَهْتَمُّوا بِدِينِهِمْ فَإِذَا بَلَغُوا وَ عَدَلُوا إِلَى غَيْرِ دِينِ آبَائِهِمْ فَلَا تُعْطَوْهُمْ».

Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Abu Basir, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "A man dies and leaves dependants; 'Are they to be given from the zakat?'"

Imam ^(a.s) said: "Yes, until they grow up and reach maturity, and they are asked from where they used to live when that is cut off from them."

So I (narrator) said: "They do not know."

Imam ^(a.s) said: "Their deceased one is preserved through them, and the religion of their father is made beloved to them, so it will not be long before they become concerned with their religion.

Then, (if) when they reach maturity and turn away to other than the religion of their father, do not give to them."

[REFERENCES] Al-Kafi, Vol.3 p.548 • Tahdib Al-Ahkam, Vol.4 p.102 • Al-Wafi, Vol.10 p.180 • Wasa'il Al-Shi'ah, Vol.9 p.226

**HADITH:288**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعًا عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ غَارِفٍ فَاضِلٍ ثَوْفِيٍّ وَ تَرَكَ عَلَيْهِ دَيْنًا قَدْ أُبْتُلِيَ بِهِ وَ لَمْ يَكُنْ بِمُفْسِدٍ وَ لَا مُسْرِفٍ وَ لَا مَعْرُوفٍ بِالمَسْأَلَةِ هَلْ يُقْضَى عَنْهُ مِنَ الزَّكَاةِ أَلَأَلْفٌ وَ أَلَأَلْفَانِ قَالَ «نَعَمْ».

And from him, from Muhammad ibn Ismail, from al-Fadl ibn Shadhan, and Muhammad ibn Yahya, from Muhammad ibn al-Husayn, all of them from Safwan ibn Yahya, from Abd al-Rahman ibn al-Hajjaj, who said:

I asked Abu al-Hasan ^(a.s), peace be upon him, about 'a knowledgeable, virtuous man who died and left behind a debt upon him with which he had been afflicted, and he was not corrupt, nor extravagant, nor known for asking. May one thousand and two thousand be paid on his behalf from the zakat?'

Imam ^(a.s) said: "Yes."

[REFERENCES] Al-Kafi, Vol.3 p.549 • Tahdib Al-Ahkam, Vol.4 p.102 • Tahdib Al-Ahkam, Vol.9 p.170 • Al-Wafi, Vol.10 p.179 • Wasa'il Al-Shi'ah, Vol.9 p.258 • Wasa'il Al-Shi'ah, Vol.9 p.295



**HADITH:289**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

محمد بن يعقوب عن عدة من اصحابنا عن احمد بن محمد عن ابن ابي عمير عن الحسين بن عثمان عن ذكره عن ابي عبد الله ع في رجل يعطي زكاة ماله رجلا وهو يرى انه معسر فوجده موسرا قال : لا يجزي عنه.

Muhammad ibn Yaqub, from a number of our companions, from Ahmad ibn Muhammad, from Ibn Abi Umayr, from al-Husayn ibn Uthman, from one whom he mentioned:

Abu Abdillah ^(a.s), (was asked) concerning 'a man who gives the zakat of his wealth to a man while he thinks that he is needy, then he finds him to be well-off.'

Imam ^(a.s) said: "It does not suffice for him."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.102

**HADITH:290**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

و عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَا مِنْ رَجُلٍ يَمْنَعُ دِرْهَمًا فِي حَقِّ إِلَّا أَنْفَقَ اثْنَيْنِ فِي غَيْرِ حَقِّهِ وَ مَا مِنْ رَجُلٍ مَنَعَ حَقًّا مِنْ مَالِهِ إِلَّا طَوَّقَهُ اللَّهُ عَزَّ وَ جَلَّ حَيَّةً مِنْ نَارٍ يَوْمَ الْقِيَامَةِ » قَالَ قُلْتُ لَهُ رَجُلٌ عَارِفٌ أَنْىَ الزَّكَاةَ إِلَى غَيْرِ أَهْلِهَا زَمَانًا هَلْ عَلَيْهِ أَنْ يُؤَدِّيَهَا ثَانِيَةً إِلَى أَهْلِهَا إِذَا عَلِمَهُمْ قَالَ «نَعَمْ» قَالَ قُلْتُ فَإِنْ لَمْ يَعْرِفْ لَهَا أَهْلًا فَلَمْ يُؤَدِّهَا أَوْ لَمْ يَعْلَمْ أَنَّهَا عَلَيْهِ فَعَلِمَ بَعْدَ ذَلِكَ قَالَ «يُؤَدِّيَهَا إِلَى أَهْلِهَا لِمَا مَضَى» قَالَ قُلْتُ فَإِنَّهُ لَمْ يَعْلَمْ أَهْلَهَا فَدَفَعَهَا إِلَى مَنْ لَيْسَ هُوَ لَهَا بِأَهْلٍ وَ قَدْ كَانَ طَلَبَ وَ اجْتَهَدَ ثُمَّ عِلِمَ بَعْدَ سُوءِ مَا صَنَعَ قَالَ «لَيْسَ عَلَيْهِ أَنْ يُؤَدِّيَهَا مَرَّةً أُخْرَى» .

And from him, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Ubayd ibn Zurarah:

I (narrator) heard Abu Abdillah ^(a.s), peace be upon him, saying: "There is no man who withholds a dirham from a rightful due except that he spends two dirhams in other than its rightful place, and there is no man who withholds a right from his wealth except that Allah ^(SWT), will encircle him with a serpent of fire on the Day of Resurrection."

He (narrator) said: "I said to Imam ^(a.s): 'A man who had recognition paid the zakat to those who were not entitled to it for a period of time; is it upon him to pay it again to those entitled to it when he comes to know them?'"

Imam ^(a.s) said: "Yes."

He (narrator) said: "I asked: 'Then what if he does not know anyone entitled to it, so he does not pay it, or he does not know that it is obligatory upon him, then he comes to know after that?'"

Imam ^(a.s) said: "He pays it to those entitled to it for what has passed."

He (narrator) said: "I asked: 'Then what if he did not know those entitled to it, so he gave it to one who was not worthy of it, while he had searched and exerted effort, then afterwards he came to know the wrongness of what he had done?'"

Imam ^(a.s) said: "It is not upon him to pay it again."

[REFERENCES] Al-Kafi, Vol.3 p.546 • Tahdib Al-Ahkam, Vol.4 p.102



**HADITH:291**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْ زُرَّارَةَ: مِثْلُهُ غَيْرَ أَنَّهُ قَالَ «إِنْ اجْتَهَدَ فَقَدْ بَرِيَ وَإِنْ قَصَرَ فِي الْجُتْهَادِ فِي الطَّلَبِ فَلَا» .

And from Zurarah: the like of it, except that Imam al-Sadiq ^(a.s) said:

Imam al-Sadiq ^(a.s) said: "If he exerted effort (seeking those entitled to zakat), then he has become free of liability; and if he fell short in exerting effort in seeking, then no."

[REFERENCES] Al-Kafi, Vol.3 p.546 • Tahdib Al-Ahkam, Vol.4 p.102

**HADITH:292**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ عَبْدِ الْكَرِيمِ بْنِ عُثْبَةَ الْأَهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقْسِمُ صَدَقَةَ أَهْلِ الْبَوَادِي فِي أَهْلِ الْبَوَادِي وَصَدَقَةَ أَهْلِ الْحَضَرِ فِي أَهْلِ الْحَضَرِ وَلَا يَقْسِمُهَا بَيْنَهُمْ بِالسَّوِيَّةِ وَ إِنَّمَا يَقْسِمُهَا عَلَى قَدَرِ مَا يَحْضُرُهُ مِنْهُمْ وَ قَالَ «لَيْسَ فِي ذَلِكَ شَيْءٌ مُوقَّتٌ» .

Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Ibn Udhaynah, from Zurarah, from Abd al-Karim ibn Utbah al-Hashimi, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam al-Sadiq ^(a.s) said: "The Messenger of Allah ^(SWT), Allah's ^(SWT) blessings be upon him and his family, used to divide the charity of the people of the deserts among the people of the deserts, and the charity of the people of the towns among the people of the towns, and He ^(saws) would not divide it among them equally.

Rather, the Prophet ^(saws) would divide it according to the number of them who were present before him.

And He ^(saws) said, 'There is nothing fixed in that.'

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.103 • Awali Al-La'ali, Vol.3 p.123 • Al-Wafi, Vol.10 p.202 • Tafsir Al-Safi, Vol.2 p.352



**HADITH:293**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالٍ بْنِ خَاقَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «تَارِكُ الزَّكَاةِ وَقَدْ وَجَبَتْ لَهُ مِثْلُ مَا نَبِعَهَا وَقَدْ وَجَبَتْ عَلَيْهِ».

Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn Isa, from al-Haytham ibn Abi Masruq, from al-Hasan ibn Ali, from Marwan ibn Muslim, from Abdullah ibn Hilal ibn Khaqan, said:

I (narrator) heard Abu Abdillah ^(a.s), peace be upon him, saying: "The one who leaves zakat, while it has become obligatory for him, is like the one who withholds it, while it has become obligatory upon him."

[REFERENCES] Al-Kafi, Vol.3 p.563 • Man La Yahduruhu Al-Faqih, Vol.2 p.13 • Al-Muqni'ah, Vol.1 p.260 • Tahdib Al-Ahkam, Vol.4 p.103 • Wasa'il Al-Shi'ah, Vol.9 p.313

**HADITH:294**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ الرَّجُلُ مِنْ أَصْحَابِنَا يَسْتَحْيِي أَنْ يَأْخُذَ مِنَ الزَّكَاةِ فَأَعْطِيهِ مِنَ الزَّكَاةِ وَلَا أَسْمِي لَهُ أَنَّهَا مِنَ الزَّكَاةِ قَالَ «أَعْطِهِ وَلَا تَسْمَ لَهُ وَلَا تُذِلَّ الْمُؤْمِنَ».

And from him, from a number of our companions, from Sahl ibn Ziyad, from Ahmad ibn Muhammad ibn Abi Nasr, from Asim ibn Humayd, from Abu Basir, who said:

I (narrator) said to Abu Ja'far ^(a.s), peace be upon him: "A man from among our companions is shy to take from the zakat, so I give him from the zakat and do not name it to him that it is from the zakat."

Imam ^(a.s) said: "Give it to him, and do not name it (as zakat) to him, and do not humiliate the believer."

[REFERENCES] Al-Kafi, Vol.3 p.563 • Man La Yahduruhu Al-Faqih, Vol.2 p.13 • Al-Muqni'ah, Vol.1 p.260 • Tahdib Al-Ahkam, Vol.4 p.103 • Al-Wafi, Vol.10 p.218 • Wasa'il Al-Shi'ah, Vol.9 p.314



**HADITH:295**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ عَلَيْهِ السَّلَامُ: فِي رَجُلٍ أُعْطِيَ مَالًا يُفَرِّقُهُ فِيمَنْ يَجِلُّ لَهُ أَلَهُ أَنْ يَأْخُذَ مِنْهُ شَيْئًا لِنَفْسِهِ وَ لَمْ يُسَمَّ لَهُ قَالَ «يَأْخُذُ مِنْهُ لِنَفْسِهِ مِثْلَ مَا يُعْطِي لِغَيْرِهِ» .

Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from al-Husayn ibn Uthman, from Abu Ibrahim ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) concerning 'a man who is given wealth to distribute among those for whom it is lawful. Is it for him to take something from it for himself, while it was not specified for him?'

He (narrator) said: "Imam ^(a.s) said, 'He takes from it for himself the like of what he gives to others.'"

[REFERENCES] Al-Usul Al-Sittah Ashar (T. Dar Al-Shibistri), Vol.1 p.108 • Al-Usul Al-Sittah Ashar (T. Dar Al-Hadith), Vol.1 p.318 • Al-Kafi, Vol.3 p.555 • Tahdib Al-Ahkam, Vol.4 p.104 • Al-Wafi, Vol.10 p.209 • Wasa'il Al-Shi'ah, Vol.9 p.288 • Mustadrak Al-Wasa'il, Vol.7 p.125 • Mustadrak Al-Wasa'il, Vol.13 p.201

**HADITH:296**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُعْطِي الرَّجُلَ الدَّرَاهِمَ يَفْسِمُهَا وَ يَصْعَقُهَا فِي مَوَاضِعِهَا وَ هُوَ مِمَّنْ تَجِلُّ لَهُ أَصَدَقَتُهُ قَالَ «لَا بَأْسَ أَنْ يَأْخُذَ لِنَفْسِهِ كَمَا يُعْطِي غَيْرَهُ» قَالَ «وَ لَا يَجُوزُ لَهُ أَنْ يَأْخُذَ إِذَا أَمَرَهُ أَنْ يَصْعَقُهَا فِي مَوَاضِعَ مُسَمَّاةٍ إِلَّا بِإِذْنِهِ» .

And from him, from Ali ibn Ibrahim, from Muhammad ibn Isa, from Yunus, from Abd al-Rahman ibn al-Hajjaj, who said:

I (narrator) asked Abu al-Hasan ^(a.s), peace be upon him, about 'a man who gives another man dirhams to divide them and place them in their proper places, while he is among those for whom charity is lawful.'

Imam ^(a.s) said: "There is no harm in him taking for himself just as he gives to others."

Imam ^(a.s) said: "And it is not permissible for him to take if he instructed him to place them in specified places, except with his permission."

[REFERENCES] Al-Kafi, Vol.3 p.555 • Al-Muqni'ah, Vol.1 p.261 • Tahdib Al-Ahkam, Vol.4 p.104 • Al-Wafi, Vol.10 p.209 • Wasa'il Al-Shi'ah, Vol.9 p.288



**HADITH:297**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ «إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ» قَالَ «الْفَقِيرُ الَّذِي لَا يَسْأَلُ النَّاسَ وَ الْمَسْكِينُ أَجْهَدُ مِنْهُ وَ الْبَائِسُ أَجْهَدُهُمْ وَ كُلُّ مَا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْكَ فَإِغْلَاهُ أَفْضَلُ مِنْ إِسْرَارِهِ وَ مَا كَانَ تَطَوُّعًا فَإِسْرَارُهُ أَفْضَلُ مِنْ إِعْلَانِهِ وَ لَوْ أَنَّ رَجُلًا حَمَلَ زَكَاةَ مَالِهِ عَلَى عَاتِقِهِ فَقَسَمَهَا عَلَانِيَةً كَانَ ذَلِكَ حَسَنًا جَمِيلًا» .

Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from Ahmad ibn Muhammad, from Ahmad ibn Khalid, from Abdullah ibn Yahya, from Abdullah ibn Muskan, from Abu Basir, who said:

I said to Abu Abdillah ^(a.s), peace be upon him, regarding the saying of Allah ^{SWT}, Mighty and Majestic, 'Charities are only for the poor and the needy.' (Surah al-Tawbah 9:60) Imam ^(a.s) said: "'The poor person' is the one who does not ask people, and 'the needy person' is more distressed than him, and 'the wretched one' is the most distressed of them.

And everything that Allah ^{SWT}, Mighty and Majestic, has made obligatory upon you, making it public is better than concealing it; and whatever is voluntary, concealing it is better than making it public.

And if a man were to carry the zakat of his wealth upon his shoulder and divide it publicly, that would be good and beautiful."

[REFERENCES] Al-Kafi, Vol.3 p.501 • Tahdib Al-Ahkam, Vol.4 p.104 • Al-Wafi, Vol.10 p.165 • Tafsir Al-Burhan, Vol.2 p.796 • Tafsir Al-Burhan, Vol.3 p.874 • Tafsir Nur Al-Thaqalayn, Vol.2 p.229 • Tafsir Kanz Al-Daqaiq, Vol.5 p.479

**HADITH:298**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ «وَ إِنْ تُخْفُوهَُا وَ تُؤْتُوهَُا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ» فَقَالَ «هِيَ سِوَى الزَّكَاةِ فَإِنَّ الزَّكَاةَ عَلَانِيَةٌ غَيْرُ سِرٍّ» .

And from him, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Ishaq ibn Ammar, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding the saying of Allah ^{SWT}, Mighty and Majestic, 'To give charity publicly is good, but to give to the poor privately is better for you.' (Surah al-Baqarah 2:271)

Imam ^(a.s) said: "It is other than zakat, for zakat is public, not secret."

[REFERENCES] Al-Kafi, Vol.3 p.502 • Tahdib Al-Ahkam, Vol.4 p.104 • Al-Wafi, Vol.10 p.404 • Wasa'il Al-Shi'ah, Vol.9 p.310 • Tafsir Al-Burhan, Vol.1 p.550 • Tafsir Nur Al-Thaqalayn, Vol.1 p.288 • Tafsir Kanz Al-Daqaiq, Vol.2 p.447



**HADITH:299**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «صَدَقَةُ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ تَبَارَكَ وَتَعَالَى».

And from him, from a number of our companions, from Sahl ibn Ziyad, from Ja'far ibn Muhammad al-Ash'ari, from Ibn al-Qaddah, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The Messenger of Allah ^(SWT), Allah's ^(SWT) blessings be upon him and his family, said 'Charity given in secret extinguishes the anger of the Lord ^(AZJ), Blessed and Exalted."

[REFERENCES] Al-Kafi, Vol.4 p.7 • Al-Kafi, Vol.4 p.8 • Man La Yahduruhu Al-Faqih, Vol.2 p.67 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.143 • Al-Ash'athiyat, Vol.1 p.56 • Al-Muqni'ah, Vol.1 p.261 • Shihab Al-Akhbar, Vol.1 p.31 • Tahdib Al-Ahkam, Vol.4 p.105 • Makarim Al-Akhlaq, Vol.1 p.137 • Al-Nawadir (Lil-Rawandi), Vol.1 p.3

**HADITH:300**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ: خَرَجَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي لَيْلَةٍ قَدْ رَشَتْ وَهُوَ يُرِيدُ ظُلَّةَ بَنِي سَاعِدَةَ فَاتَّبَعْتُهُ فَإِذَا هُوَ قَدْ سَقَطَ مِنْهُ شَيْءٌ فَقَالَ «بِسْمِ اللَّهِ اللَّهُمَّ رُدَّ عَلَيْنَا» فَأَتَيْتُهُ وَسَلَّمْتُ عَلَيْهِ فَقَالَ «مُعَلَّى» قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ فَقَالَ لِي «إِلْتَمَسَ عِنْدَكَ فَمَا وَجَدْتَ مِنْ شَيْءٍ فَأَدْفَعُهُ إِلَيَّ» فَإِذَا أَنَا بِخُبْزٍ مُنْتَشِرٍ كَثِيرٍ فَجَعَلْتُ أَدْفَعُ إِلَيْهِ مَا وَجَدْتُ فَإِذَا أَنَا بِجِرَابٍ أَعْجَزَ عَنْ حَمْلِهِ مِنْ خُبْزٍ فَقُلْتُ جُعِلْتُ فِدَاكَ أَحْمِلُ عَلَى عَاتِقِي فَقَالَ «لَا أَنَا أُولَى بِهِ مِنْكَ وَلَكِنْ إِمِضْ مَعِيَ» قَالَ فَأَتَيْنَا ظُلَّةَ بَنِي سَاعِدَةَ فَإِذَا نَحْنُ بِقَوْمٍ نِيَامُ فَجَعَلُ يَفْسِمُ الرُّغِيفَ وَالرُّغِيفَيْنِ حَتَّى أَتَى عَلَى آخِرِهِمْ ثُمَّ انْصَرَفْنَا قُلْتُ جُعِلْتُ فِدَاكَ يَعْرِفُ هَؤُلَاءِ الْحَقَّ فَقَالَ «لَوْ عَرَفُوهُ لَوَاسَيْنَاهُمْ بِالذُّقَّةِ» وَالدُّقَّةُ هِيَ الْمِلْحُ «إِنَّ اللَّهَ لَمْ يَخْلُقْ شَيْئًا إِلَّا وَ لَهُ خَازِنٌ يَخْزُنُهُ إِلَّا الصَّدَقَةَ فَإِنَّ الرَّبَّ يَلِيهَا بِنَفْسِهِ وَكَانَ أَبِي إِذَا تَصَدَّقَ بِشَيْءٍ وَضَعَهُ فِي يَدِ السَّائِلِ ثُمَّ ارْتَدَّ مِنْهُ فَقَبَلَهُ وَ شَمَّهُ ثُمَّ رَدَّهُ فِي يَدِ السَّائِلِ إِنَّ صَدَقَةَ اللَّيْلِ تُطْفِئُ غَضَبَ الرَّبِّ تَعَالَى وَ تَمْحُو الذَّنْبَ الْعَظِيمَ وَ تَهْوُونَ الْجَسَابَ وَ صَدَقَةَ النَّهَارِ تُثْمِرُ الْمَالَ وَ تَزِيدُ فِي الْعُمْرِ إِنَّ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ لَمَّا أُنْزِلَ عَلَى شَاطِئِ الْبَحْرِ رَمَى بِفُرْصٍ مِنْ قُوْتِهِ فِي الْمَاءِ فَقَالَ بَعْضُ الْحَوَارِيِّينَ يَا رُوحَ اللَّهِ وَ كَلِمَتُهُ لِمَ فَعَلْتَ هَذَا وَ إِنَّمَا هُوَ شَيْءٌ مِنْ قُوْتِكَ قَالَ فَقَالَ فَعَلْتُ هَذَا لِذَاتِهِ تَأْكُلُهُ مِنْ دَوَابِّ الْمَاءِ وَ تَوَابُهُ عِنْدَ اللَّهِ عَظِيمٌ».



And from him, from a number of our companions, from Ahmad ibn Muhammad, from Muhammad ibn Khalid, from Sa'dan ibn Muslim, from Mu'alla ibn Khunays, who said:

Abu Abdillah ^{a.s}, peace be upon him, went out on a night when there had been a light rain, and Imam ^{a.s} was intending the shelter of Banu Sa'idah.

So I (narrator) followed the Imam ^{a.s}, and behold, something had fallen from Imam ^{a.s}. Imam ^{a.s} said: "In the name of Allah ^{SWT}. O Allah ^{SWT}, return it to us."

So I (narrator) came to Imam ^{a.s} and greeted him with peace.

Imam ^{a.s} said: "Mu'alla?"

I (narrator) said: "Yes, may I be made your ransom."

Imam ^{a.s} said to me: "Search around you, and whatever you find of anything, hand it to me."

Then I (narrator) found much scattered bread, so I began handing to Imam ^{a.s} what I found. Then I found a sack of bread which I was unable to carry.

So I (narrator) said: "May I be made your ransom, shall I carry it on my shoulder?"

Imam ^{a.s} said: "No, I am more entitled to it than you, but go along with me."

He (narrator) said: "So we came to the shelter of Banu Sa'idah, and behold, there were people sleeping.

Imam ^{a.s} began dividing a loaf and two loaves until he came to the last of them, then we departed."

I (narrator) asked: "May I be made your ransom, do these people know the truth?"

Imam ^{a.s} said: "If they knew it, we would have shared with them even the duqqah."

And the duqqah is salt.

(Imam ^{a.s} said) "Indeed, Allah ^{SWT} has not created anything except that it has a keeper who stores it, except charity, for the Lord ^{AZJ} takes charge of it Himself.

And when my father ^{a.s} gave something in charity, He ^{a.s} would place it in the hand of the beggar, then take it back from him, kiss it and smell it, then return it into the hand of the beggar.

Indeed, charity by night extinguishes the anger of the Lord ^{AZJ}, Exalted is He ^{SWT}, erases the great sin, and makes the reckoning easier; and charity by day causes wealth to bear fruit and increases the lifespan.

Indeed, Isa ibn Maryam ^{a.s}, peace be upon him, when he ^{a.s} passed by the shore of the sea, threw a round loaf from his food into the water.

Some of the disciples said: 'O Spirit of Allah ^{SWT} and His ^{SWT} Word, why did you do this, when it is only something from your food?'

Imam ^{a.s} said: "So he (Isa ibn Maryam ^{a.s}) said:

'I did this for a creature from among the creatures of the water to eat it, and its reward with Allah ^{SWT} is great.'"



**HADITH:301**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الثَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ «عَلَى ذِي الرَّجِمِ الْكَاشِحِ».

Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from al-Nawfali, from al-Sakuni, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The Messenger of Allah ^(SWT), Allah's ^(SWT) blessings be upon him and his family, was asked: 'Which charity is best?'"

The Prophet ^(saws) said: "To the hostile relative."

[REFERENCES] Al-Kafi, Vol.4 p.10 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.142 • Al-Ash'athiyat, Vol.1 p.55 • Al-Muqni'ah, Vol.1 p.261 • Tahdib Al-Ahkam, Vol.4 p.106 • Rawdat Al-Wa'izin, Vol.2 p.357 • Al-Wafi, Vol.10 p.405 • Wasa'il Al-Shi'ah, Vol.9 p.246 • Wasa'il Al-Shi'ah, Vol.9 p.411 • Bihar Al-Anwar, Vol.9 3 p.179

**HADITH:302**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الثَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «الصَّدَقَةُ بِعَشْرَةٍ وَ الْقَرْضُ بِثَمَانِيَةِ عَشَرَ وَ صَلَّةُ الْإِخْوَانِ بِعَشْرَيْنِ وَ صَلَّةُ الرَّجِمِ بِأَرْبَعَةٍ وَ عَشْرَيْنِ».

And from him, from Ali ibn Ibrahim, from his father, from al-Nawfali, from al-Sakuni, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The Messenger of Allah ^(SWT), Allah's ^(SWT) blessings be upon him and his family, said:

'Charity is by ten, a loan is by eighteen, maintaining ties with brothers is by twenty, and maintaining ties of kinship is by twenty-four.'"

[REFERENCES] Al-Kafi, Vol.4 p.10 • Man La Yahduruhu Al-Faqih, Vol.2 p.67 • Al-Ash'athiyat, Vol.1 p.188 • Tahdib Al-Ahkam, Vol.4 p.106 • Makarim Al-Akhlaq, Vol.1 p.135 • Awali Al-La'ali, Vol.1 p.378 • Al-Wafi, Vol.5 p.513 • Al-Wafi, Vol.10 p.455 • Wasa'il Al-Shi'ah, Vol.9 p.411 • Wasa'il Al-Shi'ah, Vol.16 p.318



HADITH:303**[SOURCE]** Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ : فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ « وَ آتُوا حَقَّهُ يَوْمَ حَصَادِهِ » فَقَالُوا جَمِيعاً قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ « هَذَا مِنْ الصَّدَقَةِ يُعْطَى الْمُسْكِينُ الْقَبْضَةُ بَعْدَ الْقَبْضَةِ وَ مِنَ الْجَذَاذِ الْحَفْنَةُ بَعْدَ الْحَفْنَةِ حَتَّى يَفْرَغَ وَ يَثْرُكَ لِلْحَارِسِ أَجراً مَعْلوماً وَ يَثْرُكَ مِنَ النَّخْلِ مَعَفَّارَةً وَ أُمُّ جُعْرُورٍ وَ يَثْرُكَ لِلْحَارِسِ يَكُونُ فِي الْحَائِطِ الْعَذَقُ وَ الْعَذَقَيْنِ وَ الثَّلَاثَةُ لِحَفْظِهِ لَهُ » .

Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Zurarah, Muhammad ibn Muslim, and Abu Basir, from Abu Ja'far ^(a.s), peace be upon him:

Imam ^(a.s) was asked regarding the saying of Allah ^{SWT}, Mighty and Majestic: “*And give its due on the day of its harvest.*” (Surah al-An'am 6:141)

They (narrators) all said: “Abu Ja'far ^(a.s), peace be upon him, said:

‘This is from charity: he gives the needy person a handful after a handful, and at the cutting of the dates, a handful after a handful, until he finishes.

He leaves for the guard a known wage, and he leaves from the palm-trees Mi'afar and Umm Ju'rur (types of palm/date);

And he leaves for the guard who is in the orchard one date-cluster, two date-clusters, or three, for his guarding it.’”

[REFERENCES] Al-Kafi, Vol.3 p.565 • Tahdib Al-Ahkam, Vol.4 p.106 • Al-Wafi, Vol.10 p.381 • Tafsir Al-Burhan, Vol.2 p.483 • Tafsir Nur Al-Thaqalayn, Vol.1 p.770 • Tafsir Kanz Al-Daqaiq, Vol.4 p.458

**HADITH:304**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا تَجِدْ بِاللَّيْلِ وَلَا تَحْصُدْ بِاللَّيْلِ وَلَا تَصَحَّحْ بِاللَّيْلِ وَلَا تَبْدُرْ بِاللَّيْلِ فَإِنَّكَ إِنْ فَعَلْتَ لَمْ يَأْتِكَ الْفَقَانُ وَ الَمْعَتَرُ» فَلْتُ وَ مَا الْفَقَانُ وَ الَمْعَتَرُ قَالَ «الْفَقَانُ الَّذِي يَقْنَعُ بِمَا أُعْطِيَتْهُ وَ الَمْعَتَرُ الَّذِي يَمُرُّ بِكَ فَيَسْأَلُكَ وَ إِنْ حَصَدْتَ بِاللَّيْلِ لَمْ يَأْتِكَ السُّؤَالُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ «وَ آتُوا حَقَّهُ يَوْمَ حَصَادِهِ» عِنْدَ الْحَصَادِ يَغْنِي الْقَبْضَةُ بَعْدَ الْقَبْضَةِ إِذَا حَصَدْتَهُ وَ إِذَا خَرَجَ فَالْحَفَنَةُ بَعْدَ الْحَفَنَةِ وَ كَذَلِكَ عِنْدَ الصَّرَامِ وَ كَذَلِكَ الْبَدْرُ لَا تَبْدُرْ بِاللَّيْلِ لِأَنَّكَ تُعْطِي فِي الْبَدْرِ كَمَا تُعْطِي فِي الْحَصَادِ» .

And from him, from a number of our companions, from Ahmad ibn Muhammad, from al-Washsha, from Abdullah ibn Muskan, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "Do not cut dates by night, do not harvest by night, do not offer sacrifice by night, and do not sow by night, for if you do that, the content one (qani) and the passer-by who asks (mu'tarr) will not come to you."

I (narrator) asked: "And what are the 'content one' and the 'passer-by who asks'?"

Imam ^(a.s) said: "The 'content one' is the one who is content with what you give him, and the 'passer-by who asks' is the one who passes by you and asks you.

And if you harvest by night, the beggars will not come to you.

And this is the saying of Allah ^(SWT), Mighty and Majestic: '*And give its due on the day of its harvest,*' (Surah al-An'am 6:141) at the time of harvest, meaning a handful after a handful when you harvest it; and when it comes out, then a handful after a handful; And likewise at the time of cutting the dates; and likewise sowing: do not sow by night, because you give at the time of sowing just as you give at the time of harvest."

[REFERENCES] Al-Kafi, Vol.3 p.565 • Tahdib Al-Ahkam, Vol.4 p.106 • Al-Wafi, Vol.10 p.382 • Wasa'il Al-Shi'ah, Vol.9 p.198 • Tafsir Al-Burhan, Vol.2 p.483 • Tafsir Nur Al-Thaqalayn, Vol.1 p.770 • Tafsir Kanz Al-Daqaiq, Vol.4 p.459

**HADITH:305**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ فَضِيلٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَقُولُ: «قَرُصُ الْأَمَالِ جَمَى الزَّكَاةِ» .

Ahmad ibn Muhammad, from Muhammad ibn Ali, from Muhammad ibn Fudayl, from Musa ibn Bakr, from Abu al-Hasan ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: Imam Ali ^(a.s), peace be upon him, used to say: "Lending wealth is the protected enclosure of zakat."

[REFERENCES] Al-Kafi, Vol.3 p.558 • Al-Muqni'ah, Vol.1 p.262 • Tahdib Al-Ahkam, Vol.4 p.107 • Al-Wafi, Vol.10 p.467 • Wasa'il Al-Shi'ah, Vol.9 p.301



**HADITH:306**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ سَدِيرِ الصَّيْرَفِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَطْعِمُ سَائِلًا لَا أَعْرِفُهُ مُسْلِمًا فَقَالَ «نَعَمْ أَعْطِ مَنْ لَا تَعْرِفُهُ بِوَلَايَةٍ وَلَا عَدَاوَةٍ لِلْحَقِّ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ «وَقُولُوا لِلنَّاسِ حُسْنًا» وَلَا تُطْعِمُ مَنْ نَصَبَ لِشَيْءٍ مِنَ الْحَقِّ أَوْ دَعَا إِلَى شَيْءٍ مِنَ الْبَاطِلِ».

Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from Hariz, from Sudayr al-Sayrafi, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "Shall I feed a beggar whom I do not know to be a Muslim?"

Imam ^(a.s) said: "Yes, give to one whom you do not know to have allegiance (wilayah) or enmity (nasb) toward the truth.

Indeed Allah ^(SWT), Mighty and Majestic, says: '*And speak kindly to people.*' (Surah al-Baqarah 2:83)

And do not feed one who shows hostility to anything of the truth (nawasib), or calls to anything of falsehood."

[REFERENCES] Al-Kafi, Vol.4 p.13 • Tahdib Al-Ahkam, Vol.4 p.107 • Al-Wafi, Vol.10 p.405 • Wasa'il Al-Shi'ah, Vol.9 p.414 • Tafsir Al-Burhan, Vol.1 p.262 • Bihar Al-Anwar, Vol.7 1 p.370

**HADITH:307**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنِ النَّوْفَلِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَنِ السَّائِلِ يَسْأَلُ وَلَا يُدْرَى مَا هُوَ فَقَالَ «أَعْطِ مَنْ وَقَعَتْ فِي قَلْبِكَ لَهُ الرَّحْمَةُ» وَ قَالَ «أَعْطِ دُونَ الدَّرْهِمِ» فَقُلْتُ أَكْثَرُ مَا يُعْطَى قَالَ «أَرْبَعَةُ دَوَانِيقَ».

And from him, from a number of our companions, from Ahmad ibn Abi Abdullah, from his father, from Abdullah ibn al-Fadl, from al-Nawfali, from his father, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) was asked about 'a beggar who asks, while it is not known what he is.'

Imam ^(a.s) said: "Give to the one for whom mercy has fallen into your heart."

And Imam ^(a.s) said: "Give less than a dirham."

So I (narrator) asked: "What is the most that may be given?"

Imam ^(a.s) said: "Four daniqs (dawaniq)."

[REFERENCES] Al-Kafi, Vol.4 p.14 • Man La Yahduruhu Al-Faqih, Vol.2 p.68 • Tahdib Al-Ahkam, Vol.4 p.107 • Al-Wafi, Vol.10 p.406 • Wasa'il Al-Shi'ah, Vol.9 p.414



**HADITH:308**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ أَجِيهِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الزَّكَاةِ هَلْ تَصْلُحُ لِصَاحِبِ الدَّارِ وَالْحَاذِمِ فَقَالَ «نَعَمْ إِلَّا أَنْ تَكُونَ دَارُهُ دَارَ غَلَّتِهَا فَيَخْرُجَ مِنْ غَلَّتِهَا دَرَاهِمُ تَكْفِيهِ وَ عِيَالَهُ فَإِنْ لَمْ تَكُنِ الْغَلَّةُ تَكْفِيهِ لِنَفْسِهِ وَ عِيَالِهِ فِي طَعَامِهِمْ وَ كِسْوَتِهِمْ وَ حَاجَتِهِمْ فِي غَيْرِ إِسْرَافٍ فَقَدْ حَلَّتْ لَهُ الزَّكَاةُ وَ إِنْ كَانَتْ غَلَّتْهَا تَكْفِيهِمْ فَلَا» .

Al-Husayn ibn Sa'id, from his brother, from Zur'ah, from Sama'ah ibn Mihran, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'zakat, Is it proper for the owner of a house and a servant to receive it?'

Imam ^(a.s) said: "Yes, unless his house is a house that produces income, from whose yield dirhams come out that suffice him and his dependants.

If the yield does not suffice him and his dependants for their food, clothing, and needs, without extravagance, then zakat has become lawful for him.

But if its yield suffices them, then no."

[REFERENCES] Al-Kafi, Vol.3 p.560 • Al-Muqni'ah, Vol.1 p.263 • Tahdib Al-Ahkam, Vol.4 p.107 • Al-Wafi, Vol.10 p.167 • Wasa'il Al-Shi'ah, Vol.9 p.235

**HADITH:309**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا تَحِلُّ صَدَقَةُ الْمُهَاجِرِينَ لِلْأَعْرَابِ وَلَا صَدَقَةُ الْأَعْرَابِ فِي الْمُهَاجِرِينَ» .

Muhammad ibn Ya'qub, from Abu Ali al-Ash'ari, from Muhammad ibn Abd al-Jabbar, from Safwan, from Ibn Muskan, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The charity of the emigrants is not lawful for the Bedouins, nor the charity of the Bedouins among the emigrants."

[REFERENCES] Al-Kafi, Vol.3 p.554 • Al-Muqni'ah, Vol.1 p.263 • Tahdib Al-Ahkam, Vol.4 p.108 • Al-Wafi, Vol.10 p.202 • Wasa'il Al-Shi'ah, Vol.9 p.284



**HADITH:310**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ أَبُوهُ أَوْ عَمُّهُ أَوْ أَخُوهُ يَكْفِيهِ مَوْنَتُهُ أَوْ يَأْخُذُ مِنَ الزَّكَاةِ فَيَتَوَسَّعَ بِهِ إِنْ كَانُوا لَا يُوسِعُونَ عَلَيْهِ فِي كُلِّ مَا يَحْتَاجُ إِلَيْهِ فَقَالَ «لَا بَأْسَ».

Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Safwan ibn Yahya, from Abd al-Rahman ibn al-Hajjaj, from Abu al-Hasan al-Awwal ^(a.s) (the First), peace be upon him:

I (narrator) asked Imam ^(a.s) about 'a man whose father, paternal uncle, or brother suffices him in his maintenance.

May he take from the zakat and thereby expand for himself, if they do not expand upon him in everything that he needs?'

Imam ^(a.s) said: "There is no harm."

[REFERENCES] Al-Kafi, Vol.3 p.561 • Al-Muqni'ah, Vol.1 p.264 • Tahdib Al-Ahkam, Vol.4 p.108 • Al-Wafi, Vol.10 p.170 • Wasa'il Al-Shi'ah, Vol.9 p.238

**HADITH:311**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ مَا يُعْطَى الْمَصَدِّقُ قَالَ «مَا يَرَى الْإِمَامُ وَ لَا يُقَدَّرُ لَهُ شَيْءٌ».

Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): "What is given to the collector of charity (musaddiq)?"

Imam ^(a.s) said: "Whatever the Imam sees fit, and nothing is fixed for him."

[REFERENCES] Al-Kafi, Vol.3 p.563 • Tahdib Al-Ahkam, Vol.4 p.108 • Al-Wafi, Vol.10 p.208 • Wasa'il Al-Shi'ah, Vol.9 p.211 • Wasa'il Al-Shi'ah, Vol.9 p.257



**HADITH:312**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي قَوْلِهِ عَزَّ وَجَلَّ «لِلسَّائِلِ وَالْمَحْرُومِ» قَالَ «الْمَحْرُومُ الْمَحَارِفُ الَّذِي قَدْ حُرِمَ كَدُّ يَدِهِ فِي الشِّرَاءِ وَالْبَيْعِ».

Muhammad ibn Ya'qub, from Ali ibn Muhammad, from Ibn Faddal, from Safwan al-Jammal, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding Allah ^(SWT) saying, Mighty and Majestic: '*And in their wealth there was a rightful share (fulfilled) for the beggar and the deprived.*' (Surah Adh-Dhariyat 51:19)

Imam ^(a.s) said: "The 'deprived' is the unsuccessful one (muharaf), who has been deprived of the toil of his hand in buying and selling."

[REFERENCES] Al-Kafi, Vol.3 p.500 • Tahdib Al-Ahkam, Vol.4 p.108 • Al-Wafi, Vol.10 p.406 • Wasa'il Al-Shi'ah, Vol.9 p.49 • Tafsir Al-Burhan, Vol.5 p.160 • Tafsir Al-Burhan, Vol.5 p.490 • Tafsir Nur Al-Thaqalayn, Vol.5 p.123 • Tafsir Nur Al-Thaqalayn, Vol.5 p.417 • Tafsir Kanz Al-Daqaiq, Vol.13 p.440

**HADITH:313**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَفِي رَوَايَةٍ أُخْرَى - عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ أَنَّهُمَا قَالَا: «الْمَحْرُومُ الرَّجُلُ الَّذِي لَيْسَ بِعَقْلِهِ بَأْسٌ وَلَا يَنْسُطُ لَهُ فِي الرِّزْقِ وَ هُوَ مُحَارِفٌ».

And in another narration, from Abu Ja'far ^(a.s) and Abu Abdillah ^(a.s), peace be upon them both, said:

The Imams ^(a.s) said: "The 'deprived one' is the man whose intellect has no deficiency, yet provision is not expanded for him, and he is unsuccessful (muharaf)."

[REFERENCES] Al-Kafi, Vol.3 p.500 • Tahdib Al-Ahkam, Vol.4 p.108 • Tafsir Al-Safi, Vol.5 p.70 • Tafsir Al-Safi, Vol.5 p.227 • Wasa'il Al-Shi'ah, Vol.9 p.49 • Tafsir Al-Burhan, Vol.5 p.160 • Tafsir Al-Burhan, Vol.5 p.490 • Tafsir Nur Al-Thaqalayn, Vol.5 p.123 • Tafsir Nur Al-Thaqalayn, Vol.5 p.418 • Tafsir Kanz Al-Daqaiq, Vol.12 p.414



**HADITH:314**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

إِنَّ أَبِي عُمَيْرٍ عَنْ أَبِي بَصِيرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «مَنْ تَمَامَ الصَّوْمِ إِعْطَاءَ الزَّكَاةِ كَالصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ تَمَامِ الصَّلَاةِ وَمَنْ صَامَ وَلَمْ يُؤَدِّهَا فَلَا صَوْمَ لَهُ إِذَا تَرَكَهَا مُتَعَمِّدًا وَ مَنْ صَلَّى وَلَمْ يُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ تَرَكَ ذَلِكَ مُتَعَمِّدًا فَلَا صَلَاةَ لَهُ إِنَّ اللَّهَ عَزَّ وَجَلَّ بَدَأَ بِهَا قَبْلَ الصَّلَاةِ فَقَالَ «قَدْ أَفْلَحَ مَنْ تَزَكَّى وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى» .

Ibn Abi Umayr, from Abu Basir, from Zurarah, from Abu Abdillah ^(a.s), peace be upon him, that he said:

Imam ^(a.s) said: "Part of the completion of fasting is giving zakat, just as sending blessings upon the Prophet ^(saws), Allah's ^(SWT) blessings be upon him and his family, is part of the completion of prayer.

Whoever fasts and does not pay it, then there is no fast for him if he leaves it deliberately; and whoever prays and does not send blessings upon the Prophet ^(saws), Allah's ^(SWT) blessings be upon him and his family, and leaves that deliberately, then there is no prayer for him.

Indeed Allah ^(SWT), Mighty and Majestic, began with it before prayer, so He ^(SWT) said: *'Successful indeed are those who purify themselves, and remember the Name of their Lord ^(AZJ), and prays.'* (Surah al-A'la 87:14-15)

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.159 • Tahdib Al-Ahkam, Vol.4 p.108 • Al-Istibsar, Vol.1 p.343 • Rawdat Al-Wa'izin, Vol.2 p.358 • Al-Wafi, Vol.8 p.769 • Al-Wafi, Vol.10 p.273 • Wasa'il Al-Shi'ah, Vol.6 p.407 • Tafsir Al-Burhan, Vol.5 p.637

**HADITH:315**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «أَحْسِنُوا جَوَارِ النَّعَمِ» قُلْتُ وَ مَا حُسْنُ جَوَارِ النَّعَمِ قَالَ «الشُّكْرُ لِمَنْ أَنْعَمَ بِهَا وَ آدَاءُ حُقُوقِهَا» .

Muhammad ibn Ya'qub, from a number of our companions, from Ahmad ibn Abi Abdullah, from Uthman ibn Isa, from Muhammad ibn Ajlan, who said:

I (narrator) heard Abu Abdillah ^(a.s), peace be upon him, saying: "Keep good company with blessings."

I (narrator) asked: "And what is keeping good company with blessings?"

Imam ^(a.s) said: "Gratitude to the One who bestowed them, and fulfilling their rights."

[REFERENCES] Al-Kafi, Vol.4 p.38 • Al-Muqni'ah, Vol.1 p.265 • Tahdib Al-Ahkam, Vol.4 p.109 • Mishkat Al-Anwar, Vol.1 p.30 • Al-Wafi, Vol.10 p.477 • Wasa'il Al-Shi'ah, Vol.16 p.327 • Bihar Al-Anwar, Vol.6 8 p.54 • Awalim Al-Uloom, Vol.20 p.701



HADITH:316**[SOURCE]** Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ أَبِي عُمَيْرٍ عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ ضَرِيفٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ : فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ «فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى» قَالَ «فَإِنَّ اللَّهَ يُعْطِي بِالْوَاحِدَةِ عَشْرًا إِلَى مِائَةِ أَلْفٍ فَمَا زَادَ» «فَسَنِّيئَتُهُ لِلْيُسْرَى» قَالَ «لَا يُرِيدُ شَيْئًا مِنَ الْخَيْرِ إِلَّا يَسِّرَهُ اللَّهُ لَهُ» «وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى» قَالَ «بَخِلَ بِمَا آتَاهُ اللَّهُ عَزَّ وَجَلَّ» «وَكَذَّبَ بِالْحُسْنَى» «فَإِنَّ اللَّهَ تَعَالَى يُعْطِي بِالْوَاحِدَةِ عَشْرَةً إِلَى مِائَةِ أَلْفٍ فَمَا زَادَ» «فَسَنِّيئَتُهُ لِلْعُسْرَى» قَالَ «لَا يُرِيدُ شَيْئًا مِنَ الشَّرِّ إِلَّا يَسِّرْهُ لَهُ» «وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى» قَالَ «أَمَّا وَاللَّهِ مَا هُوَ تَرَدَّدَ فِي بُئْرٍ وَلَا مِنْ جَبَلٍ وَلَا مِنْ حَائِطٍ وَلَكِنْ تَرَدَّدَ فِي نَارِ جَهَنَّمَ» .

Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Mihran ibn Muhammad, from Sa'd ibn Tarif, from Abu Ja'far ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding the saying of Allah ^(SWT), Mighty and Majestic: “As for the one who is charitable, mindful (of Allah ^(SWT)), and (firmly) believes in the finest reward,” (Surah al-Layl 92:5-6)

Imam ^(a.s) said: “Indeed Allah ^(SWT) gives for one, ten, up to one hundred thousand, and whatever is more.”

And (Imam ^(a.s) was asked regarding the saying of Allah ^(SWT), “We will facilitate for them the Way of Ease,” (Surah al-Layl 92:7)

Imam ^(a.s) said: “He does not intend anything of good except that Allah ^(SWT) makes it easy for him.”

And (Imam ^(a.s) was asked regarding the saying of Allah ^(SWT), “And as for the one who is stingy, indifferent (to Allah ^(SWT)),” (Surah al-Layl 92:8)

Imam ^(a.s) said: “He was stingy with what Allah ^(SWT), Mighty and Majestic, had given him.”

And (Imam ^(a.s) was asked regarding the saying of Allah ^(SWT), “And (staunchly) denies the finest reward,” (Surah al-Layl 92:9)

Imam ^(a.s) said: “Indeed Allah ^(SWT), Exalted is He ^(SWT), gives for one, ten, up to one hundred thousand, and whatever is more.”

And (Imam ^(a.s) was asked regarding the saying of Allah ^(SWT), “We will facilitate for them the path of hardship,” (Surah al-Layl 92:10)

Imam ^(a.s) said: “He does not intend anything of evil except that it is made easy for him.”

And (Imam ^(a.s) was asked regarding the saying of Allah ^(SWT), “And their wealth will be of no benefit to them when they tumble (into Hell),” (Surah al-Layl 92:11)

Imam ^(a.s) said: “Indeed, by Allah ^(SWT), it is not a fall into a well, nor from a mountain, nor from a wall, but rather a fall into the Fire of Hell.”

[REFERENCES] Al-Kafi, Vol.4 p.46 • Tahdib Al-Ahkam, Vol.4 p.109 • Al-Wafi, Vol.10 p.487 • Tafsir Al-Burhan, Vol.5 p.678 • Tafsir Nur Al-Thaqalayn, Vol.5 p.591 • Tafsir Kanz Al-Daqaiq, Vol.14 p.307



**HADITH:317**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Hadith-E-Qudsi

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ اللَّهَ تَعَالَى يَقُولُ «مَا مِنْ شَيْءٍ إِلَّا وَقَدْ كَفَلْتُ بِهِ مَنْ يَقْبِضُهُ غَيْرِي إِلَّا الصَّدَقَةَ فَإِنِّي أَتْلَقُهَا بِيَدِي تَلَقُّهَا حَتَّى إِنَّ الرَّجُلَ لَيَتَصَدَّقُ بِالتَّمْرَةِ أَوْ بِشِقِّ تَمْرَةٍ فَأُرَبِّيَهَا كَمَا يُرَبِّي الرَّجُلُ فَلَوْهُ وَ فَصِيلُهُ فَيَلْقَانِي يَوْمَ الْقِيَامَةِ وَ هِيَ مِثْلُ جَبَلٍ أَحَدٍ وَ أَعْظَمُ مِنْ أَحَدٍ» .

And from him, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hisham ibn Salim, from Zurarah, from Salim ibn Abi Hafsah, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "Indeed Allah ^(SWT), Exalted is He ^(SWT), says: 'There is nothing except that I have entrusted to someone other than Me ^(SWT) the one who receives it, except charity, for I take it with My ^(SWT) hand, taking it directly, so much so that a man gives in charity a date or half a date, and I raise it as a man raises his foal and his young camel (fasil). Then he meets Me ^(SWT) on the Day of Resurrection while it is like Mount Uhud, and greater than Uhud.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.109 • Makarim Al-Akhlaq, Vol.1 p.135

**HADITH:318**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: «مَنْ أَحَبَّ الْأَعْمَالَ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِشْبَاعَ جُوعَةِ الْمُؤْمِنِ وَ تَنْفِيسَ كُرْبَتِهِ وَ قَضَاءَ دَيْنِهِ» .

Muhammad ibn Ya'qub, from Muhammad ibn Ismail, from al-Fadl ibn Shadhan, from Ibn Abi Umayr, from Hisham ibn al-Hakam, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "Among the most beloved deeds to Allah ^(SWT), Mighty and Majestic, are satisfying the hunger of a believer, relieving his distress, and paying off his debt."

[REFERENCES] Al-Muhasin, Vol.2 p.388 • Al-Kafi, Vol.4 p.51 • Al-Muqni'ah, Vol.1 p.267 • Tahdib Al-Ahkam, Vol.4 p.110 • Makarim Al-Akhlaq, Vol.1 p.135 • Al-Wafi, Vol.10 p.507 • Wasa'il Al-Shi'ah, Vol.9 p.469 • Wasa'il Al-Shi'ah, Vol.24 p.325 • Bihar Al-Anwar, Vol.7 1 p.365 • Bihar Al-Anwar, Vol.7 1 p.369

**HADITH:319**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «أَفْضَلُ الصَّدَقَةِ إِبْرَادُ كَبِدٍ حَرَى» .

And from Muhammad ibn Abdullah, Ali ibn al-Hakam, Aban ibn Uthman, Misma', from Abu Abdillah ^(a.s):

Imam ^(a.s) said: "The best charity is cooling a burning liver." (providing water to drink)

[REFERENCES] Al-Kafi, Vol.4 p.57 • Al-Muqni'ah, Vol.1 p.267 • Tahdib Al-Ahkam, Vol.4 p.110 • Al-Wafi, Vol.10 p.509 • Wasa'il Al-Shi'ah, Vol.9 p.472



**HADITH:320**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ التَّوْفَلِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : «لَا تَقْطَعُوا عَلَى السَّائِلِ مَسْأَلَتَهُ فَلَوْ لَا أَنَّ الْمَسَاكِينَ يَكْذِبُونَ مَا أَفْلَحَ مَنْ رَدَّهُمْ» .

And from him, from Ali ibn Ibrahim, from his father, from al-Husayn ibn Yazid al-Nawfali, from Ismail ibn Abi Ziyad al-Sakuni, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The Messenger of Allah ^(SWT), Allah's ^(SWT) blessings be upon him and his family, said: 'Do not cut off the beggar in his asking, for were it not that the needy lie, the one who turned them away would not succeed.'"

[REFERENCES] Al-Kafi, Vol.4 p.15 • Al-Muqni'ah, Vol.1 p.267 • Tahdib Al-Ahkam, Vol.4 p.110 • 'Uddat Al-Da'i, Vol.1 p.101 • Al-Wafi, Vol.10 p.409 • Wasa'il Al-Shi'ah, Vol.9 p.418 • Bihar Al-Anwar, Vol.9 3 p.158 • Tafsir Nur Al-Thaqalayn, Vol.5 p.598 • Tafsir Kanz Al-Daqaiq, Vol.14 p.323

**HADITH:321**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ : «أَعْطِ السَّائِلَ وَلَوْ كَانَ عَلَى ظَهْرِ فَرَسٍ» .

And from him, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Abi Umayr, from Hisham ibn Salim, from Muhammad ibn Mustim, who said:

Abu Ja'far ^(a.s), peace be upon him, said: "Give to the beggar, even if he is on the back of a horse." (meaning, even if he outwardly appears to possess some means)

[REFERENCES] Al-Kafi, Vol.4 p.15 • Man La Yahduruhi Al-Faqih, Vol.2 p.69 • Tahdib Al-Ahkam, Vol.4 p.110 • Al-Wafi, Vol.10 p.409 • Wasa'il Al-Shi'ah, Vol.9 p.417 • Tafsir Nur Al-Thaqalayn, Vol.5 p.598 • Tafsir Kanz Al-Daqaiq, Vol.14 p.323

**HADITH:322**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ التَّوْفَلِيِّ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : «مَنْ صَنَعَ إِلَى أَحَدٍ مِنْ أَهْلِ بَيْتِي يَدًا كَافِيَتْهُ يَوْمَ الْقِيَامَةِ» .

And from him, from a number of our companions, from Ahmad ibn Abi Abdullah, from al-Nawfali, from Isa ibn Abdullah, from Abu Abdillah ^(a.s), peace be upon him, who said:

Messenger of Allah ^(SWT), said: 'Whoever does a favor to any one of the people of my household (Ahlul Bayt ^(a.s)), I shall recompense him on the Day of Resurrection.'

[REFERENCES] Al-Muhasin, Vol.1 p.63 • Al-Kafi, Vol.4 p.60 • Man La Yahduruhi Al-Faqih, Vol.2 p.65 • Al-Muqni'ah, Vol.1 p.267 • Tahdib Al-Ahkam, Vol.4 p.110 • Al-Wafi, Vol.10 p.363 • Al-Fusul Al-Muhimmah, Vol.3 p.382 • Bihar Al-Anwar, Vol.26 p.228



**HADITH:323**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «إِنِّي شَافِعٌ يَوْمَ الْقِيَامَةِ لِأَرْبَعَةِ أَصْنَافٍ وَلَوْ جَاءُوا بِذُنُوبٍ أَهْلِ الدُّنْيَا رَجُلٌ نَصَرَ ذُرِّيَّتِي وَرَجُلٌ بَذَلَ مَالَهُ لِذُرِّيَّتِي عِنْدَ الصَّيْقِ وَرَجُلٌ أَحَبَّ ذُرِّيَّتِي بِاللِّسَانِ وَالْقَلْبِ وَرَجُلٌ سَعَى فِي حَوَائِجِ ذُرِّيَّتِي إِذَا طُرِدُوا وَشَرَّدُوا».

And from him, from Ali ibn Ibrahim, from his father, from some of our companions, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The Messenger of Allah ^(SWT), Allah's ^(SWT) blessings be upon him and his family, said: 'Indeed, I will be an intercessor on the Day of Resurrection for four categories, even if they come with the sins of the people of the world:

A man who supports my progeny (Ahlul Bayt ^(a.s)),

A man who gives his wealth to my progeny (Ahlul Bayt ^(a.s)) at the time of hardship,

A man who loves my progeny (Ahlul Bayt ^(a.s)) with the tongue and the heart,

And a man who strives in the needs of my progeny (Ahlul Bayt ^(a.s)) when they are driven away and scattered."

[REFERENCES] Al-Kafi, Vol.4 p.60 • Man La Yahduruhu Al-Faqih, Vol.2 p.65 • Al-Muqni'ah, Vol.1 p.267 • Tahdib Al-Ahkam, Vol.4 p.111 • Irshad Al-Qulub, Vol.2 p.443 • Awali Al-La'ali, Vol.4 p.80 • Ta'wil Al-Ayat, Vol.1 p.533 • Al-Wafi, Vol.10 p.364 • Wasa'il Al-Shi'ah, Vol.16 p.332

**HADITH:324**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ يَزِيدَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ لَمْ يَسْتَطِعْ أَنْ يَصِلَنَا فَلْيَصِلْ فَقَرَاءَ شِعْرَتِنَا وَمَنْ لَمْ يَسْتَطِعْ أَنْ يَزُورَ قُبُورَنَا فَلْيَزُرْ صُلَحَاءَ إِخْوَانِنَا».

And from him, from Muhammad ibn Yahya, from Muhammad ibn Ahmad, from some of our companions, from Muhammad ibn Abdullah, from Muhammad ibn Yazid, from Abu al-Hasan al-Awwal ^(a.s) (the First):

Imam ^(a.s) said: "Whoever is not able to maintain ties with us (Ahlul Bayt ^(a.s)), let him maintain ties with the poor of our Shia; and whoever is not able to visit our graves, let him visit the righteous among our brothers (Shia)."

[REFERENCES] Al-Kafi, Vol.4 p.59 • Tahdib Al-Ahkam, Vol.4 p.111 • Makarim Al-Akhlaq, Vol.1 p.135 • Al-Wafi, Vol.10 p.365 • Al-Wafi, Vol.14 p.1589 • Wasa'il Al-Shi'ah, Vol.9 p.475 • Wasa'il Al-Shi'ah, Vol.14 p.583 • Bihar Al-Anwar, Vol.7 1 p.311



**HADITH:325**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ مُرْسَلًا عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ مَنَعَ قِيرَاطًا مِنَ الزَّكَاةِ فَلَيْسَ بِمُؤْمِنٍ وَلَا مُسْلِمٍ وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ «رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ» .»

Muhammad ibn Ya'qub, in mursal form, from Yunus ibn Abd al-Rahman, from Ali ibn Abi Hamzah, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "Whoever withholds a 'qirat' (a tiny fraction of wealth) from the zakat is neither a believer nor a Muslim, and this is His ^(AZI) saying, Mighty and Majestic: 'My Lord ^(AZI), return me, so that I may do righteousness in what I left behind.'" (Surah al-Mu'minun 23:99-100)

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.111 • Al-Wafi, Vol.10 p.36 • Wasa'il Al-Shi'ah, Vol.9 p.32 • Tafsir Al-Burhan, Vol.4 p.35 • Tafsir Nur Al-Thaqalayn, Vol.3 p.552 • Tafsir Kanz Al-Daqaiq, Vol.9 p.212

**HADITH:326**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَفِي رِوَايَةٍ أُخْرَى: وَلَا تُقْبَلُ لَهُ صَلَاةٌ.

And in another narration:

(Regarding whoever withholds from the zakat),

Imam ^(a.s) said: "And no prayer is accepted from him."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.111 • Al-Wafi, Vol.10 p.36 • Wasa'il Al-Shi'ah, Vol.9 p.32 • Tafsir Al-Burhan, Vol.4 p.35 • Tafsir Nur Al-Thaqalayn, Vol.3 p.552 • Tafsir Kanz Al-Daqaiq, Vol.9 p.212

**HADITH:327**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الْمَسْجِدِ إِذْ قَالَ «قُمْ يَا فَلَانُ قُمْ يَا فَلَانُ قُمْ يَا فَلَانُ» حَتَّى أَخْرَجَ خَمْسَةَ نَفَرٍ فَقَالَ «أَخْرُجُوا مِنْ مَسْجِدِنَا لَا تَصَلُّوا فِيهِ وَ أَنْتُمْ لَا تَزُكُّونَ» .

And from him, from Ali ibn Ibrahim, from his father, from Ismail ibn Marrar, from Yunus, from Ibn Muskan, from a man, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "While the Messenger of Allah ^(SWT), Allah's ^(SWT) blessings be upon him and his family, was in the mosque, He ^(saws) suddenly said, "Stand, O 'so-and-so'; stand, O 'so-and-so'; stand, O 'so-and-so'," until the blessed Prophet ^(saws) expelled five individuals.
Prophet ^(saws) said: "Leave our mosque. Do not pray in it while you do not give zakat."

[REFERENCES] Al-Kafi, Vol.3 p.503 • Man La Yahduruhu Al-Faqih, Vol.2 p.12 • Al-Muqni'ah, Vol.1 p.268 • Tahdib Al-Ahkam, Vol.4 p.111 • Al-Manaqib, Vol.1 p.108 • Al-Wafi, Vol.10 p.36 • Wasa'il Al-Shi'ah, Vol.9 p.24



**HADITH:328**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَا مِنْ رَجُلٍ يَمْنَعُ دِرْهَمًا فِي حَقِّهِ إِلَّا أَنْفَقَ اثْنَيْنِ فِي غَيْرِ حَقِّهِ وَ مَا مِنْ رَجُلٍ يَمْنَعُ حَقًّا فِي مَالِهِ إِلَّا طَوَّقَهُ اللَّهُ عَزَّ وَ جَلَّ حَيَّةً مِنْ نَارٍ يَوْمَ الْقِيَامَةِ » .

And from him, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Ubayd ibn Zurarah, who said:

I heard Abu Abdillah ^(a.s), peace be upon him, saying: "There is no man who withholds a dirham from where it is due except that he spends two dirhams where they are not due;

And there is no man who withholds a due right from his wealth except that Allah ^{SWT}, Mighty and Majestic, will encircle him with a serpent of fire on the Day of Resurrection."

[REFERENCES] Al-Kafi, Vol.3 p.504 • Man La Yahduruhu Al-Faqih, Vol.2 p.11 • Al-Muqni'ah, Vol.1 p.268 • Tahdib Al-Ahkam, Vol.4 p.112 • Al-Wafi, Vol.10 p.41 • Wasa'il Al-Shi'ah, Vol.9 p.43 • Tafsir Nur Al-Thaqalayn, Vol.1 p.414 • Tafsir Kanz Al-Daqaiq, Vol.3 p.275

**HADITH:329**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ : « مَا حَبَسَ عَبْدُ الزَّكَاةِ فَزَادَتْ فِي مَالِهِ » .

And from him, from Ali ibn Ibrahim, from his father, from al-Nawfali, from al-Sakuni, from Abu Abdillah ^(a.s), peace be upon him, from his father ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The Messenger of Allah ^{SWT}, Allah's ^{SWT} blessings be upon him and his family, said: 'No servant has ever withheld zakat and had it increase in his wealth.'"

[REFERENCES] Al-Kafi, Vol.3 p.506 • Tahdib Al-Ahkam, Vol.4 p.112 • Al-Wafi, Vol.10 p.42 • Wasa'il Al-Shi'ah, Vol.9 p.26 • Al-Fusul Al-Muhimmah, Vol.2 p.128



**HADITH:330**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «صَلَاةٌ مَكْتُوبَةٌ خَيْرٌ مِنْ عِشْرِينَ حَجَّةً وَ حَجَّةٌ خَيْرٌ مِنْ بَيْتٍ مَمْلُوءٍ ذَهَباً يُنْفِقُهُ فِي بَرٍّ حَتَّى يَنْقَدَ» قَالَ ثُمَّ قَالَ «وَلَا أَفْلَحَ مَنْ صَبَعَ عِشْرِينَ بَيْتاً مِنْ ذَهَبٍ بِخَمْسَةِ وَ عِشْرِينَ دِرْهَمًا» قَالَ فَقُلْتُ وَ مَا مَعْنَى خَمْسَةِ وَ عِشْرِينَ قَالَ «مَنْ مَنَعَ الزَّكَاةَ وَقَفَّتْ صَلَاتُهُ حَتَّى يُزَكِّيَ».

And from him, from a number of our companions, from Sahl ibn Ziyad, from Ali ibn Hassan, from some of our companions, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "One prescribed prayer is better than twenty pilgrimages, and one pilgrimage is better than a house full of gold which he spends in righteousness until it is exhausted."

He (narrator) said: "Then Imam ^(a.s) said: 'And he has not succeeded who wastes twenty houses of gold for twenty-five dirhams.'"

He (narrator) said: "So I asked: 'And what is the meaning of twenty-five?'"

Imam ^(a.s) said: "Whoever withholds zakat, his prayer is suspended until he gives zakat."

[REFERENCES] Al-Kafi, Vol.3 p.504 • Man La Yahduruhu Al-Faqih, Vol.2 p.12 • Tahdib Al-Ahkam, Vol.4 p.112 • Al-Wafi, Vol.10 p.35 • Wasa'il Al-Shi'ah, Vol.9 p.27

**HADITH:331**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ وَ ادْفَعُوا أَلْبَاءَ الدَّعَاءِ وَ اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ فَإِنَّهَا تُفَكُّ مِنْ بَيْنِ لَحْيَيْ سَبْعِمِائَةِ شَيْطَانٍ وَ لَيْسَ شَيْءٌ أَثْقَلَ عَلَى الشَّيْطَانِ مِنَ الصَّدَقَةِ عَلَى الْمُؤْمِنِ وَ هِيَ تَقَعُ فِي يَدِ الرَّبِّ تَعَالَى قَبْلَ أَنْ تَقَعُ فِي يَدِ الْعَبْدِ».

And from him, from Ali ibn Muhammad ibn Abdullah, from Ahmad ibn Muhammad, from Muhammad ibn Khalid, from Abdullah ibn al-Qasim, from Abdullah ibn Sinan, who said:

Abu Abdillah ^(a.s), peace be upon him, said: "Treat your sick through charity, repel calamity through supplication, and seek the descent of sustenance through charity, for it is released from between the jaws of seven hundred devils.

And there is nothing heavier upon Satan than charity given to a believer, and it falls into the hand of the Lord ^(AZ), Exalted is He ^(SWT), before it falls into the hand of the servant."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.2 p.66 • Tahdib Al-Ahkam, Vol.4 p.112



CHAPTER ON POLL TAX; JIZYAH

٣٠. باب الجزية

HADITH 332 – 335

والجزية واجبة على جميع أهل الكتاب من الرجال البالغين إلا من خرج من وجوبها عليهم منهم بدليل السنة. من فراقهم الذين لا يجدون كفايتهم لضرورتهم وان دخل معهم في بعض أحكامهم ، ومجانينهم ، ونواقص العقول منهم قال الله تعالى: (قاتلوا الذين لا يؤمنون بالله ولا باليوم الآخر ولا يحرمون ما حرم الله ورسوله ولا يدينون دين الحق من الذين أتوا الكتاب حتى يعطوا الجزية عن يد وهم صاغرون).

[AL TUSI]

The poll-tax (jizyah) is obligatory upon all the People of the Book (Ahlul Kitab), from among the adult men, except those among them who are excluded from its obligation upon them by the evidence of the Sunnah.

From among their poor who do not find what is sufficient for them due to their necessity, even if he enters with them in some of their rulings, and their insane ones, and those deficient in intellect among them.

Allah ^{SWT}, the Exalted, said: “Fight those who do not believe in Allah ^{SWT}, nor in the Last Day, nor do they forbid what Allah ^{SWT} and His Messenger ^{saws} have forbidden, nor do they profess the religion of truth, from among those who were given the Book, until they give the poll-tax (jizyah) by hand while they are humbled.”

HADITH

HADITH:332

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَجُوسِ أَ كَانَ لَهُمْ نَبِيٌّ فَقَالَ «نَعَمْ أَمَا بَلَغَكَ كِتَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى أَهْلِ مَكَّةَ «أَنْ أَسْلِمُوا وَإِلَّا نَأْبِذْكُمْ بِالْحَرْبِ» فَكَتَبُوا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ خُذْ مِنَّا الْجِزْيَةَ وَدَعْنَا عَلَى عِبَادَةِ الْأَوْثَانِ فَكَتَبَ إِلَيْهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ «أَتَيْ لَسْتُ أَخْذُ الْجِزْيَةَ إِلَّا مِنْ أَهْلِ الْكِتَابِ» فَكَتَبُوا إِلَيْهِ يُرِيدُونَ بِذَلِكَ تَكْذِيبَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ زَعَمْتَ أَنْكَ لَا تَأْخُذُ الْجِزْيَةَ إِلَّا مِنْ أَهْلِ الْكِتَابِ - ثُمَّ أَخَذْتُ الْجِزْيَةَ مِنْ مَجُوسٍ هَجَرَ فَكَتَبَ إِلَيْهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ «أَنَّ الْمَجُوسَ كَانَ لَهُمْ نَبِيٌّ فَقَتَلُوهُ وَكِتَابُ أَحْرَقُوهُ أَتَاهُمْ نَبِيُّهُمْ بِكِتَابِهِمْ فِي اثْنَتَيْ عَشَرَ أَلْفَ جُلْدٍ ثَوْرٍ» .



Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Abu Yahya al-Wasiti, from some of our companions, who said:

Abu Abdillah ^{a.s}, peace be upon him, was asked about 'the Magians, did they have a prophet?'

Imam ^{a.s} said: "Yes. Has the letter of the Messenger of Allah ^{SWT}, Allah's ^{SWT} blessings be upon him and his family, to the people of Makkah not reached you: 'Accept Islam, otherwise I shall declare war against you'?

So they (Magians) wrote to the Prophet ^{saws}, Allah's ^{SWT} blessings be upon him and his family: 'Take the jizyah from us and leave us upon the worship of idols'.

So the Prophet ^{saws}, Allah's ^{SWT} blessings be upon him and his family, wrote to them: 'I do not take the jizyah except from the People of the Book.'

So they (Magians) wrote to Him ^{saws}, intending by that to accuse the Prophet ^{saws}, Allah's ^{SWT} blessings be upon him and his family, of lying: 'You claimed that you do not take the jizyah except from the People of the Book, then you took the jizyah from the Magians of Hajar'.

So the Prophet ^{saws}, Allah's ^{SWT} blessings be upon him and his family, wrote to them: 'The Magians had a prophet, but they killed him, and a book, but they burned it.

Their prophet came to them (Magians) with their book in twelve thousand ox-hides.'"

[REFERENCES] Al-Kafi, Vol.3 p.567 • Tahdib Al-Ahkam, Vol.4 p.113 • Tahdib Al-Ahkam, Vol.6 p.158 • Al-Wafi, Vol.10 p.347 • Tafsir Al-Safi, Vol.2 p.334 • Wasa'il Al-Shi'ah, Vol.15 p.126 • Tafsir Al-Burhan, Vol.2 p.758 • Bihar Al-Anwar, Vol.14 p.463 • Tafsir Nur Al-Thaqalayn, Vol.2 p.202 • Tafsir Kanz Al-Daqaiq, Vol.5 p.432

﴿ HADITH ﴾

HADITH:333

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ صَدَقَاتِ أَهْلِ الذِّمَّةِ وَمَا يُؤْخَذُ مِنْ جِزْيَتِهِمْ مِنْ ثَمَنِ خُمُورِهِمْ وَلَحْمِ خَنَازِيرِهِمْ وَمِثْيَتِهِمْ قَالَ «عَلَيْهِمْ الْجِزْيَةُ فِي أَمْوَالِهِمْ يُؤْخَذُ مِنْهُمْ مِنْ ثَمَنِ لَحْمِ الْخَنَازِيرِ أَوْ خَمَرٍ فَكُلُّ مَا أَخَذُوا مِنْهُمْ مِنْ ذَلِكَ فَوُزِّرَ ذَلِكَ عَلَيْهِمْ وَتَمَنَّهُ لِلْمُسْلِمِينَ حَلَالٌ يَأْخُذُونَهُ فِي جِزْيَتِهِمْ» .

And from him, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Muhammad ibn Muslim: I (narrator) asked Abu Abdillah ^{a.s}, peace be upon him, about 'the charities of the people of dhimmah (protected non-Muslim citizens). And what is taken from their jizyah (per-capita poll tax) from the price of their wines, the flesh of their pigs, and their carrion.'

Imam ^{a.s} said: "Upon them (Ahlul Dhimmah) is the jizyah in their wealth; it is taken from them from the price of the flesh of the pig or wine.

So whatever they take from them of that, then the burden of that is upon them, and its price is lawful for the Muslims; they take it in their jizyah."

[REFERENCES] Al-Kafi, Vol.3 p.568 • Man La Yahduruhu Al-Faqih, Vol.2 p.52 • Tahdib Al-Ahkam, Vol.4 p.113 • Tahdib Al-Ahkam, Vol.4 p.135 • Al-Wafi, Vol.10 p.350 • Wasa'il Al-Shi'ah, Vol.15 p.154 • Tafsir Al-Burhan, Vol.2 p.758



**HADITH:334**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «جَرَتْ أَلْسُنُهُ أَنْ لَا تُؤْخَذَ الْجِزْيَةُ مِنْ أَلْمَعْنُوهِ وَلَا مِنْ أَلْمَعْلُوبِ عَلَى عَقْلِهِ» .

And from him, from Ali ibn Ibrahim, from his father, and Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Muhammad ibn Yahya, all of them from Abdullah ibn al-Mughirah, from Talhah ibn Zayd, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The Sunnah has proceeded that jizyah (per-capita poll tax) is not taken from the mentally deficient person (ma'tuh), nor from the one overcome in his intellect."

[REFERENCES] Al-Kafi, Vol.3 p.567 • Man La Yahduruhu Al-Faqih, Vol.2 p.52 • Tahdib Al-Ahkam, Vol.4 p.114 • Tahdib Al-Ahkam, Vol.6 p.159 • Al-Wafi, Vol.10 p.350 • Tafsir Al-Safi, Vol.2 p.335 • Wasa'il Al-Shi'ah, Vol.15 p.65 • Wasa'il Al-Shi'ah, Vol.15 p.131 • Tafsir Al-Burhan, Vol.2 p.758 • Tafsir Nur Al-Thaqalayn, Vol.2 p.203

**HADITH:335**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنِ السَّنْدِيِّ بْنِ الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي الْأَخْثَرِيِّ عَنْ جَعْفَرِ بْنِ أَبِيهِ قَالَ قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: «الْقِتَالُ قِتَالَانِ قِتَالٌ لِأَهْلِ الشِّرْكِ لَا يُنْقَرُ عَنْهُمْ حَتَّى يُسْلِمُوا أَوْ يُؤْذُوا» «الْجِزْيَةُ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ» وَ قِتَالٌ لِأَهْلِ الزَّيْغِ لَا يُنْقَرُ عَنْهُمْ حَتَّى يَفِيئُوا «إِلَى أَمْرِ اللَّهِ» أَوْ يُقْتَلُوا .

Muhammad ibn al-Hasan al-Saffar, from al-Sindi ibn al-Rabi, from Abu Abdullah Muhammad ibn Khalid, from Abu al-Bakhtari, from Imam Ja'far al-Sadiq ^(a.s), from his father ^(a.s), who said:

Imam ^(a.s) said: "Imam Ali ^(a.s), peace be upon him, said:

'Fighting is of two kinds: fighting against the people of polytheism, from whom one does not withdraw until they accept Islam or pay the jizyah (per-capita poll tax) by hand while they are humbled;

And fighting against the people of deviation, from whom one does not withdraw until they return to the command of Allah ^(SWT), or are killed."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.114 • Tahdib Al-Ahkam, Vol.6 p.144 • Al-Wafi, Vol.15 p.65 • Wasa'il Al-Shi'ah, Vol.15 p.28 • Al-Fusul Al-Muhimmah, Vol.2 p.209



CHAPTER ON MENTIONING THE CATEGORIES OF THE PEOPLE OF THE POLL TAX; JIZYAH

٣١- باب ذكر اصناف أهل الجزية

🌀 HADITH 336 🌀

ذكر الشيخ رحمه الله (ان الاصناف الذين وجبت عليهم الجزية ثلاثة وهم اليهود والنصارى والمجوس). ثم ذكر بعد ذلك أصناف الفرق المختلفة في الآراء والمذاهب فليس بنا حاجة الى شرحها إذ الغرض بهذا الكتاب غير شرح ما يجري مجراه ، فاما الفرق الثلاثة فقد تقدم ذكرها في انها أهل الجزية. ويزيد ذلك بيانا ما رواه :

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy upon him, mentioned that the categories upon whom the jizyah (per-capita poll tax) is obligatory are three, and they are the Jews, the Christians, and the Magians (al-Majus).

Then after that the Shaykh mentioned the categories of the different sects in opinions and schools, and we have no need to explain them, since the purpose of this book is other than explaining what runs in its course.

As for the three sects, their mention has already preceded regarding their being the people of the jizyah (per-capita poll tax).

What increases that in clarification is what was narrated (in the following hadith):

🌀 HADITH 🌀

HADITH:336

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

مَحَمَّدُ بْنُ الْحَسَنِ الصَّقَّارُ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «سَأَلَ رَجُلٌ أَبِي عَنْ حُرُوبِ أُمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَكَانَ السَّائِلُ مِنْ مُجِبِّينَا فَقَالَ لَهُ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ «بَعَثَ اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِخَمْسَةِ أَسْيَافٍ ثَلَاثَةٌ مِنْهَا شَاهِرَةٌ لَا تَعْمَدُ إِلَى أَنْ «تَضَعَ الْحَرْبُ أَوَارِزَهَا» وَ لَنْ تَضَعَ الْحَرْبُ أَوَارِزَهَا حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتِ الشَّمْسُ مِنْ مَغْرِبِهَا آمَنَ النَّاسُ كُلُّهُمْ فِي ذَلِكَ الْيَوْمِ فَيَوْمَئِذٍ «لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا» وَ سَيْفٌ مِنْهَا مَكْفُوفٌ وَ سَيْفٌ مِنْهَا مَعْمُودٌ سَلَّهُ إِلَى غَيْرِنَا وَ حُكْمُهُ إِيْنَا 'فَأَمَّا السُّيُوفُ الثَّلَاثَةُ الشَّاهِرَةُ فَسَيُفُّ عَلَى مُشْرِكِي الْعَرَبِ قَالَ اللَّهُ تَعَالَى «فَاتَّقِلُوا الْفِتْنَةَ» وَ دَرَارِيُّهُمْ وَ جَدَثُموهُمْ وَ خُدُوهُمْ وَ أَحْصَرُوهُمْ وَ أَقْعَدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا» يَغْنِي فَإِنْ آمَنُوا «وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ» فَهَؤُلَاءِ لَا يُقْبَلُ مِنْهُمْ إِلَّا الْقَتْلُ أَوْ الدَّخُولُ فِي الْإِسْلَامِ فَأَمْوَالُهُمْ وَ دَرَارِيُّهُمْ تُسَبَّى عَلَى مَا سَبَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَإِنَّهُ سَبَى وَ عَفَا وَ قَبِلَ الْفِدَاءَ وَ السَّيْفُ الثَّانِي عَلَى أَهْلِ الدِّمَّةِ قَالَ اللَّهُ تَعَالَى «وَ قُولُوا لِلنَّاسِ حُسْنًا» نَزَلَتْ فِي أَهْلِ الدِّمَّةِ ثُمَّ نَسَخَهَا قَوْلُهُ تَعَالَى «فَاتَّقِلُوا الْفِتْنَةَ» لَا يُؤْمِنُونَ بِاللَّهِ وَ لَا بِالْيَوْمِ الْآخِرِ وَ لَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى



يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ» فَمَنْ كَانَ مِنْهُمْ فِي دَارِ الْإِسْلَامِ فَلَمْ يُقْبَلْ مِنْهُ إِلَّا الْجِزْيَةُ أَوْ الْقَتْلُ وَ مَا لَهُمْ فِيءٌ وَ ذَرَارِيُّهُمْ سَبِيٌّ فَإِذَا قَبِلُوا الْجِزْيَةَ حَرَّمَ عَلَيْهِمْ سَبْيُهُمْ وَ أَمْوَالُهُمْ وَ حَلَّتْ لَنَا مُنَاكَحَتُهُمْ وَ مَنْ كَانَ مِنْهُمْ فِي دَارِ الْحَرْبِ حَلَّ لَنَا سَبْيُهُمْ وَ لَمْ تَحِلَّ لَنَا مُنَاكَحَتُهُمْ وَ لَا يُقْبَلُ مِنْهُمْ إِلَّا الْجِزْيَةُ أَوْ الْقَتْلُ وَ السَّيْفُ الثَّلَاثُ سَيِّفٌ عَلَى مُشْرِكِي الْعَجَمِ يَعْنِي الْتُرْكُ وَ الْخَزَرَّ وَ الْأَدِلَمَ قَالَ اللَّهُ تَعَالَى فِي أَوَّلِ السُّورَةِ الَّتِي يَذْكُرُ فِيهَا الَّذِينَ كَفَرُوا فَقَصَّ قِصَّتَهُمْ قَالَ «فَضْرَبَ الرُّقَابَ حَتَّى إِذَا أَثَخْنْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فِإِذَا مَتَّ بَعْدُ»

يَعْنِي السَّبْيَ «وَ إِذَا فِدَاءٌ» يَعْنِي الْمَقَادَاةَ بَيْنَهُمْ وَ بَيْنَ أَهْلِ الْإِسْلَامِ فَهَؤُلَاءِ لَنْ يُقْبَلَ مِنْهُمْ إِلَّا الْقَتْلُ أَوْ الدُّخُولُ فِي الْإِسْلَامِ وَ لَا تَحِلُّ لَنَا مُنَاكَحَتُهُمْ مَا دَامُوا فِي دَارِ الْحَرْبِ وَ أَمَّا السَّيْفُ الْمَكْفُوفُ فَسَيِّفٌ أَهْلِ الْبَغْيِ وَ التَّأْوِيلُ قَالَ اللَّهُ تَعَالَى «وَ إِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا» الْآيَةُ إِلَى قَوْلِهِ «حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ» فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ «إِنَّ مِنْكُمْ مَنْ يُقَاتِلُ بَعْدِي عَلَى التَّأْوِيلِ كَمَا قَاتَلْتُ عَلَى التَّنْزِيلِ» فَسُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَنْ هُوَ فَقَالَ «هُوَ خَاصِصُ النَّعْلِ» يَعْنِي أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قَالَ عَمَارُ بْنُ يُاسِرٍ رَه قَاتَلْتُ بِهِذِهِ الرَّايَةِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ثَلَاثًا فَهَذِهِ الرَّايَةُ وَ اللَّهُ لَوْ صَرَبُونَا حَتَّى يَبْلُغُوا بِنَا السَّعْفَاتِ مِنْ هَجَرَ لَعَلِمْنَا أَنَّنَا عَلَى الْحَقِّ وَ أَنَّهُمْ عَلَى الْبَاطِلِ وَ كَانَتْ السَّيْرَةُ فِيهِمْ مِنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَا كَانَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي أَهْلِ مَكَّةَ يَوْمَ فَتْحِ مَكَّةَ فَإِنَّهُ لَمْ يَسِبْ لَهُمْ ذُرِّيَّةً وَ قَالَ «مَنْ أَغْلَقَ بَابَهُ أَوْ أَلْقَى سِلَاحَهُ أَوْ دَخَلَ دَارَ أَبِي سُفْيَانَ لَعَ فَهُوَ آمِنٌ» وَ كَذَلِكَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِيهِمْ «لَا تَسْبُوا لَهُمْ ذُرِّيَّةً وَ لَا تَتَّبِعُوا عَلَى جَرِيحٍ وَ لَا تَتَّبِعُوا مُدْبِرًا وَ مَنْ أَغْلَقَ بَابَهُ أَوْ أَلْقَى سِلَاحَهُ فَهُوَ آمِنٌ» وَ أَمَّا السَّيْفُ الْمَقْمُودُ فَالسَّيْفُ الَّذِي يُقَامُ بِهِ الْقِصَاصُ قَالَ اللَّهُ تَعَالَى «الْأَنفُسُ بِالْأَنفُسِ» الْآيَةُ فَسَلُّهُ إِلَى أَوْلِيَاءِ الْمَقْتُولِ وَ حُكْمُهُ إِنِّيَا فَهَذِهِ السُّيُوفُ الَّتِي بَعَثَ اللَّهُ بِهَا إِلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَمَنْ جَحَدَهَا أَوْ جَحَدَ وَاحِدًا مِنْهَا أَوْ شَيْئًا مِنْ سَيْرِهَا وَ أَحْكَامِهَا فَقَدْ كَفَرَ بِمَا أُنْزِلَ اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ « .

Muhammad ibn al-Hasan al-Saffar, from Ali ibn Muhammad al-Qasani, from al-Qasim ibn Muhammad, from Sulayman ibn Dawud al-Minqari, from Hafs ibn Ghiyath, from Abu Abdullah ^(a.s), peace be upon him, who said:

Imam al-Sadiq ^(a.s) said: "A man asked my father (Imam al-Baqir ^(a.s)) about 'the wars of the Commander of the Believers ^(a.s), peace be upon him, and the questioner was from among those who loved us (muhib).'

So Abu Ja'far ^(a.s), peace be upon him, said to him:

"Allah ^{SWT} sent Muhammad ^{saws}, Allah's ^{SWT} blessings be upon him and his family, with five swords.

Three of them are drawn, not to be sheathed until 'war lays down its burdens,' (Surah Muhammad 47:4) and war will never lay down its burdens until the sun rises from its place of setting.

When the sun rises from its place of setting, all people will believe on that day, and on that day 'no soul will benefit from its faith if it had not believed before, or had earned good through its faith.' (Surah Al-An'am 6:158)

And one of them is a restrained sword, and one of them is a sheathed sword; drawing it belongs to other than us, and its judgement belongs to us.



As for the three drawn swords;

One sword is against the polytheists of the Arabs.

Allah ^{SWT}, Exalted is He ^{SWT}, said: *'(But once the Sacred Months have passed), kill the polytheists (who violated their treaties) wherever you find them, capture them, besiege them, and lie in wait for them on every way. But if they repent, (meaning if the polytheists believe) perform prayers, and pay alms-tax, then set them free. Indeed, Allah ^{SWT} is All-Forgiving, Most Merciful.'* (Surah At-Tawbah 9:5)

From these (polytheists), nothing is accepted except being killed or entering into Islam. Their wealth and their offspring are taken captive according to what the Messenger of Allah ^{SWT}, Allah's ^{SWT} blessings be upon him and his family, took captive, for the Prophet ^{saws} took captives, pardoned, and accepted ransom.

And the second sword is against the people of dhimmah (protected non-Muslim residents).

Allah ^{SWT}, Exalted is He ^{SWT}, said: *'And speak good to people.'* (Surah Al-Baqarah 2:83) It was revealed concerning the people of dhimmah, then the saying of Allah ^{SWT}, Exalted is He ^{SWT}, abrogated it: *'Fight those who do not believe in Allah ^{SWT} and the Last Day, nor comply with what Allah ^{SWT} and His Messenger ^{saws} have forbidden, nor embrace the religion of truth from among those who were given the Scripture, until they pay the tax, willingly submitting, fully humbled.'* (Surah At-Tawbah 9:29)

So whoever among them (people of dhimmah) is in the abode of Islam, nothing is accepted from him except the jizyah or being killed, and their wealth is 'fay', and their offspring are captives. Then when they accept the jizyah, taking them captive and their wealth becomes forbidden to us (muslims), and marrying their women becomes lawful for us.

And whoever among them (people of dhimmah) is in the abode of war, taking them captive becomes lawful for us, but marrying their women does not become lawful for us, and nothing is accepted from them except the jizyah or being killed.

And the third sword is a sword against the polytheists of the non-Arabs, meaning the Turks, the Khazars, and the Daylam.

Allah ^{SWT}, Exalted is He ^{SWT}, said at the beginning of the surah in which Allah ^{SWT} mentions those who disbelieved, and He ^{SWT} narrated their story.

Allah ^{SWT} had said, *'(So when you meet the disbelievers in battle), strike their necks until you have thoroughly subdued them, then bind them firmly (captives). Later (free them either as) an act of grace or by ransom until the war comes to an end.'* meaning mutual ransom between them (polytheists of the non-Arabs) and the people of Islam. (Surah Muhammad 47:4)

From these (polytheists of the non-Arabs), nothing will ever be accepted except being killed or entering into Islam, and marrying their women is not lawful for us as long as they are in the abode of war.

As for the restrained sword, it is the sword of the people of rebellion and interpretation.

Allah ^{SWT}, Exalted is He ^{SWT}, said, *'And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then*



fight against the transgressing group until they submit to the rule of Allah ^{SWT}.' (Surah Al-Hujurat 49:9)

When this verse was revealed, the Messenger of Allah ^{SWT}, Allah's ^{SWT} blessings be upon him and his family, said, "Indeed, among you is one who will fight after me upon interpretation, just as I fought upon revelation."

The Prophet ^{saws}, Allah's ^{SWT} blessings be upon him and his family, was asked:

"Who is he?" (meaning who will fight upon interpretation)

Prophet ^{saws} said, "He is the mender of the sandal," meaning the Commander of the Believers ^{a.s}, peace be upon him.

And Ammar ibn Yasir, may Allah ^{SWT} have mercy on him, said:

"I fought with this banner alongside the Messenger of Allah ^{SWT}, Allah's ^{SWT} blessings be upon him and his family, three times, and this is the fourth.

By Allah ^{SWT}, if they struck us until they drove us to the palm-branches of Hajar, we would know that we are upon the truth and that they are upon falsehood.

And the conduct among them from the Commander of the Believers ^{a.s}, peace be upon him, was like what was from the Messenger of Allah ^{SWT}, Allah's ^{SWT} blessings be upon him and his family, regarding the people of Makkah on the day of the conquest of Makkah, for he (Imam Ali ^{a.s}) did not take their offspring captive, and he (Imam Ali ^{a.s}) said, 'Whoever closes his door, or lays down his weapon, or enters the house of Abu Sufyan, may Allah ^{SWT} curse him, is safe.'

Likewise, the Commander of the Believers ^{a.s}, peace be upon him, said regarding them, 'Do not take their offspring captive, do not finish off a wounded person, do not pursue one who turns away, and whoever closes his door or lays down his weapon is safe.'"

As for the sheathed sword, it is the sword by which retaliation is carried out.

Allah ^{SWT}, Exalted is He ^{SWT}, said, 'A life for a life,' the verse (Surah Al-Ma'idah 5:45). Its drawing belongs to the guardians of the murdered one, and its judgement belongs to us (the Imams ^{a.s}).

These are the swords with which Allah ^{SWT} sent His Prophet ^{saws}, Allah's ^{SWT} blessings be upon him and his family.

Whoever denies them, or denies one of them, or anything of their practices and rulings, has disbelieved in what Allah ^{SWT} sent down upon Muhammad ^{saws}, Allah's ^{SWT} blessings be upon him and his family."

[REFERENCES] Al-Kafi, Vol.5 p.10 • Tahdib Al-Ahkam, Vol.4 p.114 • Al-Wafi, Vol.15 p.58 • Wasa'il Al-Shi'ah, Vol.15 p.25



CHAPTER ON AMOUNT OF THE POLL TAX (JIZYAH)

٣٢ - باب مقدار الجزية

🌀 HADITH 337 – 339 🌀

قال الشيخ رحمه الله : (وليس للجزية حد مرسوم لا يجوز تجاوزه الى ما زاد عليه ولا حظه عما نقص عنه وانما هي على ما يراه الامام في أموالهم ويضعه على رقابهم وعلى قدر غناهم وفقيرهم) الى آخر الباب.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy upon him, said:

“There is no fixed prescribed limit for the jizyah (per-capita poll tax) which it is not permissible to exceed to what is more than it, nor to reduce it to what is less than it. Rather, it is according to what the Imam sees regarding their wealth, and what he places upon their necks, and according to the extent of their wealth and their poverty,” until the end of the chapter.

🌀 HADITH 🌀

HADITH:337

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا حَدُّ الْجِزْيَةِ عَلَى أَهْلِ الْكِتَابِ وَهَلْ عَلَيْهِمْ فِي ذَلِكَ شَيْءٌ مُوَظَّفٌ لَا يَنْبَغِي أَنْ يَجُوزُوا إِلَى غَيْرِهِ فَقَالَ «ذَلِكَ إِلَى الْإِمَامِ يَأْخُذُ مِنْ كُلِّ إِنْسَانٍ مِنْهُمْ مَا يَشَاءُ عَلَى قَدَرِ مَالِهِ بِمَا يُطِيقُ إِنَّمَا هُمْ قَوْمٌ قَدَّوْا أَنْفُسَهُمْ مِنْ أَنْ يُسْتَعْبَدُوا أَوْ يُقْتُلُوا فَالْجِزْيَةُ تُؤْخَذُ مِنْهُمْ عَلَى قَدَرٍ مَا يُطِيقُونَ لَهُ أَنْ يَأْخُذَهُمْ بِهِ حَتَّى يُسَلِّمُوا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ «حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ» وَكَيْفَ يَكُونُ صَاغِرًا وَلَا يَكْتَرِثُ لِمَا يُؤْخَذُ مِنْهُ حَتَّى يَجِدَ ذُلًّا لِمَا أُخِذَ مِنْهُ فَيَأْلَمَ لِذَلِكَ فَيُسَلِّمَ» قَالَ وَ قَالَ ابْنُ مُسْلِمٍ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَرَأَيْتَ مَا يَأْخُذُ هَؤُلَاءِ مِنَ الْخُمْسِ مِنْ أَرْضِ الْجِزْيَةِ وَ يُؤْخَذُ مِنَ الدَّهَاقِينَ جِزْيَةُ رُءُوسِهِمْ أَمْ عَلَيْهِمْ فِي ذَلِكَ شَيْءٌ مُوَظَّفٌ فَقَالَ «كَانَ عَلَيْهِمْ مَا أَجَارُوا عَلَى أَنْفُسِهِمْ وَ لَيْسَ لِلْإِمَامِ أَكْثَرُ مِنَ الْجِزْيَةِ إِنْ شَاءَ الْإِمَامُ وَصَّعَ ذَلِكَ عَلَى رُءُوسِهِمْ وَ لَيْسَ عَلَى أَمْوَالِهِمْ شَيْءٌ وَ إِنْ شَاءَ فَعَلَى أَمْوَالِهِمْ وَ لَيْسَ عَلَى رُءُوسِهِمْ شَيْءٌ» فَقُلْتُ وَ هَذَا الْخُمْسُ فَقَالَ «إِنَّمَا هَذَا شَيْءٌ كَانَ صَالِحَهُمْ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ .»

Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from Hariz, from Zurarah, who said:

I (narrator) said to Abu Abdillah ^{a.s}, peace be upon him: "What is the limit of the jizyah (per-capita poll tax) upon the People of the Book, and is there any fixed amount upon them in that which should not be exceeded?"

Imam ^{a.s} said: "That is up to the Imam. He takes from each person among them whatever he wishes, according to his wealth and according to what he can bear.

They are only a people who ransomed themselves from being enslaved or killed, so the jizyah is taken from them according to what they can bear, and he may burden them with it until they accept Islam.

For Allah ^{SWT}, Mighty and Majestic, said: '*Until they pay the tax, willingly submitting, fully humbled.*' (Surah At-Tawbah 9:29)

And how can one of them (People of the Book) be humbled while he does not care about what is taken from him, until he feels humiliation because of what has been taken from him, feels pain because of that, and then accepts Islam?"

And Ibn Muslim said: "I asked Abu Abdillah ^{a.s}: 'What do you think of what these people take of the fifth from the land of jizyah, while the jizyah upon their heads is taken from the dihqans (dahaqin), is there any fixed amount upon them in that?'"

Imam ^{a.s} said: "There was upon them whatever they had agreed upon against themselves, and the Imam has nothing beyond the jizyah.

If the Imam wishes, he places that upon their heads, and there is nothing upon their wealth; and if the Imam wishes, he places it upon their wealth, and there is nothing upon their heads."

So I (narrator) said: "And this fifth?"

Imam ^{a.s} said: "This is only something upon which the blessed Messenger of Allah ^{SWT}, Allah's ^{SWT} blessings be upon him and his family, made a settlement with them."

[REFERENCES] Al-Kafi, Vol.3 p.566 • Tahdib Al-Ahkam, Vol.4 p.117 • Al-Istibsar, Vol.2 p.53 • Al-Wafi, Vol.10 p.348 • Wasa'il Al-Shi'ah, Vol.15 p.149 • Tafsir Al-Burhan, Vol.2 p.757 • Tafsir Kanz Al-Daqaiq, Vol.5 p.433

ﷺ HADITH ﷻ

HADITH:338

[SOURCE] Implicit (Muzmar)

حَرِيزُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنْ أَهْلِ الذِّمَّةِ مَاذَا عَلَيْهِمْ مِمَّا يَحْفَتُونَ بِهِ دِمَاءَهُمْ وَأَمْوَالَهُمْ قَالَ «الْخَرَجُ فَإِنْ أُخِذَ مِنْ رُءُوسِهِمْ فَلَا سَبِيلَ عَلَى أَرْضِيهِمْ وَإِنْ أُخِذَ مِنْ أَرْضِيهِمْ فَلَا سَبِيلَ عَلَى رُءُوسِهِمْ».

Hariz, from Muhammad ibn Muslim, who said:

I (narrator) asked Imam ^{a.s} about 'the people of dhimmah (protected non-Muslim residents). What is upon them by which they preserve their blood and their wealth?'

Imam ^{a.s} said: "The land-tax (kharaj). So if the jizyah is taken from their heads, then there is no way against their lands; and if it is taken from their lands, then there is no way against their heads."

[REFERENCES] Al-Kafi, Vol.3 p.567 • Tahdib Al-Ahkam, Vol.4 p.118 • Al-Istibsar, Vol.2 p.53 • Al-Wafi, Vol.10 p.349 • Wasa'il Al-Shi'ah, Vol.15 p.150 • Tafsir Al-Burhan, Vol.2 p.757



HADITH:339

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: فِي أَهْلِ الْجِزْيَةِ أَيْ يُؤْخَذُ مِنْ أَمْوَالِهِمْ وَ مَوَاشِيهِمْ شَيْءٌ سِوَى الْجِزْيَةِ قَالَ «لَا».

Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Mahbub, from Abu Ayyub, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) concerning 'the people of jizyah, Is anything taken from their wealth and their livestock besides the jizyah (per-capita poll tax)?'

Imam ^(a.s) said: "No."

[REFERENCES] Al-Kafi, Vol.3 p.568 • Man La Yahduruhu Al-Faqih, Vol.2 p.51 • Tahdib Al-Ahkam, Vol.4 p.118 • Al-Wafi, Vol.10 p.349 • Tafsir Al-Safi, Vol.2 p.335 • Wasa'il Al-Shi'ah, Vol.15 p.151 • Tafsir Al-Burhan, Vol.2 p.759 • Tafsir Nur Al-Thaqalayn, Vol.2 p.204 • Tafsir Kanz Al-Daqaiq, Vol.5 p.433

CHAPTER ON ONE ENTITLED TO THE GIVING OF THE POLL TAX (JIZYAH) AMONG THE MUSLIMS

٣٣ - باب مستحق عطاء الجزية من المسلمين

🌀 HADITH 340 🌀

🌀 HADITH 🌀

HADITH:340

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَخْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ سِيرَةِ الْإِمَامِ فِي الْأَرْضِ الَّتِي فُتِحَتْ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ «إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَدْ سَارَ فِي أَهْلِ الْعِرَاقِ بِسِيرَةٍ فَهِيَ إِمَامٌ لِسَائِرِ الْأَرْضِينَ» وَقَالَ «إِنَّ أَرْضَ الْجَزْيَةِ لَا تَرْفَعُ عَنْهُمْ الْجَزْيَةَ وَ إِنَّمَا الْجَزْيَةُ عَطَاءُ الْمُهَاجِرِينَ وَ الصَّدَقَاتُ لِأَهْلِهَا الَّذِينَ سَمَى اللَّهُ فِي كِتَابِهِ لَيْسَ لَهُمْ فِي الْجَزْيَةِ شَيْءٌ» ثُمَّ قَالَ «مَا أَوْسَعَ الْعَدْلُ إِنَّ النَّاسَ يَتَسَعُّونَ إِذَا عُدِلَ فِيهِمْ وَ تُنْزِلُ السَّمَاءُ رِزْقَهَا وَ تُخْرِجُ الْأَرْضُ بَرَكَتَهَا بِإِذْنِ اللَّهِ تَعَالَى» .

Muhammad ibn Ali ibn Mahbub, from Muhammad ibn al-Husayn, from Safwan, from al-Ala, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him, who said:

I asked Imam ^(a.s) about 'the conduct of the Imam regarding the land that was conquered after the Messenger of Allah ^(SWT), Allah's ^(SWT) blessings be upon him and his family.'

Imam ^(a.s) said: "Indeed, the Commander of the Believers ^(a.s), peace be upon him, conducted himself among the people of Iraq with a conduct, and it is an example for all other lands."

And Imam ^(a.s) said: "Indeed, the land of jizyah (per-capita poll tax), the jizyah is not lifted from them.

Rather, the jizyah is the stipend of the emigrants, and the charities are for their people whom Allah ^(SWT) named in His ^(SWT) Book (Quran), they have no share in the jizyah."

Then Imam ^(a.s) said: "How expansive justice is. Indeed, people become spacious when justice is carried out among them,

And the sky sends down its provision, and the earth brings forth its blessing by the permission of Allah ^(SWT), Exalted is He ^(SWT)."

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.53 • Tahdib Al-Ahkam, Vol.4 p.118 • Al-Wafi, Vol.10 p.353 • Tafsir Al-Burhan, Vol.2 p.759



CHAPTER ON LAND TAX (KHARAJ) AND THE CULTIVATION OF LANDS

٣٤ - باب الخراج وعمرارة الارضين

🌀 HADITH 341 – 343 🌀

🌀 HADITH 🌀

HADITH:341

[SOURCE] Implicit (or Unnamed)

محمد بن يعقوب عن عدة من أصحابنا عن أحمد بن محمد بن عيسى عن علي بن أحمد بن أشيم عن صفوان بن يحيى وأحمد بن محمد بن أبي نصر قال : ذكرنا له الكوفة وما وضع عليها من الخراج وما سار فيها أهل بيته فقال : من أسلم طوعا تركت أرضه في يده وأخذ منه العشر مما سقت السماء والانهار ونصف العشر مما سقي بالرشا فيما عمروه منها ، وما لم يعمره منها أخذته الإمام فيقبله ممن يعمره وكان للمسلمين ، وعلى المتقبلين في حصصهم العشر ونصف العشر ، وليس في أقل من خمسة أوساق شيء من الزكاة ، وما أخذ بالسيف فذلك للإمام يقبله بالذي يرى كما صنع رسول الله صلى الله عليه وآله بخيبر قبل سوادها وبياضها - يعني أرضها ونخلها - والناس يقولون لا تصلح قبله الأرض والنخل وقد قبل رسول الله ص خيبر ، وعلى المتقبلين سوى قبالة الأرض العشر ونصف العشر في حصصهم ، ثم قال : إن أهل الطائف أسلموا وجعلوا عليهم العشر ونصف العشر ، وإن أهل مكة دخلها رسول الله ص عنوة وكانوا أسراء في يده فأعتقهم وقال : اذهبوا فأنتم الطلقاء.

Muhammad ibn Ya'qub, from a number of our companions, from Ahmad ibn Muhammad ibn Isa, from Ali ibn Ahmad ibn Ashim, from Safwan ibn Yahya and Ahmad ibn Muhammad ibn Abi Nasr, who said:

We mentioned Kufa to him, and what had been placed upon it of land-tax (kharaj), and what the people of his Household (Ahlul Bayt ^{a.s.}) had followed regarding it.

He said: "Whoever embraced Islam willingly, his land was left in his hand, and from him was taken the tenth from what was watered by the sky and the rivers, and half of the tenth from what was watered by ropes (al-risha), from what they cultivated of it.

As for what they did not cultivate of it, the Imam takes it and leases it to whoever cultivates it, and it belongs to the Muslims.

Upon those who take it on lease, in their shares, is the tenth and half of the tenth.

There is no zakat on less than five wasqs (awsaq).

As for what was taken by the sword, that belongs to the Imam; he leases it for whatever he sees fit, just as the Messenger of Allah ^{SWT}, did with Khaybar. He ^{saws} leased its black and its white, meaning its land and its palm-trees.

The people say, 'leasing of land and palm-trees is not valid,' while the Prophet ^{saws}, leased Khaybar. Upon those who take it on lease, besides the lease-payment (qabalah) of the land, is the tenth and half of the tenth in their shares."

Then he said: "The people of Taif embraced Islam, and He ^{saws} placed upon them the tenth and half of the tenth. As for the people of Makkah, the Prophet ^{saws}, entered it by force, and they were captives in his hand, so He ^{saws} freed them and said: 'Go, for you are the freed ones.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.119



**HADITH:342**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ قَالَ: ذَكَرْتُ لِأَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ الْخَرَاجَ وَ مَا سَارَ بِهِ أَهْلُ بَيْتِهِ فَقَالَ «الْعُشْرُ وَ نِصْفُ الْعُشْرِ عَلَى مَنْ أَسْلَمَ تَطَوُّعاً تَرَكَتْ أَرْضُهُ فِي يَدِهِ وَ أَخَذَ مِنْهُ الْعُشْرُ وَ نِصْفُ الْعُشْرِ فِيمَا عَمَرَ مِنْهَا وَ مَا لَمْ يَغْمَرْ مِنْهَا أَخَذَهُ الْوَالِي فَقَبَّلَهُ مِمَّنْ يَغْمَرُهُ وَ كَانَ لِلْمُسْلِمِينَ وَ لَيْسَ فِيمَا كَانَ أَقْلٌ مِنْ خَمْسَةِ أَوْسَاقٍ شَيْءٌ وَ مَا أَخَذَ بِالسَّيْفِ فَذَلِكَ لِلْإِمَامِ يَقْبَلُهُ بِالَّذِي يَرَى كَمَا صَنَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِخَيْبَرَ قَبْلَ أَرْضِهَا وَ نَحْلَهَا وَ النَّاسُ يَقُولُونَ لَا تَصْلُحُ قِبَالَةُ الْأَرْضِ وَ النَّحْلُ إِذَا كَانَ الْبَيَاضُ أَكْثَرَ مِنَ الْأَسْوَادِ وَ قَدْ قَبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ خَيْبَرَ - وَ عَلَيْهِمْ فِي حَصَصِهِمُ الْعُشْرُ وَ نِصْفُ الْعُشْرِ» .

Ahmad ibn Muhammad ibn Isa, from Ahmad ibn Muhammad ibn Abi Nasr, who said:

I mentioned to Abu al-Hasan al-Ridha ^{a.s}, peace be upon him, about ‘the land-tax (kharaj) and what the people of his Household (Ahlul Bayt ^{a.s}) followed concerning it.’ Imam ^{a.s} said: “The tenth and half of the tenth are upon one who accepts Islam voluntarily. His land is left in his hand, and the tenth and half of the tenth are taken from him from what he cultivates of it.

As for what he does not cultivate of it, the governor takes it and leases it to one who will cultivate it, and it belongs to the Muslims.

And there is no zakat on anything less than five awsaq.

And whatever is taken by the sword, that belongs to the Imam; he leases it according to what he sees fit, just as the Messenger of Allah ^{SWT}, Allah's ^{SWT} blessings be upon him and his family, did with Khaybar. The Prophet ^{saws} leased its land and its palm-trees.

And the people say: ‘Leasing land and palm-trees is not valid when the uncultivated land (bayad) is greater than the cultivated land (sawad),’ yet Messenger of Allah ^{SWT}, Allah's ^{SWT} blessings be upon him and his family, leased Khaybar, and upon them in their shares is the tenth and half of the tenth.”

[REFERENCES] Qurb Al-Ishnad, Vol.1 p.384 • Tahdib Al-Ahkam, Vol.4 p.119 • Al-Wafi, Vol.10 p.358 • Wasa'il Al-Shi'ah, Vol.15 p.158

**HADITH:343**

[SOURCE] Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ بْنِ عِمْرَانَ الشَّيْبَانِيِّ عَنْ يُونُسَ بْنِ إِبْرَاهِيمَ عَنْ يَحْيَى بْنِ أَشْعَثَ الْكِنْدِيِّ عَنْ مُضْعَبِ بْنِ يَزِيدَ الْأَنْصَارِيِّ قَالَ: اسْتَعْمَلَنِي أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَلَى أَرْبَعَةِ رَسَائِقٍ أَلَمْدَائِنِ الْيَهْقُبَاتِ وَ بَهْرَسِيرَ وَ نَهْرَ جَوْبَرٍ وَ نَهْرِ أَمْلِكٍ وَ أَمَرَنِي أَنْ أَصْعَ عَلَى كُلِّ جَرِيبٍ زَرْعَ غَلِيظٍ دِرْهَمًا وَ نِصْفًا وَ عَلَى كُلِّ جَرِيبٍ وَسِطٍ دِرْهَمًا عَلَى كُلِّ جَرِيبٍ زَرْعَ رَقِيقٍ ثَلَاثِي دِرْهَمٍ وَ عَلَى كُلِّ جَرِيبٍ كَرْمٍ عَشْرَةَ دَرَاهِمَ وَ عَلَى كُلِّ جَرِيبٍ نَحْلٍ عَشْرَةَ دَرَاهِمَ وَ عَلَى كُلِّ جَرِيبٍ الْبَسَاتِينَ الَّتِي تَجْمَعُ النَّحْلُ وَ السَّجَرُ عَشْرَةَ دَرَاهِمَ وَ أَمَرَنِي أَنْ أَلْقِيَ كُلَّ نَحْلٍ شَاذٍ عَنِ الْفَرَى لِمَاةِ الطَّرِيقِ وَ ابْنِ السَّبِيلِ وَ لَا أَخَذَ مِنْهُ



شَيْئاً وَ أَمَرَنِي أَنْ أَضَعَ عَلَى الدَّهَاقِينَ الَّذِينَ يَرْكَبُونَ الْبَرَادِينَ وَ يَتَخَتَّمُونَ بِالدَّهَبِ عَلَى كُلِّ رَجُلٍ مِنْهُمْ ثَمَانِيَةً وَ أَرْبَعِينَ دِرْهَمًا وَ عَلَى أَوْسَاطِهِمْ وَ الثَّجَارِ مِنْهُمْ عَلَى كُلِّ رَجُلٍ أَرْبَعَةٌ وَ عَشْرِينَ دِرْهَمًا وَ عَلَى سَفَلَتِهِمْ وَ فَقَرَائِهِمْ اثْنَتَيْ عَشَرَ دِرْهَمًا عَلَى كُلِّ إِنْسَانٍ مِنْهُمْ قَالَ فَجَبَيْتُهَا ثَمَانِيَةَ عَشَرَ أَلْفَ أَلْفٍ دِرْهَمٍ فِي سَنَةٍ .

قال محمد بن الحسن : فما تضمن هذا الخبر من ذكر شيء من الجزية موظف من كل انسان ليس بمناف لما ذكرناه من ان ذلك الى الامام يأخذ منهم بحسب ما يراه في الوقت ، لانه لا يمتنع أن يكون أمير المؤمنين عليه السلام رأى من المصلحة ان يضع على كل رجل منهم في تلك السنة القدر المذكور ، وإذا تغيرت المصلحة الى زيادة أو نقصان غيره ايضا ، وانما كان يكون منافيا لو وضع ذلك عليهم وقال هذا حكمهم ولا يزدون ولا ينقصون عنه في جميع الاحوال ، وليس ذلك في الخبر.

Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Ibrahim ibn Imran al-Shaybani, from Yunus ibn Ibrahim, from Yahya ibn Ash'ath al-Kindi, from Mus'ab ibn Yazid al-Ansari, who said:

The Commander of the Believers, Imam Ali ibn Abi Talib ^{a.s}, peace be upon him, appointed me (Mus'ab ibn Yazid) over four districts (rasatiq) of al-Mada'in: al-Bahqubadhat, Bahurasir, Nahr Juwayr, and Nahr al-Malik.

The Imam ^{a.s} commanded me to place upon every jarib (roughly equating to 0.5 to 1 acre) of heavy crop one and a half dirhams,

Upon every jarib of medium crop one dirham,

Upon every jarib of light crop two-thirds of a dirham,

Upon every jarib of vineyard ten dirhams,

Upon every jarib of palm-trees ten dirhams,

And upon every jarib of gardens that combine palm-trees and other trees ten dirhams.

Imam ^{a.s} commanded me to leave every isolated palm-tree outside the villages for passers-by on the road and the wayfarer, and not to take anything from it.

Imam ^{a.s} commanded me to place upon the dihqans (dahaqin) who ride fine horses (baradhin) and wear gold rings, upon each man among them, forty-eight dirhams;

And upon their middle class and merchants, upon each man, twenty-four dirhams;

And upon their lower class and poor, twelve dirhams upon every person among them.”

He (Mus'ab) said: “So I collected from it eighteen million dirhams in one year.”

[AL TUSI]

Muhammad ibn al-Hasan said: “What this report contains of mentioning something of the poll-tax (jizyah) as fixed upon every person is not contrary to what we have mentioned, that this is up to the Imam, who takes from them according to what he sees fit at the time, because it is not impossible that the Commander of the Faithful ^{a.s}, peace be upon him, saw it to be in the interest to place upon each man among them in that year the mentioned amount.

And when the interest changes to an increase or a decrease, he also changes it.

It would only be contrary if he had placed that upon them and said: ‘This is their ruling, and they shall not be increased nor decreased from it in all circumstances. But that is not in the report.’”

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.2 p.48 • Al-Muqni'ah, Vol.1 p.275 • Tahdib Al-Ahkam, Vol.4 p.119 • Al-Wafi, Vol.10 p.351 • Wasa'il Al-Shi'ah, Vol.15 p.151 • Bihar Al-Anwar, Vol.3 3 p.466



CHAPTER ON KHUMS AND SPOILS OF WAR (GHANAIM)

٣٥ - باب الخمس والغنائم

🌀 HADITH 344 – 359 🌀

قال الشيخ رحمه الله : (والخمس واجب في كل مغنم ثم قال : والغنائم كل ما استفيد بالحرب من الاموال والسلاح والاثواب والريق وما استفيد من المعادن والغوص والكنوز والعنبر وكل ما فضل من ارباح التجارات والزراعات والصناعات من المؤنة والكفاية في طول السنة على الاقتصاد).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy upon him, said: "The one-fifth levy (khums) is obligatory in every gain (maghnam)."

Then he said: "The spoils (al-ghanaim) are everything acquired through war, from wealth, weapons, garments, and slaves; and what is acquired from mines, diving, treasures, and ambergris (anbar);

And everything that remains surplus from the profits of trade, agriculture, and crafts after expenses and sufficiency throughout the year with moderation."

🌀 HADITH 344 🌀

HADITH:344

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَلَيْهِ بَنُ الْحَسَنِ بْنِ فَضَالٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ حَكِيمٍ مُؤَدِّي بْنِ عَبَّاسٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ «وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ» قَالَ «هِيَ وَاللَّهُ الْإِفَادَةُ يَوْمًا بِيَوْمٍ إِلَّا أَنْ أَبِي عَلَيْهِ السَّلَامُ جَعَلَ شِيعَتَنَا مِنْ ذَلِكَ فِي حِلٍّ لِيَزْكُوا» .

Ali ibn al-Hasan ibn Faddal, from al-Hasan ibn Ali ibn Yusuf, from Muhammad ibn Sinan, from Abd al-Samad ibn Bashir, from Hukaym, the mu'adhdhin of Banu Abs, from Abu Abdillah ^{a.s}, peace be upon him, who said:

I (narrator) said to Imam ^{a.s}: "And know that whatever thing you gain, then indeed for Allah ^{SWT} is its fifth, and for the Messenger ^{saws}." (Surah Al-Anfal 8:41)

Imam ^{a.s} said: "It is, by Allah ^{SWT}, the gain day by day, except that my father ^{a.s}, peace be upon him, made our Shia free of liability from that, so that they may become pure."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.121 • Al-Istibsar, Vol.2 p.54 • Wasa'il Al-Shi'ah, Vol.9 p.546 • Tafsir Al-Burhan, Vol.2 p.692



**HADITH:345**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلَيْهِ بُنْ مَهْزِيَارَ عَنْ فَصَالَةَ وَابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ مَعَادِنِ الذَّهَبِ وَالْفِصَّةِ وَالصُّفْرِ وَالْحَدِيدِ وَالرَّصَاصِ فَقَالَ «عَلَيْهَا الْخُمْسُ جَمِيعاً» .

Ali ibn Mahziyar, from Fadalath and Ibn Abi Umayr, from Jamil, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'mines of gold, silver, brass (sufr), iron, and lead.'

Imam ^(a.s) said: "Upon all of them is the fifth (khums)."

[REFERENCES] Al-Kafi, Vol.1 p.544 • Da'a'im Al-Islam, Vol.1 p.250 • Tahdib Al-Ahkam, Vol.4 p.121 • Al-Wafi, Vol.10 p.310 • Wasa'il Al-Shi'ah, Vol.9 p.491 • Tafsir Al-Burhan, Vol.2 p.691 • Tafsir Al-Burhan, Vol.2 p.693 • Bihar Al-Anwar, Vol.9 3 p.43 • Mustadrak Al-Wasa'il, Vol.7 p.281

**HADITH:346**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ عَنْهُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْعَنْبَرِ وَ غَوِصِ اللُّؤْلُؤِ فَقَالَ «عَلَيْهِ الْخُمْسُ» قَالَ وَ سَأَلْتُهُ عَنِ الْكَنْزِ كَمْ فِيهِ قَالَ «الْخُمْسُ» وَ عَنِ الْمَعَادِنِ كَمْ فِيهَا قَالَ «الْخُمْسُ» وَ عَنِ الرِّصَاصِ وَ الصُّفْرِ وَ الْحَدِيدِ وَ مَا كَانَ بِالْمَعَادِنِ كَمْ فِيهَا قَالَ «يُؤْخَذُ مِنْهَا كَمَا يُؤْخَذُ مِنْ مَعَادِنِ الذَّهَبِ وَ الْفِصَّةِ» .

And from him, from Ibn Abi Umayr, from Hammad, from al-Halabi, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'ambergris and diving for pearls.'

Imam ^(a.s) said: "Upon it is the fifth."

He (narrator) said: "And I asked Imam ^(a.s) about 'treasure, how much is in it?' – meaning khums.

Imam ^(a.s) said: "The fifth."

And (Imam ^(a.s) was asked) about 'mines, how much is in them?'

Imam ^(a.s) said: "The fifth."

And (Imam ^(a.s) was asked) about 'lead, brass (sufr), iron, and whatever is in the mines, how much is in them?'

Imam ^(a.s) said: "It is taken from them just as it is taken from the mines of gold and silver."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.121 • Al-Wafi, Vol.10 p.311 • Tafsir Al-Burhan, Vol.2 p.693



**HADITH:347**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْمَعَادِنِ مَا فِيهَا فَقَالَ «كُلُّ مَا كَانَ رِكَازاً فِيهِ الْخُمْسُ» وَ قَالَ «مَا عَالَجْتَهُ بِمَا لَكَ فِيهِ مِمَّا أَخْرَجَ اللَّهُ مِنْهُ مِنْ جِبَارَتِهِ مَصْفَى الْخُمْسُ» .

Muhammad ibn Ali ibn Mahbub, from al-Abbas ibn Ma'ruf, from Hammad ibn Isa, from Hariz, from Zurarah, from Abu Ja'far ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'mines, what is in them?' – meaning khums.

Imam ^(a.s) said: "Everything that is rikaz (precious items buried inside the ground), then in it is the fifth (for khums)."

And Imam ^(a.s) said: "Whatever you process with your wealth, then in what Allah ^(SWT) brings out from it, from its stones, purified, there is the fifth (for khums)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.122 • Al-Wafi, Vol.10 p.312 • Wasa'il Al-Shi'ah, Vol.9 p.492 • Tafsir Al-Burhan, Vol.2 p.693

**HADITH:348**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْحَضْرَمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «عَلَى كُلِّ امْرِيٍّ غَنِمٍ أَوْ اخْتَسَبَ الْخُمْسُ مِمَّا أَصَابَ لِقَاطِمَةً عَلَيْهَا السَّلَامُ وَ لِمَنْ يَلِي أَمْرَهَا مِنْ بَعْدِهَا مِنْ ذُرِّيَّتِهَا الْحُجَجِ عَلَى النَّاسِ فَذَلِكَ لَهُمْ خَاصَّةٌ يَصْعُونَهُ حَيْثُ شَاءُوا إِذْ حَرَّمَ عَلَيْهِمُ الصَّدَقَةَ حَتَّى الْخِيَاطُ لِيَخِيْطَ قَمِيصاً بِخُمْسَةِ دَوَانِيقَ فَلَنَا مِنْهَا دَانِقٌ إِلَّا مَنْ أَحْلَلْنَا مِنْ شِيعَتِنَا لِتَطْيِبَ لَهُمْ بِهِ الْوَلَادَةُ إِنَّهُ لَيْسَ مِنْ شَيْءٍ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ أَكْظَمَ مِنْ أَلَزْنَا إِنَّهُ لَيَقُومُ صَاحِبُ الْخُمْسِ فَيَقُولُ يَا رَبِّ سَلْ هَؤُلَاءِ بِمَا أُبِيحُوا» .

And from Muhammad ibn al-Husayn, from Abdullah ibn al-Qasim al-Hadrami, from Abdullah ibn Sinan:

Abu Abdillah ^(a.s), peace be upon him, said: "Upon every person who gains or earns is the fifth (khums) from what he acquires, for Sayyidah Fatimah ^(s.a), peace be upon her, and for whoever undertakes her affair after Her ^(s.a) from Her ^(s.a) progeny, the proofs over the people (Ahlul Bayt ^(a.s)).

That (khums) is especially for them; they place it wherever they wish, for charity has been forbidden to them (Ahlul Bayt ^(a.s)).

Even the tailor who sews a shirt for five daniqs (dawaniq), then for us (Ahlul Bayt ^(a.s)) from it is one daniq, except for those among our Shia for whom we have made it lawful, so that their birth may be pure through it (receiving khums).

Indeed, there is nothing greater with Allah ^(SWT) on the Day of Resurrection than fornication. Indeed, the possessor of the fifth (khums) will stand and say:

'O Lord ^(AZI), ask these people about what was made permissible for them.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.122 • Al-Istibsar, Vol.2 p.55 • Al-Wafi, Vol.10 p.311 • Wasa'il Al-Shi'ah, Vol.9 p.503 • Tafsir Al-Burhan, Vol.2 p.693



**HADITH:349**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الْمَلَاَحَةِ فَقَالَ «وَمَا الْمَلَاَحَةُ» فَقَالَ أَرْضٌ سَيْخَةٌ مَالِحَةٌ يَجْتَمِعُ فِيهَا الْمَاءُ فَيَصِيرُ مِلْحًا فَقَالَ «هَذَا الْمَعْدِنُ فِيهِ الْخُمْسُ» فَقُلْتُ وَ الْكِبْرِيتُ وَ الْتَفْطُ يُخْرَجُ مِنَ الْأَرْضِ قَالَ فَقَالَ «هَذَا وَ أَشْبَاهُهُ فِيهِ الْخُمْسُ» .

Ahmad ibn Muhammad, from al-Hasan ibn Mahbub, from Abu Ayyub, from Muhammad ibn Muslim:

I (narrator) asked Abu Ja'far ^(a.s), peace be upon him, about 'the salt-marsh (mallahah).'

Imam ^(a.s) said: "And what is the salt-marsh?"

So he (narrator) said: "It is barren saline land (ard sabikha) and salty, in which water gathers and then becomes salt."

Imam ^(a.s) said: "This is a mineral (ma'din); in it is the fifth (khums)."

So I (narrator) asked: "And sulphur and oil which are extracted from the earth?"

He (narrator) said: "Imam ^(a.s) said, 'This and its likes, in them is the fifth (khums).'"

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.122 • Al-Wafi, Vol.10 p.313 • Wasa'il Al-Shi'ah, Vol.9 p.492 • Tafsir Al-Burhan, Vol.2 p.694

**HADITH:350**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْأَحْزَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «خُذْ مَالَ النَّاصِبِ حَيْثُ مَا وَجَدْتَهُ وَ ادْفَعْ إِلَيْنَا الْخُمْسَ» .

And from him, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Ibn Abi Umayr, from Hafs ibn al-Bakhtari, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "Take the wealth of the 'hostile opponent' (nasibi) wherever you find it, and give the fifth (khums) to us (Ahlul Bayt ^(a.s))."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.122 • Al-Sarair, Vol.3 p.607 • Al-Wafi, Vol.10 p.313 • Al-Wafi, Vol.17 p.428 • Wasa'il Al-Shi'ah, Vol.9 p.487 • Tafsir Al-Burhan, Vol.2 p.694 • Bihar Al-Anwar, Vol.9 7 p.56

**HADITH:351**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنِ الْمُعَلَّى قَالَ: «خُذْ مَالَ النَّاصِبِ حَيْثُ مَا وَجَدْتَهُ وَ ابْعَثْ إِلَيْنَا بِالْخُمْسِ» .

Al-Husayn ibn Sa'id, from Ibn Abi Umayr, from Sayf ibn Amirah, from Abu Bakr al-Hadrami, from al-Mu'alla:

Imam ^(a.s) said: "Take the wealth of the 'hostile opponent' (nasibi) wherever you find it, and send to us (Ahlul Bayt ^(a.s)) the fifth (khums)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.123 • Al-Sarair, Vol.3 p.606 • Tafsir Al-Burhan, Vol.2 p.694 • Bihar Al-Anwar, Vol.9 3 p.194 • Bihar Al-Anwar, Vol.9 7 p.55



**HADITH:352**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Jawad ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْأَشْعَرِيِّ قَالَ: كَتَبَ بَعْضُ أَصْحَابِنَا إِلَى أَبِي جَعْفَرٍ الثَّانِي عَلَيْهِ السَّلَامُ أَخْبِرْنِي عَنِ الْخُمْسِ أَوْ عَلَى جَمِيعِ مَا يَسْتَفِيدُ الرَّجُلُ مِنْ قَلِيلٍ وَكَثِيرٍ مِنْ جَمِيعِ الصُّرُوبِ وَ عَلَى الصَّنَاعِ وَ كَيْفَ ذَلِكَ فَكَتَبَ بِحَظِّهِ «الْخُمْسُ بَعْدَ الْمُؤْنَةِ» .

Sa'd ibn Abdullah, from Abu Ja'far, from Ali ibn Mahziyar, from Muhammad ibn al-Hasan al-Ash'ari, who said: Some of our companions wrote to Abu Ja'far the Second ^(a.s), peace be upon him: "Inform us about 'the fifth (khums), Is it upon everything that a man gains, whether little or much, from all types, and upon craftsmen? And how is that?"

Imam ^(a.s) wrote in his handwriting: "The fifth (khums) is after the expenses."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.123 • Al-Istibsar, Vol.2 p.55 • Awali Al-La'ali, Vol.3 p.126 • Al-Wafi, Vol.10 p.321 • Tafsir Al-Burhan, Vol.2 p.694 • Awalim Al-Uloom, Vol.23 p.340 • Awalim Al-Uloom, Vol.23 p.413

**HADITH:353**

[SOURCE] Implicit (Muzmar)

عَلِيُّ بْنُ مَهْزِيَّارٍ قَالَ قَالَ لِي أَبُو عَلِيٍّ بْنُ رَاشِدٍ: قُلْتُ لَهُ أَمَرْتَنِي بِالْقِيَامِ بِأَمْرِكَ وَأَخَذَ حَقَّكَ فَأَعْلَمْتُ مَوْلِيكَ ذَلِكَ فَقَالَ لِي بَعْضُهُمْ وَ أَيْ شَيْءٍ حَقُّهُ فَلَمْ أَذِرْ مَا أَجِيبُهُ فَقَالَ «يَجِبُ عَلَيْهِمُ الْخُمْسُ» فَقُلْتُ فِي أَيِّ شَيْءٍ فَقَالَ «فِي أَمْوَالِهِمْ وَ ضِيَاعِهِمْ» قَالَ وَ التَّاجِرُ عَلَيْهِ وَ الصَّانِعُ بِيَدِهِ فَقَالَ «ذَلِكَ إِذَا أَمْكَنَهُمْ بَعْدَ مُؤْنَتِهِمْ» .

Ali ibn Mahziyar said: Abu Ali ibn Rashid said to me:

I (narrator) said to Imam ^(a.s): "You commanded me to undertake your affair and to take your right (khums), so I informed your followers of that.

Then some of them said to me, 'And what thing is his right?'

But I did not know what to answer him.

Imam ^(a.s) said: "The fifth (khums) is obligatory upon them."

So I (narrator) asked: "In what thing?"

Imam ^(a.s) said: "In their goods and their estates."

He (narrator) said: "And is it upon the merchant and the craftsman who works with his hand?"

Imam ^(a.s) said: "That is when it is possible for them after their expenses."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.123 • Al-Istibsar, Vol.2 p.55 • Al-Wafi, Vol.10 p.322 • Wasa'il Al-Shi'ah, Vol.9 p.500 • Tafsir Al-Burhan, Vol.2 p.694 • Awalim Al-Uloom, Vol.23 p.413



**HADITH:354**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Jawad ^(a.s) & Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

عَلَيْ بَنٍ مَهْزِيَارَ قَالَ: كَتَبَ إِلَيْهِ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْهَمْدَانِيُّ أَقْرَأَنِي عَلَيْ كِتَابَ أَبِيكَ فِيهِمَا أَوْجَبَهُ عَلَى أَصْحَابِ الصِّيَاعِ «أَنَّهُ أَوْجَبَ عَلَيْهِمْ يَصْفُ السُّدُسِ بَعْدَ الْمَثْوَوَةِ وَ أَنَّهُ لَيْسَ عَلَى مَنْ لَمْ تَقُمْ صَبِغَتُهُ بِمَثْوَوَتِهِ يَصْفُ السُّدُسِ وَلَا غَيْرَ ذَلِكَ» فَاخْتَلَفَ مَنْ قَبَلْنَا فِي ذَلِكَ فَقَالُوا يَجِبُ عَلَى الصِّيَاعِ الْخُمْسُ بَعْدَ الْمَثْوَوَةِ مَثْوَوَةِ الصَّيْعَةِ وَ خَرَجَ لَهَا لَا مَثْوَوَةَ الرَّجُلِ وَ عِيَالِهِ فَكَتَبَ وَ قَرَأَهُ عَلَيَّ بَنٍ مَهْزِيَارَ - «عَلَيْهِ الْخُمْسُ بَعْدَ مَثْوَوَتِهِ وَ مَثْوَوَةِ عِيَالِهِ وَ بَعْدَ خَرَجِ السُّلْطَانِ» .

Ali ibn Mahziyar said: Ibrahim ibn Muhammad al-Hamdani wrote to him:

Ali (ibn Mahziyar) read to me your father's (Imam al-Jawad ^(a.s)) letter concerning what He ^(a.s) had made obligatory upon the owners of estates: "That He (Imam al-Jawad ^(a.s)) made obligatory upon them half of one-sixth after the expenses (maunah), and that there is not upon one whose estate does not cover his expenses half of one-sixth, nor anything other than that."

So those before us differed concerning that and said: "The fifth is obligatory upon estates after the expenses, meaning the expenses of the estate and its land-tax, not the expenses of the man and his dependants."

Imam al-Hadi ^(a.s) wrote, and Ali ibn Mahziyar read it: "Upon him is the fifth (khums) after his expenses, the expenses of his dependants, and after the tax of the ruler."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.123 • Al-Istibsar, Vol.2 p.55 • Wasa'il Al-Shi'ah, Vol.9 p.500 • Tafsir Al-Burhan, Vol.2 p.694

**HADITH:355**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ إِبْرَاهِيمَ بْنِ عُثْمَانَ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «أَيُّمَا ذِمِّي اشْتَرَى مِنْ مُسْلِمٍ أَرْضًا فَإِنَّ عَلَيْهِ الْخُمْسَ» .

Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from al-Hasan ibn Mahbub, from Abu Ayyub Ibrahim ibn Uthman, from Abu Ubaydah al-Hadhdha, who said:

I (narrator) heard Abu Ja'far ^(a.s), peace be upon him, saying: "Whichever dhimmi (protected non-Muslim resident) buys land from a Muslim, then upon him is the fifth (khums)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.123 • Tahdib Al-Ahkam, Vol.4 p.139 • Al-Wafi, Vol.10 p.314 • Wasa'il Al-Shi'ah, Vol.9 p.505 • Al-Fusul Al-Muhimmah, Vol.2 p.145 • Tafsir Al-Burhan, Vol.2 p.694



**HADITH:356**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَمَّا يُخْرَجُ مِنَ الْبَحْرِ مِنَ اللُّؤْلُؤِ وَ الْيَاقُوتِ وَ الرَّزْزَجِدِ وَ عَنْ مَعَادِنِ الذَّهَبِ وَ الْفِصَّةِ هَلْ عَلَيْهِ زَكَاتُهَا فَقَالَ «إِذَا بَلَغَ قِيمَتُهُ دِينَاراً فَفِيهِ الْخُمْسُ» .

And from him, from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Ahmad ibn Muhammad ibn Abi Nasr, from Muhammad ibn Ali ibn Abi Abdullah, from Abu al-Hasan ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'what is brought out from the sea, of pearls, rubies, and emeralds, and about mines of gold and silver. Is their zakat upon them?'

Imam ^(a.s) said: "When its value reaches a dinar, then in it is the fifth (khums)."

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.39 • Tahdib Al-Ahkam, Vol.4 p.124 • Tahdib Al-Ahkam, Vol.4 p.139 • Wasa'il Al-Shi'ah, Vol.9 p.493 • Tafsir Al-Burhan, Vol.2 p.695

**HADITH:357**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي الرَّجُلِ مِنْ أَصْحَابِنَا يَكُونُ فِي لَوَائِهِمْ فَيَكُونُ مَعَهُمْ فَيُصِيبُ غَنِيمَةً قَالَ «يُؤَدِّي خُمْسَهَا وَ يَطِيبُ لَهُ» .

And from him, from Ali ibn Ismail, from Safwan ibn Yahya, from Abdullah ibn Muskan, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) concerning 'a man from among our companions who is under their banner, and is with them, and obtains spoils.'

Imam ^(a.s) said: "He pays its fifth (khums), and it (spoils) becomes lawful for him."

[REFERENCES] Tafsir Al-'Ayyashi, Vol.2 p.64 • Tahdib Al-Ahkam, Vol.4 p.124 • Al-Wafi, Vol.10 p.314 • Tafsir Al-Burhan, Vol.2 p.695 • Tafsir Al-Burhan, Vol.2 p.700 • Bihar Al-Anwar, Vol.9 3 p.193 • Tafsir Nur Al-Thaqalayn, Vol.2 p.159 • Tafsir Kanz Al-Daqaiq, Vol.5 p.349 • Mustadrak Al-Wasa'il, Vol.7 p.281



**HADITH:358**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَعَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنِ الْحَكَمِ بْنِ بَهْلُولٍ عَنْ أَبِي هَمَّامٍ عَنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أَصَبْتُ مَالًا لَا أَعْرِفُ حِلَّاهُ مِنْ حَرَامِهِ فَقَالَ «أَخْرِجِ الْخُمْسَ مِنْ ذَلِكَ الْمَالِ فَإِنَّ اللَّهَ تَعَالَى قَدْ رَضِيَ مِنَ الْمَالِ بِالْخُمْسِ وَاجْتَنِبْ مَا كَانَ صَاحِبُهُ يَعْمَلُ» .

And from him, from Ya'qub ibn Yazid, from Ali ibn Ja'far, from al-Hakam ibn Buhlul, from Abu Hammam, from al-Hasan ibn Ziyad, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam al-Sadiq ^(a.s) said: "A man came to the Commander of the Believers ^(a.s), peace be upon him, and said: 'O Commander of the Believers ^(a.s), I have acquired wealth whose lawful from its unlawful I do not know.'

Imam Ali ^(a.s) said: "Take out the fifth (khums) from that wealth, for Allah ^(SWT), Exalted is He ^(SWT), has been pleased with the fifth (khums) from wealth, and avoid what its owner used to do."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.310 • Tahdib Al-Ahkam, Vol.4 p.124 • Tahdib Al-Ahkam, Vol.4 p.138 • Al-Wafi, Vol.10 p.315 • Wasa'il Al-Shi'ah, Vol.9 p.505 • Tafsir Al-Burhan, Vol.2 p.695

**HADITH:359**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا مَا رَوَاهُ الْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «لَيْسَ الْخُمْسُ إِلَّا فِي الْغَنَائِمِ خَاصَّةً» .

فالمراد به ليس الخمس بظاهر القرآن إلا في الغنائم خاصة لان ما عدا الغنائم التي أوجبنا فيها الخمس إنما يثبت ذلك كله بالسنة ، ولم يرد عليه السلام أنه ليس فيه الخمس على كل حال.

As for what al-Hasan ibn Mahbub narrated from Abdullah ibn Sinan, who said:

I heard Abu Abdillah ^(a.s), peace be upon him, saying:

"The fifth (khums) is only in spoils specifically."

[AL TUSI]

What is intended by it is that the one-fifth levy (khums) is not established by the apparent wording of the Quran except specifically in spoils, because whatever is other than the spoils in which we have made the one-fifth levy (khums) obligatory, all of that is only established by the Sunnah.

And the Imam ^(a.s), peace be upon him, did not mean that there is no one-fifth levy (khums) in it in every circumstance.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.124



CHAPTER ON DISTINGUISHING THE PEOPLE OF KHUMS AND THOSE ENTITLED TO IT FROM THOSE WHOM ALLAH MENTIONED IN THE QURAN

٣٦ - باب تمييز أهل الخمس ومستحقه ممن ذكر الله في القرآن

🕌 HADITH 360 – 364 🕌

قال الشيخ رحمه الله : (والخمس لله ولرسوله ولقراية الرسول ص وإيتام آل الرسول ومساكينهم وإبناء سبيلهم).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} bless him said: “The one-fifth levy (khums) belongs to Allah {SWT}, to His Messenger {saws}, to the relatives of Messenger {saws}, to the orphans of the family of the Messenger {saws}, to their poor, and to their wayfarers.”

🕌 HADITH 🕌

HADITH:360

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ قَالَ حَدَّثَنَا زَكَرِيَّا بْنُ مَالِكٍ الْجُفَيْيُّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنَّهُ سَأَلَهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ «وَاغْلُظُوا أَنْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَلِأَيَّتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ» فَقَالَ «أَمَّا خُمُسُ اللَّهِ عَزَّ وَ جَلَّ فَلِلرَّسُولِ يَضَعُهُ فِي سَبِيلِ اللَّهِ وَأَمَّا خُمُسُ الرَّسُولِ فَلِأَقَارِبِهِ وَ خُمُسُ ذَوِي الْقُرْبَىٰ فَهُمْ أَقْرَبَاؤُهُ وَ أَيْتَامَى يَتَامَى أَهْلِ بَيْتِهِ فَجَعَلَ هَذِهِ الْأَرْبَعَةَ أَرْبَعَةً أَشْهُمٍ فِيهِمْ وَأَمَّا الْمَسَاكِينُ وَ ابْنِ السَّبِيلِ فَقَدْ عَرَفْتَ أَنَّ لَا نَأْكُلُ الصَّدَقَةَ وَلَا تَجْلُ لَنَا فَهِيَ لِلْمَسَاكِينِ وَ أَبْنَاءِ السَّبِيلِ » .

Sa'd ibn Abdullah, from Muhammad ibn Abd al-Jabbar, from Safwan ibn Yahya, from Abdullah ibn Muskan, who said: Zakariyya ibn Malik al-Ju'fi narrated to us, from Abu Abdillah {a.s}, peace be upon him:

He (narrator) asked Imam {a.s} about ‘the saying of Allah {SWT}, Mighty and Majestic:

‘Whatever thing you gain, then indeed for Allah {SWT} is its fifth, and for Messenger {saws}, and for the near relative, and the orphans, and the needy, and the wayfarer.’ (Surah Al-Anfal 8:41)

Imam {a.s} said: "As for the fifth of Allah {SWT}, the Majestic, it is for the Messenger {saws}; he places it in the way of Allah {SWT}.

As for the ‘fifth of the Messenger {saws}’, it is for His {saws} relatives.

And the ‘fifth of those of near kin’, they are His {saws} relatives.

And the ‘orphans’ are the orphans of the people of His {saws} household.

So the Prophet {saws} made these four into four shares among them.

As for the needy and the wayfarer, you already know that we (Ahlul Bayt {a.s}) do not eat charity, and it is not lawful for us, so it is for the needy and the wayfarers."

[REFERENCES] Tafsir Al-'Ayyashi, Vol.2 p.63 • Man La Yahduruhu Al-Faqih, Vol.2 p.42 • Al-Khisal, Vol.1 p.324 • Tahdib Al-Ahkam, Vol.4 p.125 • Al-Wafi, Vol.10 p.324 • Tafsir Al-Safi, Vol.2 p.304 • Wasa'il Al-Shi'ah, Vol.9 p.509 • Tafsir Al-Burhan, Vol.2 p.695 • Tafsir Al-Burhan, Vol.2 p.700 • Bihar Al-Anwar, Vol.9 3 p.199



HADITH:361

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ : فِي قَوْلِ اللَّهِ تَعَالَى «وَاَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ» قَالَ «خُمُسُ اللَّهِ وَ خُمُسُ الرَّسُولِ لِلْإِمَامِ وَ خُمُسُ ذِي الْقُرْبَى لِقَرَابَةِ الرَّسُولِ وَ الْإِمَامِ وَ الْيَتَامَى يَتَامَى آلِ الرَّسُولِ وَ الْمَسَاكِينُ مِنْهُمْ وَ ابْنَاءُ السَّبِيلِ مِنْهُمْ فَلَا يُخْرَجُ مِنْهُمْ إِلَى غَيْرِهِمْ» .

And from him, from Ahmad ibn al-Hasan ibn Ali ibn Faddal, from his father, from Abdullah ibn Bukayr, from some of his companions, from one of the two Imams ^(a.s), peace be upon them:

(Imam ^(a.s) was asked) regarding the saying of Allah ^(SWT), Exalted is He ^(SWT):

'And know that whatever thing you gain, then indeed for Allah ^(SWT) is its fifth, and for the Messenger ^(saws), and for the near relative, and the orphans, and the needy, and the wayfarer.' (Surah Al-Anfal 8:41)

Imam ^(a.s) said: "The fifth of Allah ^(SWT) and the fifth of the Messenger ^(saws) are for the Imam ^(a.s),

And the fifth of 'near relative' is for the relatives of Messenger ^(saws) and the Imam ^(a.s),

And the 'orphans' are the orphans of the family of the Messenger ^(saws),

And the 'needy' are from them, and the 'wayfarers' are from them, so it is not taken out from them to others."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.125 • Al-Wafi, Vol.10 p.324 • Wasa'il Al-Shi'ah, Vol.9 p.510 • Tafsir Al-Burhan, Vol.2 p.696 • Tafsir Nur Al-Thaqalayn, Vol.2 p.157 • Tafsir Kanz Al-Daqaiq, Vol.5 p.346

HADITH:362

[SOURCE] Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الرَّعْفَرَانِيِّ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عُمَرَ بْنِ أَدْبَنَةَ عَنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْأَهْلَالِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ كَلَامًا كَثِيرًا ثُمَّ قَالَ : «وَأَعْطِيهِمْ مِنْ ذَلِكَ كُلِّهِ سَهْمٌ ذِي الْقُرْبَى قَالَ اللَّهُ تَعَالَى «إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَ مَا أَنْزَلْنَا عَلَى عَبْدِنَا - يَوْمَ الْفُرْقَانِ يَوْمَ لَتَقَى الْجَمْعَانِ « نَحْنُ وَ اللَّهُ غَنِي بِذِي الْقُرْبَى وَ هُمُ الَّذِينَ قَرَنَهُمُ اللَّهُ بِتَفْسِيهِ وَ بِتَبْيِيهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ «فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ» مِمَّا خَاصَّةٌ وَ لَمْ يَجْعَلْ لَنَا فِي سَهْمِ الصَّدَقَةِ نَصِيبًا أَكْرَمَ اللَّهُ نَبِيَّهُ وَ أَكْرَمَنَا أَنْ يُطْعَمَنَا أَيْدِي النَّاسِ» .

Ali ibn al-Hasan ibn Faddal, from Muhammad ibn Isma'il al-Za'farani, from Hammad ibn Isa, from Umar ibn Udhaynah, from Aban ibn Abi Ayyash, from Sulaym ibn Qays al-Hilali, from the Commander of the Believers {a.s}, peace be upon him, who said:

I (narrator) heard Imam Ali {a.s} speaking many words, then Imam {a.s} said:

"And give them, from all of that, the share of the near relative.

Allah {SWT}, the Exalted, said: *'If you have believed in Allah {SWT} and what We revealed to Our servant on that decisive day when the two armies met (at Badr).'*' (Surah Al-Anfal 8:41)

We (Ahlul Bayt {a.s}), by Allah {SWT}, are those meant by the 'near relative', and they are those whom Allah {SWT} joined with Himself {SWT} and with His blessed Prophet {saws}, may Allah {SWT} bless him and his family."

Then Imam {a.s} said:

"Then indeed, for Allah {SWT} is its fifth, and for the Messenger {saws}, and for the near relative, and the orphans, and the needy, and the wayfarer, from us (Ahlul Bayt {a.s}) specifically.

And Allah {SWT} did not appoint for us (Ahlul Bayt {a.s}) any share in the share of charity.

Allah {SWT} honored His Prophet {saws} and honored us by keeping us away from being fed from the filth of what is in the people's hands."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.126 • Awali Al-La'ali, Vol.3 p.125 • Al-Wafi, Vol.10 p.324 • Tafsir Al-Burhan, Vol.2 p.696 • Tafsir Nur Al-Thaqalayn, Vol.2 p.155 • Tafsir Kanz Al-Daqaiq, Vol.5 p.343

﴿ HADITH ﴾

HADITH:363

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَلِيُّ بْنُ الْحَسَنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لَهُ إِبْرَاهِيمُ بْنُ أَبِي الْبَلَاءِ وَجَبَتْ عَلَيْكَ زَكَاةٌ فَقَالَ «لَا وَ لَكِنْ تَفْضِلُ وَ تُعْطِي هَكَذَا» وَ سُئِلَ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ تَعَالَى «وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ» فَقِيلَ لَهُ فَمَا كَانَ لِلَّهِ فَلَمَنْ هُوَ قَالَ «لِلرَّسُولِ وَ مَا كَانَ لِلرَّسُولِ فَهُوَ لِلْإِمَامِ» فَقِيلَ لَهُ أَمْ فَرَأَيْتَ إِنْ كَانَ صِنْفٌ أَكْثَرَ مِنْ صِنْفٍ وَ صِنْفٌ أَقَلٌّ مِنْ صِنْفٍ فَكَيْفَ نَصْنَعُ بِهِ فَقَالَ «ذَلِكَ إِلَى الْإِمَامِ أَمْ رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَيْفَ صَنَعَ إِنَّْمَا كَانَ يُعْطِي عَلَى مَا بَرَى هُوَ كَذَلِكَ الْإِمَامُ» .

Ali ibn al-Hasan, from Ahmad ibn al-Hasan, from Ahmad ibn Muhammad ibn Abi Nasr, from Abu al-Hasan {a.s}, peace be upon him, who said:

Ibrahim ibn Abi al-Bilad said to Imam {a.s}: “Zakat has become obligatory upon you.”

Imam {a.s} said: “No, rather, we give extra and we give in this manner.”

And Imam {a.s}, peace be upon him, was asked about ‘the saying of Allah {SWT}, the Exalted, ‘And know that whatever you gain of anything, then indeed, for Allah {SWT} is one-fifth of it, and for the Messenger {saws}, and for the near relative, and the orphans, and the needy.’ (Surah Al-Anfal 8:41)

It was said to Imam {a.s}: “Then that which belongs to Allah {SWT}, to whom does it go?”

Imam {a.s} said: “It is for the Messenger {saws}, and whatever belongs to the blessed Messenger {saws}, then it belongs to the Imam {a.s}.”

It was said to Imam {a.s}: “What is your view if one category is greater in number than another, while another category is fewer in number? How should it be dealt with?”

Imam {a.s} said: “That is left to the Imam {a.s}. Do you not see how the blessed Messenger of Allah {saws}, may Allah {SWT} bless him and his family, acted?

The Prophet {saws} would only give according to what He {saws} deemed appropriate.

The Imam {a.s} is likewise.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.126 • Tafsir Al-Burhan, Vol.2 p.696

❖ HADITH ❖

HADITH:364

[SOURCE] Implicit (Muzmar)

مَحْمَدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنَا بَعْضُ أَصْحَابِنَا رَفَعَ الْحَدِيثَ قَالَ: «الْخُمْسُ مِنْ خُمْسَةِ أَشْيَاءَ مِنَ الْكُنُوزِ وَالْمَعَادِنِ وَالْفَوَاصِ وَالْمَغَنَمِ الَّذِي يُقَاتَلُ عَلَيْهِ وَلَمْ يَحْفَظِ الْخَامِسَ وَمَا كَانَ مِنْ فَتْحٍ لَمْ يُقَاتَلْ عَلَيْهِ وَلَمْ يُوجَفْ عَلَيْهِ بِ «خَيْلٍ وَلَا رِكَابٍ» إِلَّا أَنَّ أَصْحَابَنَا يَأْتُونَهُ فَيَعَامِلُونَ عَلَيْهِ فَكَيْفَ مَا عَامَلَهُمْ عَلَيْهِ أَنْتَصَفَ أَوْ الثُّلُثُ أَوْ الرُّبْعُ أَوْ مَا كَانَ يُسْهِمُ لَهُ خَاصَّةً وَلَيْسَ لِأَحَدٍ فِيهِ شَيْءٌ إِلَّا مَا أَعْطَاهُ هُوَ مِنْهُ وَبَطُونُ الْأَوْدِيَةِ وَرُءُوسُ الْجِبَالِ وَالْمَوَاتِ كُلُّهَا هِيَ لَهُ وَهُوَ قَوْلُهُ تَعَالَى «يَسْأَلُونَكَ عَنِ الْأَنْفَالِ» أَنْ تُعْطِيَهُمْ مِنْهُ قَالَ «قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ» وَلَيْسَ هُوَ يَسْأَلُونَكَ عَنِ الْأَنْفَالِ وَمَا كَانَ مِنَ الْقُرَى وَمِيرَاثٍ مِنْ لَا وَارِثَ لَهُ فَهُوَ لَهُ خَاصَّةً وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ «مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى» فَأَمَّا الْخُمْسُ فَيُقَسَّمُ عَلَى سِتَّةِ أَشْهُمٍ سَهْمٌ لِلَّهِ وَ سَهْمٌ لِلرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَهْمٌ لِذِي الْقُرْبَى وَ سَهْمٌ لِلْيَتَامَى وَ سَهْمٌ لِلْمَسْكِينِ وَ سَهْمٌ لِأَبْنَاءِ السَّبِيلِ فَالَّذِي لِلَّهِ وَ لِلرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَرَسُولُ اللَّهِ أَحَقُّ بِهِ فَهُوَ لَهُ خَاصَّةً وَ الَّذِي لِلرَّسُولِ هُوَ لِذِي الْقُرْبَى وَ الْحَجَّةِ فِي زَمَانِهِ فَالَّذِي لِلرَّسُولِ وَ الْيَتَامَى وَ الْمَسْكِينِ وَ أَبْنَاءِ السَّبِيلِ مِنْ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ الَّذِينَ لَا تَحِلُّ لَهُمُ الصَّدَقَةُ وَ لَا الزَّكَاةُ عَوَّضَهُمُ اللَّهُ مَكَانَ ذَلِكَ بِالْخُمْسِ فَهُوَ يُعْطِيهِمْ عَلَى قَدَرِ كِفَايَتِهِمْ فَإِنْ فَضَلَ مِنْهُمْ شَيْءٌ فَهُوَ لَهُ وَ إِنْ نَقَصَ عَنْهُمْ وَ لَمْ يَكْفِهِمْ أَتَمَّهُ لَهُمْ مِنْ عِنْدِهِ كَمَا صَارَ لَهُ الْفَضْلُ كَذَلِكَ يُلْزَمُهُ التَّقْضَانُ .

Muhammad ibn al-Hasan al-Saffar, from Ahmad ibn Muhammad, who said:

Some of our companions narrated to us, raising the hadith, saying:

“The fifth (khums) is taken from five things: treasures (kunuz), minerals (ma‘adin), diving (ghaws), the booty (maghnam) over which fighting takes place, and he did not remember the fifth (category).

And whatever comes from a conquest over which fighting did not take place, and against which neither horses nor riding camels were driven forward, except that our companions come to him and make a transaction with him concerning it, then whatever he makes a transaction with them upon, whether half, or a third, or a quarter, or whatever share is assigned specifically to him, then no one has any right in it except what he gives from it.

And the depths of valleys, the tops of mountains, and every dead land, they belong to him. And this is the saying of Allah ^{SWT}, the Exalted: *‘They ask you concerning the spoils (al-anfal),’* meaning that you should give them from it. (Surah Al-Anfal 8:1)

He said: *‘Say: The spoils (al-anfal) belong to Allah ^{SWT} and the Messenger ^{saws}.’* And it is not: *‘They ask you about the spoils (al-anfal).’*

And whatever belongs to the towns, and the inheritance of one who has no heir, then it belongs specifically to him.

And this is the saying of Allah ^{SWT}, Mighty and Majestic: *‘As for gains granted by Allah ^{SWT} to His Messenger ^{saws} from the people of (other) lands.’* (Surah Al-Hashr 59:7)

As for the fifth (khums), it is divided into six shares: (Surah Al-Anfal 8:41)

A share for Allah ^{SWT},

A share for the Messenger ^{saws}, may Allah ^{SWT} bless him and his family,

A share for the near relative,

A share for the orphans,

A share for the needy,

And a share for the sons of the road (wayfarers).

So that which belongs to Allah ^{SWT} and to the Messenger of Allah ^{saws}, may Allah ^{SWT} bless him and his family, the Messenger of Allah ^{saws} has the greatest right to it, and therefore it belongs specifically to him.

And that which belongs to the Messenger ^{saws} belongs to the near relative and the proof (al-hujjah) in his time; therefore, half belongs specifically to him, meaning the Imam ^{a.s}.

And the other half is for the orphans, the needy, and the sons of the road (wayfarers) from the family of Muhammad ^{saws}, peace be upon them, those for whom charity and zakat are not lawful.

Allah ^{SWT} compensated them, in place of that, with the fifth (khums), so he gives it to them according to the measure of their sufficiency.

If anything remains after their needs have been met, then it belongs to him. And if it falls short for them and does not suffice them, he completes it for them from himself. Just as the surplus belongs to him, likewise the shortfall becomes binding upon him.”



CHAPTER ON DIVISION OF SPOILS OF WAR (GHANAIM)

٣٧ - باب قسمة الغنائم

🕌 HADITH 365 – 366 🕌

قال الشيخ رحمه الله : (وإذا غنم المسلمون شيئاً من أهل الكفر بالسيف قسمه الإمام على خمسة أسهم فجعل أربعة منها بين من قاتل عليه وجعل السهم الخامس ستة أسهم ثلاثة منها له خاصة سهمان ورائة وسهم له وثلاثة أسهم آخر لايتامهم ومساكينهم وأبناء سبيلهم يقسمه عليهم بقدر كفايتهم).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy upon him, said: “When the Muslims gain something from the people of disbelief by the sword, the Imam ^{a.s} divides it into five shares.

He (the Imam ^{a.s}) makes four of them among those who fought over it, and he makes the fifth share into six shares:

Three of them are specifically for him (the Imam ^{a.s}),

Two shares by inheritance and one share for him (the Imam ^{a.s}),

And three other shares for their orphans, their poor, and their wayfarers.

He (the Imam ^{a.s}) distributes it among them according to the extent of their sufficiency.”

🕌 HADITH 🕌

HADITH:365

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رُبَيْعِ بْنِ عَبْدِ اللَّهِ بْنِ الْجَارُودِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا أَتَاهُ الْمَغْنَمُ أَخَذَ صَفْوَهُ وَكَانَ ذَلِكَ لَهُ ثُمَّ يَفْصِمُ مَا بَقِيَ خَمْسَةَ أَخْمَاسٍ وَيَأْخُذُ خُمْسَهُ ثُمَّ يَفْصِمُ أَرْبَعَةَ أَخْمَاسٍ بَيْنَ النَّاسِ الَّذِينَ قَاتَلُوا عَلَيْهِ ثُمَّ قَسَمَ الْخُمْسَ الَّذِي أَخَذَهُ خَمْسَةَ أَخْمَاسٍ يَأْخُذُ خُمْسَ اللَّهِ عَزَّ وَجَلَّ لِنَفْسِهِ ثُمَّ يَفْصِمُ الْأَرْبَعَةَ الْأَخْمَاسَ بَيْنَ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَأَبْنَاءِ السَّبِيلِ يُعْطِي كُلَّ وَاحِدٍ مِنْهُمْ جَمِيعاً وَكَذَلِكَ الْإِمَامُ يَأْخُذُ كَمَا أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.»

Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Hammad ibn Isa, from Rib'i ibn Abdullah ibn al-Jarud, from Abu Abdillāh ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "When the war booty (maghnam) came to the Messenger of Allah ^(saws), may Allah ^(SWT) bless him and his family, He ^(saws) would take its chosen portion, and that belonged to him ^(saws).

Then the Prophet ^(saws) would divide what remained into five fifths and take one fifth from it.

Then the Prophet ^(saws) would divide the four fifths among the people who had fought over it.

Then the Prophet ^(saws) would divide the khums that he ^(saws) had taken into five fifths.

The Prophet ^(saws) would take the fifth of Allah ^(SWT), Mighty and Majestic, for himself ^(saws); then he ^(saws) would divide the four fifths among the near relatives, the orphans, the needy, and the sons of the road (wayfarers).

The Prophet ^(saws) would give each of them their full share.

And likewise, the Imam ^(a.s) takes as the Messenger of Allah ^(saws), may Allah ^(SWT) bless him and his family, took."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.128 • Awali Al-La'ali, Vol.3 p.128 • Al-Wafi, Vol.10 p.326 • Wasa'il Al-Shi'ah, Vol.9 p.510 • Tafsir Al-Burhan, Vol.2 p.697

❖ HADITH ❖

HADITH:366

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

عَلَيْهِ بِنُ الْحَسَنِ بْنِ فَضَالٍ قَالَ حَدَّثَنِي عَلِيُّ بْنُ يَعْقُوبَ عَنْ أَبِي الْحَسَنِ الْبَغْدَادِيِّ عَنِ الْحَسَنِ بْنِ إِسْمَاعِيلَ بْنِ صَالِحٍ الصَّيْمَرِيِّ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ زَاهِدٍ قَالَ حَدَّثَنِي حَمَادُ بْنُ عِيسَى قَالَ رَوَاهُ لِي بَعْضُ أَصْحَابِنَا ذَكَرَهُ عَنِ الْعَبْدِ الصَّالِحِ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ قَالَ: «الْخُمْسُ مِنْ خُمْسَةِ أَشْيَاءَ مِنَ الْغَنَائِمِ وَمِنَ الْفُؤُصِ وَالْكُنُوزِ وَمِنَ الْمَعَادِنِ وَالْمَلَاخَةِ» وَفِي رِوَايَةِ يُونُسَ «وَالْعَنْبَرِ» أَصْبَتْهَا فِي بَعْضِ كُتُبِهِ هَذَا الْحَرْفُ وَحَدَّثَهُ الْعَنْبَرُ وَلَمْ أَسْمَعْهُ «يُؤْخَذُ مِنْ كُلِّ هَذِهِ الْأَصْنَوفِ الْخُمْسُ فَيُجْعَلُ لِمَنْ جَعَلَهُ اللَّهُ لَهُ وَ يُقَسَّمُ أَرْبَعَةَ أَخْفَاسٍ بَيْنَ مَنْ قَاتَلَ عَلَيْهِ وَ وَلِي ذَلِكَ وَ يُقَسَّمُ بَيْنَهُمُ الْخُمْسُ عَلَى سِتَّةِ أَشْهُمٍ سَهْمٌ لِلَّهِ عَزَّ وَ جَلَّ وَ سَهْمٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَهْمٌ لِذِي الْقُرْبَى وَ سَهْمٌ لِلْيَتَامَى وَ سَهْمٌ لِلْمَسَاكِينِ وَ سَهْمٌ لِأَبْنَاءِ السَّبِيلِ فَسَهْمُ اللَّهِ وَ سَهْمُ رَسُولِهِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَهْمُ اللَّهِ وَ سَهْمُ رَسُولِهِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَهْمُ اللَّهِ عَلَيْهِ وَ آلِهِ وَرِاثَةٌ فَلَهُ ثَلَاثَةُ أَشْهُمٍ سَهْمَانِ وَرِاثَةٌ وَ سَهْمٌ مَقْسُومٌ لَهُ مِنَ اللَّهِ فَلَهُ نِصْفُ الْخُمْسِ كَمَلًا وَ نِصْفُ الْخُمْسِ الْبَاقِي بَيْنَ أَهْلِ بَيْتِهِ سَهْمٌ لِأَيَّتَامِهِمْ وَ سَهْمٌ لِمَسَاكِينِهِمْ وَ سَهْمٌ لِأَبْنَاءِ سَبِيلِهِمْ يُقَسَّمُ بَيْنَهُمْ عَلَى الْكَفَافِ وَ أَلَسَعَةٍ مَا يَسْتَغْنُونَ بِهِ فِي سَنَتِهِمْ فَإِنْ فَضَلَ عَنْهُمْ شَيْءٌ يَسْتَغْنُونَ عَنْهُ فَهُوَ لِلْوَالِي وَ إِنْ عَجَزَ أَوْ نَقَصَ عَنِ إِسْتِغْنَائِهِمْ كَانَ عَلَى الْوَالِي أَنْ يُتَفَقَّ مِنْ عِنْدِهِ بِقَدَرٍ مَا يَسْتَغْنُونَ بِهِ وَ إِنْ صَارَ عَلَيْهِ أَنْ يَمُوتَهُمْ لِأَنَّ لَهُ مَا فَضَلَ عَنْهُمْ وَ إِنْمَا جَعَلَ اللَّهُ هَذَا الْخُمْسَ خَاصَّةً لَهُمْ دُونَ مَسَاكِينِ النَّاسِ وَ أَبْنَاءِ سَبِيلِهِمْ عِوَضًا لَهُمْ مِنْ صَدَقَاتِ النَّاسِ تَنْزِيهًا لَهُمْ مِنَ اللَّهِ لِقَرَابَتِهِمْ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ كَرَامَةً لَهُمْ عَنْ أَوْسَاحِ النَّاسِ فَجَعَلَ لَهُمْ خَاصَّةً مِنْ عِنْدِهِ مَا يُغْنِيهِمْ بِهِ عَنْ أَنْ يُصَيَّرَهُمْ فِي مَوْضِعِ الذُّلِّ وَ الْمَسْكَنَةِ وَ لَا بَأْسَ بِصَدَقَاتِ بَعْضِهِمْ عَلَى بَعْضٍ وَ هَؤُلَاءِ الَّذِينَ جَعَلَ اللَّهُ لَهُمْ



الْخُمْسُ هُمْ قَرَابَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الَّذِينَ ذَكَرَهُمُ اللَّهُ عَزَّ وَجَلَّ قَالَ اللَّهُ تَعَالَى «وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ» وَهُمْ بَنُو عَبْدِ الْمُطَّلِبِ أَنْفُسُهُمُ الذَّكَرُ وَالْأُنثَى مِنْهُمْ وَ لَيْسَ فِيهِمْ مِنْ أَهْلِ بُيُوتَاتِ قُرَيْشٍ وَ لَا مِنْ أَلْعَرَبِ أَحَدٌ وَ لَا فِيهِمْ وَ لَا مِنْهُمْ فِي هَذَا الْخُمْسِ مَوَالِيَهُمْ وَ قَدْ تَجَلَّ صَدَقَاتُ النَّاسِ لِمَوَالِيهِمْ هُمْ وَ النَّاسُ سَوَاءٌ وَ مَنْ كَانَتْ أُمُّهُ مِنْ بَنِي هَاشِمٍ - وَ أَبُوهُ مِنْ سَائِرِ قُرَيْشٍ فَإِنَّ الصَّدَقَةَ تَجَلُّ لَهُ وَ لَيْسَ لَهُ مِنَ الْخُمْسِ شَيْءٌ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ «أَدْعُوهُمْ لِأَبَائِهِمْ» وَ لِلْإِمَامِ صَفْوُ الْمَالِ أَنْ يَأْخُذَ مِنْ هَذِهِ الْأَمْوَالِ صَفْوَهَا الْجَارِيَةِ الْفَارِهَةِ وَ الدَّابَّةَ الْفَارِهَةَ أَوْ النَّوْبَ أَوْ الْمَتَاعَ مِمَّا يُحِبُّ أَوْ يَشْتَهِي وَ ذَلِكَ لَهُ قَبْلَ الْقِسْمَةِ وَ قَبْلَ إِخْرَاجِ الْخُمْسِ وَ لَهُ أَنْ يَسُدَّ بِذَلِكَ الْمَالَ جَمِيعَ مَا يَتَوَبَّهُ مِنْ قَبْلِ إِعْطَاءِ «الْمَوْلَافَةِ قُلُوبُهُمْ» وَ غَيْرِ ذَلِكَ مِنْ صُئُوفٍ مَا يَتَوَبَّهُ فَإِنْ بَقِيَ بَعْدَ ذَلِكَ شَيْءٌ أُخْرِجَ الْخُمْسُ مِنْهُ فَقَسَمَهُ فِي أَهْلِهِ وَ قَسَمَ الْبَاقِيَ عَلَى مَنْ وَلِيَ ذَلِكَ فَإِنْ لَمْ يَبْقَ بَعْدَ سَدِّ النَّوَائِبِ شَيْءٌ فَلَا شَيْءَ لَهُمْ وَ لَيْسَ لِمَنْ قَاتَلَ شَيْءٌ مِنَ الْأَرْضِينَ وَ مَا غَلَبُوا عَلَيْهِ إِلَّا مَا إحتَوَى الْعَسْكَرُ وَ لَا لِلْأَعْرَابِ مِنَ الْقِسْمَةِ شَيْءٌ وَ إِنْ قَاتَلُوا مَعَ الْوَالِي لِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَالِحُ الْأَعْرَابِ بِأَنْ يَدْعُوهُمْ فِي دِيَارِهِمْ وَ لَا يُهَاجِرُوا عَلَى أَنَّهُ إِنْ دَعَاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ عَدُوِّهِمْ أَنْ يَسْتَفِرَّوهُمْ فَيَقَاتِلَ بِهِمْ وَ لَيْسَ لَهُمْ فِي الْغَنِيمَةِ نَصِيبٌ وَ سُنَّتُهُ جَارِيَةٌ فِيهِمْ وَ فِي غَيْرِهِمْ وَ الْأَرْضُ الَّتِي أُخِذَتْ عَنْوَةً بِخَيْلٍ وَ رِكَابٍ فَهِيَ مَوْقُوفَةٌ مَثْرُوكَةٌ فِي يَدِ مَنْ يَعْمُرُهَا وَ يُحْيِيهَا وَ يَتَوَمَّعُ عَلَيْهَا عَلَى صُلْحٍ مَا يُصَالِحُهُمُ الْوَالِي عَلَى قَدْرِ طَاقَتِهِمْ مِنَ الْخَرَاجِ النَّصْفِ أَوْ الثُّلُثِ أَوْ الثُّلُثَانِ وَ عَلَى قَدْرِ مَا يَكُونُ لَهُمْ صَالِحاً وَ لَا يَضُرُّ بِهِمْ فَإِذَا خَرَجَ مِنْهَا فَابْتَدَأَ فَأَخْرَجَ مِنْهُ الْعُشْرَ مِنَ الْجَمِيعِ مِمَّا سَقَتِ السَّمَاءُ أَوْ سَقِيَ سَيْحاً وَ نِصْفَ الْعُشْرِ مِمَّا سَقِيَ الدَّوَالِي وَ النَّوَاضِحَ فَأَخَذَهُ الْوَالِي فَوَجَّهَهُ فِي الْوَجْهِ الَّذِي وَجَّهَهُ اللَّهُ تَعَالَى بِهِ عَلَى ثَمَانِيَةِ أَشْهُمٍ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمَوْلَافَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْعَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ ثَمَانِيَةَ أَشْهُمٍ يَفْسِمُهَا بَيْنَهُمْ فِي مَوَاضِعِهِمْ بِقَدْرِ مَا يَسْتَغْنُونَ فِي سَنَتِهِمْ بِلَا ضَيْقٍ وَ لَا تَغْيِيرٍ فَإِنْ فَضَلَ مِنْ ذَلِكَ شَيْءٌ رُدَّ إِلَى الْوَالِي وَ إِنْ نَقَصَ مِنْ ذَلِكَ شَيْءٌ وَ لَمْ يَكْتَفُوا بِهِ كَانَ عَلَى الْوَالِي أَنْ يَمُونَهُمْ مِنْ عِنْدِهِ بِقَدْرِ شَيْعِهِمْ حَتَّى يَسْتَغْنُوا وَ يُؤْخَذَ بَعْدَ مَا بَقِيَ مِنَ الْعُشْرِ فَيُقَسَّمُ بَيْنَ الْوَالِي وَ بَيْنَ شُرَكَائِهِ الَّذِينَ هُمْ عَمَالُ الْأَرْضِ وَ أَكْرَثَهَا فَيُدْفَعُ إِلَيْهِمْ أَنْصَابُهُمْ عَلَى قَدْرِ مَا صَالَحَهُمْ عَلَيْهِ وَ يَأْخُذُ الْبَاقِيَ فَيَكُونُ ذَلِكَ أَرْزَاقَ أَعْوَانِهِ عَلَى دِينِ اللَّهِ وَ فِي مَصْلَحَةِ مَا يَتَوَبَّهُ مِنْ تَقْوِيَةِ الْإِسْلَامِ وَ تَقْوِيَةِ الدِّينِ فِي وَجْهِ الْجِهَادِ وَ غَيْرِ ذَلِكَ مِمَّا فِيهِ مَصْلَحَةُ الْعَامَّةِ لَيْسَ لِنَفْسِهِ مِنْ ذَلِكَ قَلِيلٌ وَ لَا كَثِيرٌ وَ لَهُ بَعْدَ الْخُمْسِ الْأَنْفَالُ وَ الْأَنْفَالُ كُلُّ أَرْضٍ خَرِبَةٍ قَدْ بَادَ أَهْلُهَا وَ كُلُّ أَرْضٍ لَمْ يَوْجَفْ عَلَيْهَا بِ «خَيْلٍ وَ لَا رِكَابٍ» وَ لَكِنْ صُولِحُوا عَلَيْهَا وَ أُعْطُوا بِأَيْدِيهِمْ عَلَى غَيْرِ قِتَالٍ وَ لَهُ رُءُوسُ الْجِبَالِ وَ بُطُونُ الْأَوْدِيَةِ وَ الْأَجَامُ وَ كُلُّ أَرْضٍ مَيْتَةٍ لَا رَبَّ لَهَا وَ لَهُ صَوَافِي الْمُلُوكِ مِمَّا كَانَ فِي أَيْدِيهِمْ مِنْ غَيْرِ وَجْهِ الْقُصْبِ لِأَنَّ الْمَغْضُوبَ كُلَّهُ مَرْدُودٌ وَ هُوَ وَارِثٌ مِنْ لَا وَارِثَ لَهُ وَ عَلَيْهِ يَنْزِلُ كُلُّ مَنْ لَا حِيلَةَ لَهُ» وَ قَدْ قَالَ الْفَقِيهُ عَلَيْهِ السَّلَامُ «إِنَّ اللَّهَ لَا يَبْزُكُ شَيْئاً مِنْ صُئُوفِ الْأَمْوَالِ إِلَّا وَ قَدْ قَسَمَهُ وَ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ الْخَاصَّةَ وَ الْعَامَّةَ وَ الْفُقَرَاءَ وَ الْمَسَاكِينِ وَ كُلَّ صَرَبٍ مِنْ صُئُوفِ النَّاسِ» وَ قَالَ «لَوْ عُدِلَ بَيْنَ النَّاسِ اسْتَغْنَوْا» ثُمَّ قَالَ «إِنَّ الْعُدْلَ أَحْلَى مِنَ الْعُسْلِ وَ لَا يَعْدِلُ إِلَّا مَنْ يُحْسِنُ الْعُدْلَ» وَ قَالَ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقْسِمُ صَدَقَاتِ الْحَضَرِ فِي أَهْلِ الْحَضَرِ وَ لَا يَقْسِمُ بَيْنَهُمْ بِالسُّوِيَةِ عَلَى ثَمَانِيَةِ أَشْهُمٍ حَتَّى يُعْطِيَ أَهْلَ كُلِّ سَهْمٍ ثُمناً وَ لَكِنْ يَفْسِمُهَا عَلَى قَدْرِ مَنْ يَحْضُرُهُ مِنْ أَصْنَافِ الثَّمَانِيَةِ وَ عَلَى قَدْرِ مَا يُغْنِي كُلَّ صَنْفٍ مِنْهُمْ بِقَدْرِهِ لِسَنَتِهِ لَيْسَ فِي ذَلِكَ شَيْءٌ مُوقَّتٌ وَ لَا مُسَمًّى وَ لَا مُؤَلَّفٌ إِنَّمَا يَصْنَعُ ذَلِكَ

عَلَى قَدْرِ مَا يَرَى وَ مَا يَحْضُرُهُ حَتَّى يَسُدَّ فَاقَةً كُلَّ قَوْمٍ مِنْهُمْ فَإِنْ فَضَلَ مِنْ ذَلِكَ فَضْلٌ عَنْ فَقَرَاءِ أَهْلِ الْمَالِ حَمَلَهُ إِلَى غَيْرِهِمْ وَ الْأَنْقَالُ إِلَى الْوَالِي كُلِّ أَرْضٍ فُتِحَتْ فِي زَمَنِ النَّبِيِّ ص إِلَى آخِرِ الْأَبَدِ مَا كَانَ أُفْتِيحَ بِدَعْوَةِ النَّبِيِّ ص مِنْ أَهْلِ الْجَوْرِ وَ أَهْلِ الْعَدْلِ لِأَنَّ ذِمَّةَ رَسُولِ اللَّهِ ص فِي الْأَوَّلِينَ وَ الْآخِرِينَ ذِمَّةٌ وَاحِدَةٌ لِأَنَّ رَسُولَ اللَّهِ ص قَالَ « الْمُسْلِمُونَ إِخْوَةٌ تَتَكَافَى دِمَاؤُهُمْ يَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ » وَ لَيْسَ فِي مَالِ الْخُمْسِ زَكَاةٌ لِأَنَّ فَقَرَاءِ النَّاسِ جَعَلَ أَرْزَاقَهُمْ فِي أَمْوَالِ النَّاسِ عَلَى ثِمَانِيَةٍ وَ لَمْ يَبْقَ مِنْهُمْ أَحَدٌ وَ جَعَلَ لِفُقَرَاءِ قَرَابَاتِ النَّبِيِّ ص نِصْفَ الْخُمْسِ فَأَغْنَاهُمْ بِهِ عَنْ صَدَقَاتِ النَّاسِ وَ صَدَقَاتِ النَّبِيِّ ص وَ وَلِيَ الْأَمْرِ فَلَمْ يَبْقَ فَقِيرٌ مِنْ فَقَرَاءِ النَّاسِ وَ لَمْ يَبْقَ فَقِيرٌ مِنْ فَقَرَاءِ قَرَابَاتِ النَّبِيِّ ص إِلَّا وَ قَدْ اسْتَعْنَى وَ لَا فَقِيرَ وَ كَذَلِكَ لَمْ يَكُنْ عَلَى مَالِ النَّبِيِّ ص وَ الْوَالِي زَكَاةً لِأَنَّهُ لَمْ يَبْقَ فَقِيرٌ مُحْتَاجٌ وَ لَكِنْ عَلَيْهِمْ نَوَائِبُ تَنُوبُهُمْ مِنْ وُجُودِ كَثِيرَةٍ وَ لَهُمْ مِنْ تِلْكَ الْوُجُودِ كَمَا عَلَيْهِمْ»

Ali ibn al-Hasan ibn Faddal said, Ali ibn Ya'qub said to me, from Abu al-Hasan al-Baghdadi, al-Hasan ibn Isma'il ibn Salih al-Saymari said: al-Hasan ibn Rashid said to me, saying: Hammad ibn Isa narrated to me:

Some of our companions narrated it to me, mentioning it from the righteous servant, Abu al-Hasan al-Awwal ^{a.s} (the First), peace be upon him, who said:

"Khums is from five things: from war booty, from diving, treasures, minerals, and salt-marsh (mallahah).

And in the narration of Yunus: "and ambergris (anbar).".

I found it in some of his books, this word: 'ambergris (anbar)', and I did not hear it.

(Imam ^{a.s} said) "The khums is taken from all these categories, and it is assigned to those for whom Allah ^{SWT} assigned it, and four fifths are divided among those who fought over it and took charge of that.

And the khums is divided among them into six shares: (Surah Al-Anfal 8:41)

A share for Allah ^{SWT}, Mighty and Majestic,

A share for the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family,

A share for the near relative,

A share for the orphans,

A share for the needy,

And a share for the sons of the road (wayfarers).

So the share of Allah ^{SWT} and the share of His Messenger ^{saws} belong to the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family,

And the share of Allah ^{SWT} and the share of His Messenger ^{saws} belong to the guardian (Imam ^{a.s}) of the command after the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, by inheritance.

Thus He (Prophet ^{saws}) has three shares:

Two shares by inheritance,

And one share allotted to him from Allah ^{SWT}.

So He (Prophet ^{saws}) has half of the khums in full, and the remaining half of the khums is among the people of his household (Ahlul Bayt ^{a.s}):

A share for their orphans,

A share for their needy,

And a share for their sons of the road (wayfarers).



It is divided among them according to sufficiency and abundance, by that with which they become independent in their year.

So if anything remains after them, which they are independent of, then it belongs to the ruler.

And if it is deficient or falls short of making them independent, then it is upon the ruler to spend from what is with him according to what makes them independent.

And it only became upon him (ruler) to provide for them because he (ruler) has whatever remains after them.

And Allah ^{SWT} only made this khums specifically for them (Ahlul Bayt ^{a.s.}), excluding the needy of the people and their sons of the road (wayfarers), as a compensation for them from the charities of the people, as a purification for them from Allah ^{SWT} because of their nearness to the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, and as an honor for them away from the filth (khums) of the people.

So Allah ^{SWT} made specifically for them (Ahlul Bayt ^{a.s.}), from Himself ^{SWT}, that by which He ^{SWT} makes them independent from placing them in the position of humiliation and poverty.

And there is no harm in the charities of some (Banu Hashim) of them upon others.

And these, for whom Allah ^{SWT} made the khums, are the relatives of the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, whom Allah ^{SWT}, Mighty and Majestic, mentioned. Allah ^{SWT} the Exalted said, '*And warn your nearest clan.*' (Surah Ash-Shu'ara 26:214)

And they (clan) are the children of Abd al-Muttalib themselves, the male and the female among them.

And there is not among them (Banu Abd al-Muttalib) anyone from the households of Quraysh, nor from the Arabs, and neither among them nor from them, in this khums, are their clients (mawali).

The charities of people may be lawful for their clients; they and the people are equal.

And whoever's mother is from Banu Hashim and his father is from the rest of Quraysh, then charity is lawful for him, and he has nothing from the khums, because Allah ^{SWT} the Exalted says: '*Call them by their fathers.*' (Surah Al-Ahzab 33:5)

And the Imam ^{a.s.} has the chosen portion of the wealth, that he (the Imam ^{a.s.}) may take from these properties their chosen portion, the fine slave-girl, the fine riding animal, or the garment, or the goods, from what he loves or desires.

And that belongs to him (the Imam ^{a.s.}) before the division and before the extraction of the khums.

And he (the Imam ^{a.s.}) may use that wealth to cover all that befalls him, from the giving to 'those whose hearts are to be reconciled' (Muallafati bi qulubihim) and other categories of what befalls him.

Then if anything remains after that, he (Imam ^{a.s.}) extracts khums from it and divides it among its people, and divides the remainder among those who undertook that.

But if nothing remains after covering needs that arise, then there is nothing for them.

And those who fought have nothing from the lands and from what they overcame, except what the army contained.



And the Bedouins have no share from the division, even if they fought with the ruler, because the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, made a treaty with the Bedouins that He ^{saws} would leave them in their dwellings and they would not emigrate, on the condition that if a sudden attack from his enemy came upon the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, He ^{saws} would call them out and fight with them, and they would have no share in the booty. And His ^{saws} Sunnah continues among them and among others.

And the land that was taken by force, with horses and riding camels, is held in endowment, left in the hand of the one who cultivates it, revives it, and maintains it, according to the settlement upon which the ruler settles with them, according to their capacity from the land tax (kharaj): half, or a third, or two thirds, and according to what is beneficial for them and does not harm them.

Then when produce comes out from it, he (the Imam ^{a.s}) begins by extracting from it the tenth from all of what the sky watered or what was watered by flowing water, and half of the tenth from what was watered by waterwheels (dawali) and water-carrying camels (nawadih).

The ruler takes it and directs it to the direction to which Allah ^{SWT} the Exalted directed it, upon eight shares: for the poor, the needy, those who work over it, those whose hearts are to be reconciled, in freeing necks (slaves), the debtors, in the way of Allah ^{SWT}, and the sons of the road (wayfarers); eight shares.

He (the ruler) divides it among them in their places according to what makes them independent for their year, without hardship and without restriction.

If anything remains from that, it is returned to the ruler.

And if anything from that is deficient and they are not sufficed by it, then it is upon the ruler to provide for them from what is with him according to what satisfies them until they become independent.

Then after that, what remains of the tenth is taken and divided between the ruler and his partners, who are the workers of the land and its cultivators (akarah).

Their portions are paid to them according to what he (the ruler) settled with them upon, and he takes the remainder, and that becomes the provisions of his helpers upon the religion of Allah ^{SWT}, and in the interest of what befalls him of strengthening Islam and strengthening the religion in the aspect of jihad and other than that from what contains the interest of the general public.

He (the ruler) has nothing from that for himself, little or much.

And after the khums, he (the ruler) has the spoils (anfal). And the spoils are every ruined land whose people have perished, and every land over which neither horses nor riding camels were driven, but they made settlement over it and gave it with their own hands without fighting.

And he (the ruler) has the tops of the mountains, the interiors of the valleys, the thickets (ajam), and every dead land that has no owner.

And he (the ruler) has the chosen properties of kings (qata'i al-muluk) from what was in their hands without the aspect of usurpation, because everything usurped is returned.



And he (the ruler) is the heir of the one who has no heir, and upon him descends everyone who has no means.

And the jurist ^{a.s}, peace be upon him, has said: "Indeed, Allah ^{SWT} does not leave anything from the categories of wealth except that He ^{SWT} has divided it and given every possessor of a right his right: the elite, the general public, the poor, the needy, and every kind from the categories of people."

And Imam ^{a.s} said: "If justice were done among the people, they would become independent."

Then Imam ^{a.s} said: "Indeed, justice is sweeter than honey, and none does justice except one who performs justice well."

And Imam ^{a.s} said: "The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, used to divide the charities of the people of the town among the people of the town, and He ^{saws} would not divide it among them equally upon eight shares, such that He ^{saws} would give the people of each share an eighth.

Rather, He ^{saws} would divide it according to those present before him from the eight categories, and according to what would enrich each category among them according to its measure for its year.

There is nothing fixed, named, or composed in that.

He ^{saws} only does that according to what He ^{saws} sees and what is present before him, until He ^{saws} covers the need of every group among them.

Then if any surplus remains from that beyond the poor of the people of the wealth, He ^{saws} carries it to others besides them.

And the spoils (anfal) belong to the ruler: every land conquered in the time of the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, until the end of forever, whatever was conquered by the call of the Prophet ^{saws}, from the people of injustice and the people of justice, because the covenant of the Messenger of Allah ^{SWT}, among the first and the last is one covenant, because the Messenger of Allah ^{SWT}, said:

'The Muslims are brothers; their blood is equal, and the lowest of them may act on behalf of their covenant.'

And there is no zakat in the wealth of khums, because Allah ^{SWT} made provisions of the poor of people in the wealth of the people upon eight, and none of them remained.

And Allah ^{SWT} made for the poor of the relatives of the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, half of the khums, so Allah ^{SWT} enriched them by it from the charities of the people, and the charities of the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, and the guardian of the command.

Thus no poor person remained from the poor of the people, and no poor person remained from the poor of the relatives of the Prophet ^{saws}, except that he had become independent, and there was no poor person.

And likewise, there was no zakat upon the wealth of the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, and the ruler, because no poor needy person remained.

But upon them are obligations that befall them from many directions, and they have from those directions just as they have upon them."

CHAPTER ON SPOILS SPECIALLY BELONGING TO THE IMAM (ANFAL)

٣٨ - باب الانفال

🌀 HADITH 367 – 378 🌀

قال الشيخ رحمه الله : (وكانت الانفال لرسول الله صلى الله عليه وآله في حياته وهي للامام القائم مقامه عليه السلام ، والانفال كل أرض فتحت من غير ان يوجف عليها بخيل ولا ركاب ، والارضون الموات وتركات من لا وارث له من الاهل والقربات ، والآجام ، والمفاوز ، والمعادن ، وقطائع الملوك). وقد مضى شرح كل ذلك مستقصى ، ويزيده بيانا ما رواه :

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy upon him, said:

“The spoils belonging exclusively to the Imam (al-anfal) belonged to the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, during his ^{saws} lifetime, and they belong to the Imam ^{a.s} who stands in his place, peace be upon him.

The spoils belonging exclusively to the Imam (al-anfal) are every land that was conquered without horses or riding-camels being hastened against it, the dead lands, the estates left by one who has no heir from family members and relatives, the thickets (al-ajam), the wildernesses (al-mafawiz), the mines, and the estates granted by kings (qata'i al-muluk).”

The explanation of all of that has already passed in full detail, and what increases it in clarification is what was narrated (in the following hadith):

🌀 HADITH 🌀

HADITH:367

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصَّبَّاحِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : « نَحْنُ قَوْمٌ قَرَضَ اللَّهُ طَاعَتَنَا لَنَا الْأَنْفَالُ وَ لَنَا صَفْوُ الْأَمْوَالِ وَ نَحْنُ أَرَأْسُخُونَ فِي الْعِلْمِ وَ نَحْنُ الْمَحْسُودُونَ الَّذِينَ قَالَ اللَّهُ تَعَالَى «أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ» .

Ali ibn al-Hasan ibn Faddal, from Muhammad ibn al-Husayn, from Ibn Abi Umayr, from Sayf ibn Umayrah, from Abu al-Sabbah, who said:

Abu Abdillah ^{a.s}, peace be upon him, said: "We (Ahlul Bayt ^{a.s}) are a people whose obedience Allah ^{SWT} has made obligatory.

The spoils (anfal) belong to us, and the chosen portion of the wealth belongs to us, and we (Imams ^{a.s}) are those firmly rooted in knowledge, and we are the envied ones about whom Allah ^{SWT} the Exalted said, 'Or do they envy the people for what Allah ^{SWT} has given them from His ^{SWT} bounty?' (Surah An-Nisa 4:54)

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.132 • Al-Wafi, Vol.10 p.280



**HADITH:368**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ مَا يَقُولُ اللَّهُ «يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ» قَالَ «الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ صَلَّيَ اللَّهُ عَلَيْهِ وَآلِهِ وَهِيَ كُلُّ أَرْضٍ جَلَا أَهْلُهَا مِنْ غَيْرِ أَنْ يُحْمَلَ عَلَيْهَا بِخَيْلٍ وَلَا رِجَالٍ وَلَا رِكَابٍ فَهِيَ نَفْلٌ لِلَّهِ وَاللَّسُّوْلِ صَلَّيَ اللَّهُ عَلَيْهِ وَآلِهِ» .

And from him, from Hammad, from Hariz, from Zurarah, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): "What does Allah ^(SWT) say, 'They ask you about the spoils (anfal). Say: The spoils belong to Allah ^(SWT) and the Messenger ^(saws)'?" (Surah Al-Anfal 8:1)

Imam ^(a.s) said: "The spoils belong to Allah ^(SWT) and to the blessed Messenger ^(saws), may Allah ^(SWT) bless him and his family, and they are every land whose people evacuated it without horses, nor men, nor riding camels being brought against it.

So it is a spoil (nafl) for Allah ^(SWT) and for the Messenger ^(saws), may Allah ^(SWT) bless him and his family."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.132 • Al-Wafi, Vol.10 p.302 • Wasa'il Al-Shi'ah, Vol.9 p.526 • Tafsir Al-Burhan, Vol.2 p.642

**HADITH:369**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ عَبْدِ اللَّهِ بْنِ بَسَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي الْغَنِيْمَةِ قَالَ «يُخْرَجُ مِنْهَا الْخُمْسُ وَ يُقَسَّمُ مَا بَقِيَ بَيْنَ مَنْ قَاتَلَ عَلَيْهِ وَ وَلِيٍّ ذَلِكَ فَأَمَّا الْفَيْءُ وَ الْأَنْفَالُ فَهُوَ خَالِصٌ لِرَّسُولِ اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَ آلِهِ» .

And from him, from Muhammad ibn Salim, from Abdullah ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'war booty (spoils).'

Imam ^(a.s) said: "The khums is extracted from it, and what remains is divided among those who fought over it and undertook that.

As for fay and the spoils (anfal), they are exclusively for the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family."

[REFERENCES] Tafsir Al-'Ayyashi, Vol.2 p.61 • Tahdib Al-Ahkam, Vol.4 p.132 • Al-Wafi, Vol.10 p.303 • Wasa'il Al-Shi'ah, Vol.9 p.517 • Wasa'il Al-Shi'ah, Vol.9 p.536 • Tafsir Al-Burhan, Vol.2 p.642 • Tafsir Al-Burhan, Vol.2 p.698 • Bihar Al-Anwar, Vol.9 3 p.192 • Bihar Al-Anwar, Vol.9 7 p.55 • Mustadrak Al-Wasa'il, Vol.11 p.96



**HADITH:370**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَعَنْهُ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سَمِعَهُ يَقُولُ: «إِنَّ الْأَنْفَالَ مَا كَانَ مِنْ أَرْضٍ لَمْ يَكُنْ فِيهِ هِرَاقَةٌ دِمٌّ أَوْ قَوْمٌ صَوْلِحُوا وَاعْطَوْا بِأَيْدِيهِمْ فَمَا كَانَ مِنْ أَرْضٍ خَرِبَةٍ أَوْ بَطُونٍ أَوْ دِيَّةٍ فَهَذَا كُلُّهُ مِنَ الْفَيْءِ وَالْأَنْفَالُ لِلَّهِ وَلِلرَّسُولِ ص فَمَا كَانَ لِلَّهِ فَهُوَ لِلرَّسُولِ يَضَعُهُ حَيْثُ يُحِبُّ» .

And from him, from Ibrahim ibn Hashim, from Hammad ibn Isa, from Muhammad ibn Muslim, from Abu Abdillah ^{a.s}, peace be upon him:

He (narrator) heard Imam ^{a.s} saying: "Indeed, the spoils (anfal) are whatever land there was in which there was no spilling of blood, or a people who made settlement and gave with their own hands. So whatever was from ruined land, or the interiors of valleys, then all of this is from fay'.

And the spoils (anfal) belong to Allah ^{SWT} and to the Messenger ^{saws}.

So whatever belongs to Allah ^{SWT}, then it belongs to the blessed Messenger ^{saws}; The Prophet ^{saws} places it wherever He ^{saws} desires."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.133 • Tahdib Al-Ahkam, Vol.4 p.149 • Al-Wafi, Vol.10 p.303 • Wasa'il Al-Shi'ah, Vol.9 p.526 • Tafsir Al-Burhan, Vol.2 p.642

**HADITH:371**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بَنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ قَالَ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْأَنْفَالِ فَقَالَ «مَا كَانَ مِنَ الْأَرْضِينَ بَادَ أَهْلَهَا وَفِي غَيْرِ ذَلِكَ الْأَنْفَالُ هُوَ لَنَا» وَ قَالَ «سُورَةُ الْأَنْفَالِ فِيهَا جَدْعُ الْأَنْفِ» وَ قَالَ «مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَ لَا رِكَابٍ وَ لَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ» وَ قَالَ «الْفَيْءُ مَا كَانَ مِنْ أَمْوَالٍ لَمْ يَكُنْ فِيهَا هِرَاقَةٌ دِمٌّ أَوْ قَتْلٌ وَ الْأَنْفَالُ مِثْلُ ذَلِكَ هُوَ بِمَنْزِلَتِهِ» .

Ali ibn al-Hasan ibn Faddal, from Muhammad ibn Ali, from Abu Jamilah, who said: Muhammad ibn al-Hasan narrated to me, from his father, from Abu Jamilah, from Muhammad ibn Ali al-Halabi, from Abu Abdillah ^{a.s}:

I (narrator) asked Imam ^{a.s} about 'the spoils (anfal).'

Imam ^{a.s} said: "Whatever was from the lands whose people have perished, and in other than that, the spoils, it belongs to us (Ahlul Bayt ^{a.s})."

And Imam ^{a.s} said: "Surat al-Anfal contains the cutting off of the nose."

And Imam ^{a.s} said: "'Whatever Allah ^{SWT} restored to His Messenger ^{saws} from them, you did not drive against it any horses or riding camels, but Allah ^{SWT} gives His messengers authority over whom He ^{SWT} wills.'" (Surah Al-Hashr 59:6)

And Imam ^{a.s} said: "Fay' is whatever was from properties in which there was no spilling of blood or killing, and the spoils are like that; they are in its position."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.133 • Al-Wafi, Vol.10 p.303 • Wasa'il Al-Shi'ah, Vol.9 p.527 • Tafsir Al-Burhan, Vol.2 p.642



**HADITH:372**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: وَ سُئِلَ عَنِ الْأَنْفَالِ فَقَالَ «كُلُّ قَرْيَةٍ يَهْلِكُ أَهْلُهَا أَوْ يَجْلُونَ عَنْهَا فَهِيَ نَفْلٌ لِلَّهِ عَزَّ وَ جَلَّ نِصْفُهَا يُقَسَّمُ بَيْنَ النَّاسِ وَ نِصْفُهَا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَمَا كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَهُوَ لِلْإِمَامِ» .

Sa'd ibn Abdullah, from Abu Ja'far, from Muhammad ibn Khalid al-Barqi, from Isma'il ibn Sahl, from Hammad ibn Isa, from Hariz ibn Abdullah, from Muhammad ibn Muslim, who said:

I heard Abu Abdillah ^(a.s), peace be upon him, saying, when Imam ^(a.s) was asked about 'the spoils (anfal).'

Imam ^(a.s) said: "Every village whose people perish or evacuate from it, then it is a spoil (nafl) for Allah ^(SWT), Mighty and Majestic.

Half of it is divided among the people, and half of it belongs to the blessed Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family.

So whatever belonged to the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, then it belongs to the Imam (of Ahlul Bayt ^(a.s))." .

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.133 • Al-Wafi, Vol.10 p.304 • Wasa'il Al-Shi'ah, Vol.9 p.526 • Tafsir Al-Burhan, Vol.2 p.642

**HADITH:373**

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنْ أَبِي جَعْفَرٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: سَأَلْتُهُ عَنِ الْأَنْفَالِ فَقَالَ «كُلُّ أَرْضٍ خَرِبَةٍ أَوْ شَيْءٍ كَانَ لِلْمُلُوكِ فَهُوَ خَالِصٌ لِلْإِمَامِ لَيْسَ لِلنَّاسِ فِيهَا سَهْمٌ» وَ قَالَ «وَ مِنْهَا الْبَحْرَيْنِ لَمْ يُوجَفْ عَلَيْهَا بِ خَيْلٍ وَ لَا رُكَابٍ» .

And from him, from Abu Ja'far, from Uthman ibn Isa, from Sama'ah ibn Mihran, who said:

I (narrator) asked Imam ^(a.s) about 'the spoils (anfal).'

Imam ^(a.s) said: "Every ruined land, or anything that belonged to the kings (al-muluk), then it is exclusively for the Imam (of the Ahlul Bayt ^(a.s)); the people have no share in it."

And Imam ^(a.s) said: "And among them is Bahrain; horses and riding camels were not driven against it (for when it was conquered)."

[REFERENCES] Tafsir Al-'Ayyashi, Vol.2 p.48 • Tahdib Al-Ahkam, Vol.4 p.133 • Al-Wafi, Vol.10 p.304 • Wasa'il Al-Shi'ah, Vol.9 p.526 • Tafsir Al-Burhan, Vol.2 p.643 • Tafsir Al-Burhan, Vol.2 p.646 • Bihar Al-Anwar, Vol.9 3 p.211 • Tafsir Nur Al-Thaqalayn, Vol.2 p.120 • Mustadrak Al-Wasa'il, Vol.7 p.297



**HADITH:374**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ رِفَاعَةَ بْنِ مُوسَى عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي الرَّجُلِ يَمُوتُ وَلَا وَارِثَ لَهُ وَلَا مَوْلَى فَقَالَ «هُوَ مِنْ أَهْلِ هَذِهِ الْآيَةِ» «يَسْأَلُونَكَ عَنِ الْأَنْفَالِ» «.

Al-Husayn ibn Sa'id, from al-Qasim ibn Muhammad al-Jawhari, from Rifa'ah ibn Musa, from Aban ibn Taghlib, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a man who dies and has no heir and no client (mawla).'

Imam ^(a.s) said: "He is from the people mentioned of this verse: *'They ask you about the spoils (anfal).'*" (Surah Al-Anfal 8:1)

[REFERENCES] Al-Kafi, Vol.1 p.546 • Man La Yahduruhu Al-Faqih, Vol.2 p.44 • Tahdib Al-Ahkam, Vol.4 p.134 • Al-Wafi, Vol.10 p.302 • Wasa'il Al-Shi'ah, Vol.9 p.528 • Tafsir Al-Burhan, Vol.2 p.640 • Tafsir Nur Al-Thaqalayn, Vol.2 p.118 • Tafsir Kanz Al-Daqaiq, Vol.5 p.279

**HADITH:375**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ صَفْوِ الْمَالِ قَالَ «لِلْإِمَامِ يَأْخُذُ الْجَارِيَةَ الرُّوْقَةَ وَالْمَرْكَبَ الْفَارَةَ وَالسَّيْفَ الْقَاطِعَ وَالدَّرْعَ قَبْلَ أَنْ تُقَسَّمَ الْغَنِيمَةُ فَهَذَا صَفْوُ الْمَالِ» .

Muhammad ibn Ali ibn Mahbub, from Ahmad ibn Hilal, from Ibn Abi Umayr, from Aban ibn Uthman, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'the chosen portion of the wealth.'

Imam ^(a.s) said: "It belongs to the Imam (of Ahlul Bayt ^(a.s)). He takes the beautiful slave-girl, the excellent mount, the cutting sword, and the armor before the booty is divided. This is the chosen portion of the wealth."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.134 • Al-Sarair, Vol.3 p.606 • Al-Wafi, Vol.10 p.305 • Wasa'il Al-Shi'ah, Vol.9 p.528



HADITH:376

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin ^(a.s)

عَلَيْ بْنِ الْحَسَنِ عَنْ سِنْدِيٍّ بْنِ مُحَمَّدٍ عَنْ عَلَاءٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «الْفَيْءُ وَالْأَنْفَالُ مَا كَانَ مِنْ أَرْضٍ لَمْ يَكُنْ فِيهَا هِرَاقَةُ الدَّمَاءِ وَ قَوْمٌ صَوْلِحُوا وَ أُعْطُوا بِأَيْدِيهِمْ وَ مَا كَانَ مِنْ أَرْضٍ خَرِبَةٍ أَوْ بَطُونٍ أَوْ دِيَّةٍ فَهُوَ كُلُّهُ مِنَ الْفَيْءِ فَهَذَا لِلَّهِ وَ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَمَا كَانَ لِلَّهِ فَهُوَ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَضَعُهُ حَيْثُ شَاءَ وَ هُوَ لِلْإِمَامِ عَلَيْهِ السَّلَامُ بَعْدَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ قَوْلُهُ «وَ مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَ لَا رِكَابٍ» قَالَ «أَ لَا تَرَى هُوَ هَذَا وَ أَمَّا قَوْلُهُ «مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى» فَهَذَا بِمَنْزِلَةِ الْمَغْنَمِ كَانَ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ «ذَلِكَ وَ لَيْسَ لَنَا فِيهِ غَيْرُ سَهْمَيْنِ سَهْمِ الرَّسُولِ وَ سَهْمِ الْقُرْبَى ثُمَّ نَحْنُ شُرَكَاءُ النَّاسِ فِيمَا بَقِيَ» .

Ali ibn al-Hasan, from Sindi ibn Muhammad, from Ala, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him, who said:

I (narrator) heard Imam ^(a.s) saying: "Fay and the spoils (anfal) are whatever land there was in which there was no spilling of blood, and a people who made settlement and gave with their own hands, and whatever was from ruined land or the interiors of valleys, then all of it is from fay.

So this belongs to Allah ^(SWT) and to His Messenger ^(saws), may Allah ^(SWT) bless him and his family.

Whatever belongs to Allah ^(SWT), then it belongs to His Messenger ^(saws), may Allah ^(SWT) bless him and his family; He ^(saws) places it wherever He ^(saws) wills.

And it belongs to the Imam ^(a.s), peace be upon him, after the blessed Messenger ^(saws), may Allah ^(SWT) bless him and his family.

And the saying of Allah ^(SWT), 'As for the gains Allah ^(SWT) has turned over to His Messenger ^(saws) from them, that you did not (even) spur on any horse or camel for such gains'" (Surah Al-Hashr 59:6)

Imam ^(a.s) said: "Do you not see? It is this (Fay and the spoils).

As for the saying of Allah ^(SWT), 'As for gains granted by Allah ^(SWT) to His Messenger ^(saws) from the people of (other) lands,' this is in the position of war booty. (Surah Al-Hashr 59:7)

My father ^(a.s), peace be upon him, used to say, 'That, and we have nothing in it except two shares: the share of the Messenger ^(saws) and the share of the near relative. Then we are partners with the people in what remains.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.134 • Al-Wafi, Vol.10 p.305 • Wasa'il Al-Shi'ah, Vol.9 p.527 • Tafsir Al-Burhan, Vol.2 p.643 • Tafsir Al-Burhan, Vol.5 p.335

**HADITH:377**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ دَاوُدَ بْنِ قَرْقَدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «قَطَائِعُ الْمُلُوكِ كُلُّهَا لِلْإِمَامِ وَ لَيْسَ لِلنَّاسِ فِيهَا شَيْءٌ» .

Sa'd ibn Abdullah, from Abu Ja'far, from Ali ibn al-Hakam, from Sayf ibn Umayrah, from Dawud ibn Farqad, who said:

Abu Abdillah ^(a.s), peace be upon him, said: "The land grants of the kings (qata'i al-muluk), all of them, belong to the Imam (of Ahlul Bayt ^(a.s)), and the people have nothing in them."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.134 • Al-Wafi, Vol.10 p.305 • Wasa'il Al-Shi'ah, Vol.9 p.525

**HADITH:378**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَحْمَدَ الصَّفَّارُ عَنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ بَشَّارٍ عَنْ يَعْقُوبَ عَنِ الْعَبَّاسِ الْوَرَّاقِ عَنْ رَجُلٍ سَمَّاهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا غَزَا قَوْمٌ بِغَيْرِ إِذْنِ الْإِمَامِ فَغَنِمُوا كَانَتْ الْغَنِيمَةُ كُلُّهَا لِلْإِمَامِ وَ إِذَا غَرَوْا بِأَمْرِ الْإِمَامِ فَغَنِمُوا كَانَ الْخُمْسُ لِلْإِمَامِ» .

Muhammad ibn al-Hasan ibn Ahmad al-Saffar, from al-Hasan ibn Ahmad ibn Bashshar, from Ya'qub, from al-Abbas al-Warraq, from a man whom he named, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "If a people go on a military expedition without the permission of the Imam (of Ahlul Bayt ^(a.s)) and gain booty, the entire booty belongs to the Imam (of Ahlul Bayt ^(a.s)).

And if they go on a military expedition by the command of the Imam (of Ahlul Bayt ^(a.s)) and gain booty, then the khums belongs to the Imam (of Ahlul Bayt ^(a.s))."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.135 • Awali Al-La'ali, Vol.3 p.130 • Al-Wafi, Vol.10 p.327 • Wasa'il Al-Shi'ah, Vol.9 p.529



CHAPTER ON ADDITIONS

٣٩ - باب الزيادات

🕌 HADITH 379 – 417 🕌

قال الشيخ رحمه الله : (وإذا أسلم الذمي سقطت عنه الجزية سواء كان إسلامه قبل حلول أجل الجزية أو بعده ، وقد قيل أن أسلم قبل الأجل فلا جزية عليه ، وإن أسلم وقد حل الأجل فعليه الجزية). يدل على أنه لا تلزمه الجزية بعد الإسلام قوله تعالى : (حتى يعطوا الجزية عن يد وهم صاغرون) فشرط تعالى فيمن يعطي الجزية أن يكون في حال إعطاء الجزية صاغرا ، وإذا كان هذا لا يصح في المسلم دل على أنه لا يلزمه إعطاء الجزية ، فاما قول من قال تلزمه الجزية ، إنما تلزمه إذا كان أسلم ليسقط فرض الجزية عن نفسه فحينئذ تلزمه الجزية ، كما أن من زنى من أهل الذمة بامرأة مسلمة وجب عليه القتل على كل حال ولا يقبل إسلامه ، لأن الغالب على الظن أنه إنما أسلم ليسقط عن نفسه القتل ، فكذلك الجزية إذا أسلم ليدفعها عن نفسه لم يقبل منه ، فاما إذا أسلم لغير ذلك كان إسلامه مقبولا.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

"If the dhimmi (protected non-Muslim resident) accepts Islam, the jizyah (per-capita poll tax) is waived from him, whether his Islam was before the arrival of the due date of the jizyah or after it.

And it has been said that if he accepts Islam before the due date, then there is no jizyah upon him, and if he accepts Islam after the due date has arrived, then the jizyah is upon him."

What indicates that the jizyah is not binding upon him after Islam is the saying of the Exalted Allah ^{SWT}: *"until they give the jizyah by hand while they are humbled."*

So the Exalted ^{SWT} made it a condition regarding the one who gives the jizyah that he be, at the time of giving the jizya, humbled.

And since this is not valid concerning a Muslim, it indicates that it is not binding upon him to give the jizya.

As for the statement of the one who said that the jizyah is binding upon him, it is only binding upon him if he only accepted Islam in order to drop the obligation of the jizyah from himself; then at that time the jizyah is binding upon him, just as whoever from the people of dhimmah commits fornication with a Muslim woman, execution becomes obligatory upon him in every case, and his Islam is not accepted, because the predominant assumption is that he (dhimmi) only accepted Islam in order to drop execution from himself.

Likewise with the jizyah (per-capita poll tax): if he (dhimmi) accepts Islam in order to repel it from himself, it is not accepted from him.

But if he (dhimmi) accepts Islam for other than that, his Islam is accepted.



**HADITH:379**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

محمد بن يعقوب عن علي بن إبراهيم عن أبيه عن حماد عن حريز عن محمد بن مسلم قال : سألت أبا عبد الله عليه السلام عن صدقات أهل الذمة وما يؤخذ من جزيتهم من ثمن خمورهم ولحم خنازيرهم وميتتهم قال : عليهم الجزية في اموالهم تؤخذ منهم من ثمن لحم الخنزير أو خمر ، فكلما أخذوا منهم من ذلك فوزر ذلك عليهم وضمنه للمسلمين حلال يأخذونه في جزيتهم.

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Muhammad ibn Muslim, who said:

I asked Abu Abdillah ^(a.s), peace be upon him, about 'the alms of the people of dhimma (protected non-Muslim resident). And what is taken from their jizyah from the price of their wines, the meat of their swine, and their carrion.'

Imam ^(a.s) said: "Upon them (dhimmi) is the jizyah (per-capita poll tax) in their wealth, taken from them from the price of the meat of swine or wine.

So whatever is taken from them of that, the burden of that is upon them, and its price is lawful for the Muslims; they take it as their jizya."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.136

**HADITH:380**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «أَنَّ أَرْضَ الْجَزْيَةِ لَا تَرْفَعُ عَنْهُمْ الْجَزْيَةَ وَ إِنَّمَا الْجَزْيَةُ عَطَاءُ الْمُهَاجِرِينَ وَ الصَّدَقَةُ لِأَهْلِهَا الَّذِينَ سَمَاهُمُ اللَّهُ فِي كِتَابِهِ وَ لَيْسَ لَهُمْ مِنَ الْجَزْيَةِ شَيْءٌ» ثُمَّ قَالَ «مَا أَوْسَعَ الْعَدْلُ» ثُمَّ قَالَ «إِنَّ النَّاسَ يَسْتَغْنُونَ إِذَا عُدِلَ بَيْنَهُمْ وَ تَنَزَّلُ السَّمَاءُ رِزْقَهَا وَ تُخْرِجُ الْأَرْضُ بَرَكَتَهَا بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ» .

And from him, from a number of our companions, from SahI ibn Ziyad, from Ahmad ibn Muhammad ibn Abi Nasr, from Ibn Abi Ya'fur, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "That the land of jizyah (per-capita poll tax) is not to have the jizyah lifted from them, and the jizyah is only the grant of the emigrants, and charity is for its people whom Allah ^(SWT) named in His ^(SWT) Book, and they have nothing from the jizyah."

Then Imam ^(a.s) said: "How vast justice is."

Then Imam ^(a.s) said: "Indeed, the people become independent when justice is done among them, and the sky sends down its provision, and the earth brings forth its blessing by the permission of Allah ^(SWT), Mighty and Majestic."

[REFERENCES] Al-Kafi, Vol.3 p.568 • Tahdib Al-Ahkam, Vol.4 p.136 • Wasa'il Al-Shi'ah, Vol.15 p.153 • Tafsir Al-Burhan, Vol.2 p.758



**HADITH:381**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ الْقَاسِمِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «مَنْ اشْتَرَى شَيْئاً مِنَ الْخُمْسِ لَمْ يَعْذَرَهُ اللَّهُ إِشْتَرَى مَا لَا يَحِلُّ لَهُ».

Muhammad ibn Ali ibn Mahbub, from Ahmad ibn Muhammad, from al-Husayn, from al-Qasim, from Aban, from Abu Basir, from Abu Ja'far ^(a.s), peace be upon him, who said:

I (narrator) heard Imam ^(a.s) saying: "Whoever buys anything from the khums, Allah ^(SWT) will not excuse him; he has bought what is not lawful for him."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.136 • Tahdib Al-Ahkam, Vol.7 p.133 • Al-Wafi, Vol.10 p.337 • Al-Wafi, Vol.17 p.298 • Wasa'il Al-Shi'ah, Vol.9 p.484 • Wasa'il Al-Shi'ah, Vol.9 p.540 • Wasa'il Al-Shi'ah, Vol.17 p.369 • Al-Fusul Al-Muhimmah, Vol.2 p.143

**HADITH:382**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ صَبَاحِ الْأَزْرَقِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: «إِنَّ أَشَدَّ مَا فِيهِ النَّاسُ - يَوْمَ الْقِيَامَةِ أَنْ يَقُومَ صَاحِبُ الْخُمْسِ فَيَقُولَ يَا رَبِّ خُمُسِي وَ قَدْ طَيَّبْنَا ذَلِكَ لِشِيعَتِنَا لِتَطْيِبَ وَلَدَتُهُمْ وَ لِيَزْكُو أَوْلَادُهُمْ».

Sa'd ibn Abdullah, from Abu Ja'far, from Muhammad ibn Sinan, from Sabbah al-Azraq, from Muhammad ibn Muslim, from one of the two Imams ^(a.s), peace be upon them, who said:

The Imams ^(a.s) said: "Indeed, the most severe thing in which the people will be on the Day of Resurrection is that the owner of the khums will stand and say, 'O Lord ^{AZJ}, my khums.'

And we (the Imams ^(a.s)) have made that lawful for our Shia so that their birth may be pure and so that their children may be purified."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.136 • Al-Istibsar, Vol.2 p.57 • Awali Al-La'ali, Vol.3 p.127 • Al-Wafi, Vol.10 p.330



**HADITH:383**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَبِي جَعْفَرٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَّالَةَ بْنِ أَيُّوبَ عَنْ عَمْرِو بْنِ أَبَانَ الْكَلْبِيِّ عَنْ ضُرَيْبِ بْنِ الْكُنَاسِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَتَدْرِي مِنْ أَيْنَ دَخَلَ عَلَى النَّاسِ الزُّنَا» فَقُلْتُ لَا أَدْرِي فَقَالَ «مِنْ قَبْلِ خُمُسِنَا أَهْلَ الْبَيْتِ إِلَّا لِشَيْعَتِنَا الْأَطْيَبِينَ فَإِنَّهُ مُحَلَّلٌ لَهُمْ وَلِمِلاَدِهِمْ».

And from him, from Abu Jafar, from al-Husayn ibn Sa'id, from Fadal al- Ayyub, from Umar ibn Aban al-Kalbi, from Durays al-Kunasi, who said:

Abu Abdillah ^(a.s) said: "Do you know from where fornication entered upon the people?"

So I (narrator) said: "I do not know."

Imam ^(a.s) said: "From the direction of our khums, we (the Imams ^(a.s)) are the People of the House (Ahlul Bayt ^(a.s)), except for our most pure Shia, for it is made lawful for them (khums) and for their birth."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.136 • Al-Istibsar, Vol.2 p.57 • Wasa'il Al-Shi'ah, Vol.9 p.544

**HADITH:384**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَبِي جَعْفَرٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي سَلَمَةَ سَالِمِ بْنِ مُكْرَمٍ وَهُوَ أَبُو حَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لَهُ رَجُلٌ وَ أَنَا حَاضِرٌ حَلَّلْ لِي الْفُرُوجَ فَقَرَعَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ رَجُلٌ لَيْسَ يَسْأَلُكَ أَنْ يَعْطَرَ الطَّرِيقَ إِنَّمَا يَسْأَلُكَ خَادِمًا يَشْتَرِيهَا أَوْ امْرَأَةً يَتَرَوَّجُهَا أَوْ مِيرَانًا يُصِيبُهَا أَوْ تِجَارَةً أَوْ شَيْئًا أُعْطَاهُ فَقَالَ «هَذَا لِشَيْعَتِنَا حَلَالٌ الشَّاهِدُ مِنْهُمْ وَ الْغَائِبُ وَ الْمَيِّتُ مِنْهُمْ وَ الْحَيُّ وَ مَا يُولَدُ مِنْهُمْ إِلَى يَوْمِ الْقِيَامَةِ فَهُوَ لَهُمْ حَلَالٌ أَمَا وَ اللَّهُ لَا يَجِلُّ إِلَّا لِمَنْ أَحَلَّلْنَا لَهُ وَ لَا وَ اللَّهِ مَا أُعْطِينَا أَحَدًا ذِمَّةً وَ مَا عِنْدَنَا لِأَحَدٍ عَهْدٌ وَ لَا لِأَحَدٍ عِنْدَنَا مِيثَاقٌ».

And from him, from Abu Jafar, from al-Hasan ibn Ali al-Washsha, from Ahmad ibn A'idh, from Abu Salamah Salim ibn Mukram, and he is Abu Khadijah, from Abu Abdillah ^(a.s), peace be upon him, who said:

A man said to Imam ^(a.s) while I was present: "Make the private parts lawful for me."

So Abu Abdillah ^(a.s), peace be upon him, became alarmed.

Then a man said to Imam ^(a.s): "He is not asking you to ambush the road; he is only asking you about a servant woman whom he buys, or a woman whom he marries, or an inheritance that comes to him, or trade, or something that was given to him."

So Imam ^(a.s) said: "This is lawful for our Shia, those present among them and those absent, the dead among them and the living, and those who will be born from them until the Day of Resurrection, so it is lawful for them."

Indeed, by Allah ^(SWT), it is not lawful except for one for whom we have made it lawful.

No, by Allah ^(SWT), we have not given anyone a covenant of protection, and with us there is no pledge for anyone, nor does anyone have with us any covenant."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.137 • Al-Istibsar, Vol.2 p.58 • Al-Wafi, Vol.10 p.337 • Wasa'il Al-Shi'ah, Vol.9 p.544



**HADITH:385**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ عَلْبَاءِ الْأَسَدِيِّ قَالَ: وَلَيْتَ الْبَحْرَيْنِ فَأَصَبْتُ بِهَا مَالاً كَثِيراً فَأَنْفَقْتُ وَاشْتَرَيْتُ ضِيَاعاً كَثِيراً وَاشْتَرَيْتُ رَقِيقاً وَأُمَهَاتٍ أَوْلَادٍ وَوُلْدَ لِي ثُمَّ خَرَجْتُ إِلَى مَكَّةَ - فَحَمَلْتُ عِيَالِي وَأُمَهَاتٍ أَوْلَادِي وَنِسَائِي وَحَمَلْتُ خُمْسَ ذَلِكَ الْمَالِ فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فَقُلْتُ لَهُ إِنِّي وَلَيْتَ الْبَحْرَيْنِ فَأَصَبْتُ بِهَا مَالاً كَثِيراً وَاشْتَرَيْتُ مَتَاعاً وَاشْتَرَيْتُ رَقِيقاً وَاشْتَرَيْتُ أُمَهَاتٍ أَوْلَادٍ وَوُلْدَ لِي وَانْفَقْتُ وَهَذَا خُمْسُ ذَلِكَ الْمَالِ وَهَؤُلَاءِ أُمَهَاتُ أَوْلَادِي وَنِسَائِي قَدْ أَتَيْتُكَ بِهِ فَقَالَ «أَمَّا إِنَّهُ كُلُّهُ لَنَا وَ قَدْ قَبِلْتُ مَا جِئْتُ بِهِ وَ قَدْ حَلَلْتُكَ مِنْ أُمَهَاتِ أَوْلَادِكَ وَ نِسَائِكَ وَ مَا أَنْفَقْتُ وَ صَمِئْتُ لَكَ عَلَيَّ وَ عَلَى أَبِي الْجَنَّةِ » .

Al-Husayn ibn Sa'id, from Muhammad ibn Abi Umayr, from al-Hakam ibn Ilba al-Asadi, who said:

I was appointed over Bahrain, and I acquired much wealth there. So I spent, bought many estates, bought slaves and mothers of children, and children were born to me. Then I went out to Makkah, carrying my dependents, my mothers of children, and my women, and I carried the khums of that wealth.

Then I entered upon Abu Ja'far ^(a.s), peace be upon him, and said to him:

'I was appointed over Bahrain, and I acquired much wealth there, and I bought goods, bought slaves, bought mothers of children, and children were born to me, and I spent. And this is the khums of that wealth, and these are my mothers of children and my women; I have brought it to you.'

So Imam ^(a.s) said: "Indeed, all of it belongs to us, and I accept what you have brought, and I have made you lawful regarding your mothers of children, your women, and what you spent, and I have guaranteed Paradise for you upon myself and upon my father."

[REFERENCES] Al-Muqni'ah, Vol.1 p.281 • Tahdib Al-Ahkam, Vol.4 p.137 • Al-Istibsar, Vol.2 p.58 • Al-Wafi, Vol.10 p.339 • Wasa'il Al-Shi'ah, Vol.9 p.528

**HADITH:386**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بَصِيرٍ وَ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ : «هَلَكَ النَّاسُ فِي بَطُونِهِمْ وَ فُرُوجِهِمْ لِأَنَّهُمْ لَمْ يُؤَدُّوا إِلَيْنَا حَقَّنَا أَلَا وَ إِنَّ شِيعَتَنَا مِنْ ذَلِكَ وَ آبَاءُهُمْ فِي جُلٍّ» .

Sa'd ibn Abdullah, from Abu Jafar, from al-Abbas ibn Ma'ruf, from Hammad ibn Isa, from Hariz ibn Abdullah, from Abu Basir, Zurarah, and Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The Commander of the Believers, Ali ibn Abi Talib ^(a.s), said,

'The people perished in their bellies and their private parts because they did not deliver to us our right. Indeed, our Shia are in release from that, and their fathers.'"

[REFERENCES] 'Ilal Al-Shara'i', Vol.2 p.377 • Al-Muqni'ah, Vol.1 p.282 • Tahdib Al-Ahkam, Vol.4 p.137 • Al-Istibsar, Vol.2 p.58 • Al-Wafi, Vol.10 p.337 • Wasa'il Al-Shi'ah, Vol.9 p.543 • Bihar Al-Anwar, Vol.9 3 p.186



**HADITH:387**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «مَنْ أَخْلَلْنَا لَهُ شَيْئًا أَصَابَهُ مِنْ أَعْمَالِ الظَّالِمِينَ فَهُوَ لَهُ حَلَالٌ وَ مَا حَرَّمْنَاهُ مِنْ ذَلِكَ فَهُوَ حَرَامٌ» .

Al-Husayn ibn Sa'id, from some of our companions, from Sayf ibn Umayrah, from Abu Hamzah al-Thumali, from Abu Ja'far ^(a.s), peace be upon him, who said:

I heard Imam ^(a.s) saying: "Whoever we make lawful for him anything that he obtained from the works of the unjust ones, then it is lawful for him,
And whatever we forbid from that, then it is forbidden."

[REFERENCES] Al-Muqni'ah, Vol.1 p.282 • Tahdib Al-Ahkam, Vol.4 p.138 • Al-Istibsar, Vol.2 p.59 • Al-Wafi, Vol.10 p.338 • Wasa'il Al-Shi'ah, Vol.9 p.539 • Wasa'il Al-Shi'ah, Vol.17 p.198

**HADITH:388**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدٌ عَنْ أَهْلَيْكُمْ بِنِ أَبِي مَسْرُوقٍ عَنِ السَّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ يَحْيَى بْنِ عَمْرٍو الذِّيَّاتِ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «النَّاسُ كُلُّهُمْ يَعْيشُونَ فِي فَضْلِ مَظْلَمَتِنَا إِلَّا أَنَا أَكَلْنَا شَيْعَتَنَا مِنْ ذَلِكَ» .

Sa'd, from al-Haytham ibn Abi Masruq, from al-Sindi ibn Muhammad, from Yahya ibn Amr al-Zayyat, from Dawud ibn Kathir al-Raqqi, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) heard Imam ^(a.s) saying: "All people live from the excess of what was wrongfully taken from us (mazlimatina), except that we (the Imams ^(a.s)) have made our Shia released from that."

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.45 • 'Ilal Al-Shara'i', Vol.2 p.377 • Al-Muqni'ah, Vol.1 p.282 • Tahdib Al-Ahkam, Vol.4 p.138 • Al-Istibsar, Vol.2 p.59 • Al-Wafi, Vol.10 p.337 • Wasa'il Al-Shi'ah, Vol.9 p.539 • Wasa'il Al-Shi'ah, Vol.9 p.546 • Al-Fusul Al-Muhimmah, Vol.2 p.148 • Bihar Al-Anwar, Vol.9 p.186



**HADITH:389**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدٌ عَنْ أَبِي جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَدَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْقَمَّاطِينَ فَقَالَ جُعِلَتْ فِدَاكَ تَقَعُ فِي أَيْدِينَا الْأَرْبَاحُ وَالْأَمْوَالُ وَتَجَارَاتُ نَعْرِفُ أَنَّ حَقَّكَ فِيهَا ثَابِتٌ وَإِنَّا عَنْ ذَلِكَ مُقْصِرُونَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «مَا أَنْصَفْنَاكُمْ إِن كَلَفْنَاكُمْ ذَلِكَ الْيَوْمَ» .

Sa'd, from Abu Jafar, from Muhammad ibn Sinan, from Yunus ibn Ya'qub, who said:

I (narrator) was with Abu Abdillah ^(a.s), peace be upon him, when a man from the cloth-merchants (qammatin) entered upon Imam ^(a.s) and said,

“May I be made your ransom, profits, wealth, and trades fall into our hands, and we know that your right is established in them, while we are falling short regarding that.”

So Abu Abdillah ^(a.s), peace be upon him, said: "We would not be treating you fairly if we (the Imams ^(a.s)) were to impose that upon you today."

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.44 • Al-Muqni'ah, Vol.1 p.282 • Tahdib Al-Ahkam, Vol.4 p.138 • Al-Istibsar, Vol.2 p.59 • Al-Wafi, Vol.10 p.338 • Wasa'il Al-Shi'ah, Vol.9 p.545

**HADITH:390**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سعد عن يعقوب بن يزيد عن علي بن جعفر عن الحكم ابن بهلول عن ابي همام عن الحسن بن زياد عن ابي عبد الله عليه السلام قال : ان رجلا اتى أمير المؤمنين عليه السلام فقال : يا أمير المؤمنين اني اصبت مالا لا أعرف حلاله من حرامه فقال له : أخرج الخمس من ذلك المال فان الله عز وجل قد رضي من المال بالخمس واجتنب ما كان صاحبه يعلم.

Sa'ad, from Yaqub ibn Yazid, from Ali ibn Jafar, from al-Hakam ibn Bahlul, from Abu Hammam, from al-Hasan ibn Ziyad, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam al-Sadiq ^(a.s) said: “A man came to the Commander of the Faithful ^(a.s), peace be upon him, and said: ‘O Commander of the Faithful, I have acquired wealth, and I do not know its lawful from its unlawful.’”

Imam Ali ^(a.s) said to him: “Take out the fifth (al-khums) from that wealth, for Allah ^(SWT), Mighty and Majestic, has been pleased with the fifth from the wealth, and avoid what its owner used to know.” – meaning wealth whose rightful owner is known, that should not simply be purified by paying khums; it should be avoided/returned/dealt with separately.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.138



**HADITH:391**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ يَزِيدَ بْنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ
السَّلَامُ عَمَّا أَخْرَجَ الْمَعْدُنُ مِنْ قَلِيلٍ أَوْ كَثِيرٍ هَلْ فِيهِ شَيْءٌ قَالَ «لَيْسَ فِيهِ شَيْءٌ حَتَّى يَبْلُغَ مَا يَكُونُ فِي مِثْلِهِ
الزَّكَاةُ عَشْرِينَ دِينَارًا» .

Muhammad ibn al-Hasan al-Saffar, from Ya'qub ibn Yazid, from Ahmad ibn Muhammad ibn Abi Nasr, who said:

I (narrator) asked Abu al-Hasan ^(a.s), peace be upon him, about 'what the mine brings out, whether little or much. Is there anything due in it?'

Imam ^(a.s) said: "There is nothing due in it until it reaches the amount in which zakat would be due in its like: (which is) twenty dinars."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.138 • Awali Al-La'ali, Vol.3 p.128 • Al-Wafi, Vol.10 p.319 • Wasa'il Al-Shi'ah, Vol.9 p.494 • Tafsir Al-Burhan, Vol.2 p.695

**HADITH:392**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وعنه عن محمد بن الحسين بن أبي الخطاب عن أحمد بن محمد بن أبي نصر عن محمد بن علي بن أبي عبد
الله عن أبي الحسن عليه السلام قال : سألته عما يخرج من البحر من اللؤلؤ والياقوت والزبرجد وعن معادن
الذهب والفضة هل فيه زكاة؟ فقال : إذا بلغ قيمته ديناراً ففيه الخمس.

وليس بين الخبرين تضاد لأن الخبر الأول تناول حكم المعادن والثاني حكم ما يخرج من البحر ، وليس أحدهما هو الآخر بل لكل واحد منهما حكم على الانفرد.

And from him, from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Ahmad ibn Muhammad ibn Abi Nasr, from Muhammad ibn Ali ibn Abi Abdullah, from Abu al-Hasan ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'what comes out of the sea, of pearls, rubies, and emeralds (al-zabarjad), and about the mines of gold and silver. Is there zakat in it?'

Imam ^(a.s) said: "If its value reaches a dinar, then in it is the fifth (al-khums)."

[AL TUSI]

And there is no contradiction between the two reports, because the first report dealt with the ruling of mines,

And the second dealt with the ruling of what comes out of the sea, and one of them is not the other; rather, each one of them has a ruling separately.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.139



**HADITH:393**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

سعد بن عبد الله عن أبي جعفر عن الحسن بن محبوب عن أبي أيوب إبراهيم بن عثمان عن أبي عبيدة الحذاء قال : سمعت أبا جعفر عليه السلام يقول : ايما ذمي اشتري من مسلم أرضا فان عليه الخمس.

Sa'ad ibn Abdullah, from Abu Jafar, from al-Hasan ibn Mahbub, from Abu Ayyub Ibrahim ibn Uthman, from Abu Ubayda al-Hadhda, who said:

I (narrator) heard Abu Ja'far ^(a.s), peace be upon him, saying: "Any dhimmi (protected non-Muslim resident) who buys land from a Muslim, then upon him is the fifth (al-khums)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.139

**HADITH:394**

[SOURCE] Abu Muhammad Imam Hasan ibn Ali al-Askari ^(a.s)

وَرَوَى الرَّيَّانُ بْنُ الصَّلْتِ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ مَا الَّذِي يَجِبُ عَلَيَّ يَا مَوْلَايَ فِي غَلَّةٍ رَحَى فِي أَرْضٍ قَطِيعَةٍ لِي وَفِي ثَمَنِ سَمَكٍ وَبَرْدِيٍّ وَقَصَبٍ أُبِيعُهُ مِنْ أَجْمَةٍ هَذِهِ الْقَطِيعَةِ فَكَتَبَ «يَجِبُ عَلَيْكَ فِيهِ الْخُمْسُ إِنْ شَاءَ اللَّهُ تَعَالَى».

And al-Rayyan ibn al-Salt narrated, saying:

I (narrator) wrote to Abu Muhammad ^(a.s), peace be upon him: "What is obligatory upon me, my master, regarding the yield of a mill on land granted to me, and regarding the price of fish, papyrus (bardi), and reeds that I sell from the thicket of this granted land?"

Imam ^(a.s) wrote: "Khums is obligatory upon you in it, if Allah ^(SWT) the Exalted wills."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.139 • Al-Wafi, Vol.10 p.311 • Wasa'il Al-Shi'ah, Vol.9 p.504

**HADITH:395**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

مُحَمَّدُ بْنُ يَزِيدَ الطَّبْرِيُّ قَالَ: كَتَبَ رَجُلٌ مِنْ تَجَارِ فَارِسَ - إِلَى بَعْضِ مَوَالِي أَبِي الْحَسَنِ الرَّضَا عَلَيْهِ السَّلَامُ يَسْأَلُهُ الْأَذْنَ فِي الْخُمُسِ فَكَتَبَ إِلَيْهِ « بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ » إِنَّ اللَّهَ وَاسِعٌ كَرِيمٌ ضَمِنَ عَلَى الْعَمَلِ الثَّوَابَ وَ عَلَى الْخِلَافِ الْعِقَابَ لَا يَجِلُّ مَالٌ إِلَّا مِنْ وَجْهِ أَحَلَّهُ اللَّهُ إِنَّ الْخُمْسَ عَوْنًا عَلَى دِينِنَا وَ عَلَى عِيَالَتِنَا وَ عَلَى مَوَالِينَا وَ مَا تَبَدَّلَ وَ نَشْتَرِي مِنْ أَعْرَاضِنَا مِمَّنْ تَخَافُ سَطْوَتَهُ فَلَا تَزُووهُ عَنَّا وَ لَا تَحْرِمُوا أَنْفُسَكُمْ دُعَاءَنَا مَا قَدَرْتُمْ عَلَيْهِ فَإِنَّ إِخْرَاجَهُ مِفْتَاحُ رِزْقِكُمْ وَ تَمْحِصُ ذُنُوبِكُمْ وَ مَا تَمْهَدُونَ لِأَنْفُسِكُمْ لِيَوْمِ فَاقَتِكُمْ وَ الْمُسْلِمُ مَنْ يَفِي لِلَّهِ بِمَا عَاهَدَ عَلَيْهِ وَ لَيْسَ الْمُسْلِمُ مَنْ أَجَابَ بِاللِّسَانِ وَ خَالَفَ بِالْقَلْبِ وَ السَّلَامُ».



Muhammad ibn Yazid al-Tabari said: "A man from the merchants of Fars wrote to one of the clients of Abu al-Hasan al-Ridha ^{a.s}, peace be upon him, asking him for permission regarding the khums."

Imam ^{a.s} wrote to him: "'In the name of Allah ^{SWT}, the Most Merciful, the Most Compassionate.'

Indeed, Allah ^{SWT} is vast, generous. Allah ^{SWT} has guaranteed reward for action, and punishment for opposition. No wealth is lawful except from an aspect that Allah ^{SWT} has made lawful.

Indeed, the khums is our support for our religion, for our dependents, for our clients, and for what we (Ahlul Bayt ^{a.s}) spend and purchase of our honor from those whose force is feared.

So do not withhold it from us, and do not deprive yourselves of our supplication as much as you are able regarding it.

For indeed, bringing it out is the key to your provision, the purification of your sins, and what you prepare for yourselves for the day of your need.

And the Muslim is the one who fulfills for Allah ^{SWT} what he has covenanted upon himself, and the Muslim is not the one who responds with the tongue and opposes with the heart. And peace."

[REFERENCES] Al-Muqni'ah, Vol.1 p.283 • Tahdib Al-Ahkam, Vol.4 p.139 • Al-Istibsar, Vol.2 p.59 • Awali Al-La'ali, Vol.3 p.126

﴿ HADITH ﴾

HADITH:396

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَعَنْهُ قَالَ: قَدِمَ قَوْمٌ مِنْ خُرَاسَانَ عَلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ فَسَأَلُوهُ أَنْ يَجْعَلَهُمْ فِي جِلٍّ مِنَ الْخُمْسِ فَقَالَ «مَا أَمَحَلَّ هَذَا تَمَحُّضُونَ الْمَوَدَّةَ بِأَلْسِنَتِكُمْ وَتَزُودُونَ عَنَّا حَقًّا جَعَلَهُ اللَّهُ لَنَا وَجَعَلْنَا لَهُ وَهُوَ الْخُمْسُ لَا نَجْعَلُ أَحَدًا مِنْكُمْ فِي جِلٍّ».

And from him, he (narrator) said: "A group from Khurasan came to Abu al-Hasan al-Ridha ^{a.s}, peace be upon him, and asked him to place them in release from the khums."

Imam ^{a.s} said: "How impossible this is. You show us sincere affection with your tongues, while you withhold from us a right that Allah ^{SWT} has appointed for us and appointed us for it, and it is the khums.

We (the Imams ^{a.s}) do not place any one of you in release."

[REFERENCES] Al-Kafi, Vol.1 p.548 • Al-Muqni'ah, Vol.1 p.284 • Tahdib Al-Ahkam, Vol.4 p.140 • Al-Istibsar, Vol.2 p.60 • Awali Al-La'ali, Vol.3 p.127 • Al-Wafi, Vol.10 p.335 • Wasa'il Al-Shi'ah, Vol.9 p.539



HADITH:397**[SOURCE]** Abu Ja'far Imam Muhammad ibn Ali al-Jawad ^(a.s)

وَرَوَى إِبْرَاهِيمُ بْنُ هَاشِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ الثَّانِي عَلَيْهِ السَّلَامُ إِذْ دَخَلَ عَلَيْهِ صَالِحُ بْنُ مُحَمَّدٍ بْنِ سَهْلٍ - وَكَانَ يَتَوَلَّى لَهُ الْوَقْفَ بِقُمْ فَقَالَ يَا سَيِّدِي اجْعَلْنِي مِنْ عَشْرَةِ آلَافٍ دِرْهَمٍ فِي حِلٍّ فَإِنِّي أَنْفَقْتُهَا فَقَالَ لَهُ «أَنْتَ فِي حِلٍّ» فَلَمَّا خَرَجَ صَالِحٌ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ «أَحْذَرُهُمْ يَتَّبِعُ عَلَى أَمْوَالِ آلِ مُحَمَّدٍ وَأَيْتَامِهِمْ وَمَسَاكِينِهِمْ وَفُقَرَائِهِمْ وَأَبْنَاءَ سَبِيلِهِمْ فَيَأْخُذُهَا ثُمَّ يَجِيءُ فَيَقُولُ اجْعَلْنِي فِي حِلٍّ أَتَرَاهُ ظَنَّ أَنِّي أَقُولُ لَا أَفْعَلُ وَاللَّهِ لَيَسْأَلَنَّهُمُ اللَّهُ تَعَالَى عَنْ ذَلِكَ - يَوْمَ الْقِيَامَةِ سُؤلاً حَثِيئاً».

قال الشيخ رحمه الله : (واعلم ارشدك الله إن ما قدمته في هذا الباب من الرخصة في تناول الخمس بالتصرف فيه انما ورد في المناكح خاصة لليلة التي سلف ذكرها في الآثار عن الائمه عليهم السلام لتطيب ولادة شيعتهم ، ولم يرد في الاموال ، وما اخرته عن المتقدم مما جاء في التشديد في الخمس والاستبداد به فهو مختص بالاموال). يدل على هذا ما رواه :

And Ibrahim ibn Hashim narrated, saying:

I (narrator) was with Abu Ja'far ^(a.s) the Second ^(a.s), peace be upon him, when Salih ibn Muhammad ibn Sahl entered upon Imam ^(a.s), and he had charge over the waqf for him in Qum.

So he (Salih) said: "O my master, place me in release from ten thousand dirhams, for I have spent them."

Imam ^(a.s) said to him: "You are in release."

Then when Salih went out, Abu Ja'far ^(a.s), peace be upon him, said: "One of them leaps upon the wealth of the family of Muhammad ^(saws), their orphans, their needy, their poor, and their sons of the road (wayfarers), so he takes it.

Then he comes and says, 'Place me in release.'

Do you think he (Salih) thought that I would say, 'I will not do it?'

By Allah ^(SWT), Allah ^(SWT) the Exalted will surely question them about that on the Day of Resurrection with an intense questioning."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: "Know, may Allah ^(SWT) guide you, that what I have presented earlier in this chapter regarding the concession in taking the fifth (al-khums) by disposing of it was only reported concerning matrimonial matters (al-manakih) specifically, due to the reason previously mentioned in the reports from the Imams ^(a.s), peace be upon them, so that the birth of their Shia may be pure. It was not reported concerning wealth.

And what I have delayed from what came earlier regarding strictness concerning the fifth (al-khums) and taking exclusive possession of it is specific to wealth."

What indicates this is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.1 p.548 • Al-Muqni'ah, Vol.1 p.284 • Tahdib Al-Ahkam, Vol.4 p.140 • Al-Istibsar, Vol.2 p.60 • Al-Wafi, Vol.10 p.336 • Wasa'il Al-Shi'ah, Vol.9 p.537 • Awalim Al-Uloom, Vol.23 p.511 • Awalim Al-Uloom, Vol.23 p.577



HADITH:398

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Jawad (a.s.)

مَحَمَّدُ بْنُ الْحَسَنِ الصَّقَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ قَالَ: كَتَبَ إِلَيْهِ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ وَ قَرَأْتُ أَنَا كِتَابَهُ إِلَيْهِ فِي طَرِيقِ مَكَّةَ قَالَ «الَّذِي أُوجِبْتُ فِي سَنَتِي هَذِهِ وَ هَذِهِ سَنَةُ عِشْرِينَ وَ مِائَتَيْنِ فَقَطْ لِمَعْنَى مِنَ الْمَعَانِي أَكْثَرَهُ تَفْسِيرُ الْمَعْنَى كُلُّهُ خَوْفًا مِنَ الْإِنْتِشَارِ وَ سَأَفْسِرُ لَكَ بَعْضَهُ إِنْ شَاءَ اللَّهُ تَعَالَى إِنْ مَوَالِي أَسْأَلَ اللَّهَ صَلَاحَهُمْ أَوْ بَعْضَهُمْ قَصَرُوا فِيمَا يَجِبُ عَلَيْهِمْ فَعَلِمْتُ ذَلِكَ فَأَحْبَبْتُ أَنْ أَطَهِّرَهُمْ وَ أَزَكِّيَهُمْ بِمَا فَعَلْتُ فِي عَامِي هَذَا مِنْ أَمْرِ الْخُمْسِ قَالَ اللَّهُ تَعَالَى «خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيَهُمْ بِهَا وَ صَلِّ عَلَيْهِمْ إِنْ صَلَاتُكَ سَكَنُ لَهُمْ وَ اللَّهُ سَمِيعٌ عَلِيمٌ. أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَ يَأْخُذُ الصَّدَقَاتِ وَ أَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ. وَ قُلْ إِعْمَلُوا فَيَسِّرَ اللَّهُ لَكُمْ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ وَ سَتَرْدُونَ إِلَى عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ» وَ لَمْ أُوجِبْ ذَلِكَ عَلَيْهِمْ فِي كُلِّ عَامٍ وَ لَا أُوجِبْ عَلَيْهِمْ إِلَّا الزَّكَاةَ الَّتِي فَرَضَهَا اللَّهُ عَلَيْهِمْ وَ إِنَّمَا أُوجِبْتُ عَلَيْهِمْ الْخُمْسُ فِي سَنَتِي هَذِهِ فِي الذَّهَبِ وَ الْفِصَّةِ الَّتِي قَدْ حَالَ عَلَيْهَا الْحَوْلُ وَ لَمْ أُوجِبْ ذَلِكَ عَلَيْهِمْ فِي مَتَاعٍ وَ لَا آتِيَةٍ وَ لَا دَوَابٍّ وَ لَا خَدَمٍ وَ لَا رِبْحٍ رِبْحَهُ فِي تِجَارَةٍ وَ لَا صَيْعَةٍ إِلَّا صَيْعَةً سَأَفْسِرُ لَكَ أَمْرَهَا تَخْفِيفًا مِنِّي عَنْ مَوَالِيٍّ وَ مَتَأٍ مِنِّي عَلَيْهِمْ لِمَا يَفْتَنَانِ السُّلْطَانُ مِنْ أَمْوَالِهِمْ وَ لِمَا يَنْوِيهِمْ فِي ذَاتِهِمْ فَأَمَّا الْغَنَائِمُ وَ الْفَوَائِدُ فَهِيَ وَاجِبَةٌ عَلَيْهِمْ فِي كُلِّ عَامٍ قَالَ اللَّهُ تَعَالَى «وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَ مَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ - يَوْمَ التَّنْفِ الْجَمْعَانِ وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» وَ الْغَنَائِمُ وَ الْفَوَائِدُ يَرْحَمُكُمُ اللَّهُ فَهِيَ الْغَنِيمَةُ يَغْنُمُهَا الْمَرْءُ وَ الْفَائِدَةُ يُفِيدُهَا وَ الْجَائِزَةُ مِنَ الْإِنْسَانِ لِلْإِنْسَانِ الَّتِي لَهَا خَطَرٌ عَظِيمٌ وَ الْمِيرَاثُ الَّذِي لَا يُخْتَسَبُ مِنْ غَيْرِ أَبِي وَ لَا ابْنٍ وَ مِثْلُ عَدُوٍّ يُضْطَلَمُ فَيُؤْخَذُ مَالُهُ وَ مِثْلُ مَالٍ يُؤْخَذُ لَا يُعْرِفُ لَهُ صَاحِبُهُ وَ مِنْ صَرَبٍ مَا صَارَ إِلَى قَوْمٍ مِنْ مَوَالِيٍّ مِنْ أَمْوَالِ الْخُرْمِيَّةِ الْفَسَقَةِ فَقَدْ عَلِمْتُ أَنَّ أَمْوَالًا عِظَامًا صَارَتْ إِلَى قَوْمٍ مِنْ مَوَالِيٍّ فَمَنْ كَانَ عِنْدَهُ شَيْءٌ مِنْ ذَلِكَ فَلْيُوصِلْ إِلَى وَكِيلِي وَ مَنْ كَانَ نَائِيًا بَعِيدَ السَّقْفَةِ فَلْيَتَعَمَّدْ لِإِبْصَالِهِ وَ لَوْ بَعْدَ حِينٍ فَإِنَّ نِيَّةَ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ فَأَمَّا الَّذِي أُوجِبُ مِنَ الْغَلَّاتِ وَ الصَّبَاغِ فِي كُلِّ عَامٍ فَهُوَ نِصْفُ أَسَدُسٍ مِمَّنْ كَانَتْ صَيْعَتُهُ تَقُومُ بِمُتَوَاتِرَتِهِ وَ مَنْ كَانَتْ صَيْعَتُهُ لَا تَقُومُ بِمُتَوَاتِرَتِهِ فَلَيْسَ عَلَيْهِ نِصْفُ سُدُسٍ وَ لَا غَيْرُ ذَلِكَ» .

فان قال قائل : إذا كان الامر في اموال الناس على ما ذكرتموه من لزوم الخمس فيها وفي الغنائم ما وصفتم من وجوب اخراج الخمس منها وكان حكم الارضين ما بينتم من وجوب اختصاص التصرف فيها بالائمة عليهم السلام اما لانها يختصون برقبته دون سائر الناس مثل الانفال والارضين التي ينجلي أهلها عنها ، أو للزوم التصرف فيها بالتقبيل والتضمين لهم مثل أرض الخراج وما يجري مجراها ، فيجب ان لا يحل لكم منكم ولا يتخلص لكم متجر ولا يسوغ لكم مطعم على وجه من الوجوه وسبب من الاسباب. قيل له : ان الامر وان كان على ما ذكرتموه من السؤال من اختصاص الائمة عليهم السلام بالتصرف في هذه الاشياء فان لنا طريقا الى الخلاص مما الزمتموهنا ، اما الغنائم والمتاجر والمناح وما يجري مجراها مما يجب للامام فيه الخمس فانهم عليهم السلام قد أباحوا لنا ذلك وسوغوا لنا التصرف فيه ، وقد قدمنا فيما مضى ذلك ، ويؤكداه ايضا ما رواه :

Muhammad ibn al-Hasan al-Saffar, from Ahmad ibn Muhammad and Abdullah ibn Muhammad, from Ali ibn Mahziyar, who said:

Abu Ja'far ^(a.s), peace be upon him, wrote to him (Ibn Muhammad), and I (Ali ibn Mahziyar) myself read his letter to him (Ibn Muhammad) on the road to Makkah.

Imam al-Jawad ^(a.s) said: "What I have made obligatory in this year of mine, and this is only the year 220, is due to a particular reason. I dislike explaining the whole reason, out of fear that it may become widely spread, but I shall explain some of it to you, if Allah ^(SWT) the Exalted wills.

Indeed, my followers, I ask Allah ^(SWT) for their rectification or some of them, fell short regarding what was obligatory upon them, and that became known to me. So I wished to purify and cleanse them through what I did in this year of mine concerning the matter of khums.

Allah ^(SWT) the Exalted said, *'Take from their wealth (O Prophet ^(saws)) charity to purify and bless them, and pray for them, surely your prayer is a source of comfort for them. And Allah ^(SWT) is All-Hearing, All-Knowing.*

Do they not know that Allah ^(SWT) alone accepts the repentance of His ^(SWT) servants and receives (their) charity, and that Allah ^(SWT) alone is the Acceptor of Repentance, Most Merciful?

Tell (them, O Prophet ^(saws)), "Do as you will. Your deeds will be observed by Allah ^(SWT), His Messenger ^(saws), and the believers. And you will be returned to the Knower ^(SWT) of the seen and unseen, then He ^(SWT) will inform you of what you used to do." (Surah At-Tawbah 9:103-105)

I did not make that obligatory upon them every year, nor do I make obligatory upon them anything except the zakat which Allah ^(SWT) has made obligatory upon them. Rather, I only made khums obligatory upon them in this year of mine on gold and silver after a full year had passed over them.

I did not make it obligatory upon them on goods, vessels, riding animals, servants, profit earned through trade, or landed estates, except for the estate whose matter I shall explain to you. This is as a relief from me for my followers, and as a favor from me upon them, because of what the ruler seizes from their wealth and because of what befalls them personally.

As for spoils and gains, they are obligatory upon them every year.

Allah ^(SWT) the Exalted said, *'Know that whatever spoils you take, one-fifth is for almighty Allah ^(SWT) and the Messenger ^(saws), his close relatives, orphans, the poor, and (needy) travellers, if you (truly) believe in Allah ^(SWT) and what We ^(SWT) revealed to Our servant on that decisive day when the two armies met (at Badr). And Allah ^(SWT) is Most Capable of everything.'* (Surah Al-Anfal 8:41)

And the gains and the benefits, may Allah ^(SWT) have mercy on you, include the profit a person earns, the benefit he obtains, a valuable gift given from one person to another, an unexpected inheritance from someone other than a father or a son, wealth taken from an enemy who is destroyed, wealth whose owner is unknown, and things of the kind that reached some of my followers from the wealth of the wicked Khurramites (Khurramiyyah).



It has reached me that great wealth has come to some of my followers. So whoever has any of that with him should deliver it to my agent.

And whoever is far away should intend to deliver it, even after some time, for the intention of the believer is better than his action.

As for what I make obligatory every year from yields and landed estates, it is half of one-sixth, meaning one-twelfth, from the one whose estate covers his expenses.

But whoever's estate does not cover his expenses, then there is no half of one-sixth upon him, nor anything else."

[AL TUSI]

If someone says: "If the matter concerning people's wealth is as you have stated, namely that khums (fifth) is obligatory in it; and if the matter concerning spoils (al-ghanaim) is as you have described, namely that one-fifth must be taken from them; and if the ruling concerning lands is as you have explained, namely that the right of disposal over them belongs specifically to the Imams ^{a.s.}, peace be upon them, either because they alone are entitled to the ownership (raqaba) of the land itself, to the exclusion of all others, such as the anfal and the lands whose inhabitants have abandoned them, or because disposal over them must be through leasing (al-taqbil) and contractual liability (al-tadmin), such as the land of kharaj and whatever falls under the same ruling, then it follows that no marriage would be lawful for you, no trade would be pure for you, and no food would be permissible for you in any way or for any reason."

It is said to him in reply: "Even though the matter is as you have stated in the question, namely that the Imams, peace be upon them, have the exclusive right of disposal over these things, we still have a way out from what you have imposed upon us.

As for spoils (al-ghanaim), trade, matrimonial matters (al-manakih), and anything similar in which the Imam's ^{a.s.} khums is obligatory, the Imams ^{a.s.}, peace be upon them, have permitted that for us and allowed us to dispose of it."

We have already presented this earlier. This is also supported by what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.141 • Al-Istibsar, Vol.2 p.60 • Al-Wafi, Vol.10 p.341 • Wasa'il Al-Shi'ah, Vol.9 p.501 • Awalim Al-Uloom, Vol.23 p.414



**HADITH:399**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبِي عُمَارَةَ عَنِ الْحَارِثِ بْنِ الْمُعْبِرَةِ النَّصْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ إِنَّ لَنَا أَمْوَالًا مِنْ غَلَّاتٍ وَتِجَارَاتٍ وَنَحْوِ ذَلِكَ وَ قَدْ عَلِمْتُ أَنَّ لَكَ فِيهَا حَقًّا قَالَ «فَلِمَ أَحَلَلْنَا إِذَا لَشِيعَتِنَا إِلَّا لِتَطْيِيبِ وَلَادَتُهُمْ وَ كُلُّ مَنْ وَآلَى آبَائِي فَهُمْ فِي حِلٍّ مِمَّا فِي أَيْدِيهِمْ مِنْ حَقَّنَا فَلْيُبَلِّغِ الشَّاهِدَ الْغَائِبَ» .

Sa'd ibn Abdullah, from Ahmad ibn Muhammad ibn Abi Nasr, from Abu Umarah, from al-Harith ibn al-Mughirah al-Nasri, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): "We have wealth from yields, trades, and the like of that, and I have known that you have a right in them."

Imam ^(a.s) said: "Then why did we make it lawful for our Shia, except so that their birth may be pure?

And everyone who has shown loyalty to my fathers (the Imams ^(a.s)), they are in release from what is in their hands of our right.

So let the present convey (this command) it to the absent."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.143 • Al-Wafi, Vol.10 p.339 • Wasa'il Al-Shi'ah, Vol.9 p.547

**HADITH:400**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Jawad ^(a.s)

وَعَنْهُ عَنْ أَبِي جَعْفَرٍ عَلِيِّ بْنِ مَهْزِيَّارٍ قَالَ: قَرَأْتُ فِي كِتَابٍ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ مِنْ رَجُلٍ يَسْأَلُهُ أَنْ يَجْعَلَهُ فِي حِلٍّ مِنْ مَأْكَلِهِ وَ مَشْرَبِهِ مِنَ الْخُمُسِ فَكَتَبَ بِحَظِّهِ «مَنْ أَعَوَّزَهُ شَيْءٌ مِنْ حَقِّي فَهُوَ فِي حِلٍّ» .

And from him, from Abu Jafar Ali ibn Mahziyar, who said:

I (Ali ibn Mahziyar) read in a letter to Abu Ja'far ^(a.s), peace be upon him, from a man asking Imam ^(a.s) to 'place him in release regarding his food and his drink from the khums.'

Imam ^(a.s) wrote in his own handwriting: "Whoever is in need of anything from my (the Imams ^(a.s)) right, then he is in release."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.2 p.44 • Tahdib Al-Ahkam, Vol.4 p.143 • Al-Wafi, Vol.10 p.339 • Wasa'il Al-Shi'ah, Vol.9 p.543 • Awalim Al-Uloom, Vol.23 p.339 • Awalim Al-Uloom, Vol.23 p.418 • Awalim Al-Uloom, Vol.23 p.511



HADITH:401

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنِ الْفَضْلِ عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ وَجَدَ بَرْدَ حُبِّنَا فِي كَبِدِهِ فَلْيَحْمَدِ اللَّهَ عَلَى أَوَّلِ النَّعَمِ» قَالَ فُلْتُ جُعِلْتُ فِدَاكَ مَا أَوَّلُ النَّعَمِ قَالَ «طَيْبُ الْوِلَادَةِ» ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِفَاطِمَةَ عَلَيْهَا السَّلَامُ «أَحْلِي نَصِيْبَكَ مِنْ الْفِيءِ لِآبَاءِ شِيعَتِنَا لِيَطِيبُوا» «ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «إِنَّا أَحْلَلْنَا أُمَّهَاتِ شِيعَتِنَا لِآبَائِهِمْ لِيَطِيبُوا» .

Muhammad ibn al-Hasan al-Saffar, from Ya'qub ibn Yazid, from al-Hasan ibn Ali al-Washsha, from al-Qasim ibn Burayd, from al-Fudayl, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "Whoever finds the coolness of our love in his liver, let him praise almighty Allah ^(SWT) for the first of blessings."

He said: "I asked, 'May I be made your ransom, what is the first of blessings?'"

Imam ^(a.s) said: "Purity of birth."

Then Abu Abdillah ^(a.s), peace be upon him, said: "The Commander of the Believers ^(a.s), peace be upon him, said to Sayyidah Fatimah ^(s.a), peace be upon her:

'Make your share of the fay' lawful for the fathers of our Shia, so that they may become pure.'"

Then Abu Abdillah ^(a.s), peace be upon him, said: "Indeed, we (Ahlul Bayt ^(a.s)) have made lawful for the fathers of our Shia that by which their mothers became lawful to them, so that their birth may be pure." – meaning made lawful their right/share in wealth connected to marriage, dowries, livelihood, or intimacy, so that the Shia's births are pure and legitimate, unlike others.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.143 • Al-Wafi, Vol.10 p.340 • Wasa'il Al-Shi'ah, Vol.9 p.547

HADITH:402

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Imam al-Hujjah al Qaim Muhammad ibn Hasan al-Mahdi ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنِ الْحَسَنِ بْنِ الْحَسَنِ وَ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ وَ حَسَنَ بْنِ عَلِيٍّ وَ مُحَسِّنَ بْنِ عَلِيٍّ
بْنِ يُوسُفَ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَمَّادِ بْنِ طَلْحَةَ صَاحِبِ السَّابِرِيِّ عَنْ مُعَاذِ بْنِ كَثِيرٍ بَيَّاعِ الْأَكْسِيَّةِ عَنْ
أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَوْسَعٌ عَلَى شِيعَتِنَا أَنْ يُنْفِقُوا مِمَّا فِي أَيْدِيهِمْ بِالْمَعْرُوفِ فَإِذَا قَامَ قَائِمُنَا عَلَيْهِ
السَّلَامُ حَرَّمَ عَلَى كُلِّ ذِي كَنْزٍ كَنْزَهُ حَتَّى يَأْتُوهُ بِهِ يَسْتَعِينُ بِهِ» .

فاما الارضون : فكل أرض تعين لنا انها مما قد أسلم أهلها عليها فانه يصح لنا التصرف فيها بالشراء منهم والمعاوضة وما
يجري مجراهما ، واما اراضي الخراج و اراضي الانفال والتي قد انجلى أهلها عنها فانا قد ابחנו ايضا التصرف فيها ما دام
الامام عليه السلام مستترا فإذا ظهر يرى هو عليه السلام في ذلك رأيه فنكون نحن في تصرفنا غير آثمين ، وقد قدمنا ما
يدل على ذلك ، والذي يدل عليه ايضا ما رواه :

Muhammad ibn al-Hasan al-Saffar, from al-Hasan ibn al-Hasan, Muhammad ibn Ali ibn Mahbub, Hasan ibn Ali, and Muhassin ibn Ali ibn Yusuf, all from Muhammad ibn Sinan, from Hammad ibn Talhah, the companion of al-Sabiri, from Mu'adh ibn Kathir, the seller of cloaks, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "It has been made expansive for our Shia to spend from what is in their hands in a proper manner.

Then when our Qa'im ^(ajf), peace be upon him, rises, every possessor of treasure will have his treasure forbidden to him until they bring it to the Qa'im ^(ajf), so that the Qa'im ^(ajf) may seek assistance through it."

[AL TUSI]

As for the lands: every land which becomes clear to us that it is among that upon which its people accepted Islam, then it is valid for us to dispose of it by purchasing from them, by exchange, and what follows their course.

As for the lands of kharaj (aradi al-kharaj), the lands of anfal (aradi al-anfal), and those from which their people have departed, we have also been permitted to dispose of them as long as the Imam ^(ajf), peace be upon him, is concealed.

Then when he appears, the Qa'im ^(ajf), peace be upon him, will decide concerning that according to his view, and we, in our disposal, will not be sinful.

We have already presented what indicates that, and what also indicates it is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.143 • Al-Wafi, Vol.10 p.341 • Wasa'il Al-Shi'ah, Vol.9 p.547

HADITH:403

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Imam al-Hujjah al Qaim Muhammad ibn Hasan al-Mahdi ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ يَزِيدَ قَالَ: رَأَيْتُ أَبَا سَيَّارٍ مَسْمَعًا بَنَ عَبْدِ الْمَلِكِ بِالْمَدِينَةِ وَ قَدْ كَانَ حَمَلَ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَالًا فِي تِلْكَ أَلَسَّةٍ فَرَدَّهُ عَلَيْهِ فَقُلْتُ لَهُ لِمَ رَدَّ عَلَيْكَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْمَالَ الَّذِي حَمَلْتُهُ إِلَيْهِ فَقَالَ إِنِّي قُلْتُ لَهُ حِينَ حَمَلْتُ إِلَيْهِ الْمَالَ إِنِّي كُنْتُ وَلَيْتَ الْغَوْصَ فَأَصَبْتُ أَرْبَعِمِائَةَ أَلْفٍ دِرْهَمٍ وَ قَدْ جِئْتُ بِخُمْسِهَا ثَمَانِينَ أَلْفَ دِرْهَمٍ وَ كَرِهْتُ أَنْ أَحْبِسَهَا عَنْكَ أَوْ أَعْرِضَ لَهَا وَ هِيَ حَقُّكَ الَّذِي جَعَلَهُ اللَّهُ تَعَالَى لَكَ فِي أَمْوَالِنَا فَقَالَ «وَ مَا لَنَا مِنَ الْأَرْضِ وَ مَا أَخْرَجَ اللَّهُ مِنْهَا إِلَّا الْخُمْسُ يَا أَبَا سَيَّارٍ الْأَرْضُ كُلُّهَا لَنَا فَمَا أَخْرَجَ اللَّهُ مِنْهَا مِنْ شَيْءٍ فَهُوَ لَنَا» قَالَ قُلْتُ لَهُ أَنَا أَحْمِلُ إِلَيْكَ أَمْوَالَ كُلِّهِ فَقَالَ لِي «يَا أَبَا سَيَّارٍ قَدْ طَيَّبْنَاكَ لَكَ وَ حَلَّلْنَاكَ مِنْهُ فَضَمَّ إِلَيْكَ مَالَكَ وَ كُلُّ مَا كَانَ فِي أَيْدِي شِيعَتِنَا مِنَ الْأَرْضِ فَهُمْ مُحَلَّلُونَ وَ يَحِلُّ لَهُمْ ذَلِكَ إِلَى أَنْ يَقُومَ قَائِمُنَا فَيَجْبِيَهُمْ طَسَقًا مَا كَانَ فِي أَيْدِي سِوَاهُمْ فَإِنَّ كَسْبَهُمْ مِنَ الْأَرْضِ حَرَامٌ عَلَيْهِمْ حَتَّى يَقُومَ قَائِمُنَا فَيَأْخُذَ الْأَرْضَ مِنْ أَيْدِيهِمْ وَ يُخْرِجَهُمْ عَنْهَا صَغَرَةً» .

Sa'd ibn Abdullah, from Abu Jafar, from al-Hasan ibn Mahbub, from Umar ibn Yazid, who said:

I saw Abu Sayyar, Misma ibn Abd al-Malik, in Madinah, and he had carried wealth to Abu Abdillah ^(a.s), peace be upon him, in that year, but Imam ^(a.s) returned it to him.

So I (narrator) said to him (Abu Sayyar): "Why did Abu Abdillah ^(a.s), peace be upon him, return to you the wealth that you had carried to him?"

He (Abu Sayyar) said: "I said to Imam ^(a.s) when I carried the wealth to him, 'I had been appointed over diving (ghaws), and I obtained four hundred thousand dirhams, and I have brought its khums, eighty thousand dirhams, and I disliked withholding it from you or exposing it to anything, while it is your right which Allah ^{SWT} the Exalted has appointed for you in our wealth.'"

Imam ^(a.s) said: "And what do we have from the earth and from what Allah ^{SWT} brings out from it except the khums?"

O Abu Sayyar, the whole earth belongs to us, so whatever Allah ^{SWT} brings out from it of anything, it belongs to us."

He (Abu Sayyar) said: "I said to Imam ^(a.s), 'I will carry all the wealth to you.'"

Imam ^(a.s) said to me: "O Abu Sayyar, we have made it pure for you and made you released from it, so attach your wealth to yourself.

And everything that is in the hands of our Shia from the earth, they are released, and that is lawful for them until our Qa'im ^{ajf} rises. Then the Qa'im ^{ajf} will collect from them the land tax (tasq) of what was in their hands.

As for what is in the hands of others besides them (the Shia), their earning from the earth is forbidden for them until our Qa'im ^{ajf} rises, then the Qa'im ^{ajf} will take the earth from their hands and expel them from it in humiliation."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.144



HADITH:404

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: سَمِعْتُ رَجُلًا مِنْ أَهْلِ الْجَبَلِ يَسْأَلُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَخَذَ أَرْضًا مَوَاتًا تَرَكَهَا أَهْلُهَا فَعَمَرَهَا وَ أَكْرَى أَنْهَارَهَا وَ بَنَى فِيهَا بُيُوتًا وَ غَرَسَ فِيهَا نَخْلًا وَ شَجَرًا قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ «مَنْ أَحْيَا أَرْضًا مِنَ الْمُؤْمِنِينَ فَهِيَ لَهُ وَ عَلَيْهِ طَسَقُهَا يُؤَدِّيهِ إِلَى الْإِمَامِ فِي حَالِ الْهَدَنَةِ فَإِذَا ظَهَرَ الْقَائِمُ عَلَيْهِ السَّلَامُ فَلْيُوطِّنْ نَفْسَهُ عَلَى أَنْ تُؤْخَذَ مِنْهُ» .

Muhammad ibn Ali ibn Mahbub, from Muhammad ibn al-Husayn, from al-Hasan ibn Mahbub, from Umar ibn Yazid, who said:

I (narrator) heard a man from the people of the mountain asking Abu Abdillah ^(a.s), peace be upon him, about 'a man who took dead land (mawat) which its people had abandoned, then he cultivated it, dug its rivers, built houses in it, and planted palms and trees in it.'

So Abu Abdillah ^(a.s), peace be upon him, said: "The Commander of the Believers ^(a.s), peace be upon him, used to say:

'Whoever from the believers revives land, then it belongs to him, and upon him is its land tax (tasq), which he pays to the Imam (of the time) in the state of truce.

Then when the Qa'im ^(ajf), peace be upon him, appears, let him prepare himself for it (dead land) to be taken from him.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.145 • Al-Wafi, Vol.18 p.985 • Wasa'il Al-Shi'ah, Vol.9 p.549

HADITH:405

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ حَكِيمٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو أَخْبَعِيٍّ عَنْ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّصْرِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فَجَلَسْتُ عِنْدَهُ فَإِذَا نَجِيَّةٌ قَدْ اسْتَأْذَنَ عَلَيْهِ فَأَذِنَ لَهُ فَدَخَلَ فَجَثَا عَلَى رُكْبَتَيْهِ ثُمَّ قَالَ جُعِلَتْ فِدَاكَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ مَسْأَلَةٍ وَاللَّهِ مَا أُرِيدُ بِهَا إِلَّا فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ فَكَأَنَّهُ رَقٌّ لَهُ فَاسْتَوَى جَالِسًا فَقَالَ لَهُ «يَا نَجِيَّةُ سَلْنِي فَلَا تَسْأَلْنِي الْيَوْمَ عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكَ بِهِ» قَالَ جُعِلَتْ فِدَاكَ مَا تَقُولُ فِي فَلَانٍ وَفُلَانٍ قَالَ «يَا نَجِيَّةُ إِنَّ لَنَا الْخُمْسَ فِي كِتَابِ اللَّهِ وَ لَنَا الْأَنْفَالَ وَ لَنَا صَفْوُ الْأَمْوَالِ وَ هُمَا وَ اللَّهُ أَوَّلُ مَنْ ظَلَمْنَا حَقًّا فِي كِتَابِ اللَّهِ وَ أَوَّلُ مَنْ حَمَلَ النَّاسَ عَلَى رِقَابِنَا وَ دَمَاؤُنَا فِي أَعْنَاقِهِمَا إِلَى يَوْمِ الْقِيَامَةِ بِظُلْمِنَا أَهْلَ الْبَيْتِ وَ إِنَّ النَّاسَ لَيَتَقَلَّبُونَ فِي حَرَامٍ إِلَى يَوْمِ الْقِيَامَةِ بِظُلْمِنَا أَهْلَ الْبَيْتِ» فَقَالَ نَجِيَّةٌ «إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ» ثَلَاثَ مَرَّاتٍ هَلَكْنَا وَ رَبِّ الْكَعْبَةِ قَالَ فَرَفَعَ فَخَذَهُ عَنِ الْوَسَادَةِ فَاسْتَقْبَلَ الْقَبْلَةَ فَدَعَا بِدُعَاءٍ لَمْ أَفْهَمْ مِنْهُ شَيْئًا إِلَّا أَنَا سَمِعْتُهُ فِي آخِرِ دُعَائِهِ وَ هُوَ يَقُولُ - «اللَّهُمَّ إِنَّا قَدْ أَحْلَلْنَا ذَلِكَ لِشَيْعَتِنَا» قَالَ ثُمَّ أَقْبَلَ إِلَيْنَا بِوَجْهِهِ وَ قَالَ «يَا نَجِيَّةُ - مَا عَلَى فِطْرَةِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ غَيْرُنَا وَ غَيْرُ شَيْعَتِنَا» .

فان قال قائل : ان جميع ما ذكرتموه انما يدل على اباحة التصرف لكم في هذه الارضين ، ولم يدل على انه يصح لكم تملكها بالشراء والبيع ، فإذا لم يصح الشراء والبيع فما يكون فرعاً عليه ايضاً لا يصح مثل الوقف والنحلة والهبه وما يجري مجرى ذلك. قيل له : إنا قد قسمنا الارضين فيما مضى على ثلاثة اقسام : أرض يسلم أهلها عليها فهي تترك في ايديهم وهي ملك لهم فما يكون حكمه هذا الحكم صح لنا شراؤها وبيعها ، واما الارضون التي تؤخذ عنوة أو يصالح أهلها عليها فقد ابحنا شراؤها وبيعها لان لنا في ذلك قسماً لانها اراضي المسلمين وهذا القسم ايضاً يصح الشراء والبيع فيه على هذا الوجه ، واما الانفال وما يجري مجراها فليس يصح تملكها بالشراء والبيع وانما ابيح لنا التصرف حسب ، والذي يدل على القسم الثاني ما رواه :

Ali ibn al-Hasan ibn Faddal, from Jafar ibn Muhammad ibn Hakim, from Abd al-Karim ibn Amr al-Khathami, from al-Harith ibn al-Mughirah al-Nasri, who said:

I (narrator) entered upon Abu Ja'far ^(a.s), peace be upon him, and sat with him. Then suddenly Najiyah had sought permission to enter upon Imam ^(a.s), so the Imam ^(a.s) gave him permission.

He (Najiyah) entered and knelt upon his knees, then said: "May I be made your ransom, I want to ask you about a matter, and by Allah ^(SWT), I do not intend by it except the freeing of my neck from the Fire."

It was as though the Imam ^(a.s) felt compassion for him (Najiyah), so the Imam ^(a.s) sat upright and said to him: "O Najiyah, ask me, for you will not ask me today about anything except that I will inform you of it."

He (Najiyah) said: "May I be made your ransom, what do you say about 'so-and-so' and 'so-and-so'?"

Imam ^(a.s) said: "O Najiyah, indeed we (Ahlul Bayt ^(a.s)) have the khums in the Book of Allah ^(SWT), and we have the spoils (anfal), and we have the chosen portion of the wealth.

And they two (the first two caliphs), by Allah ^(SWT), were the first to wrong us of our right in the Book of Allah ^(SWT), and the first to carry the people upon our necks.



And our blood is upon their necks until the Day of Resurrection because of their wronging us, the People of the House (Ahlul Bayt ^{a.s}).

And indeed the people will continue turning about in the unlawful until the Day of Resurrection because of their wronging us, the People of the House (Ahlul Bayt ^{a.s})."

So Najjiyyah said: "'Indeed we belong to Allah ^{SWT}, and indeed to Him ^{SWT} we return,' (three times). We have perished, by the Lord ^{AZJ} of the Ka'bah."

He (narrator) said: "Then Imam ^{a.s} raised his thigh from the cushion, faced the qiblah, and supplicated with a supplication from which I did not understand anything, except that we heard Imam ^{a.s} at the end of his supplication while he was saying,

'O Allah ^{SWT}, indeed we have made that lawful for our Shia.'"

He (narrator) said: "Then Imam ^{a.s} turned his face toward us and said,

'O Najjiyyah, no one is upon the natural disposition of Ibrahim ^{a.s}, peace be upon him, other than us and our Shia.'"

[AL TUSI]

If someone says: "Everything you have mentioned only proves that it is permissible for you to dispose of these lands. It does not prove that you may validly own them through purchase and sale. Therefore, if purchase and sale are not valid, then whatever depends upon ownership is also not valid, such as endowment, grant, gift, and similar matters."

It is said to him in reply: "We have already divided lands into three categories.

The first is land whose people accepted Islam while remaining upon it. Such land is left in their hands and is their property. Therefore, whatever falls under this ruling may validly be bought and sold by us.

The second is land taken by force (anwatan), or land whose people entered into a peace treaty concerning it. We have permitted buying and selling this type of land because we have a share in it, since it is land belonging to the Muslims. For this reason, purchase and sale are also valid in this category.

The third is the anfal and whatever falls under the same ruling. These cannot be validly owned through purchase and sale; rather, we have only been permitted to dispose of them."

What indicates the second category is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.145 • Al-Wafi, Vol.10 p.343



**HADITH:406**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ حَدَّثَنِي أَبُو بُرْدَةَ بْنُ رَجَاءٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَيْفَ تَرَى فِي شِرَاءِ أَرْضِ الْخَرَاجِ قَالَ «وَمَنْ يَبِيعُ ذَلِكَ هِيَ أَرْضُ الْمُسْلِمِينَ» قَالَ قُلْتُ يَبِيعُهَا الَّذِي هِيَ فِي يَدِهِ قَالَ «وَيَصْنَعُ بِخَرَاجِ الْمُسْلِمِينَ مَا دَا» ثُمَّ قَالَ «لَا بَأْسَ إِشْتَرَى حَقَّهُ مِنْهَا وَيَحْوُلَ حَقُّ الْمُسْلِمِينَ عَلَيْهِ لَعَلَّهُ يَكُونُ أَقْوَى عَلَيْهَا وَامْلَأْ بِخَرَاجِهِمْ مِنْهُ».

Muhammad ibn al-Hasan al-Saffar, from Ayyub ibn Nuh, from Safwan ibn Yahya, who said: Abu Burdah ibn Raja' narrated to me, saying:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "What do you think regarding the purchase of land subject to land tax (kharaj)?"

Imam ^(a.s) said: "And who sells that? It is the land of the Muslims."

He (narrator) said: "I said: 'The one in whose hand it is sells it.'"

Imam ^(a.s) said: "And what will he do with the land tax (kharaj) of the Muslims?"

Then Imam ^(a.s) said: "There is no harm. He has bought his right from it, and the right of the Muslims is transferred upon him. Perhaps he will be stronger over it and more capable of fulfilling their land tax than him."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.146 • Tahdib Al-Ahkam, Vol.7 p.155 • Al-Istibsar, Vol.3 p.109 • Al-Wafi, Vol.18 p.999 • Wasa'il Al-Shi'ah, Vol.15 p.155

**HADITH:407**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Prophet Muhammad ibn Abdullah ^(saws)

وَرَوَى عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الشَّرَاءِ مِنْ أَرْضِ الْيَهُودِ وَالنَّصَارَى فَقَالَ «لَيْسَ بِهِ بَأْسٌ قَدْ ظَهَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى أَهْلِ خَيْبَرَ فَخَارَجَهُمْ عَلَى أَنْ يَتْرُكُوا الْأَرْضَ بِأَيْدِيهِمْ يَعْمَلُونَهَا وَيَعْمُرُونَهَا فَلَا أَرَى بِهَا بَأْسًا لَوْ أَنَّكَ إِشْتَرَيْتَ مِنْهَا شَيْئًا وَأَيُّمَا قَوْمٍ أَحْيَا شَيْئًا مِنَ الْأَرْضِ وَعَمِلُوهَا فَهُمْ أَحَقُّ بِهَا وَهِيَ لَهُمْ».

And Ali ibn al-Hasan ibn Faddal narrated, from Ibrahim ibn Hashim, from Hammad ibn Isa, from Muhammad ibn Muslim, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'purchasing from the land of the Jews and the Christians.'

Imam ^(a.s) said: "There is no harm in it. The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, prevailed over the people of Khaybar, so He ^(saws) made an agreement with them that He ^(saws) would leave the land in their hands, and they would work it and cultivate it.

So I see no harm in it if you were to buy something from it.

And whichever people revive anything from the land and work it, then they have the greater right to it, and it belongs to them."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.146 • Wasa'il Al-Shi'ah, Vol.15 p.156



**HADITH:408**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيٍّ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَعُمَرَ بْنِ حَنْظَلَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ «لَا بَأْسَ بِشِرَائِهَا فَإِنَّهَا إِذَا كَانَتْ بِمَنْزِلَتِهَا فِي أَيْدِيهِمْ يُؤَدَّى عَنْهَا كَمَا يُؤَدَّى عَنْهَا».

And from him, from Ali, from Hammad, from Hariz, from Muhammad ibn Muslim and Umar ibn Hanzalah, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about that, Imam ^(a.s) said: "There is no harm in purchasing it, for when it remains in their hands in its position, it is paid on its behalf just as it is paid on its behalf."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.147 • Al-Wafi, Vol.18 p.997 • Wasa'il Al-Shi'ah, Vol.15 p.156

**HADITH:409**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيٍّ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ أَبِي زِيَادٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الشَّرَاءِ مِنْ أَرْضِ الْجِزْيَةِ قَالَ فَقَالَ «إِشْتَرِهَا فَإِنَّ لَكَ مِنَ الْحَقِّ مَا هُوَ أَكْثَرُ مِنْ ذَلِكَ».

And from him, from Ali, from Hammad ibn Isa, from Ibrahim ibn Abi Ziyad, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'purchasing from the land of jizyah (per-capita poll tax).'

He (narrator) said: "Imam ^(a.s) said, 'Purchase it, for you have from the right that which is more than that.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.147 • Al-Wafi, Vol.18 p.991 • Wasa'il Al-Shi'ah, Vol.15 p.156

**HADITH:410**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «إِذَا كَانَ ذَلِكَ كُنْتُمْ إِلَى أَنْ تَزَادُوا أَقْرَبَ مِنْكُمْ إِلَى أَنْ تُنْقَصُوا».

And with this chain of transmission, from Hammad, from Hariz, from Zurarah, from Abu Abdillah ^(a.s), peace be upon him, that he said:

Imam ^(a.s) said: "When that is the case, you are closer to being increased than you are to being decreased."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.147 • Al-Wafi, Vol.18 p.991 • Wasa'il Al-Shi'ah, Vol.15 p.157



HADITH:411

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَبَهَذَا الْإِسْتِثْنَاءِ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «رُفِعَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ رَجُلٌ مُؤْمِنٌ اشْتَرَى أَرْضاً مِنْ أَرَاذِي الْخَرَاجِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ «لَهُ مَا لَنَا وَ عَلَيْهِ مَا عَلَيْنَا مُسْلِمًا كَانَ أَوْ كَافِرًا لَهُ مَا لِأَهْلِ اللَّهِ وَ عَلَيْهِ مَا عَلَيْهِمْ» .»

ذكر الشيخ رحمه الله : (انه قد اختلف أصحابنا في حديث الخمس عند الغيبة وذهب كل فريق منهم فيه الى مقال فمنهم من يسقط فرض إخراج الغيبة الإمام عليه السلام بما تقدم من الرخص فيه من الأخبار ، وبعضهم يذهب الى كنزه ويتأول خبراً ورد أن الأرض تظهر كنوزها عند ظهور الإمام عليه السلام ، وانه عليه السلام إذا قام دله الله تعالى على الكنوز فيأخذها من كل مكان ، وبعضهم يرى صلة الذرية وفقراء الشيعة على طريق الاستحباب ، وبعضهم يرى عزله لصاحب الامر عليه السلام فان خشي ادراك الموت قبل ظهوره وصى به الى من يثق به في عقله وديانته فليسلمه الى الإمام عليه السلام ان ادرك قيامه ، وإلا وصى به الى من يقوم مقامه في الثقة والديانة ثم على هذا الشرط الى ان يظهر إمام الزمان عليه السلام ، وهذا القول عندي أوضح من جميع ما تقدمه لان الخمس حق وجب لصاحبه لم يرسم فيه قبل غيبته حتى يجب الانتهاء إليه ، فوجب حفظه عليه الى وقت إبابه والتمكن من إيصاله إليه أو وجود من انتقل بالحق إليه ، ويجري ذلك مجرى الزكاة التي يعدم عند حلولها مستحقها فلا يجب عند عدم ذلك سقوطها ، ولا يحل التصرف فيها على حسب التصرف والاملاك ، ويجب حفظها بالنفس أو الوصية بها الى من يقوم بإيصالها الى مستحقها من أهل الزكاة من الاصناف وان ذهب ذاهب الى ما ذكرناه في شطر الخمس الذي هو خالص للإمام عليه السلام وجعل الشرط الآخر لايتام آل محمد صلى الله عليه وآله وابناء سبيلهم ومساكينهم على ما جاء في القرآن لم يبعد إصابته الحق في ذلك بل كان على صواب).

And with this chain of transmission, from Hariz, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) heard Imam ^(a.s) saying: "A believing man who had purchased land from the lands subject to land tax (kharaj) was brought before Commander of the Believers ^(a.s), peace be upon him.

So the Commander of the Believers ^(a.s), peace be upon him, said: 'He has what we have, and upon him is what is upon us, whether he is a Muslim or an unbeliever.

He has what belongs to the people of Allah ^{SWT}, and upon him is what is upon them."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, mentioned:

"Our companions have differed concerning the hadiths on the fifth (al-khums) during the occultation (al-ghayba), and each group among them has adopted a different view. Some of them hold that the obligation of paying it is dropped because of the occultation of the Imam ^{ajf}, peace be upon him, relying on the reports mentioned earlier which grant concession regarding it.

Others hold that it should be buried, and they interpret accordingly a report which states that, when the Imam ^{ajf}, peace be upon him, appears, the earth will reveal its treasures, and that when the Qa'im ^{ajf} rises, Allah ^{SWT}, the Exalted, will direct him ^{ajf} to those treasures, and the Qa'im ^{ajf} will take them from every place.

Others consider it recommended to maintain ties with the progeny of the Prophet ^{saws} and the poor among the Shia through it.



Others hold the opinion that it should be set aside for the Master of the Command (Sahib al-Amr) ^{a.s}, peace be upon him. Then, if a person fears that death may overtake him before the Imam's ^{ajf} appearance, he should bequeath it to someone whom he trusts in intellect and religion, so that he may hand it over to the Imam ^{ajf}, peace be upon him, if he reaches the time of his ^{ajf} rising.

If not, then he should bequeath it to another person who takes his place in trustworthiness and religious commitment. This should continue upon the same condition until the Imam ^{ajf} of the Time, peace be upon him, appears.

This view, in my opinion, is the clearest of all the views mentioned. That is because khums is a right that has become obligatory for its owner, and no instruction was laid down concerning it before his ^{ajf} occultation which we would be obliged to follow as the final ruling.

Therefore, it is obligatory to preserve it for him ^{ajf} until the time of his ^{ajf} return, when it becomes possible to deliver it to him ^{ajf}, or until the existence of someone to whom the right has transferred.

This is like zakat. When zakat becomes due but its deserving recipient is absent, the obligation does not fall away because of that absence, nor does it become lawful to dispose of it as one disposes of personal property.

Rather, it must be preserved, either personally or by bequeathing it to someone who will deliver it to its rightful recipient from among the categories of the people of zakat. And if someone were to apply what we have mentioned to the half of khums that belongs exclusively to the Imam ^{a.s}, peace be upon him, while assigning the other half to the orphans of the family of Muhammad ^{saws}, may Allah ^{SWT} bless him and his family, their stranded travellers (wayfarers), and their poor, in accordance with what has come in the Quran, then he would not be far from attaining the truth in that. Rather, he would be correct."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.147 • Al-Wafi, Vol.18 p.991 • Wasa'il Al-Shi'ah, Vol.15 p.157

﴿ HADITH ﴾

HADITH:412

[SOURCE] Implicit (Muzmar)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ أَبِي خَالِدٍ الْكَابَلِيِّ قَالَ: قَالَ «إِنْ رَأَيْتَ صَاحِبَ هَذَا الْأَمْرِ يُعْطِي كُلَّ مَا فِي بَيْتِ الْمَالِ رَجُلًا وَاحِدًا فَلَا يَدْخُلَنَّ فِي قَلْبِكَ شَيْءٌ فَإِنَّهُ إِنَّمَا يَعْمَلُ بِأَمْرِ اللَّهِ» .

Ali ibn al-Hasan ibn Faddal, from Ya'qub ibn Yazid, from Muhammad ibn Abi Umayr, from al-Hakam ibn Ayman, from Abu Khalid al-Kabuli, who said:

He said: "If you see the Master of the Command ^{a.s} (Sahib al-Amr) giving everything that is in the public treasury to one man, then let nothing enter your heart (doubt), for he (the Imam ^{a.s}) only acts by the command of Allah ^{SWT}."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.148 • Al-Wafi, Vol.10 p.204 • Al-Wafi, Vol.15 p.130 • Wasa'il Al-Shi'ah, Vol.9 p.520



HADITH:413[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ حَكِيمٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّمَا تُصْرَفُ أَسْهَامُ عَلَى مَا حَوَى الْأَعْسُكُرُ» .

And from him, from Jafar ibn Muhammad ibn Hakim, from Jamil ibn Darraj, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The shares are only distributed over what the army has contained."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.148

HADITH:414

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws) & Sayyida Fatimah bint Muhammad al-Zahra ^(s.a) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s) & Abu Muhammad Imam Hasan Ibn Ali al-Mujtaba ^(a.s) & Abu Abdillah Imam Husayn ibn Ali Sayyid al-Shuhada ^(a.s)

السَّيَّارِيُّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ قَالَ: لَمَّا وَرَدَ أَبُو الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْمَهْدِيِّ وَجَدَهُ يَرُدُّ الْمَطَالِمَ فَقَالَ لَهُ «مَا بَالُ مَظْلِمَتِنَا يَا أَمِيرَ الْمُؤْمِنِينَ لَا تَرُدُّ» فَقَالَ لَهُ وَ مَا هِيَ يَا أَبَا الْحَسَنِ فَقَالَ «إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا فَتَحَ عَلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَدَكَ وَ مَا وَالَاهَا وَ لَمْ يُوجِفْ عَلَيْهَا بِ «خَيْلٍ وَ لَا رِكَابٍ» فَأَنْزَلَ اللَّهُ تَعَالَى عَلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ «وَ آتَ ذَا الْقُرْبَى حَقَّهُ» فَلَمْ يَذَرِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنْهُمْ فَرَجَعَ فِي ذَلِكَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ فَسَأَلَ اللَّهَ عَزَّ وَ جَلَّ عَنْ ذَلِكَ فَأَوْحَى اللَّهُ إِلَيْهِ «أَنْ إِدْفَعْ فَدَكَ إِلَى فَاطِمَةَ عَلَيْهَا السَّلَامُ « فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ لَهَا «يَا فَاطِمَةُ إِنَّ اللَّهَ تَعَالَى أَمَرَنِي أَنْ أُدْفَعَ إِلَيْكَ فَدَكَ» فَقَالَتْ «قَدْ قَبِلْتُ يَا رَسُولَ اللَّهِ مِنْ اللَّهِ وَ مِنْكَ» فَلَمْ يَزَلْ وَكَلَاؤُهَا فِيهَا حَيَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَلَمَّا وَلَّى أَبُو بَكْرٍ أَخْرَجَ عَنْهَا وَكَلَاءَهَا فَأَتَتْهُ فَسَأَلَتْهُ أَنْ يَرُدَّهَا عَلَيْهَا فَقَالَ لَهَا إِيْتَيْنِي بِأَسْوَدَ أَوْ أَحْمَرَ لِيَشْهَدَ لَكَ بِذَلِكَ فَجَاءَتْ بِأَمِيرِ الْمُؤْمِنِينَ وَ الْحَسَنِ وَ الْحُسَيْنِ عَلَيْهِمُ السَّلَامُ وَ أُمُّ أَيْمَنَ فَشَهِدُوا لَهَا بِذَلِكَ فَكَتَبَ لَهَا بِتَرْكِهَا التَّعَرُّضَ فَخَرَجَتْ بِالْكِتَابِ مَعَهَا فَلَقِيَهَا عُمَرُ فَقَالَ لَهَا مَا هَذَا مَعَكَ يَا بِنْتُ مُحَمَّدٍ قَالَتْ «كِتَابٌ كَتَبَهُ لِي ابْنُ أَبِي قُحَافَةَ - « فَقَالَ لَهَا أَرَيْنِيهِ فَأَبَتْ فَأَنْتَزَعَهُ مِنْ يَدِهَا فَتَنَظَّرَ فِيهِ وَ تَفَلَّ فِيهِ وَ مَحَاهُ وَ خَرَقَهُ وَ قَالَ هَذَا لِأَبَاكَ لَمْ يُوجِفْ عَلَيْهَا بِ «خَيْلٍ وَ لَا رِكَابٍ» وَ تَرَكَهَا وَ مَضَى» فَقَالَ لَهُ الْمَهْدِيُّ حُدِّثَا لِي فَحَدَّثَا فَقَالَ هَذَا كَثِيرٌ فَأَنْظُرْ فِيهِ .

Al-Sayyari, from Ali ibn Asbat, who said:

When Abu al-Hasan Musa ^{a.s}, peace be upon him, came to al-Mahdi, he found him returning wrongfully taken properties to their owners.

So the Imam ^{a.s} said to him: "Why is our wrongfully taken right not being returned, O Commander of the Believers?"

al-Mahdi said to Imam ^{a.s}: "And what is it, O Abu al-Hasan?"

Imam ^{a.s} said: "Indeed, when Allah ^{SWT}, Mighty and Majestic, granted His Prophet ^{saws}, may Allah ^{SWT} bless him and his family, victory over Fadak and the lands surrounding it, and 'neither horses nor riding camels had been driven against it', Allah ^{SWT}, the Exalted, revealed to His Prophet ^{saws}: '*And give the near relative his right.*'

The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, did not know who was meant by 'the near relative', so He ^{saws} referred the matter to Jibra'il ^{a.s}, peace be upon him, and asked Allah ^{SWT}, Mighty and Majestic, about it.

So Allah ^{SWT} revealed to the Prophet ^{saws}: 'Hand over Fadak to Fatimah ^{s.a}, peace be upon her.'

The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, then called Fatimah ^{s.a} and said to her: 'O Fatimah, indeed Allah ^{SWT}, the Exalted, has commanded me to hand over Fadak to you.'

Fatima ^{s.a} said: 'I have accepted, O Prophet of Allah ^{SWT}, from Allah ^{SWT} and from you.'

The agents of Fatimah ^{s.a} remained in Fadak during the lifetime of the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family.

Then, when Abu Bakr came to authority, he expelled her agents from it. So Fatimah ^{s.a} came to Abu Bakr and asked him to return Fadak to her.

Abu Bakr replied: "Bring me a black or red person to testify for you regarding that."

So Fatima ^{s.a} brought the Commander of the Believers ^{a.s}, al-Hasan ^{a.s}, al-Husayn ^{a.s}, peace be upon them, and Umm Ayman, and they testified for her regarding that (the land of Fadak).

So Abu Bakr wrote a document for her, stating that Fadak should not be interfered with. Fatimah ^{s.a} then left with the written document in her possession.

Then Umar ibn al-Khattab met Fatima ^{s.a} and said to her: "What is this with you, O daughter of Muhammad ^{saws}?"

Fatima ^{s.a} said: "A document which the son of Abu Quhafah (Abu Bakr) wrote for me (about handing over Fadak)."

He (Umar ibn al-Khattab) said to Fatima ^{s.a}: "Show it to me."

But Fatima ^{s.a} refused, so he (Umar ibn al-Khattab) snatched it from her (Fatima ^{s.a}) hand, looked at it, spat in it, erased it, and tore it.

And he (Umar ibn al-Khattab) said: "This is because your father (the Prophet ^{saws}) did not drive horses nor riding camels against it."

Then he (Umar ibn al-Khattab) left her (Fatima ^{s.a}) and went away."

So al-Mahdi said to Imam ^{a.s}: "Define its boundaries for me."

Imam ^{a.s} defined its boundaries.

He (al-Mahdi) said: "This is much. I will look into it."



**HADITH:415**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلَيْهِ بُنُ الْحَسَنِ بْنِ فَصَّالٍ عَنْ سِنْدِيٍّ بْنِ مُحَمَّدٍ عَنْ عَلَاءٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «الْأَنْفَالُ مِنَ الْأَنْفَالِ وَ فِي سُورَةِ الْأَنْفَالِ جَدْعُ الْأَنْفِ» .

Ali ibn al-Hasan ibn Faddal, from Sindi ibn Muhammad, from Ala, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The spoils (anfal) are from the extra grant (nafl), and in Surat al-Anfal there is the cutting off of the nose."

[REFERENCES] Al-Kafi, Vol.1 p.543 • Al-Muqni'ah, Vol.1 p.290 • Tahdib Al-Ahkam, Vol.4 p.149 • Al-Wafi, Vol.10 p.301 • Wasa'il Al-Shi'ah, Vol.9 p.535 • Tafsir Al-Burhan, Vol.2 p.639 • Tafsir Al-Burhan, Vol.2 p.641 • Tafsir Al-Burhan, Vol.2 p.643 • Tafsir Nur Al-Thaqalayn, Vol.2 p.118 • Tafsir Kanz Al-Daqaiq, Vol.5 p.279

**HADITH:416**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وعنه عن إبراهيم بن هاشم عن حماد بن عيسى عن محمد بن مسلم عن أبي عبد الله ع انه سمعه يقول : ان الانفال ما كان من ارض لم يكن فيها هراقة دم أو قوم صولحوا واعطوا بأيديهم ، فما كان من أرض خربة أو بطون أودية فهذا كله من الفى ، والانفال لله وللرسول ص فما كان لله فهو للرسول ص ويضعه حيث يحب .

And from him, from Ibrahim ibn Hashim, from Hammad ibn Isa, from Muhammad ibn Muslim, from Abu Abdillah ^(a.s), peace be upon him, that he heard him saying:

Imam ^(a.s) said: "Al-Anfal are every land in which no blood was shed, or a people with whom peace was made and who surrendered it willingly. So whatever is from ruined lands, or from the inner parts of valleys, all of this is from the fay'.

And the anfal (spoils) are for Allah ^(SWT) and for the Messenger ^(saws), may Allah ^(SWT) bless him and his family.

So whatever belongs to Allah ^(SWT) belongs to the Messenger ^(saws), may Allah ^(SWT) bless him and his family, and He ^(saws) places it wherever He ^(saws) prefers.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.149

**HADITH:417**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ ابْنُ عُقْدَةَ الْحَافِظُ أَلْهَمَدَانِي عَنْ أَبِي جَعْفَرٍ مُحَمَّدٍ بْنِ الْمُفَضَّلِ بْنِ إِبْرَاهِيمَ الْأَشْعَرِيِّ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ زِيَادٍ وَ هُوَ أَلَوْشَاءُ الْخَزَّازُ وَ هُوَ ابْنُ بَنْتِ الْإِيَّاسِ وَ كَانَ وَقَفَ ثُمَّ رَجَعَ فَقَطَعَ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرِو بْنِ الْخَنْعَمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْغُورٍ وَ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي الصَّامِتِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «أَكْبَرُ الْكِبَائِرِ سَبْعُ الشُّرُكِ بِاللَّهِ الْعَظِيمِ وَ قَتْلُ النَّفْسِ «الَّتِي حَرَّمَ اللَّهُ» عَزَّ وَ جَلَّ «إِلَّا بِالْحَقِّ» وَ أَكْلُ أَمْوَالِ الْيَتَامَى وَ عُقُوقُ الْوَالِدَيْنِ وَ قَذْفُ الْمُحْصَنَاتِ وَ الْفِرَارُ مِنَ الرِّحْفِ وَ إِنْكَارُ مَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فَأَمَّا الشُّرُكُ بِاللَّهِ الْعَظِيمِ فَقَدْ بَلَّغَكُمْ مَا أَنْزَلَ اللَّهُ فِيْنَا وَ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَرَدُّهُ عَلَى



أَلَلِّهِ وَ عَلَى رَسُولِهِ وَ أَمَّا قَتْلُ النَّفْسِ الْحَرَامِ فَقَتْلُ الْحَسَنِ عَلَيْهِ السَّلَامُ وَ أَصْحَابِهِ وَ أَمَّا كُلُّ أَمْوَالِ الْيَتَامَى فَقَدْ ظَلَمْنَا فَيَتَنَا وَ ذَهَبُوا بِهِ وَ أَمَّا عُقُوقُ الْوَالِدَيْنِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ فِي كِتَابِهِ «الَّتِي أُولَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَرْوَاجُهُ أَمْهَاتُهُمْ» وَ هُوَ أَبٌ لَهُمْ فَعَقُّوهُ فِي ذُرِّيَّتِهِ وَ فِي قَرَابَتِهِ وَ أَمَّا قَذْفُ الْمُحْصَنَاتِ فَقَدْ قَذَفُوا فَاطِمَةَ عَلَيْهَا السَّلَامُ عَلَى مَنَابِرِهِمْ وَ أَمَّا الْفِرَارُ مِنَ الزَّحْفِ فَقَدْ أَغْطَوْا أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْبَيْعَةَ طَائِعِينَ غَيْرَ مُكْرَهِينَ ثُمَّ فَرُّوا عَنْهُ وَ خَذَلُوهُ وَ أَمَّا إِنْكَارُ مَا أُنْزِلَ اللَّهُ عَزَّ وَ جَلَّ فَقَدْ أَنْكَرُوا حَقًّا وَ جَحَدُوا لَهُ وَ هَذَا وَمَا لَا يَتَعَاَجَمُ فِيهِ أَحَدٌ وَ اللَّهُ يَقُولُ «إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفُرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيمًا» .

Abu al-Abbas Ahmad ibn Muhammad ibn Sa'id ibn Uqdah, the memorizer (al-Hafiz), al-Hamdani, from Abu Ja'far Muhammad ibn al-Mufaddal ibn Ibrahim al-Ash'ari, who said: Al-Hasan ibn Ali ibn Ziyad narrated to us, and he is al-Washsha al-Khazzaz, and he is the son of the daughter of Ilyas, and he had become Waqifi, then returned and became firm (qata'a), from Abd al-Karim ibn Umar al-Khath'ami, from Abd Allah ibn Abi Ya'fur and Mu'alla ibn Khunays, from Abu al-Samit, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The greatest of the major sins are seven:

Associating partners with Allah ^(SWT) the Great; Killing the soul 'which Allah ^(SWT), Mighty and Majestic, has forbidden except by right,'; Consuming the wealth of orphans; Disobedience to parents; Accusing chaste women; Fleeing from the advancing army; And denying what Allah ^(SWT), Mighty and Majestic, has sent down.

As for associating partners with Allah ^(SWT) the Great, what Allah ^(SWT) sent down concerning us and what the Messenger of Allah ^(SWT), said has reached you, but they rejected it against Allah ^(SWT) and against His Messenger ^(saws).

As for killing the forbidden soul, it is the killing of al-Husayn ^(a.s), peace be upon him, and his companions.

As for consuming the wealth of orphans, our fay' was wrongfully taken from us, and they went away with it.

As for disobedience to parents, Allah ^(SWT), Mighty and Majestic, said in His ^(SWT) Book: 'The Prophet ^(saws) has a greater right over the believers than they have over themselves, and his wives are their mothers.' And the Prophet ^(saws) is a father to them, yet they disobeyed Him ^(saws) regarding his progeny (Ahlul Bayt ^(a.s)) and regarding his relatives.

As for accusing chaste women, they accused (Sayyidah) Fatimah ^(s.a), peace be upon her, upon their pulpits.

As for fleeing from the advancing army, they gave the pledge of allegiance to the Commander of the Believers ^(a.s), peace be upon him, willingly, without being compelled, then they fled from him ^(a.s) and abandoned him ^(a.s).

As for denying what Allah ^(SWT), Mighty and Majestic, sent down, they denied our right and rejected it. And this is something in which no one feigns incomprehension.

And Allah ^(SWT) says: 'If you avoid the major sins which you are forbidden, We ^(SWT) shall expiate from you your evil deeds and admit you into a noble entrance.' (Surah An-Nisa 4:31)



تم الجزء الثالث من كتاب تهذيب الاحكام وآخره كتاب الزكاة مع الزيادات ويتلوه الجزء الرابع من كتاب الصيام والحمد لله رب العالمين.

[AL TUSI]

The third part of the book Tahdib al-Ahkam has been completed, and its end is the Book of Zakat with the additions.

Following it is the fourth part, from the 'Book of Fasting'.

And praise belongs to Allah ^{SWT}, Lord ^{AZJ} of the worlds.

THE BOOK OF FASTING

كتاب الصيام

CHAPTER ON OBLIGATION OF FASTING

٤٠ - باب فرض الصيام

🕌 HADITH 418 – 428 🕌

قال الله تعالى : (يا ايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون) وقال تعالى : (شهر رمضان الذي انزل فيه القرآن هدى للناس وبينات من الهدى والفرقان فمن شهد منكم الشهر فليصمه ومن كان مريضا أو على سفر فعدة من ايام أخر) فواجب الصيام بظاهر اللفظ على كل مكلف.

[AL TUSI]

Allah ^{SWT}, the Exalted, said: "O you who believe, fasting has been prescribed for you as it was prescribed for those before you, so that you may become God-fearing." (Surah al-Baqarah 2:183)

And Allah ^{SWT}, the Exalted, said: "The month of Ramadan is that in which the Quran was sent down, as guidance for the people and clear proofs of guidance and the criterion. So whoever among you witnesses the month, let him fast it; and whoever is ill or on a journey, then a number of other days." (Surah al-Baqarah 2:185)

Thus, by the apparent wording, Allah ^{SWT} made fasting obligatory upon every legally responsible person (mukallaf).

🕌 HADITH 418 🕌

HADITH:418

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَرَوَى مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْوَلَايَةِ» وَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ «الصَّوْمُ جُنَّةٌ مِنَ النَّارِ» .

And Muhammad ibn Yaqub narrated from Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from Hariz, from Zurarah, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "Islam was built upon five things: upon prayer, zakat, fasting, Hajj, and wilayah."

And the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, said, "Fasting is a shield from the Fire."

[REFERENCES] Al-Kafi, Vol.4 p.62 • Fada'il Al-Ashhur Al-Thalathah, Vol.1 p.119 • Tahdib Al-Ahkam, Vol.4 p.151 • Al-Wafi, Vol.11 p.21 • Wasa'il Al-Shi'ah, Vol.10 p.395



**HADITH:419**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «أَلَا أُخْبِرُكَ بِأَصْلِ الْإِسْلَامِ وَفَرْعِهِ وَذُرْوَتِهِ وَسَنَامِهِ» قُلْتُ بَلَى قَالَ «أَصْلُهُ الصَّلَاةُ وَفَرْعُهُ الزَّكَاةُ وَذُرْوَتُهُ وَسَنَامُهُ الْجِهَادُ فِي سَبِيلِ اللَّهِ أَلَا أُخْبِرُكَ بِأَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ مِنَ النَّارِ» .

And from him, from Muhammad ibn Yahya, from Muhammad ibn Isa, from Ibn Faddal, from Thalabah, from Ali ibn Abd al-Aziz, who said:

Abu Abdillah ^(a.s), peace be upon him, said to me: “Shall I not inform you of the root of Islam, its branch, its peak, and its summit?”

I (narrator) said: “Yes.”

Imam ^(a.s) said: “The root of Islam is prayer, its branch is zakat, and its peak and its summit is jihad in the path of Allah ^(SWT) .

Shall I not inform you of the gates of goodness? Fasting is a shield from the Fire.”

[REFERENCES] Al-Kafi, Vol.4 p.62 • Man La Yahduruhu Al-Faqih, Vol.2 p.75 • Fada'il Al-Ashhur Al-Thalathah, Vol.1 p.122 • Tahdib Al-Ahkam, Vol.4 p.151 • Al-Wafi, Vol.11 p.22 • Bihar Al-Anwar, Vol.9 3 p.255

**HADITH:420**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws) & Hadith-E-Qudsi

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ فَضْلِ بْنِ مُحَمَّدٍ الْأُمَوِيِّ عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ بْنِ الْجَارُودِ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «قَالَ اللَّهُ عَزَّ وَجَلَّ الصَّوْمُ لِي وَ أَنَا أَجْزِي بِهِ» .

Ali ibn al-Hasan ibn Faddal, from Fadl ibn Muhammad al-Umawi, from Ribi ibn Abdullah ibn al-Jarud, from al-Fudayl ibn Yasar, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, said,

‘Allah ^(SWT), the Majestic, has said, ‘Fasting is for Me ^(SWT), and I ^(SWT) reward for it.’”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.152 • Awali Al-La'ali, Vol.3 p.132 • Wasa'il Al-Shi'ah, Vol.10 p.400 • Kulliyat Hadith Qudsi, Vol.1 p.318 • Kulliyat Hadith Qudsi, Vol.1 p.714 • Bihar Al-Anwar, Vol.9 3 p.255 • Bihar Al-Anwar, Vol.9 3 p.256



**HADITH:421**

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى قَالَ حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ عَنِ النَّضْرِ بْنِ سِنَانٍ عَنْ أَبِي سَلَمَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «شَهْرُ رَمَضَانَ شَهْرُ قَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكُمْ صِيَامَهُ فَمَنْ صَامَهُ إِيمَانًا وَاحْتِسَابًا خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ».

And from him, from Muhammad ibn Ubayd, from Abdullah ibn Musa, who said: Nasr ibn Ali narrated to us, from al-Nadr ibn Sinan, from Abu Salamah, from Abd al-Rahman ibn Awf, from his father, who said:

The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, said:

“The month of Ramadan is a month in which Allah ^(SWT), Mighty and Majestic, has made fasting obligatory upon you.

So whoever fasts it with faith and seeking reward, he exits from his sins like the day his mother gave birth to him.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.152 • Awali Al-La’ali, Vol.3 p.132 • Al-Wafi, Vol.11 p.374 • Wasa’il Al-Shi’ah, Vol.10 p.246 • Bihar Al-Anwar, Vol.9 3 p.375 • Mustadrak Al-Wasa’il, Vol.7 p.400

**HADITH:422**

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ بْنِ عُثْبَةَ عَنِ الْفَضْلِ بْنِ ذَكْوَانَ أَبِي نُعَيْمٍ قَالَ حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ أَيُّوبَ السَّجِسْتَانِيِّ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «قَدْ جَاءَكُمْ شَهْرُ رَمَضَانَ شَهْرٌ مُبَارَكٌ شَهْرٌ قَرَضَ اللَّهُ عَلَيْكُمْ صِيَامَهُ تُفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ وَتُغْلُ فِيهِ الشَّيَاطِينُ فِيهِ «لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ» مَنْ حُرِمَهَا فَقَدْ حُرِمَ».

And from him, from Muhammad ibn Ubayd ibn Utbah, from al-Fadl ibn Dukayn Abu Nuaym, who said: Abd al-Salam ibn Harb narrated to us, from Ayyub al-Sijistani, from Abu Qilabah, from Abu Hurayrah, who said:

The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, said:

“The month of Ramadan has come to you, a blessed month, a month in which the almighty Allah ^(SWT) has made fasting obligatory upon you.

In it the gates of the Gardens are opened, and in it the devils are shackled.

In it is ‘the Night of Decree is better than a thousand months.’ (Surah Al-Qadr 97:3)

Whoever is deprived of it (Night of Decree) has indeed been deprived.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.152 • Al-Wafi, Vol.11 p.375 • Wasa’il Al-Shi’ah, Vol.10 p.246



HADITH:423

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي الْوَرْدِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي آخِرِ جُمُعَةٍ مِنْ شَهْرِ شَعْبَانَ فَحَمَدَ اللَّهَ وَآتَنَى عَلَيْهِ ثُمَّ قَالَ «أَيُّهَا النَّاسُ إِنَّهُ قَدْ أَظْلَكُمْ شَهْرٌ فِيهِ لَيْلَةٌ «خَيْرٌ مِنْ أَلْفِ شَهْرٍ» شَهْرُ رَمَضَانَ فَرَضَ اللَّهُ صِيَامَهُ وَجَعَلَ قِيَامَ لَيْلَةٍ فِيهِ بِتَطَوُّعٍ كَتَطَوُّعِ صَلَاةٍ سَبْعِينَ لَيْلَةً فِيمَا سِوَاهُ مِنَ الشُّهُورِ وَجَعَلَ لِمَنْ يَتَطَوَّعُ فِيهِ بِخَصْلَةٍ مِنْ خِصَالِ الْخَيْرِ وَ الْبِرِّ كَأَجْرِ مَنْ أَدَّى فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ أَدَّى فِيهِ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ عَزَّ وَجَلَّ كَمَنْ أَدَّى سَبْعِينَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ عَزَّ وَجَلَّ فِيمَا سِوَاهُ مِنَ الشُّهُورِ وَ هُوَ شَهْرُ الصَّبْرِ وَ إِنْ أَصْبَرَ ثَوَابُهُ الْجَنَّةُ وَ هُوَ شَهْرُ الْمَوَاسَاةِ وَ هُوَ شَهْرٌ يَزِيدُ اللَّهَ عَزَّ وَجَلَّ فِيهِ فِي رِزْقِ الْمُؤْمِنِ وَ مَنْ فَطَرَ فِيهِ مُؤْمِنًا كَانَ لَهُ بِذَلِكَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ عِثْقُ رَقَبَةٍ وَ مَغْفِرَةٌ لِدُنُوبِهِ فِيمَا مَضَى» قِيلَ لَهُ يَا رَسُولَ اللَّهِ لَيْسَ كُلُّنَا نَقْدِرُ عَلَى أَنْ نَفْطَرَ فِيهِ صَائِمًا فَقَالَ «إِنَّ اللَّهَ عَزَّ وَجَلَّ كَرِيمٌ يُعْطِي هَذَا الثَّوَابَ لِمَنْ لَمْ يَقْدِرْ إِلَّا عَلَى مَذَقَةٍ مِنْ لَبَنِ يُعْطِيهَا صَائِمًا أَوْ شَرِيعَةً مِنْ مَاءٍ عَذْبٍ أَوْ تَمَرَاتٍ لَا يَقْدِرُ عَلَى أَكْثَرِ مِنْ ذَلِكَ وَ مَنْ خَفَّفَ فِيهِ عَنْ مَمْلُوكِهِ خَفَّفَ اللَّهُ عَنْهُ حِسَابَهُ وَ هُوَ شَهْرٌ أَوَّلُهُ رَحْمَةٌ وَ وَسْطُهُ مَغْفِرَةٌ وَ آخِرُهُ إِجَابَةٌ وَ الْعِثْقُ مِنَ النَّارِ وَ لَا غِنَى بِكُمْ فِيهِ عَنْ أَرْبَعِ خِصَالٍ خَصَلْتَيْنِ تَرْضَوْنَ اللَّهَ عَزَّ وَجَلَّ بِهِمَا وَ خَصَلْتَيْنِ لَا غِنَى بِكُمْ عَنْهُمَا فَأَمَّا اللَّتَانِ تَرْضَوْنَ اللَّهَ عَزَّ وَجَلَّ بِهِمَا فَشَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَمَّا اللَّتَانِ لَا غِنَى بِكُمْ عَنْهُمَا فَتَسْأَلُونَ اللَّهَ فِيهِ حَوَائِجَكُمْ وَ الْجَنَّةَ وَ تَسْأَلُونَ اللَّهَ الْعَافِيَةَ وَ تَعُوذُونَ بِهِ مِنَ النَّارِ» .

And from him, from Amr ibn Uthman, from al-Hasan ibn Mahbub, from Abu Ayyub, from Abu al-Ward, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, delivered a sermon on the last Friday of the month of Shaban. The Prophet ^(saws) praised Allah ^(SWT) and extolled Him ^(SWT), then said:

'O people, indeed a month has now cast its shade over you, in which there is a night 'better than a thousand months', it is the month of Ramadan. (Surah Al-Qadr 97:3)

Allah ^(SWT), the majestic, has made its fasting obligatory, and Allah ^(SWT) has made the standing of one night in it voluntarily like the voluntary prayer of seventy nights in other months besides it.

And Allah ^(SWT) has made for whoever performs in it voluntarily one trait from the traits of good and righteousness the like of the reward of one who has performed an obligation from the obligations of Allah ^(SWT), Mighty and Majestic.

And whoever performs in it an obligation from the obligations of Allah ^(SWT), Mighty and Majestic, is like one who has performed seventy obligations from the obligations of Allah ^(SWT), Mighty and Majestic, in other months besides it.

And it is the month of patience, and indeed the reward of patience is Paradise.

And it is the month of mutual support.

And it is a month in which Allah ^(SWT), Mighty and Majestic, increases the provision of the believer.



And whoever gives a believer food with which to break his fast in it, there will be for him, by that, with Allah ^{SWT}, Mighty and Majestic, the freeing of a neck, and forgiveness for his sins that have passed.”

It was said to the Prophet ^{saws}: “O Messenger of Allah ^{SWT}, not all of us are able to give a fasting person food with which to break his fast in it.”

So the Prophet ^{saws} said: “Indeed Allah ^{SWT}, Mighty and Majestic, is Generous.

Allah ^{SWT} gives this reward to one who is not able except to give a fasting person a small amount of milk (madhqah), or a drink of fresh water, or some dates, and is not able to give more than that.

And whoever lightens the burden of his owned servant in it, Allah ^{SWT} will lighten his reckoning for him.

And it is a month whose beginning is mercy, whose middle is forgiveness, and whose end is response and freedom from the Fire.

And you have no independence in it from four traits: two traits by which you please Allah ^{SWT}, Mighty and Majestic, and two traits from which you have no independence.

As for the two by which you please Allah ^{SWT}, Mighty and Majestic, they are the testimony that there is no god except Allah ^{SWT} and that Muhammad ^{saws} is the Messenger of Allah ^{SWT}.

And as for the two from which you have no independence, you ask Allah ^{SWT} in it for your needs and Paradise, and you ask Allah ^{SWT} for well-being, and you seek refuge in Allah ^{SWT} from the Fire.”

[REFERENCES] Al-Kafi, Vol.4 p.66 • Man La Yahduruhu Al-Faqih, Vol.2 p.94 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.66 • Al-Khisal, Vol.1 p.259 • Fada'il Al-Ashhur Al-Thalathah, Vol.1 p.71 • Al-Amali (Lil-Saduq), Vol.1 p.41 • Al-Muqni'ah, Vol.1 p.306 • Tahdib Al-Ahkam, Vol.3 p.57 • Tahdib Al-Ahkam, Vol.4 p.152 • Rawdat Al-Wa'izin, Vol.2 p.338

﴿ HADITH ﴾

HADITH:424

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْأَصَمِّ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مَعْمَرِ بْنِ يَحْيَى أَنَّهُ سَمِعَ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «لَا يَسْأَلُ اللَّهُ عَزَّ وَجَلَّ عَبْدًا عَنْ صَلَاةٍ بَعْدَ الْفَرِيضَةِ وَلَا عَنْ صَدَقَةٍ بَعْدَ الزَّكَاةِ وَلَا عَنْ صَوْمٍ بَعْدَ شَهْرِ رَمَضَانَ».

And from him, from Muhammad ibn Khalid al-Asamm, from Thalabah ibn Maymun, from Mammar ibn Yahya, that he heard Abu Ja'far ^{a.s}, peace be upon him, saying:

Imam ^{a.s} said: “Allah ^{SWT}, Mighty and Majestic, does not ask a servant about a prayer after the obligatory prayer, nor about charity after zakat, nor about fasting after the month of Ramadan.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.153 • Al-Wafi, Vol.7 p.28 • Wasa'il Al-Shi'ah, Vol.10 p.247 • Tafsir Al-Burhan, Vol.1 p.390 • Bihar Al-Anwar, Vol.7 9 p.294 • Bihar Al-Anwar, Vol.9 3 p.93 • Bihar Al-Anwar, Vol.9 3 p.268



**HADITH:425**

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ صَبِيحٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «شَهْرُ رَمَضَانَ نَسَخَ كُلَّ صَوْمٍ وَالتَّحْرُ نَسَخَ كُلَّ ذَبِيحَةٍ وَالزَّكَاةُ نَسَخَتْ كُلَّ صَدَقَةٍ وَغُسْلُ الْجَنَابَةِ نَسَخَ كُلَّ غُسْلٍ».

And from him, from Ahmad ibn Sabih, from al-Husayn ibn Ulwan, from Abdullah ibn al-Hasan, who said:

The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, said:

“The month of Ramadan abrogated every fast, and sacrifice (al-nahr) abrogated every slaughtered offering, and zakat abrogated every charity, and the ritual bath of janabah abrogated every ritual bath.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.153 • Al-Wafi, Vol.11 p.23 • Tafsir Al-Burhan, Vol.1 p.391

**HADITH:426**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ الْأَقْرَعِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «مَا كَلَّفَ اللَّهُ الْعِبَادَ فَوْقَ مَا يُطِيقُونَ» فَذَكَرَ الْفَرَائِضَ وَ قَالَ «إِنَّمَا كَلَّفَهُمْ صِيَامَ شَهْرٍ مِنَ السَّنَةِ وَ هُمْ يُطِيقُونَ أَكْثَرَ مِنْ ذَلِكَ».

And from him, from Muhammad ibn al-Rabi al-Aqra, from Hisham ibn Salim, from Abu Abdillah ^(a.s), peace be upon him, who said:

I heard Imam ^(a.s) saying: “Allah ^(SWT) has not burdened the servants beyond what they are able to bear.”

Then Imam ^(a.s) mentioned the obligations and said: “Allah ^(SWT) only burdened them with fasting one month of the year, while they are able to bear more than that.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.153 • Al-Wafi, Vol.1 p.559 • Wasa'il Al-Shi'ah, Vol.10 p.247



**HADITH:427**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنِ الْقَاسِمِ بْنِ الْفَضِيلِ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «مَنْ صَلَّى الْخَمْسَ وَ صَامَ شَهْرَ رَمَضَانَ وَ حَجَّ الْبَيْتَ الْحَرَامَ وَ نَسَكَ نُسُكَنَا وَ اهْتَدَى إِلَيْنَا قَبْلَ اللَّهِ مِنْهُ كَمَا يَقْبَلُ مِنَ الْمَلَائِكَةِ» .

And from him, from Ahmad ibn al-Hasan, from his father, from Safwan, from al-Qasim ibn al-Fudayl, from al-Fudayl ibn Yasar, from Abu Abdillah ^(a.s), peace be upon him, who said:

Abu Ja'far ^(a.s), peace be upon him, said: “Whoever performs the five prayers, fasts the month of Ramadan, performs Hajj to the Sacred House, observes our rites (nusukana), and is guided to us, Allah ^{SWT} accepts from him just as He ^{SWT} accepts from the angels.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.154 • Al-Wafi, Vol.7 p.29 • Wasa'il Al-Shi'ah, Vol.10 p.248

**HADITH:428**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مَعْمَرِ بْنِ يَحْيَى قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «لَا يَسْأَلُ اللَّهُ عَبْدًا عَنْ صَلَاةٍ بَعْدَ الْخَمْسِ وَ لَا عَنْ صَوْمٍ بَعْدَ رَمَضَانَ» .

And from him, from Muhammad ibn Abi Umayr, from Hammad ibn Uthman, from Mammar ibn Yahya, who said:

I heard Abu Ja'far ^(a.s), peace be upon him, saying: “Allah ^{SWT} does not ask a servant about a prayer after the five (daily prayers), nor about a fast after (month of) Ramadan.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.154 • Al-Wafi, Vol.7 p.28 • Wasa'il Al-Shi'ah, Vol.10 p.248



CHAPTER ON SIGN OF THE BEGINNING OF THE MONTH OF RAMADAN AND ITS END, AND THE PROOF OF ITS ENTRANCE

٤١ - باب علامة أول شهر رمضان واخره ودليل دخوله

🕌 HADITH 429 – 499 🕌

المعتبر في تعرف أوائل الشهور بالاهلة دون العدد على ما يذهب إليه قوم من شذاذ المسلمين ، والذي يدل على ذلك قول الله عز وجل (يسألونك عن الاهلة قل هي مواقيت للناس والحج) فبين الله تعالى انه جعل هذه الاهلة معتبرة في تعرف أوقات الحج وغيره مما يعتبر فيه الوقت ، ولو كان الامر على ما يذهب إليه أصحاب العدد لما كانت الاهلة مراعاة في تعرف هذه الاوقات إذا كانوا يرجعون الى العدد دون غيره ، وهذا خلاف التنزيل ، والهلال : انما سمي هلالا لارتفاع الاصوات عند مشاهدتها بالذكر لها والاشارة إليها بالتكبير ايضا والتهليل عند رؤيتها ، ومنه قيل استهل الصبي إذا ظهر صوته بالصياح عند الولادة ، وسمي الشهر شهرا لاشتهاره بالهلال ، فمن زعم ان العدد للايام والحساب للشهور والسنين يغني في علامات الشهور عن الاهلة ابطال معنى سمات الاهلة والشهور الموضوعة في لسان العرب على ما ذكرناه ، ويدل على ذلك ايضا ما هو معلوم كالاضرار غير مشكوك فيه في شريعة الاسلام من فزع المسلمين في وقت النبي صلى الله عليه وآله ومن بعده الى هذا الزمان في تعرف الشهر الى معاينة الهلال ورؤيته ، وما ثبت ايضا من سنة النبي صلى الله عليه وآله انه كان يتولى رؤية الهلال ويلتمس الهلال ويتصدى لرؤيته وما شرعه من قبول الشهادة عليه ، والحكم فيمن شهد بذلك في مصر من الامصار ، ومن جاء بالخبر به عن خارج الامصار ، وحكم المخبر به في الصحة ، وسلامة الجو من العوارض ، وخبر من شهد برؤيته مع السوائر في بعض الاصقاع ، فلو لا ان العمل على الاهلة أصل في الدين معلوم لكافة المسلمين ما كانت الحال في ذلك على ما ذكرناه ، ولكان اعتبار جميع ما ذكرناه عبثا لا فائدة فيه ، وهذا فاسد بلا خلاف ، فاما الاخبار في ذلك فهي اكثر من ان تحصى ، لكنني اذكر منها قدر ما فيه كفاية ان شاء الله تعالى.

[AL TUSI]

What is relied upon in determining the beginnings of the months is the crescent moons (ahilla), not calculation by number, contrary to what a group of the irregular Muslims (shudhdhadh) have maintained.

The evidence for this is the saying of Allah ^(SWT), Mighty and Majestic:

“They ask you about the crescent moons. Say: They are appointed times for the people and for the Hajj.”

Allah ^(SWT), the Exalted, has therefore made these crescent moons the means by which the times of Hajj, and other time-bound matters, are known.

If the matter were as the people of numerical calculation claim, then the crescent moons would not be observed for determining these times, since they would rely on number alone. This is contrary to the revelation.

The crescent is called ‘hila’ because voices are raised when it is seen, through mentioning it, pointing to it, and also through takbir and tahlil upon seeing it.

From the same root it is said, ‘istahalla al-sabiyyu’, (the child cried out), when his voice is heard crying at birth. The month is called ‘shahr’ because it becomes known and manifest through the crescent.



Therefore, whoever claims that counting days and calculating months and years is enough to determine the signs of the months, without the crescents, has nullified the meaning of the terms ‘hīlal’ and ‘shahr’ as established in the Arabic language, according to what we have mentioned.

This is also indicated by what is known necessarily and without doubt in the law of Islam: that the Muslims, during the time of the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, and after Him ^{saws} until this time, resorted to observing and sighting the crescent in order to determine the month.

It is also established from the Sunnah of the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, that He ^{saws} would personally undertake the sighting of the crescent, seek it out, and prepare himself to observe it.

The Prophet ^{saws} also legislated the acceptance of testimony concerning it, the ruling concerning one who testified to its sighting in one of the cities, the ruling concerning one who brought news of it from outside the cities, the ruling concerning the reliability of the one reporting it, the state of the sky being free from obstructions, and the report of one who testified to seeing it together with others in some regions.

Were acting upon the crescents not a foundational matter in the religion, known to all Muslims, the situation would not have been as we have described.

All of these considerations would have been pointless and without benefit, and that is invalid without disagreement.

As for the reports concerning this, they are more than can be counted, but I shall mention enough of them to suffice, if Allah ^{SWT}, the Exalted, wills.

﴿ HADITH ﴾

HADITH:429

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَمِنْهَا مَا رَوَاهُ أَبُو غَالِبٍ الزُّرَّارِيُّ قَالَ أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ أَبَانَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ عَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا يَعْْنِي أَبَا جَعْفَرٍ وَأَبَا عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَ: «شَهْرَ رَمَضَانَ يُصِيبُهُ مَا يُصِيبُ الشُّهُورَ مِنَ الْتُقْصَانِ فَإِذَا صُمَّتْ تِسْعَةٌ وَعِشْرِينَ يَوْمًا ثُمَّ تَغَيَّمَتِ السَّمَاءُ فَأَتَمَّ الْعِدَّةَ ثَلَاثِينَ» .

Among them is what Abu Ghalib al-Zurari narrated. He said: Ahmad ibn Muhammad informed us, from Ahmad ibn al-Hasan ibn Aban, from Abdullah ibn Jabalah, from Ala, from Muhammad ibn Muslim, from one of the two of them, meaning Abu Ja'far ^{a.s} and Abu Abdillah ^{a.s}, peace be upon them both, said:

The Imams ^{a.s} said: “The month of Ramadan is affected by what affects the months of deficiency (in days).

So when you have fasted twenty-nine days, then the sky becomes cloudy, complete the number as thirty (days).”

[REFERENCES] Jawabat Ahl Al-Mawsil, Vol.1 p.26 • Tahdib Al-Ahkam, Vol.4 p.155 • Tahdib Al-Ahkam, Vol.4 p.166 • Al-Istibsar, Vol.2 p.62 • Al-Wafi, Vol.11 p.134 • Wasa'il Al-Shi'ah, Vol.10 p.261 • Wasa'il Al-Shi'ah, Vol.10 p.268 • Mustadrak Al-Wasa'il, Vol.7 p.407



**HADITH:430**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ مَهْزَبَارٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْمُفَضَّلِ وَ عَنْ زَيْدِ الشَّحَامِ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنَّهُ سُئِلَ عَنِ الْأَهْلَةِ فَقَالَ «هِيَ أَهْلَةُ الشُّهُورِ فَإِذَا رَأَيْتَ الْهَلَالَ فَصُمْ وَ إِذَا رَأَيْتَهُ فَأَفْطِرْ» فَلْتَأْ رَأَيْتَ إِنْ كَانَ الشَّهْرُ تِسْعَةً وَ عَشْرِينَ يَوْماً أَقْضِيَ ذَلِكَ الْيَوْمَ فَقَالَ «لَا إِلَّا أَنْ تَشْهَدَ لَكَ بَيِّنَةٌ عُدُولٌ فَإِنْ شَهِدُوا أَلْتُمْ رَأَوْا الْهَلَالَ قَبْلَ ذَلِكَ فَأَقْضِ ذَلِكَ الْيَوْمَ» .

Ali ibn Mahziyar, from Amr ibn Uthman, from al-Mufaddal, and from Zayd al-Shahham:

All (companions) together narrated from Abu Abdillah ^(a.s), peace be upon him, that Imam ^(a.s) was asked about 'the crescents.'

Imam ^(a.s) said: "They are the crescents of the months. So when you see the crescent, then fast, and when you see it, then break the fast."

I (narrator) asked: "What do you think, if the month is twenty-nine days, should I make up that day?"

Imam ^(a.s) said: "No, unless upright witnesses testify for you (for the moon sighting).

So if they testify that they saw the crescent before that, then make up that day."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.155 • Tahdib Al-Ahkam, Vol.4 p.156 • Tahdib Al-Ahkam, Vol.4 p.161 • Al-Istibsar, Vol.2 p.62 • Al-Istibsar, Vol.2 p.63 • Al-Wafi, Vol.11 p.129 • Wasa'il Al-Shi'ah, Vol.10 p.262

**HADITH:431**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ عَنْهُ عَنِ الْحَسَنِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْصَّوْمُ لِلرُّؤْيَى وَ الْفِطْرُ لِلرُّؤْيَى وَ لَيْسَ الرُّؤْيَى أَنْ يَرَاهُ وَاحِدٌ وَ لَا اثْنَانِ وَ لَا خَمْسُونَ» .

And from him, from al-Hasan, from al-Qasim ibn Urwah, from Abu al-Abbas, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "Fasting is by sighting (the moon), and breaking the fast is by sighting (the moon). And sighting is not that one person sees it, nor two, nor fifty."

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.123 • Tahdib Al-Ahkam, Vol.4 p.156 • Al-Istibsar, Vol.2 p.63 • Al-Wafi, Vol.11 p.119 • Wasa'il Al-Shi'ah, Vol.10 p.253 • Wasa'il Al-Shi'ah, Vol.10 p.290 • Bihar Al-Anwar, Vol.9 3 p.302



**HADITH:432****[SOURCE]** Implicit (Muzmar)

وَعَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: «صِيَامُ شَهْرِ رَمَضَانَ بِالرُّؤْيَةِ وَ لَيْسَ بِالظَّنِّ وَ قَدْ يَكُونُ شَهْرُ رَمَضَانَ تِسْعَةً وَ عَشْرِينَ وَ يَكُونُ ثَلَاثِينَ وَ يُصِيبُهُ مَا يُصِيبُ الشُّهُورَ مِنَ التَّمَامِ وَ النُّقْصَانِ» .

And from him, from Uthman ibn Isa, from Samaah, who said: “The fasting of the month of Ramadan is by sighting (the moon), and not by assumption.

And the month of Ramadan may be twenty-nine, and it may be thirty, and it is affected by what affects the months of completion and deficiency.”

[REFERENCES] Jawabat Ahl Al-Mawsil, Vol.1 p.41 • Tahdib Al-Ahkam, Vol.4 p.156 • Al-Istisbar, Vol.2 p.63 • Al-Wafi, Vol.11 p.135 • Wasa'il Al-Shi'ah, Vol.10 p.263 • Mustadrak Al-Wasa'il, Vol.7 p.410

**HADITH:433****[SOURCE]** Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا رَأَيْتُمُ الْهَلَكَ فَصُومُوا وَ إِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا وَ لَيْسَ بِالرَّأْيِ وَ لَا بِالتَّظَنِّي وَ لَكِنْ بِالرُّؤْيَةِ وَ الرُّؤْيَةُ لَيْسَ أَنْ يَقُومَ عَشْرَةٌ فَيَنْظُرُوا فَيَقُولَ وَاحِدٌ هُوَ ذَا هُوَ وَ يَنْظُرُ تِسْعَةً فَلَا يَرُونَهُ إِذَا رَأَهُ وَاحِدٌ رَأَهُ عَشْرَةٌ وَ أَلْفٌ وَ إِذَا كَانَتْ عِلَّةٌ فَأَتَمَّ شَعْبَانُ ثَلَاثِينَ» وَ زَادَ حَمَادٌ فِيهِ «وَ لَيْسَ أَنْ يَقُولَ رَجُلٌ هُوَ ذَا هُوَ لَا أَعْلَمُ إِلَّا قَالَ وَ لَا حَمْسُونَ» .

And from him, from Muhammad ibn Abi Umayr, from Abu Ayyub, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “When you see the crescent, then fast, and when you see it, then break the fast. It is not by opinion, nor by conjecture, but by sighting.

And sighting is not that ten people stand and look, then one says, ‘Here it is,’ while nine look and do not see it.

If one sees it, ten and a thousand see it.

And if there is an obstruction, then complete Shaban as thirty (days).”

And Hammad added in this narration: “And it is not that a man says, ‘Here it is.’ I do not know except that he (Imam ^(a.s)) said, ‘nor fifty.’”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.156 • Wasa'il Al-Shi'ah, Vol.10 p.289



**HADITH:434**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الحسين بن سعيد عن محمد بن الفضيل عن أبي الصباح عن ابن مسكان عن الحلبي جميعاً عن أبي عبد الله عليه السلام أنه سئل عن الأهلة فقال: هي أهلة الشهور فإذا رأيت الهلال فصم وإذا رأيته فافطر، قلت أرأيت إن كان الشهر تسعة وعشرين يوماً اقضي ذلك اليوم؟ فقال: لا إلا أن تشهد لك بينة عدول فان شهدوا أنهم رأوا الهلال قبل ذلك فاقض ذلك اليوم.

Al-Husayn ibn Said, from Muhammad ibn al-Fudayl, from Abu al-Sabbah, from Ibn Muskan, from al-Halabi: All together, they narrate from Abu Abdillah ^(a.s), peace be upon him, that Imam ^(a.s) was asked about 'the crescent moons (ahilla).'

Imam ^(a.s) said: "They are the crescent moons of the months. So when you see the crescent, then fast, and when you see it, then break the fast."

I (narrator) asked: "What do you think if the month was twenty-nine days; should I make up that day?"

Imam ^(a.s) said: "No, unless just witnesses testify for you. So if they testify that they saw the crescent before that, then make up that day."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.157

**HADITH:435**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدٍ الْأَشْعَرِيِّ أَبِي خَالِدٍ عَنْ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: « شَهْرُ رَمَضَانَ يُصِيبُهُ مَا يُصِيبُ الشُّهُورَ مِنَ الزِّيَادَةِ وَ النُّقْصَانِ فَإِنْ تَغَيَّمتِ السَّمَاءُ يَوْمًا فَأَتِمُّوا الْعِدَّةَ » .

And from him, from Muhammad al-Ashari Abu Khalid, from Ibn Bukayr, from Ubayd ibn Zurarah, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The month of Ramadan is affected by what affects the months of increase and deficiency. So if the sky becomes cloudy one day, then complete the number (of the month)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.157 • Al-Wafi, Vol.11 p.135 • Wasa'il Al-Shi'ah, Vol.10 p.264



**HADITH:436**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ الْحَسَنِ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «صُمْ لِرُؤْيَا أَهْلَالٍ وَ أَفْطِرْ لِرُؤْيَايِهِ فَإِنْ شَهِدَ عِنْدَكُمْ شَاهِدَانِ مَرْضِيَّانِ بِأَنَّهُمَا رَأَيَاهُ فَافْضِهِ» .

And from him, from al-Hasan, from Safwan, from Mansur ibn Hazim, from Abu Abdillah ^(a.s), peace be upon him, that he said:

Imam ^(a.s) said: “Fast upon the sighting of the crescent, and break the fast upon its sighting.

So if two approved witnesses testify before you that they saw it, then make it up.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.157 • Al-Istibsar, Vol.2 p.63 • Awali Al-La'ali, Vol.3 p.140 • Al-Wafi, Vol.11 p.119 • Wasa'il Al-Shi'ah, Vol.10 p.254 • Wasa'il Al-Shi'ah, Vol.10 p.287

**HADITH:437**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ صَفْوَانَ عَنِ الْغَيْصِ بْنِ الْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ أَهْلَالٍ إِذَا رَأَاهُ الْقَوْمُ جَمِيعاً فَاتَّفَقُوا عَلَى أَنَّهُ لِلَّيْلَتَيْنِ أَوْ يَجُوزُ ذَلِكَ قَالَ «نَعَمْ» .

And from him, from Safwan, from al-Is ibn al-Qasim, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about ‘the crescent, when all the people see it and agree that it is for two nights, is that permissible?’

Imam ^(a.s) said: “Yes.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.157 • Al-Wafi, Vol.11 p.155 • Wasa'il Al-Shi'ah, Vol.10 p.293

**HADITH:438**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ حَمَّادٍ عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَنِ الْيَوْمِ الَّذِي يُفْضَى مِنْ شَهْرِ رَمَضَانَ فَقَالَ «لَا تَفْضِهِ إِلَّا أَنْ يُثْبِتَ شَاهِدَانِ عَدْلَانِ مِنْ جَمِيعِ أَهْلِ الصَّلَاةِ مَتَى كَانَ رَأْسُ الشَّهْرِ» وَ قَالَ «لَا تَصُمْ ذَلِكَ الْيَوْمَ الَّذِي يُفْضَى إِلَّا أَنْ يَفْضِيَ أَهْلُ الْأَمْصَارِ فَإِنْ فَعَلُوا فَصُمُّهُ» .

And from him, from Hammad, from Shuayb, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) was asked about ‘the day that is made up from the month of Ramadan.’

Imam ^(a.s) said: “Do not make it up unless two just witnesses from all the people of prayer establish when the beginning of the month was.”

And Imam ^(a.s) said: “Do not fast that day which is made up unless the people of the cities make it up. So if they do so, then fast it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.157 • Al-Wafi, Vol.11 p.137 • Wasa'il Al-Shi'ah, Vol.10 p.292



**HADITH:439**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ الْقَاسِمِ عَنْ أَبَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ هَلَالِ رَمَضَانَ - يُغَمُّ عَلَيْنَا فِي تِسْعٍ وَ عَشْرَيْنَ مِنْ شَعْبَانَ - فَقَالَ «لَا تَصُمْ إِلَّا أَنْ تَرَاهُ فَإِنْ شَهِدَ أَهْلُ بَلَدٍ آخَرَ فَأَقِضْهُ» .

And from him, from al-Qasim, from Aban, from Abd al-Rahman ibn Abi Abdullah, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'the crescent of (month of) Ramadan, when it is obscured from us on the twenty-ninth of Shaban.'

Imam ^(a.s) said: "Do not fast unless you see it (the moon). Then if the people of another town testify, then make it up."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.157 • Al-Istibsar, Vol.2 p.64 • Wasa'il Al-Shi'ah, Vol.10 p.254 • Wasa'il Al-Shi'ah, Vol.10 p.293

**HADITH:440**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَعَنْهُ عَنْ يُونُسَ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ : «إِذَا رَأَيْتُمُ الْهَلَالَ فَأَفْطَرُوا أَوْ شَهِدَ عَلَيْهِ عَدْلٌ مِنَ الْمُسْلِمِينَ وَ إِنْ لَمْ تَرَوْا الْهَلَالَ إِلَّا مِنْ وَسْطِ النَّهَارِ أَوْ آخِرِهِ فَ أَتِمُّوا الصَّيَامَ إِلَى اللَّيْلِ» فَإِنْ غَمَّ عَلَيْكُمْ فَعَدُّوا ثَلَاثِينَ لَيْلَةً ثُمَّ أَفْطَرُوا» .

And from him, from Yusuf ibn Aqil, from Muhammad ibn Qays, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The Commander of the Faithful ^(a.s), peace be upon him, said:

'When you see the crescent, then break the fast, or when a just person from the Muslims testifies to it.

And if you do not see the crescent except in the middle of the day or at its end, then 'complete the fast until the night.'

So if it is obscured from you, then count thirty nights, then break the fast."

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.123 • Jawabat Ahl Al-Mawsil, Vol.1 p.28 • Tahdib Al-Ahkam, Vol.4 p.158 • Tahdib Al-Ahkam, Vol.4 p.177 • Al-Istibsar, Vol.2 p.64 • Al-Istibsar, Vol.2 p.73 • Al-Wafi, Vol.11 p.121 • Wasa'il Al-Shi'ah, Vol.10 p.278



**HADITH:441**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَعَنْهُ عَنْ فَصَّالَةَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ فِي كِتَابٍ عَلَيَّ عَلَيْهِ السَّلَامُ: «صُمْ لِرُؤْيَيْهِ وَافْطِرْ لِرُؤْيَيْهِ وَابَاكَ وَالشَّكَّ وَالظَّنَّ فَإِنْ خَفِيَ عَلَيْكُمْ فَأَتِمُّوا الشَّهْرَ الْأَوَّلَ ثَلَاثِينَ».

And from him, from Fadalāh, from Sayf ibn Amirah, from Ishaq ibn Ammar, from Abu Abdillah ^(a.s):

Imam ^(a.s) said in the Book of Ali ^(a.s), peace be upon him: “Fast upon its sighting, and break the fast upon its sighting, and beware of doubt and assumption.

So if it is hidden from you, then complete the first month as thirty.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.158 • Al-Istibsar, Vol.2 p.64 • Al-Wafi, Vol.11 p.122 • Wasa'il Al-Shi'ah, Vol.10 p.255 • Al-Fusul Al-Muhimmah, Vol.2 p.161

**HADITH:442**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ فَصَّالَةَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنِ الْفَضْلِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «لَيْسَ عَلَى أَهْلِ الْقِبْلَةِ إِلَّا الرُّؤْيَةُ لَيْسَ عَلَى الْمُسْلِمِينَ إِلَّا الرُّؤْيَةُ».

And from him, from Fadalāh, from Sayf ibn Amirah, from al-Fudayl ibn Uthman, from Abu Abdillah ^(a.s):

Imam ^(a.s) said: “There is nothing upon the people of the qiblah except sighting (of the moon). There is nothing upon the Muslims except sighting (of the moon).”

[REFERENCES] Al-Kafi, Vol.4 p.77 • Man La Yahduruhu Al-Faqih, Vol.2 p.123 • Jawabat Ahl Al-Mawsil, Vol.1 p.40 • Al-Muqni'ah, Vol.1 p.297 • Tahdib Al-Ahkam, Vol.4 p.158 • Al-Istibsar, Vol.2 p.64 • Al-Wafi, Vol.11 p.118 • Wasa'il Al-Shi'ah, Vol.10 p.255 • Bihar Al-Anwar, Vol.9 3 p.302 • Mustadrak Al-Wasa'il, Vol.7 p.405

**HADITH:443**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «إِنْ كَانَتْ لَهُ بَيِّنَةٌ عَادِلَةٌ عَلَى أَهْلِ مِصْرٍ أَنَّهُمْ صَامُوا ثَلَاثِينَ عَلَى رُؤْيَا قَصَى يَوْمًا».

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Said, from Muhammad ibn Abi Mayar, from Hisham ibn al-Hakam, from Abu Abdillah ^(a.s), peace be upon him:

The Imam ^(a.s) was asked regarding ‘one who fasted twenty-nine (days).’

Imam ^(a.s) said: “If he has just evidence concerning the people of a city that they fasted thirty based on a sighting, he makes up one day.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.158 • Al-Wafi, Vol.11 p.131 • Wasa'il Al-Shi'ah, Vol.10 p.265



﴿ HADITH ﴾

HADITH:444[SOURCE] Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ رَجُلٍ نَسِيَ حَمَّادُ بْنُ عِيسَى إِسْمَهُ قَالَ: صَامَ عَلَيَّ عَلَيْهِ السَّلَامُ بِالْكُوفَةِ ثَمَانِيَّةً وَعِشْرِينَ يَوْمًا - شَهْرَ رَمَضَانَ فَرَأَوْا الْهَلَالَ فَأَمَرَ مُنَادِيًّا أَنْ يُنَادِيَ «إِقْضُوا يَوْمًا فَإِنَّ الشَّهْرَ تِسْعَةٌ وَعِشْرُونَ يَوْمًا» .

And from him, from Ahmad ibn Muhammad, from al-Husayn ibn Said, from Hammad ibn Isa, from Abdullah ibn Sinan, from a man whose name Hammad ibn Isa had forgotten, who said:

“Imam Ali ^(a.s), peace be upon him, fasted in Kufa for twenty-eight days of the month of Ramadan, then they saw the crescent.

Imam Ali ^(a.s) ordered a caller to call out: ‘Make up one day, for the month is twenty-nine days.’”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.158 • Al-Wafi, Vol.11 p.131 • Wasa'il Al-Shi'ah, Vol.10 p.296

﴿ HADITH ﴾

HADITH:445[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّغَرُ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ قَالَ: كَتَبْتُ إِلَيْهِ وَأَنَا بِالْمَدِينَةِ عَنِ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ مِنْ شَهْرِ رَمَضَانَ هَلْ يُصَامُ أَمْ لَا فَكَتَبَ عَلَيْهِ السَّلَامُ «الْيَقِينُ لَا يَدْخُلُ فِيهِ الشَّكُّ صُمْ لِلرُّؤْيَا وَ أَفْطِرْ لِلرُّؤْيَا» .

Muhammad ibn al-Hasan al-Saffar, from Ali ibn Muhammad al-Qasani, who said:

I (narrator) wrote to Imam ^(a.s) while I was in Madinah about ‘the day concerning which there is doubt from the month of Ramadan, should it be fasted or not?’

So the Imam ^(a.s), peace be upon him, wrote: “Certainty is not entered into by doubt. Fast upon sighting (the moon), and break the fast upon sighting (the moon).”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.159 • Al-Istibsar, Vol.2 p.64 • Al-Wafi, Vol.11 p.123 • Wasa'il Al-Shi'ah, Vol.10 p.255

HADITH:446

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى قَالَ: كَتَبَ إِلَيْهِ أَبُو عَمْرٍو أَخْبِرْنِي يَا مَوْلَايَ أَنَّهُ رُبَّمَا أَشْكَلَ عَلَيْنَا هِلَالُ شَهْرِ رَمَضَانَ فَلَا نَرَاهُ وَ نَرَى السَّمَاءَ لَيْسَتْ فِيهَا عَلَّةٌ فَيَفْطِرُ النَّاسُ وَ نَفْطِرُ مَعَهُمْ وَ يَقُولُ قَوْمٌ مِنَ الْحُسَابِ قَبْلَنَا إِنَّهُ يُرَى فِي تِلْكَ اللَّيْلَةِ بَعْضُهَا بِمَضَرٍ وَ إِفْرِيقِيَّةٍ وَ الْأَنْدَلُسِ فَهَلْ يَجُوزُ يَا مَوْلَايَ مَا قَالَ الْحُسَابُ فِي هَذَا الْبَابِ حَتَّى يَخْتَلِفَ الْقَرُصُ عَلَى أَهْلِ الْأَمْصَارِ فَيَكُونُ صَوْمُهُمْ خِلَافَ صَوْمِنَا وَ فِطْرُهُمْ خِلَافَ فِطْرِنَا فَوَقَّعَ عَلَيْهِ السَّلَامُ «لَا تَصُومَنَّ إِلَّا شَيْئًا أَفْطَرُ لِرُؤْيَيْتِهِ وَ صُمْ لِرُؤْيَيْتِهِ» .

And from him, from Muhammad ibn Isa, who said:

Abu Amr wrote to Imam ^(a.s): “Inform me, my master, for sometimes the crescent of the month of Ramadan becomes unclear to us, so we do not see it, while we see that there is no obstruction in the sky.

Then the people break the fast, and we break the fast with them.

And some people from the calculators (al-hussab) before us say that it is seen on that very night in Egypt, Africa, and Andalus.

So is what the calculators have said in this matter permissible, my master, such that the obligation differs upon the people of the cities, so that their fasting is contrary to our fasting and their breaking of the fast is contrary to our breaking of the fast?”

So the Imam ^(a.s), peace be upon him, wrote: “Do not fast (when in) doubt at all. Break the fast upon its sighting (of the moon), and fast upon its sighting (of the moon).”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.159 • Al-Wafi, Vol.11 p.123 • Wasa'il Al-Shi'ah, Vol.10 p.297 • Bihar Al-Anwar, Vol.5 5 p.375

HADITH:447

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدَ بْنِ زِيَادِ بْنِ عَيْسَى عَنْ هَارُونَ بْنِ خَارِجَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «عِدَّ شَعْبَانَ تِسْعَةً وَ عِشْرِينَ يَوْمًا فَإِنْ كَانَتْ مُتَعَيِّمَةً فَأَصْبَحْ صَائِمًا وَ إِنْ كَانَتْ مُضْحِيَّةً وَ تَبَصَّرْتَ وَ لَمْ تَرَ شَيْئًا فَأَصْبَحْ مُفْطِرًا» .

And from him, from Ahmad ibn Muhammad, from Muhammad ibn Bakr, from Hafs, from Umar ibn Salim and Muhammad ibn Ziyad ibn Isa, from Harun ibn Kharijah, who said:

Abu Abdillah ^(a.s), peace be upon him, said: “Count Shaban as twenty-nine days.

Then if it is cloudy, enter the morning fasting, and if it is clear and you looked carefully and did not see anything (of the moon), then enter the morning not fasting.”

[REFERENCES] Al-Kafi, Vol.4 p.77 • Tahdib Al-Ahkam, Vol.4 p.159 • Tahdib Al-Ahkam, Vol.4 p.180 • Al-Istibsar, Vol.2 p.77 • Al-Wafi, Vol.11 p.114 • Wasa'il Al-Shi'ah, Vol.10 p.256 • Wasa'il Al-Shi'ah, Vol.10 p.299

**HADITH:448**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ إِسْمَاعِيلَ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَبِيبِ الْخَزَاعِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا تَجُوزُ الشَّهَادَةُ فِي رُؤْيَا أَهْلَالٍ دُونَ خَمْسِينَ رَجُلًا عَدَدِ الْقَسَامَةِ وَإِنَّمَا تَجُوزُ شَهَادَةُ رَجُلَيْنِ إِذَا كَانَا مِنْ خَارِجِ الْمَضَرِّ وَكَانَ بِالْمَضَرِّ عِلَّةٌ فَأَخْبَرَا أَنَّهُمَا رَأَيَاهُ وَأَخْبَرَا عَنْ قَوْمٍ صَامُوا لِلرُّؤْيَا».

Sa'ad ibn Abdullah, from Ibrahim ibn Hashim, from Ismail, from Yunus ibn Abd al-Rahman, from Habib al-Khuzai, who said:

Abu Abdillah ^(a.s), peace be upon him, said: "Testimony concerning the sighting of the crescent is not accepted with fewer than fifty men, the number required for qasamah. The testimony of two men is only accepted when they are from outside the city, while there is an obstruction in the city, and they report that they both saw it, and that they know of a people who fasted based on the sighting."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.159 • Tahdib Al-Ahkam, Vol.4 p.317 • Al-Istisbar, Vol.2 p.74 • Al-Wafi, Vol.11 p.127 • Wasa'il Al-Shi'ah, Vol.10 p.290

**HADITH:449**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعْرِ عَنْ هَارُونَ بْنِ حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «إِذَا صُمْتَ لِرُؤْيَا أَهْلَالٍ وَأَفْطَرْتَ لِرُؤْيَاكَ فَقَدْ أَكْمَلْتَ صِيَامَ شَهْرٍ وَإِنْ لَمْ تَصُمْ إِلَّا تِسْعَةً وَعِشْرِينَ يَوْمًا فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ «الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا» وَأَشَارَ بِيَدِهِ إِلَى عَشْرَةٍ وَعَشْرَةٍ وَتِسْعَةٍ».

Sa'ad ibn Abdullah, from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Yazid ibn Ishaq Shar, from Harun ibn Hamzah, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) heard Imam ^(a.s) saying: "When you fast upon the sighting of the crescent and break the fast upon its sighting, then you have completed the fasting of a month, even if you have not fasted except twenty-nine days.

For the Messenger of Allah ^(SWT), said: 'The month is like 'this' (ten fingers), and like 'this' (ten fingers), and like 'this' (nine fingers),"

And then Imam ^(a.s) pointed with his hand to ten (fingers) , and ten (fingers), and nine (fingers, but lowering down his thumb)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.160 • Tahdib Al-Ahkam, Vol.4 p.164 • Tahdib Al-Ahkam, Vol.4 p.167 • Wasa'il Al-Shi'ah, Vol.10 p.258



**HADITH:450**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يُوسُفَ بْنِ يَعْقُوبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي صُمْتُ شَهْرَ رَمَضَانَ عَلَى رُؤْيَا تِسْعَةٍ وَعَشْرِينَ يَوْمًا وَمَا قَضَيْتُ قَالَ فَقَالَ «وَأَنَا قَدْ صُمْتُ وَمَا قَضَيْتُ» ثُمَّ قَالَ لِي «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ «الشُّهُورُ شَهْرٌ كَذَا وَكَذَا وَشَهْرٌ كَذَا وَكَذَا» .

And from him, from Musa ibn al-Hasan, from Muhammad ibn Abd al-Hamid, from Yunus ibn Yaquub:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "I fasted the month of Ramadan upon a sighting for twenty-nine days, and I did not make it up."

He (narrator) said: "So I asked: 'And I have fasted it and did not make it up.'"

Then Imam ^(a.s) said to me: "The Messenger of Allah ^(SWT), said:

'The months are a month like 'this' and like 'this', and a month like 'this' and like 'this'.'" – meaning the Imam ^(a.s) pointed with his hand to ten, and ten, and nine.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.160 • Wasa'il Al-Shi'ah, Vol.10 p.265

**HADITH:451**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ الْعَبَّاسِ بْنِ مُوسَى عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي أَيُّوبَ إِبْرَاهِيمَ بْنِ عُثْمَانَ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ كَمْ يُجْزِي فِي رُؤْيَا الْهَلَالِ فَقَالَ «إِنَّ شَهْرَ رَمَضَانَ فَرِيضَةٌ مِنْ فَرَائِضِ اللَّهِ فَلَا تُؤَدُّوا بِالتَّطَنِّي وَلَيْسَ رُؤْيَا الْهَلَالِ أَنْ يَقُومَ عِدَّةٌ فَيَقُولَ وَاحِدٌ قَدْ رَأَيْتُهُ وَيَقُولَ الْآخَرُونَ لَمْ نَرَهُ إِذَا رَأَاهُ وَاحِدٌ رَأَاهُ مِائَةً وَإِذَا رَأَاهُ مِائَةً رَأَاهُ أَلْفٌ وَلَا يُجْزِي فِي رُؤْيَا الْهَلَالِ إِذَا لَمْ يَكُنْ فِي السَّمَاءِ عِلَّةٌ أَقَلُّ مِنْ شَهَادَةِ خُمْسِينَ وَإِذَا كَانَتْ فِي السَّمَاءِ عِلَّةٌ قُبِلَتْ شَهَادَةُ رَجُلَيْنِ يَدْخُلَانِ وَيَخْرُجَانِ مِنْ مِصْرٍ» .

Sad, from al-Abbas ibn Musa, from Yunus ibn Abd al-Rahman, from Abu Ayyub Ibrahim ibn Uthman al-Khazzaz, from Abu Abdillah ^(a.s), peace be upon him, who said:

I said to Imam ^(a.s): "How much suffices regarding the sighting of the crescent?"

Imam ^(a.s) said: "Indeed the month of Ramadan is an obligation from the obligations of Allah ^(SWT), so do not perform it by conjecture.

And the sighting of the crescent is not that a group stands, then one says, 'I have seen it,' while the others say, 'We did not see it.'

When one sees it, one hundred see it, and when one hundred see it, one thousand see it.

And regarding the sighting of the crescent, when there is no obstruction in the sky, less than the testimony of fifty does not suffice.

And when there is an obstruction in the sky, the testimony of two men who enter and leave a city is accepted."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.160 • Al-Wafi, Vol.11 p.127 • Wasa'il Al-Shi'ah, Vol.10 p.289



**HADITH:452**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ مَهْزِيَّارَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: فِي شَهْرِ رَمَضَانَ هُوَ شَهْرٌ مِنَ الشُّهُورِ يُصِيبُهُ مَا يُصِيبُ الشُّهُورَ مِنَ النُّقْصَانِ.

Ali ibn Mahziyar, from Ibn Abi Umayr, from Hammad ibn Uthman, from Abu Abdillah ^(a.s), peace be upon him: The Imam ^(a.s) said regarding the month of Ramadan: "It is a month from among the months; what affects the months of deficiency affects it (in the number of days)."

[REFERENCES] Jawabat Ahl Al-Mawasil, Vol.1 p.42 • Tahdib Al-Ahkam, Vol.4 p.160 • Al-Wafi, Vol.11 p.136 • Wasa'il Al-Shi'ah, Vol.10 p.262 • Mustadrak Al-Wasa'il, Vol.7 p.411

**HADITH:453**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ صُمْتُ شَهْرَ رَمَضَانَ عَلَى رُؤْيَا تِسْعَةٍ وَعَشْرِينَ يَوْمًا وَمَا فَصَيْتُ قَالَ فَقَالَ لِي «وَأَنَا صُمْتُهُ وَمَا فَصَيْتُ» قَالَ ثُمَّ قَالَ لِي «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ «الشَّهْرُ شَهْرٌ كَذَا» وَقَالَ بِأَصَابِعِهِ بِيَدَيْهِ جَمِيعًا فَبَسَطَ أَصَابِعَهُ كَذَا وَكَذَا وَكَذَا وَكَذَا وَكَذَا فَكَبَّضَ الْإِبْهَامَ وَضَمَّهَا قَالَ وَقَالَ لَهُ غُلَامٌ لَهُ وَهُوَ مُعْتَبٌ - إِنِّي قَدْ رَأَيْتُ الْهَلَالَ قَالَ «إِذْهَبْ فَأَعْلِمَهُمْ».

And from him, from al-Hasan ibn Ali, from Yunus ibn Yaquub, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "I fasted the month of Ramadan upon a sighting for twenty-nine days, and I did not make it up."

He (narrator) said: "So he said to Imam ^(a.s): 'And I fasted it and did not make it up.'"

Then Imam ^(a.s) said: "The Messenger of Allah ^(SWT), said:

'The month is a month like 'this' (showing fingers twenty nine times),"

And Imam ^(a.s) indicated with the fingers of both his hands together, so Imam ^(a.s) spread out his fingers like 'this' (ten fingers) and like 'this' (ten fingers) and like 'this' (ten fingers)" – meaning it totalled to thirty fingers.

(Imam ^(a.s) continued) "And like 'this' (ten fingers) and like 'this' (ten fingers) and like 'this' (nine fingers), then the Imam ^(a.s) folded the thumb and joined it." – meaning it totalled to twenty nine fingers, but lowering down his thumb.

He (narrator) said: "And a servant of Imam ^(a.s), who was 'Muattib', said to Imam ^(a.s), 'I have indeed seen the crescent.'"

Imam ^(a.s) said: "Go and inform them (of the moon sighting)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.161 • Al-Wafi, Vol.11 p.136



HADITH:454

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَصَّالٍ عَنِ الْحَسَنِ بْنِ نَصْرِ عَنْ أَبِيهِ عَنْ أَبِي خَالِدٍ الْوَاسِطِيِّ قَالَ: أَتَيْنَا أَبَا جَعْفَرٍ ع فِي يَوْمٍ يُشَكُّ فِيهِ مِنْ رَمَضَانَ فَإِذَا مَا يُدْنِيهِ مَوْضُوعَةٌ وَهُوَ يَأْكُلُ وَنَحْنُ نُرِيدُ أَنْ نَسْأَلَهُ فَقَالَ «أَدْنُوا الْغَدَاءَ إِذَا كَانَ مِثْلَ هَذَا الْيَوْمِ وَلَمْ تَجْعَلُوا فِيهِ بَيِّنَةً رُؤْيَا أَهْلَالٍ فَلَا تَصُومُوا» ثُمَّ قَالَ «حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحَسَنِ ع عَنْ عَلِيٍّ ع «أَنَّ رَسُولَ اللَّهِ ص لَمَّا تَقَلَّ فِي مَرَضِهِ قَالَ «أَيُّهَا النَّاسُ إِنَّ السَّنَةَ إِثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرْمٌ» قَالَ ثُمَّ قَالَ بِيَدِهِ «فَذَلِكَ رَجَبٌ مُفَرَّدٌ وَذُو الْقَعْدَةِ - وَذُو الْحِجَّةِ وَالْمَحَرَّمُ ثَلَاثَةٌ مُتَوَالِيَاتٌ أَلَا وَهَذَا الشَّهْرُ الْمَفْرُوضُ رَمَضَانٌ فَصُومُوا لِرُؤْيَايَتِهِ وَأَفْطِرُوا لِرُؤْيَايَتِهِ فَإِذَا خَفِيَ الشَّهْرُ فَأَتِمُّوا الْعِدَّةَ سَعْبَانَ ثَلَاثِينَ يَوْمًا وَصُومُوا أَلَوَاحِدَ وَثَلَاثِينَ» وَ قَالَ بِيَدِهِ «أَلَوَاحِدٌ وَإِثْنَانِ وَثَلَاثَةٌ وَاحِدٌ وَإِثْنَانِ وَثَلَاثَةٌ وَبِزَوِي إِنْهَا مَهْ» ثُمَّ قَالَ «أَيُّهَا النَّاسُ شَهْرٌ كَذَا وَشَهْرٌ كَذَا» وَ قَالَ عَلِيُّ ع «صُمْنَا مَعَ رَسُولِ اللَّهِ ص - تِسْعَةً وَ عَشْرِينَ يَوْمًا وَلَمْ تَقْضِهِ وَ رَأَاهُ تَامًّا» وَ قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ ص «مَنْ أَلْحَقَ فِي رَمَضَانَ يَوْمًا مِنْ غَيْرِهِ مُتَعَمِّدًا فَلَيْسَ بِمُؤْمِنٍ بِاللَّهِ وَ لَا بِي» .

Ali ibn al-Hasan ibn Faddal, from al-Hasan ibn Nasr, from his father, from Abu Khalid al-Wasiti, who said:

We (narrators) came to Abu Ja'far ^(a.s), peace be upon him, on a day concerning which there was doubt whether it was from (month of) Ramadan, and behold, his dining table had been laid out and the Imam ^(a.s) was eating, while we wanted to ask him.

So the Imam ^(a.s) said: "Bring the lunch near. When there is a day like this day, and evidence of the sighting of the crescent has not come to you in it, then do not fast."

Then Imam ^(a.s) said: "My father Ali ibn al-Husayn ^(a.s), peace be upon them both, narrated to me from Imam Ali ^(a.s), peace be upon him, that when the Messenger of Allah ^(SWT), became gravely ill, the Prophet ^(saws) said,

'O people, indeed the year is twelve months, of which four are sacred.'

Imam ^(a.s) said: "Then Prophet ^(saws) said with his hand: 'So that is Rajab, separate, and Dhu al-Qadah, Dhu al-Hijjah, and Muharram, the three consecutive ones (months).

Indeed, this obligatory month is Ramadan, so fast upon its sighting and break the fast upon its sighting. Then when the month is hidden (crescent is not visible), complete the number of Shaban as thirty days, and fast the thirty-first.'

And Imam ^(a.s) said with his hand: "One, two, and three; one, two, and three," while folding his thumb.

Then the Imam ^(a.s) said: "'O people, a month is like 'this' (showing fingers thirty times), and a month is like 'this' (twenty nine fingers, but lowering down his thumb).'

And Imam Ali ^(a.s) said: 'We fasted with the Messenger of Allah ^(SWT), twenty-nine days, and we did not make it up, and He ^(saws) regarded it as complete.'

And Imam Ali ^(a.s) said: "The Messenger of Allah ^(SWT), said: 'Whoever deliberately attaches to (month of) Ramadan a day from other than it is not a believer in Allah ^(SWT) nor in me ^(saws).'



﴿ HADITH ﴾

HADITH:455**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

علي بن الحسن بن فضال قال : حدثني محمد بن عبد الله ابن زرارَةَ عن محمد بن أبي عمير عن حماد بن عثمان عن عبد الله بن علي الحلبي عن أبي عبد الله عليه السلام قال : سألتُه عن الأهلة قال : هي أهلة الشهور فإذا رأيت الهلال فصم وإذا رأيتَه فافطر ، قال : قلت رأيت أن كان الشهر تسعة وعشرين يوماً اقضي ذلك اليوم؟ قال : لا إلا أن تشهد بذلك بينة عدول فإن شهدوا أنهم رأوا الهلال قبل ذلك فاقض ذلك اليوم.

Ali ibn al-Hasan ibn Faddal said: Muhammad ibn Abdullah ibn Zurarah narrated to me, from Muhammad ibn Abi Umayr, from Hammad ibn Uthman, from Abdullah ibn Ali al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'the crescent moons (ahilla).'

Imam ^(a.s) said: "They are the crescent moons of the months. So when you see the crescent, then fast, and when you see it, then break the fast."

He (narrator) said: "I asked, 'What do you think if the month was twenty-nine days; should I make up that day?'"

Imam ^(a.s) said: "No, unless just witnesses testify to that. So if they testify that they saw the crescent before that, then make up that day."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.162

﴿ HADITH ﴾

HADITH:456**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْفَضْلِ عَنْ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلِيٍّ بْنِ أَحْسَنَ بْنِ فَضَالٍ عَنِ الْحُسَيْنِ بْنِ نَصْرِ بْنِ مَزَاحِمٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ شَمْرِ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «مَا أَذْرِي مَا صُمْتُ ثَلَاثِينَ أَوْ أَكْثَرَ أَوْ مَا صُمْتُ تِسْعَةً وَعِشْرِينَ يَوْمًا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ «شَهْرٌ كَذَا وَشَهْرٌ كَذَا» يَعْقُدُ بِيَدِهِ تِسْعَةً وَعِشْرِينَ يَوْمًا» .

Muhammad ibn Ahmad ibn Dawud, from Muhammad ibn Ali ibn al-Fadl, from Ali ibn Muhammad ibn Yaqub, from Ali ibn al-Hasan ibn Faddal, from al-Husayn ibn Nasr ibn Muzahim, from his father, from Amr ibn Shimr, from Jabir, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) heard Imam ^(a.s) saying: "I do not know that I fasted thirty (days) or more, or that I fasted twenty-nine days.

Indeed, the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, said:

'A month is like 'this' (ten fingers), and a month is like 'this' (ten fingers), and a month is like 'this' (nine fingers),' counting with his hand twenty-nine days."

[REFERENCES] Jawabat Ahl Al-Mawsil, Vol.1 p.35 • Tahdib Al-Ahkam, Vol.4 p.162 • Al-Wafi, Vol.11 p.133 • Wasa'il Al-Shi'ah, Vol.10 p.267 • Mustadrak Al-Wasa'il, Vol.7 p.409



HADITH:457

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَبُو غَالِبٍ الزُّرَّارِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «فِي يَوْمِ الشُّكِّ مَنْ صَامَهُ قَضَاهُ وَإِنْ كَانَ كَذَلِكَ» يَعْنِي مَنْ صَامَهُ عَلَى أَنَّهُ مِنْ شَهْرِ رَمَضَانَ يَغْيِرُ رُؤْيَا قَضَاهُ وَإِنْ كَانَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ لِأَنَّ السُّنَّةَ جَاءَتْ فِي صِيَامِهِ عَلَى أَنَّهُ مِنْ شَعْبَانَ وَمَنْ خَالَفَهَا كَانَ عَلَيْهِ الْقَضَاءُ.

Abu Ghalib al-Zurari, from Ahmad ibn Muhammad, from Abdullah ibn Ahmad, from Muhammad ibn Abi Umayr, from Hisham ibn Salim, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “Regarding the day of doubt, whoever fasts it must make it up, even if it is so,”

Meaning whoever fasts it on the basis that it is from the month of Ramadan without a sighting must make it up, even if it is a day from the month of Ramadan, because the sunnah has come regarding fasting it on the basis that it is from Shaban, and whoever opposes it, making it up is upon him.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.162 • Al-Wafi, Vol.11 p.110 • Wasa'il Al-Shi'ah, Vol.10 p.27

HADITH:458

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي غَالِبٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ الطَّاطِرِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: «إِنَّ الشَّهْرَ هَكَذَا وَهَكَذَا وَهَكَذَا» يُلْصِقُ كَفَّيْهِ وَيَبْسُطُهُمَا ثُمَّ قَالَ «وَهَكَذَا وَهَكَذَا وَهَكَذَا» ثُمَّ يَقْبِضُ إصْبِعاً وَاحِداً فِي آخِرِ بَسْطَةِ يَدَيْهِ وَهِيَ الْإِبْهَامُ فَقُلْتُ شَهْرُ رَمَضَانَ تَامَ أَبَداً أَمْ شَهْرٌ مِنَ الشُّهُورِ فَقَالَ «هُوَ شَهْرٌ مِنَ الشُّهُورِ» ثُمَّ قَالَ «إِنَّ عَلِيّاً عَلَيْهِ السَّلَامُ صَامَ عِنْدَكُمْ تِسْعَةَ وَعَشْرِينَ يَوْماً فَأَتَوْهُ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ رَأَيْنَا الْهَيْلَالَ فَقَالَ «أَفْطَرُوا» .

And from him, from Ahmad ibn Muhammad, from Muhammad ibn Abi Ghalib, from Ali ibn al-Hasan al-Tatari, from Muhammad ibn Ziyad, from Ishaq ibn Jarir, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “Indeed the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, said,

‘Indeed the month is like ‘this’ (ten fingers), and like ‘this’ (ten fingers), and like ‘this’ (ten fingers),” joining his palms together and spreading them out.

Then the Prophet ^(a.s) said: “And like ‘this’ (ten fingers), and like ‘this’ (ten fingers), and like ‘this’ (nine fingers),” then the Prophet ^(saws) folded one finger at the end of the spreading out with his hands, and it was the thumb.

So I (narrator) asked: “Is the month of Ramadan always complete, or is it a month from among the months?”

Imam ^(a.s) said: “It is a month from among the months.”

Then Imam ^(a.s) said: “Indeed Imam Ali ^(a.s), peace be upon him, fasted among you for twenty-nine days, then they came to him and said:

‘O Commander of the Faithful, we have seen the crescent.’

Imam Ali ^(a.s) said: ‘Break the fast.’”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.162 • Al-Wafi, Vol.11 p.133 • Wasa'il Al-Shi'ah, Vol.10 p.262

**HADITH:459**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ الْقُمِّيُّ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْفَضْلِ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبَ الْكَسَائِيِّ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ فَصَّالٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْأَهْلَةِ فَقَالَ «هِيَ أَهْلَةُ الشُّهُورِ فَإِذَا رَأَيْتَ الْأَهْلَالَ فَصُمْ وَ إِذَا رَأَيْتَهُ فَأَفْطِرْ» فَلْتُ إِن كَانَ الشَّهْرُ تِسْعَةً وَ عِشْرِينَ يَوْمًا أَفْضَى ذَلِكَ الْيَوْمَ قَالَ «لَا إِلَّا أَنْ تَشْهَدَ بَيِّنَةً عُدُولٍ فَإِنْ شَهِدُوا أَنَّهُمْ رَأَوْا الْأَهْلَالَ قَبْلَ ذَلِكَ فَافْضِ ذَلِكَ الْيَوْمَ».

Muhammad ibn Ahmad ibn Dawud al-Qummi said: Muhammad ibn Ali ibn al-Fadl informed us, from Ali ibn Muhammad ibn Yaquub al-Kisai, from Ali ibn al-Hasan ibn Faddal, from Ayyub ibn Nuh, from Safwan ibn Yahya, from Abdullah ibn Sinan, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'the crescents.'

Imam ^(a.s) said: "They are the crescents of the months. So when you see the crescent, then fast, and when you see it, then break the fast."

I (narrator) asked: "If the month is twenty-nine days, should I make up that day?"

Imam ^(a.s) said: "No, unless just evidence testifies. So if they testify that they saw the crescent before that, then make up that day."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.163 • Wasa'il Al-Shi'ah, Vol.10 p.267

**HADITH:460**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ الْقَاسِمِ الْبَرْزَانِي قَالَ حَدَّثَنَا جَعْفَرُ بْنُ عَبْدِ اللَّهِ الْمُحَمَّديُّ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ الْحُسَيْنِ قَالَ حَدَّثَنَا أَبُو أَحْمَدَ عَمْرُ بْنُ الرَّبِيعِ الْبَصْرِيُّ قَالَ: سِئِلَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِ السَّلَامُ عَنِ الْأَهْلَةِ قَالَ «هِيَ أَهْلَةُ الشُّهُورِ فَإِذَا رَأَيْتَ الْأَهْلَالَ فَصُمْ وَ إِذَا رَأَيْتَهُ فَأَفْطِرْ» فَقُلْتُ أَرَأَيْتَ إِن كَانَ الشَّهْرُ تِسْعَةً وَ عِشْرِينَ يَوْمًا أَفْضَى ذَلِكَ الْيَوْمَ قَالَ «لَا إِلَّا أَنْ يَشْهَدَ لَكَ عُدُولٌ أَنَّهُمْ رَأَوْهُ فَإِنْ شَهِدُوا فَافْضِ ذَلِكَ الْيَوْمَ».

Muhammad ibn Ahmad ibn Dawud, from Abdullah ibn Ali ibn al-Qasim al-Bazzaz, who said: Jafar ibn Abdullah al-Muhammadi narrated to us, who said: al-Hasan ibn al-Husayn narrated to us, who said: Abu Ahmad Umar ibn al-Rabi al-Basri narrated to us, who said:

Imam al-Sadiq ^(a.s), peace be upon him, was asked about 'the crescents.'

Imam ^(a.s) said: "They are the crescents of the months. So when you see the crescent, then fast, and when you see it, then break the fast."

So I (narrator) asked: "What do you think, if the month is twenty-nine days, should I make up that day?"

Imam ^(a.s) said: "No, unless just persons testify for you that they saw it. So if they testify, then make up that day."

[REFERENCES] Jawabat Ahl Al-Mawasil, Vol.1 p.31 • Tahdib Al-Ahkam, Vol.4 p.163 • Mustadrak Al-Wasa'il, Vol.7 p.408



**HADITH:461**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْفَضْلِ وَ عَلِيٌّ بْنُ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلِيٍّ بْنِ الْحَسَنِ قَالَ حَدَّثَنِي مُعَمَّرُ بْنُ خَلَادٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ عَبْدِ الْحَمِيدِ الْأَزْدِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَكُونُ فِي الْجَبَلِ فِي الْقَرْيَةِ فِيهَا خَمْسُمِائَةٍ مِنَ النَّاسِ فَقَالَ «إِذَا كَانَ كَذَلِكَ فَصُمْ بِصِيَامِهِمْ وَ أَفْطِرْ بِفِطْرِهِمْ».

يريد عليه السلام بذلك ان صومهم انما يكون بالرؤية فإذا لم يستفص الخبر عندهم برؤية الهلال لم يصوموا على ما جرت به العادة في باب الاسلام.

Muhammad ibn Ahmad ibn Dawud said: Muhammad ibn Ali ibn al-Fadl and Ali ibn Muhammad ibn Yaqub informed us, from Ali ibn al-Hasan, who said: Mammarr ibn Khallad narrated to me, from Muawiyah ibn Wahb, from Abd al-Hamid al-Azdi, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "I may be in the mountain, in a village in which there are five hundred people."

Imam ^(a.s) said: "When it is like that, then fast with their fasting, and break the fast with their breaking of the fast."

[AL TUSI]

The Imam ^(a.s), peace be upon him, intends by that that their fasting is only by sighting. So if the report among them of sighting the crescent does not become widespread, they do not fast, according to what the custom has proceeded upon in the matter of Islam.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.163 • Al-Wafi, Vol.11 p.137 • Wasa'il Al-Shi'ah, Vol.10 p.293

**HADITH:462**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَصَّالٍ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ زِيَادِ بْنِ الْمُنْذِرِ الْعَبْدِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ عَلَيْهِ السَّلَامُ يَقُولُ: «صُمْ حِينَ يَصُومُ النَّاسُ وَ أَفْطِرْ حِينَ يُفْطِرُ النَّاسُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الْأَهْلَةَ مَوَاقِيتَ».

Ali ibn al-Hasan ibn Faddal, from his father, from Muhammad ibn Sinan, from Abu al-Jarud Ziyad ibn al-Mundhir al-Abdi, who said:

I (narrator) heard Abu Jafar Muhammad ibn Ali ^(a.s), peace be upon him, saying:

"Fast when the people fast, and break the fast when the people break the fast, for Allah ^(SWT), Mighty and Majestic, has made the crescents appointed times."

[REFERENCES] Tafsir Al-'Ayyashi, Vol.1 p.86 • Jawabat Ahl Al-Mawsil, Vol.1 p.30 • Tahdib Al-Ahkam, Vol.4 p.164 • Al-Wafi, Vol.11 p.138 • Wasa'il Al-Shi'ah, Vol.10 p.293 • Tafsir Al-Burhan, Vol.1 p.404 • Bihar Al-Anwar, Vol.9 3 p.300 • Tafsir Nur Al-Thaqalayn, Vol.1 p.177 • Tafsir Kanz Al-Daqaiq, Vol.2 p.259 • Mustadrak Al-Wasa'il, Vol.7 p.404



**HADITH:463**

[SOURCE] Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin ^(a.s)

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ كَاسُولَا عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الشَّاذْكُونِيِّ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ مُحَمَّدِ بْنِ شَهَابٍ الزُّهْرِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَقُولُ: «يَوْمَ الشَّكِّ أُمِرْنَا بِصِيَامِهِ وَنُهِينَا عَنْهُ أُمِرْنَا أَنْ يَصُومَهُ الْإِنْسَانُ عَلَى أَنَّهُ مِنْ شَعْبَانَ وَنُهِينَا عَنْ أَنْ يَصُومَهُ عَلَى أَنَّهُ مِنْ شَهْرِ رَمَضَانَ وَهُوَ لَمْ يَرَ الْهَلَالَ» .

Ahmad ibn Muhammad ibn al-Hasan, from his father, from Muhammad ibn al-Hasan al-Saffar, from Ali ibn Muhammad al-Qasani, from al-Qasim ibn Muhammad Kasula, from Sulayman ibn Dawud al-Shadhakuni, from Abd al-Razzaq, from Mammār, from Muhammad ibn Shihab al-Zuhri, who said:

I (narrator) heard Imam Ali ibn al-Husayn ^(a.s), peace be upon them both, saying:

“The day of doubt: we were commanded to fast it and forbidden from it.

We were commanded that a person fast it on the basis that it is from Shaban, and we were forbidden from fasting it on the basis that it is from the month of Ramadan while he has not seen the crescent.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.164 • Tahdib Al-Ahkam, Vol.4 p.183 • Al-Istibsar, Vol.2 p.80 • Al-Wafi, Vol.11 p.111 • Wasa'il Al-Shi'ah, Vol.10 p.26

**HADITH:464**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ أَحْوَيْهِ عَنْ أَبِيهِمَا عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَيْنٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «صُمُّ لِلرُّؤْيَا وَ أَفْطَرُ لِلرُّؤْيَا وَ لَيْسَ رُؤْيَا الْهَلَالِ أَنْ يَجِيءَ الرَّجُلُ وَ الرَّجُلَانِ فَيَقُولَانِ رَأَيْنَا إِنَّمَا الرُّؤْيَا أَنْ يَقُولَ الْقَائِلُ رَأَيْتُ فَيَقُولَ الْقَوْمُ صَدَقْتَ» .

Ali ibn al-Hasan ibn Faddal, from his two brothers, from their father, from Abdullah ibn Bukayr ibn Ayan, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “Fast upon sighting, and break the fast upon sighting.

And the sighting of the crescent is not that a man and two men come and say,

‘We saw it.’

Rather, sighting is that the one who says says, ‘I saw it,’ and the people say,

‘You have spoken the truth.’”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.164 • Al-Wafi, Vol.11 p.119 • Wasa'il Al-Shi'ah, Vol.10 p.291



HADITH:467

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعْرِ عَنْ هَارُونَ بْنِ حَمْرَةَ أَلْعَنَوِيَّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِذَا صُمْتَ لِرُؤُوسِهِ وَ أَفْطَرْتَ لِرُؤُوسِهِ فَقَدْ أَكْمَلْتَ صِيَامَ شَهْرِ رَمَضَانَ».

Sa'ad ibn Abdullah, from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Yazid ibn Ishaq Shar, from Harun ibn Hamzah al-Ghanawi, who said:

I (narrator) heard Abu Abdillah ^{a.s}, peace be upon him, saying: "When you fast upon its sighting and break the fast upon its sighting, then you have completed the fasting of the month of Ramadan."

[REFERENCES] Jawabat Ahl Al-Mawsil, Vol.1 p.40 • Tahdib Al-Ahkam, Vol.4 p.165 • Al-Wafi, Vol.11 p.130 • Wasa'il Al-Shi'ah, Vol.10 p.256 • Mustadrak Al-Wasa'il, Vol.7 p.410

HADITH:468

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

أَبُو غَالِبٍ الزُّرَّارِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ غَالِبٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي الصَّبَّاحِ صَبِيحِ بْنِ عَبْدِ اللَّهِ عَنْ صَبَّارٍ مَوْلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَصُومُ تِسْعَةَ وَعَشْرِينَ يَوْمًا وَ يُفْطِرُ لِلرُّؤْيَا وَ يَصُومُ لِلرُّؤْيَا أَوْ يَقْضِي يَوْمًا فَقَالَ «كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ «لَا إِلَّا أَنْ يَجِيءَ شَاهِدَانِ عَدْلَانِ فَيَشْهَدَا أَنَّهُمَا رَأَيَاهُ قَبْلَ ذَلِكَ بِلَيْلَةٍ فَيَقْضِي يَوْمًا» .

Abu Ghalib al-Zurari, from Ahmad ibn Muhammad, from Muhammad ibn Ghalib, from Ali ibn al-Hasan ibn Faddal, from Muhammad ibn Abi Hamzah, from Abu al-Sabbah Sabih ibn Abdullah, from Sabbar, the client (mawali) of Abu Abdillah ^{a.s}, peace be upon him, who said:

I (narrator) asked Imam ^{a.s} about 'a man who fasts twenty-nine days, and breaks the fast upon sighting, and fasts upon sighting. Should he make up one day?'

Imam ^{a.s} said: "The Commander of the Faithful ^{a.s}, peace be upon him, used to say: 'No, unless two just witnesses come and testify that they saw it (moon) one night before that, then he makes up one day (of fasting).'"

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.165 • Al-Wafi, Vol.11 p.131 • Wasa'il Al-Shi'ah, Vol.10 p.267

**HADITH:469**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ قُلُوبِيهِ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ هَمَّامٍ عَنْ حَمِيدِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنِ الرَّبِيعِ بْنِ وَلَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا رَأَيْتَ هِلَالَ شَعْبَانَ فَقُدِّ تِسْعًا وَعِشْرِينَ لَيْلَةً فَإِنْ أَصَحَّتْ فَلَمْ تَرَهُ فَلَا تَصُمْ وَإِنْ تَغَيَّمَتْ فَصُمْ».

Abu al-Qasim Jafar ibn Muhammad ibn Qulawayh said: Muhammad ibn Hammam informed us, from Humayd ibn Ziyad, from al-Hasan ibn Muhammad ibn Samaah, from Muhammad ibn Ziyad, from Harun ibn Kharijah, from al-Rabi ibn Wallad, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “When you see the crescent of Shaban, then count twenty-nine nights. Then if it becomes clear and you do not see it, then do not fast; and if it becomes cloudy, then fast.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.165 • Al-Wafi, Vol.11 p.115

**HADITH:470**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَبُو غَالِبٍ الزُّرَّارِيُّ عَنْ خَالِهِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ يَحْيَى بْنِ زَكَرِيَّا بْنِ شَيْبَانَ عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعْرِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ يَعْقُوبَ الْأَحْمَرِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ شَهْرُ رَمَضَانَ تَامٌ أَبَدًا فَقَالَ «لَا بَلْ شَهْرٌ مِنْ أَلْشُّهُورِ».

Abu Ghalib al-Zurari, from his maternal uncle Muhammad ibn Jafar, from Yahya ibn Zakariyya ibn Shayban, from Yazid ibn Ishaq Shar, from Hammad ibn Uthman, from Yaqub al-Ahmar, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: ‘Is the month of Ramadan always complete (thirty days)?’

Imam ^(a.s) said: “No, rather it is a month from among the months.”

[REFERENCES] Jawabat Ahl Al-Mawsil, Vol.1 p.42 • Tahdib Al-Ahkam, Vol.4 p.165 • Al-Wafi, Vol.11 p.135 • Wasa'il Al-Shi'ah, Vol.10 p.268 • Mustadrak Al-Wasa'il, Vol.7 p.411



﴿ HADITH ﴾

HADITH:471**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وعنه عن خاله محمد بن جعفر عن يحيى بن زكريا اللؤلؤي عن يزيد بن اسحاق شعر عن حماد بن عثمان عن
 فطر بن عبد الملك قال : قال : - يعني ابا عبد الله عليه السلام - يصيب شهر رمضان ما يصيب الشهور من
 النقصان فإذا صمت شهر رمضان تسعة وعشرين يوما ثم تغيمت فأتم العدة ثلاثين يوما.

And from him, from his maternal uncle Muhammad ibn Jafar, from Yahya ibn Zakariyya al-Lului, from Yazid
 ibn Ishaq Shar, from Hammad ibn Uthman, from Fitir ibn Abd al-Malik, who said:

Abu Abdillah ^(a.s), peace be upon him, said: “(month of) Ramadan is affected by
 deficiency (of days) just as the months are affected.

So if you fast (month of) Ramadan for twenty-nine days, then it becomes cloudy,
 complete the count as thirty days.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.166

﴿ HADITH ﴾

HADITH:472**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ قَالَ أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ أَبِي الْحَسَنِ بْنِ الْقَاسِمِ عَنْ عَلِيِّ
 بْنِ إِبْرَاهِيمَ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ عِيْسَى بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ
 مُحَمَّدٍ عَلَيْهِ السَّلَامُ: فِي قَوْلِهِ عَزَّ وَجَلَّ «قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ» قَالَ «لِصَوْمِهِمْ وَفِطْرِهِمْ وَحَجِّهِمْ».

Abu al-Hasan Muhammad ibn Ahmad ibn Dawud said: Ahmad ibn Muhammad ibn Said informed us, from
 Abu al-Hasan ibn al-Qasim, from Ali ibn Ibrahim, who said: Ahmad ibn Isa ibn Abdullah narrated to me, from
 Abdullah ibn Ali ibn al-Hasan, from his father, from Imam Ja'far ibn Muhammad ^(a.s), peace be upon him:

Imam al-Sadiq ^(a.s) said regarding Allah ^(SWT), Mighty and Majestic, saying: ‘Say, “*They
 are a means for people to determine time and pilgrimage.*”’ (Surah Al-Baqarah 2:189)

Imam ^(a.s) said: “For their fasting, their breaking of the fast, and their Hajj.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.166 • Al-Wafi, Vol.11 p.139 • Wasa'il Al-Shi'ah, Vol.10 p.258 •
 Wasa'il Al-Shi'ah, Vol.13 p.562 • Tafsir Al-Burhan, Vol.1 p.403 • Tafsir Nur Al-Thaqalayn, Vol.1 p.177 • Tafsir
 Kanz Al-Daqaiq, Vol.2 p.259



HADITH:473

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُعَمَّرُ بْنُ خَلَّادٍ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: كُنْتُ جَالِسًا عِنْدَهُ - آخِرَ يَوْمٍ مِنْ شَعْبَانَ فَلَمْ أَرَهُ صَائِمًا فَأَتَتْهُ بِمَائِدَةٍ فَقَالَ «أَنْتَ» وَكَانَ ذَلِكَ بَعْدَ الْعَصْرِ فُلْتُ لَهُ جُعِلَتْ فِدَاكَ صُمْتُ الْيَوْمَ فَقَالَ لِي «وَلِمَ» فُلْتُ جَاءَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الْيَوْمِ الَّذِي يُشَكُّ فِيهِ أَنَّهُ قَالَ «يَوْمٌ وَفَّقَ اللَّهُ لَهُ» قَالَ «أَلَيْسَ تَذُرُونَ أَنَّ ذَلِكَ إِذَا كَانَ لَا يُعْلَمُ أَهُوَ مِنْ شَعْبَانَ - أَمْ مِنْ شَهْرِ رَمَضَانَ فَصَامَهُ الرَّجُلُ وَكَانَ مِنْ شَهْرِ رَمَضَانَ كَانَ يَوْمًا وَفَّقَ اللَّهُ لَهُ فَأَمَّا وَ لَيْسَ عِلَّةٌ وَلَا شَبَهَةٌ فَلَا» فَقُلْتُ أَفُطِرَ الْآنَ فَقَالَ «لَا» فُلْتُ وَكَذَلِكَ فِي التَّوَافِلِ لَيْسَ لِي أَنْ أَفُطِرَ بَعْدَ الظُّهْرِ قَالَ «نَعَمْ» .

Muammar ibn Khallad, from Abu al-Hasan ^{a.s}, peace be upon him, who said:

I (narrator) was sitting with Imam ^{a.s} on the last day of Shaban, and I did not see Imam ^{a.s} fasting.

Then they brought Imam ^{a.s} a table, and Imam ^{a.s} said: "Come near."

And that was after Asr.

I (narrator) said to Imam ^{a.s}: "May I be made your ransom, I fasted today."

Imam ^{a.s} said to me: "And why?"

I (narrator) replied: "It has come from Abu Abdillah ^{a.s}, peace be upon him, regarding the day concerning which there is doubt, that he said: 'A day for which Allah ^{SWT} has granted success.'"

Imam ^{a.s} said: "Do you not know that this is only when it is not known whether it is from Shaban or from the month of Ramadan, so the man fasts it, and it turns out to be from the month of Ramadan, then it is a day for which Allah ^{SWT} has granted success.

But when there is no obstruction (of clouds) and no uncertainty (of moon not being sighted), then no."

So I (narrator) asked: "Shall I break the fast now?"

Imam ^{a.s} said: "No."

I (narrator) asked: "And likewise with voluntary fasts, I do not have the right to break the fast after Zuhr?"

Imam ^{a.s} said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.166 • Al-Wafi, Vol.11 p.111

HADITH:474

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

عَلِيُّ بْنُ مَهْزِيَّارٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا عَ عَنِ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ وَ لَا يُدْرَى أَ هُوَ مِنْ شَهْرِ رَمَضَانَ - أَوْ مِنْ شَعْبَانَ فَقَالَ « شَهْرُ رَمَضَانَ شَهْرٌ مِنَ الشُّهُورِ يُصِيبُهُ مَا يُصِيبُ الشُّهُورَ مِنَ الزِّيَادَةِ وَ النُّقْصَانِ فَصُومُوا لِلرُّؤْيَةِ وَ أَفْطِرُوا لِلرُّؤْيَةِ وَ لَا يُعْجِبُنِي أَنْ يَتَقَدَّمَ أَحَدٌ بِصِيَامِ يَوْمٍ ».

Ali ibn Mahziyar, from Muhammad ibn Abd al-Hamid, from Muhammad ibn al-Fudayl, who said:

I asked Abu al-Hasan al-Ridha ^{a.s}, about ‘the day concerning which there is doubt, and it is not known whether it is from the month of Ramadan or from Shaban.’

Imam ^{a.s} said: “The month of Ramadan is a month from among the months; what affects the months of increase and deficiency affects it. So fast upon sighting, and break the fast upon sighting, and I dislike that anyone precede it by fasting a day.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.166 • Al-Wafi, Vol.11 p.112 • Wasa'il Al-Shi'ah, Vol.10 p.263

HADITH:475

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^{a.s}

أَبُو الْحَسَنِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّقَّارِ عَنْ مُحَمَّدِ بْنِ عِيْسَى قَالَ حَدَّثَنِي أَبُو عَلِيٍّ بْنُ رَاشِدٍ قَالَ: كَتَبَ إِلَيَّ أَبُو الْحَسَنِ الْعَسْكَرِيُّ ع كِتَابًا وَ أَرْخَهُ « يَوْمَ الثَّلَاثَاءِ لِلَّيْلَةِ بَقِيَتْ مِنْ شَعْبَانَ » وَ ذَلِكَ فِي سَنَةِ اثْنَتَيْنِ وَ ثَلَاثِينَ وَ مَائَتَيْنِ - وَ كَانَ يَوْمَ الْأَرْبَعَاءِ يَوْمَ شَكٍّ وَ صَامَ أَهْلُ بَغْدَادَ يَوْمَ الْخَمِيسِ وَ أَخْبَرُونِي أَنَّهُمْ رَأَوْا الْهَلَالَ لَيْلَةَ الْخَمِيسِ وَ لَمْ يَغِبْ إِلَّا بَعْدَ الشَّفَقِ بِرَمَانٍ طَوِيلٍ قَالَ فَأَعْتَقَدْتُ أَنَّ الصَّوْمَ يَوْمَ الْخَمِيسِ وَ أَنَّ الشَّهْرَ كَانَ عِنْدَنَا بِبَغْدَادَ يَوْمَ الْأَرْبَعَاءِ قَالَ فَكَتَبْتُ إِلَيْ « زَادَكَ اللَّهُ تَوْفِيقًا فَقَدْ صُمْتُ بِصِيَامِنَا » قَالَ ثُمَّ لَقِيتُهُ بَعْدَ ذَلِكَ فَسَأَلْتُهُ عَمَّا كَتَبْتُ بِهِ إِلَيْهِ فَقَالَ لِي « أَوْ لَمْ أَكْتُبْ إِلَيْكَ أَنَّمَا صُمْتُ الْخَمِيسَ وَ لَا تَصُمْ إِلَّا لِلرُّؤْيَةِ » .

Abu al-Hasan Ahmad ibn Muhammad ibn al-Hasan, from his father, from Muhammad ibn al-Hasan al-Saffar, from Muhammad ibn Isa, who said: Abu Ali ibn Rashid narrated to me, who said:

Abu al-Hasan al-Askari ^{a.s} wrote a letter to me and dated it: “Tuesday, with one night remaining from Shaban,” and that was in the year two hundred and thirty-two.

And Wednesday was a day of doubt, and the people of Baghdad fasted on Thursday, and they informed me that they had seen the crescent on the night of Thursday, and that it did not set except after twilight by a long time.

He (narrator) said: “So I believed that the fasting was on Thursday, and that the month, according to us in Baghdad, had been on Wednesday.”

He (narrator) said: “Imam ^{a.s} wrote to me: ‘May Allah ^{SWT} increase you in success, for you have fasted with our fasting.’”

He (narrator) said: “Then I met Imam ^{a.s} after that, and I asked Imam ^{a.s} about what I had written to him, so Imam ^{a.s} said to me: ‘Did I not write to you that I only fasted on Thursday, and do not fast except upon sighting?’”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.167 • Al-Wafi, Vol.11 p.112 • Wasa'il Al-Shi'ah, Vol.10 p.281



**HADITH:476**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سعد بن عبد الله عن محمد بن الحسين بن أبي الخطاب عن يزيد بن اسحاق شعر عن هارون بن حمزة عن أبي عبد الله ع قال : سمعته يقول إذا صمت لرؤية الهلال وافطرت لرؤيته فقد اكملت صيام شهر وان لم تصم إلا تسعة وعشرين يوما ، فان رسول الله ص قال : الشهر هكذا وهكذا وأشار بيده إلى عشرة وعشرة وتسعة.

Sa'd ibn Abdullah from Muhammad ibn al-Husayn ibn Abi al-Khattab from Yazid ibn Ishaq Sha'r from Harun ibn Hamzah from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) heard Imam ^(a.s) saying: "When you fast upon sighting the crescent and break the fast upon sighting it, then you have completed the fasting of a month, even if you fast only twenty-nine days, for the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, said:

'The month is like 'this' (ten fingers), and like 'this' (ten fingers), and like 'this' (nine fingers),' and He ^(saws) gestured with his hand to ten (fingers), and ten (fingers), and nine (fingers, but lowering down his thumb)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.167

**HADITH:477**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

فَأَمَّا مَا رَوَاهُ ابْنُ رِبَّاحٍ فِي كِتَابِ الصَّيَامِ مِنْ حَدِيثِ حَذِيفَةَ بْنِ مَنْصُورٍ عَنْ مُعَاذِ بْنِ كَبِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ النَّاسَ يَقُولُونَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَامَ تِسْعَةً وَعِشْرِينَ أَكْثَرَ مِمَّا صَامَ ثَلَاثِينَ فَقَالَ «كَذَبُوا مَا صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْذُ بَعَثَهُ اللَّهُ تَعَالَى إِلَى أَنْ قَبِضَهُ أَقَلَّ مِنْ ثَلَاثِينَ يَوْمًا وَ لَا نَقْصَ شَهْرٍ رَمَضَانَ مِنْذُ خَلَقَ اللَّهُ السَّمَاوَاتِ مِنْ ثَلَاثِينَ يَوْمًا وَ لَيْلَةً» .

ثم ذكر هذا الحديث من طريق آخر وهو :

As for what Ibn Rabah narrated in the Book of Fasting from the hadith of Hudhayfah ibn Mansur, from Muadh ibn Kathir, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "The people say that the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, fasted twenty-nine more often than He ^(saws) fasted thirty."

Imam ^(a.s) said: "They have lied. The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, did not fast, from the time Allah ^(SWT) the Exalted sent him until He ^(saws) took him, less than thirty days, and the month of Ramadan has not decreased, since Allah ^(SWT) created the heavens, from thirty days and nights."

[AL TUSI]

Then he mentioned this hadith through another chain, and it is:

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.167 • Al-Istibsar, Vol.2 p.65 • Al-Istibsar, Vol.2 p.66 • Al-Wafi, Vol.11 p.140 • Wasa'il Al-Shi'ah, Vol.10 p.268



**HADITH:478**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحَسَنُ بْنُ حُذَيْفَةَ عَنْ أَبِيهِ عَنْ مُعَاذِ بْنِ كَثِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ النَّاسَ يَزُوونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَامَ تِسْعَةً وَعَشْرِينَ يَوْمًا قَالَ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «لَا وَاللَّهِ مَا نَقَصَ شَهْرُ رَمَضَانَ مِنْذُ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ مِنْ ثَلَاثِينَ يَوْمًا وَثَلَاثِينَ لَيْلَةً».

Al-Hasan ibn Hudhayfah, from his father, from Muadh ibn Kathir, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “The people narrate that the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, fasted twenty-nine days.”

He (narrator) said: “So Abu Abdillah ^(a.s), peace be upon him, said to me:

‘No, by Allah ^(SWT), the month of Ramadan has not decreased, since Allah ^(SWT) created the heavens and the earth, from thirty days and thirty nights.’”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.168 • Al-Istibsar, Vol.2 p.65 • Al-Wafi, Vol.11 p.140 • Wasa'il Al-Shi'ah, Vol.10 p.269

**HADITH:479**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَرَوَى هَذَا الْحَدِيثَ أَيْضاً مُحَمَّدُ بْنُ سِنَانٍ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: « شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ أَبَدًا ».

ثم ذكر من طريق آخر بالفاظ تزيد وتنقص على ما تقدم ذكره عن :

And Muhammad ibn Sinan also narrated this hadith from Hudhayfah ibn Mansur, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “The month of Ramadan is thirty days; it never decreases.”

[AL TUSI]

Then he mentioned it through another chain, with wordings that add and subtract from what was previously mentioned, from:

[REFERENCES] Al-Kafi, Vol.4 p.78 • Al-Kafi, Vol.4 p.79 • Man La Yahduruhu Al-Faqih, Vol.2 p.169 • Al-Khisal, Vol.2 p.529 • Jawabat Ahl Al-Mawasil, Vol.1 p.19 • Tahdib Al-Ahkam, Vol.4 p.168 • Al-Istibsar, Vol.2 p.65 • Awali Al-La'ali, Vol.3 p.141 • Al-Wafi, Vol.11 p.139



**HADITH:480**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

عَنِ الْحَسَنِ بْنِ حُذَيْفَةَ عَنْ أَبِيهِ عَنْ مُعَاذِ بْنِ كَثِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ النَّاسَ يَزُوْنُ عِنْدَنَا أَنَّ رَسُولَ اللَّهِ ص صَامَ هَكَذَا وَهَكَذَا وَهَكَذَا وَهَكَذَا وَهَكَذَا وَهَكَذَا يَطْبِقُ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى عَشْرًا وَعَشْرًا وَتِسْعًا أَكْثَرَ مِمَّا صَامَ هَكَذَا وَهَكَذَا وَهَكَذَا يَعْنِي عَشْرًا وَعَشْرًا وَقَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع «مَا صَامَ رَسُولُ اللَّهِ ص أَقَلَّ مِنْ ثَلَاثِينَ يَوْمًا وَمَا نَقَصَ شَهْرُ رَمَضَانَ مِنْ ثَلَاثِينَ يَوْمًا مُنْذُ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ».

From al-Hasan ibn Hudhayfah, from his father, from Muadh ibn Kathir, who said:

I (narrator) said to Abu Abdillah ^(a.s): “The people narrate among us that the Messenger of Allah ^(SWT), fasted like ‘this’ (ten fingers), and like ‘this’ (ten fingers), and like ‘this’ (nine fingers),

And he demonstrated with his hand, placing one of his hands over the other: ten (fingers), and ten (fingers), and nine (fingers, but lowering down his thumb), more often than he fasted like ‘this’ (ten fingers), and like ‘this’ (ten fingers), and like ‘this’ (ten fingers), meaning ten (fingers), and ten (fingers), and ten (fingers).”

He (narrator) said: “So Abu Abdillah ^(a.s), peace be upon him, said:

‘The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, did not fast less than thirty days, and the month of Ramadan has not decreased from thirty days since Allah ^(SWT) created the heavens and the earth.’”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.168 • Al-Istibsar, Vol.2 p.65 • Al-Wafi, Vol.11 p.140 • Wasa'il Al-Shi'ah, Vol.10 p.270

**HADITH:481**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَذَكَرَهُ مِنْ طَرِيقٍ آخَرَ عَنْ أَبِي عِمْرَانَ الْمُنْشِدِ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا وَاللَّهِ لَا وَاللَّهِ مَا نَقَصَ شَهْرُ رَمَضَانَ وَلَا يَنْقُصُ أَبَدًا مِنْ ثَلَاثِينَ يَوْمًا وَثَلَاثِينَ لَيْلَةً» فَقُلْتُ لِحُذَيْفَةَ - لَعَلَّهُ قَالَ لَكَ ثَلَاثِينَ لَيْلَةً وَثَلَاثِينَ يَوْمًا كَمَا يَقُولُ النَّاسُ اللَّيْلُ لَيْلُ النَّهَارِ فَقَالَ لِي حُذَيْفَةُ هَكَذَا سَمِعْتُ.

And he mentioned it through another route, from Abu Imran al-Munshid, from Hudhayfah ibn Mansur, said:

Abu Abdillah ^(a.s), said: “No, by Allah ^(SWT); no, by Allah ^(SWT), the month of Ramadan has not decreased, and it will never decrease, from thirty days and thirty nights.”

So I (narrator) said to Hudhayfah: “Perhaps Imam ^(a.s) said to you thirty nights and thirty days, just as people say, ‘the night is the night of the day.’”

So Hudhayfah said to me (narrator): “This is how I heard it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.168 • Al-Istibsar, Vol.2 p.65 • Al-Wafi, Vol.11 p.141 • Wasa'il Al-Shi'ah, Vol.10 p.270



HADITH:482

[SOURCE] Non-Infallible

وَرَوَى مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ قَالَ: أَتَيْتُ مُعَاذَ بْنَ كَثِيرٍ فِي شَهْرِ رَمَضَانَ وَكَانَ مَعِيَ إِسْحَاقُ بْنُ مَخُولٍ فَقَالَ مُعَاذٌ لَا وَاللَّهِ مَا نَقَصَ مِنْ شَهْرِ رَمَضَانَ قَطُّ.

وهذا الخبر لا يصح العمل به من وجوه ، أحدها : ان متن هذا الحديث لا يوجد في شيء من الاصول المصنفة وانما هو موجود في الشواهد من الاخبار ، ومنها : أن كتاب حذيفة بن منصور رحمه الله عري منه والكتاب معروف مشهور ، ولو كان هذا الحديث صحيحا عنه لضمنه كتابه ، ومنها : ان هذا الخبر مختلف الالفاظ مضطرب المعاني ألا ترى ان حذيفة تارة يروي عن معاذ بن كثير عن ابي عبد الله ع ، وتارة يروي عن ابي عبد الله ع بلا واسطة ، وتارة يفتي به من قبل نفسه فلا يسند الى أحد ، وهذا الضرب من الاختلاف مما يضعف الاعتراض به والتعلق بمثله ، ومنها : انه لو سلم من جميع ما ذكرناه لكان خبر واحد لا يوجب علما ولا عملا ، واخبار الأحاد لا يجوز الاعتراض بها على ظاهر القرآن والاخبار المتواترة ، ولو كان هذا الخبر مما يوجب العلم لم يكن في مضمونه ما يوجب العمل على العدد دون الاهلة ، وأنا ابين عن وجهه ان شاء الله تعالى ، اما الحديث الذي رواه الحسن بن حذيفة عن أبيه عن معاذ بن كثير انه قال لابي عبد الله ع : ان الناس يقولون ان رسول الله ص صام تسعة وعشرين يوما اكثر مما صام ثلاثين يوما قال : كذبوا ما صام رسول الله ص منذ بعثه الله تعالى الى ان قبضه أقل من ثلاثين يوما ولا نقص شهر رمضان منذ خلق الله السماوات والارض من ثلاثين يوما ، فانه يفيد تكذيب الراوي من العامة عن النبي ص انه صام شهر رمضان تسعة وعشرين اكثر مما صامه ثلاثين ، ولا يفيد انه لا يصح صيامه تسعة وعشرين ولا يتفق أن يكون زمانه كذلك ، ويكون معنى قوله ما صام منذ بعث الى أن قبض أقل من ثلاثين يوما الاخبار عما اتفق له من ذلك في مدة زمان فرض الله عليه بذلك دون ما يستقبل في الاوقات بعد تلك الازمان ، ويحتمل ان يكون لم يصم رسول الله ص أقل من ثلاثين يوما على ما ادعاه المخالف من الكثرة دون القلة ، والتغليب دون التقليل فكأنه قال لم يكن صام رسول الله ص أقل من ثلاثين يوما على اغلب أحواله حسب ما ادعاه المخالفون ، ويكون قوله ولا نقص شهر رمضان منذ خلق الله السماوات والارض من ثلاثين يوما وثلاثين ليلة على الوجه الذي زعم المخالفون أن نقصانه عن ذلك اكثر من تمامه ، وإذا أحتمل الكلام من المعنى في هذا الخبر ما ذكرناه حملناه على ذلك وجمعنا بينه وبين الاخبار المتواترة في جواز نقصان شهر رمضان عن ثلاثين يوما ، ليقع الاتفاق والالتيام بين الاخبار عن الصادقين ع ، واما حديث محمد بن سنان عن حذيفة بن منصور عن ابي عبد الله ع انه قال : شهر رمضان ثلاثون يوما لا ينقص ابدا وفي الرواية الاخرى لا ينقص والله ابدا غير موجب لما ذهب إليه العدديون ، وذلك أن قوله ع : شهر رمضان لا ينقص ابدا انما افاد أنه لا يكون ابدا ناقصا بل قد يكون حينما تاما وحينما ناقصا ، ولو نقص ابدا لما تم في حال من الاحوال ، وهذا مما لا يذهب إليه أحد من العقلاء ، فان قال قائل : لو كان الامر على ما ذكرتم في تأويل هذا الحديث لما اختص شهر رمضان بذلك دون غيره ، ولو لم يكن شهر رمضان مختصا من الشهور بانه لا ينقص في حال لما تخصص الذكر له مما سواه. قيل له : لو كان الخبر بذلك جاء مبتدا من غير سبب لكان لغوا كما ذكرت ، لكنه لم يكن كذلك ، بل كان لسبب اوجب تخصيص الذكر له ، وهو ما ثبت في الحديث من ان قوما كذبوا على النبي ص فزعموا أن الذي صامه من شهر رمضان في زمانه كان النقصان فيه أكثر من التمام ، وان اكثر ما يكون شهر رمضان على النقصان ، ثم قابلهم آخرون بضد مقالتهم فادعوا أنه لم يصم إلا تاما ولا يكون صيامه ابدا إلا على التمام ، فاقتضت الحال من القول ما هو رد على الفريقين فيما اختلفوا فيه من شهر رمضان بعينه ، فلذلك اختص الذكر له بما يعم غيره من الحكم ، ولو لم يكن السبب في ذلك ما قدمناه لم يكن اللفظ مختصا به على ما وصفناه ، ولا خلاف بين المتكلمين وأهل اللسان انه قد يحسن تخصيص المذكور من الحكم بما يعم غيره إذا كان لذلك سبب يوجب به وان قبح عند عدم السبب.

And Muhammad ibn Abi Umayr narrated from Hudhayfah ibn Mansur, who said:

I (narrator) came to Muadh ibn Kathir in the month of Ramadan, and Ishaq ibn Mukhawwal was with me.

So Muadh said: “No, by Allah ^{SWT}, nothing has ever decreased from the month of Ramadan.”

[AL TUSI]

This report is not valid as a basis for action for several reasons.

One of them is that the text of this hadith is not found in any of the established source compilations.

Rather, it is only found among the anomalous reports (shawadh al-akhbar). Another is that the book of Hudhayfah ibn Mansur, may Allah ^{SWT} have mercy on him, is devoid of it, even though his book is known and famous.

Had this hadith truly been transmitted from him, he would have included it in his book. Another reason is that this report has differing wordings and confused implications. Do you not see that Hudhayfah sometimes narrates it from Muadh ibn Kathir from Abu Abdillah ^{a.s.}, peace be upon him; at other times he narrates it directly from Abu Abdillah ^{a.s.}, peace be upon him, without any intermediary; and at other times he gives a verdict according to it from himself, without ascribing it to anyone?

This kind of inconsistency is among the things that weakens using it as proof and relying upon reports of its like.

Another reason is that, even if it were free from all that we have mentioned, it would still be a solitary report (khabar wahid), which does not yield certainty, nor does it require action.

Solitary reports (akhbar al-ahad) may not be used to object against the outward meaning of the Quran and the mass-transmitted reports (akhbar mutawatirah).

Even if this report were among those reports that yield certainty, there is still nothing in its content that would require acting upon numerical reckoning rather than the sighting of crescents. I will clarify this point, if Allah ^{SWT}, the Most High, wills.

As for the hadith which al-Hasan ibn Hudhayfah narrated from his father, from Muadh ibn Kathir, that he said to Abu Abdillah ^{a.s.}, peace be upon him:

“The people say that the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, fasted twenty-nine days more often than he fasted thirty days.”

He said: “They have lied. The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, did not fast, from the time Allah ^{SWT}, the Most High, sent him until He took him, less than thirty days. And the month of Ramadan has not decreased, since Allah ^{SWT} created the heavens and the earth, from thirty days.”

This report only conveys the falsification of what the narrator from among the generality/opponents narrated from the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, namely that he fasted the month of Ramadan as twenty-nine days more often than he fasted it as thirty.

It does not convey that fasting (month of) Ramadan as twenty-nine days is invalid, nor does it convey that it is impossible for its time to be like that.



The meaning of his statement, “He did not fast, from the time Allah ^{SWT} sent him until He took him, less than thirty days,” is a report about what occurred for him during the period in which Allah ^{SWT} obligated that upon him.

It is not a statement about what would necessarily occur in later times after him.

It is also possible that the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, did not fast less than thirty days in the manner claimed by the opponent, meaning frequently rather than rarely, and predominantly rather than occasionally.

It is as though he said: the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, did not fast less than thirty days in most of his circumstances, contrary to what the opponents claimed.

Likewise, his statement, “The month of Ramadan has not decreased, since Allah ^{SWT} created the heavens and the earth, from thirty days and thirty nights,” is to be understood in response to the claim of the opponents, who alleged that its deficiency from thirty days is more frequent than its completion.

Since the wording of this report can bear the meaning we have mentioned, we interpret it in that way and reconcile it with the mass-transmitted reports (akhbar mutawatirah) concerning the possibility that the month of Ramadan may be less than thirty days.

In this way, agreement and harmony are maintained between the reports transmitted from the truthful ones ^{a.s}, peace be upon them.

As for the hadith of Muhammad ibn Sinan from Hudhayfah ibn Mansur from Abu Abdillah ^{a.s}, peace be upon him, in which he said:

“The month of Ramadan is thirty days; it never decreases.”

And in another narration: “It does not decrease, by Allah ^{SWT}, ever.”

This does not require what those who follow numerical reckoning (al-adadiyyun) have claimed. That is because the statement of the Imam ^{a.s}, peace be upon him, that “the month of Ramadan never decreases,” only conveys that it is not always deficient. Rather, it may sometimes be complete and sometimes deficient.

For if it were always deficient, then it would never be complete in any circumstance at all, and this is not something that any rational person would maintain.

If someone says: “If the matter is as you have interpreted this hadith, then the month of Ramadan would not be singled out in this regard apart from the other months.

And if the month of Ramadan were not distinct from the other months by never decreasing in any circumstance, then there would be no reason to mention it specifically rather than the other months.”

It is said to him: If the report concerning this had come initially, without any cause, then the speech would indeed have been pointless, as you have mentioned.

But that is not the case. Rather, it came due to a cause that required (month of) Ramadan to be singled out in mention.

That cause is what has been established in the hadith: that a group lied against the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, and claimed that what he fasted of the month of Ramadan in his lifetime was more often deficient than complete, and that (month of) Ramadan is usually deficient.



Then others opposed them with the opposite claim and alleged that he never fasted it except as complete, and that his fasting of it was never except upon completion.

Therefore, the situation required a statement refuting both groups regarding the very matter over which they differed, specifically concerning the month of Ramadan.

For this reason, (month of) Ramadan was singled out in mention, even though the ruling itself includes other months.

Had the cause not been what we have set forth, the wording would not have been specifically applied to (month of) Ramadan in the manner we have described.

There is no disagreement among the theologians and the people of language that it may be proper to specify a particular thing with a ruling that also includes others, when there is a cause requiring that specification, even though such specification would be improper in the absence of that cause.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.168 • Al-Wafi, Vol.11 p.141 • Wasa'il Al-Shi'ah, Vol.10 p.270

﴿ HADITH ﴾

HADITH:483

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

فَأَمَّا الَّذِي رَوَاهُ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ النَّاسَ يَقُولُونَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَامَ تِسْعَةً وَعِشْرِينَ يَوْمًا أَكْثَرَ مِمَّا صَامَ ثَلَاثِينَ يَوْمًا فَقَالَ «كَذَبُوا مَا صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَّا تَامًا وَذَلِكَ قَوْلُ اللَّهِ تَعَالَى «وَلِتُكْمِلُوا الْعِدَّةَ» فَشَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا وَشَوَّالٌ تِسْعَةٌ وَعِشْرُونَ يَوْمًا وَذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ أَبَدًا لِأَنَّ اللَّهَ تَعَالَى يَقُولُ «وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً» وَذُو الْحِجَّةِ تِسْعَةٌ وَعِشْرُونَ يَوْمًا ثُمَّ الشُّهُورُ عَلَى مِثْلِ ذَلِكَ شَهْرٌ تَامٌ وَشَهْرٌ نَاقِصٌ وَشُعْبَانٌ لَا يَتِمُّ أَبَدًا» .

As for that which Muhammad ibn al-Husayn ibn Abi al-Khattab narrated, from Muhammad ibn Ismail, from Muhammad ibn Yaqub ibn Shuayb, from his father, who said:

I (narrator) said to Abu Abdillah ^(a.s): “The people say that the Messenger of Allah ^{SWT}, fasted twenty-nine days more often than He ^{saws} fasted thirty days.”

Imam ^(a.s) said: “They have lied. The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, did not fast except completely (thirty days), and that is the saying of Allah ^{SWT} the Exalted: ‘So that you may complete the prescribed period.’

Thus the month of Ramadan is thirty days, Shawwal is twenty-nine days, and Dhu al-Qadah is thirty days; it never decreases, because Allah ^{SWT} the Exalted says:

‘And We ^{SWT} appointed for Musa thirty nights.’ (Surah Al-A'raf 7:142)

And Dhu al-Hijjah is twenty-nine days. Then the months are upon the like of that: a complete month and a deficient month. And Shaban is never complete.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.171 • Al-Istisbar, Vol.2 p.67 • Al-Wafi, Vol.11 p.141 • Wasa'il Al-Shi'ah, Vol.10 p.271



**HADITH:484**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَرَوَى هَذَا الْحَدِيثَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ بَابُوَيْهِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ إِنَّ النَّاسَ يُرَوُّونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا صَامَ مِنْ شَهْرِ رَمَضَانَ تِسْعَةً وَعَشْرِينَ يَوْمًا أَكْثَرَ مِمَّا صَامَ ثَلَاثِينَ فَقَالَ «كَذَبُوا مَا صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَّا تَامًا وَ لَا تَكُونُ الْفَرَائِضُ نَاقِصَةً إِنَّ اللَّهَ تَعَالَى خَلَقَ السَّنَةَ ثَلَاثِمِائَةً وَ سِتِّينَ يَوْمًا وَ «خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ» فَحَجَرَهَا مِنْ ثَلَاثِمِائَةٍ وَ سِتِّينَ يَوْمًا فَالَسَّنَةُ ثَلَاثِمِائَةً وَ أَرْبَعَةً وَ خَمْسُونَ يَوْمًا وَ شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا».

And Abu Jafar Muhammad ibn Ali ibn Babawayh narrated this hadith from his father, from Sa'ad ibn Abdullah, from Muhammad ibn al-Husayn, from Muhammad ibn Ismail, from Muhammad ibn Yaqub ibn Shuayb, from his father, from Abu Abdillah ^(a.s), peace be upon him, who said:

I said to Imam ^(a.s): “The people narrate that the Messenger of Allah ^(SWT), did not fast twenty-nine days from the month of Ramadan more often than He ^(saws) fasted thirty.” Imam ^(a.s) said: “They have lied. The Messenger of Allah ^(SWT), did not fast except completely, and the obligations are not deficient.

Indeed Allah ^(SWT) created the year as three hundred and sixty days, and ‘He ^(SWT) created the heavens and the earth in six days,’ so Allah ^(SWT) withheld them from three hundred and sixty days; thus the year is three hundred and fifty-four days, and the month of Ramadan is thirty days.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.171 • Al-Istibsar, Vol.2 p.68 • Al-Wafi, Vol.11 p.142

**HADITH:485**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَرَوَاهُ الْكَلْبِيُّ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَصَّ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الدُّنْيَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اخْتَرَهَا مِنْ أَيَّامِ السَّنَةِ فَالَسَّنَةُ ثَلَاثِمِائَةٍ وَ أَرْبَعَةٌ وَ خَمْسُونَ يَوْمًا شُعْبَانُ لَا يَتِمُّ أَبَدًا وَ شَهْرُ رَمَضَانَ لَا يَنْقُصُ وَ اللَّهُ أَبَدًا وَ لَا تَكُونُ فَرِيضَةٌ نَاقِصَةً إِنَّ اللَّهَ تَعَالَى يَقُولُ «وَلْيُكْمِلُوا الْعِدَّةَ» وَ سَوَّالُ تِسْعَةٍ وَ عَشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا يَقُولُ اللَّهُ عَزَّ وَجَلَّ «وَوَاعِدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ أَتَمَمْنَاهَا بِعَشْرِ» وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عَشْرُونَ يَوْمًا وَ الْمَحْرَمُ ثَلَاثُونَ يَوْمًا ثُمَّ الشُّهُورُ بَعْدَ ذَلِكَ شَهْرُ تَامٌ وَ شَهْرُ نَاقِصٌ» .

وهذا الخبر ايضا نظير ما تقدم في انه لا يصح الاحتجاج به بمثل ما قدمناه من انه خبر واحد لا يوجب علما ولا عملا. وانه لا يعترض بمثله على ظاهر القرآن والاخبار المتواترة ، وانه ايضا مختلف الالفاظ والمعاني ، والخبر واحد والاسناد واحد ، وايضا فان هذا الخبر يتضمن من التعليل ما يكشف عن انه لم يثبت عن امام هدى ع من ذلك ان قول الله عز وجل (وواعدنا موسى ثلاثين ليلة) لا يوجب استمرار امثال ذلك الشهر على الكمال في ذي القعدة ، وليس اتفاق تمام ذي القعدة في ايام موسى ع موجبا تمامه في مستقبل الاوقات ، ولا دالا على انه لم يزل كذلك فيما مضى ، وإذا كان الامر على ما ذكرناه بطل اضلفة التعليل لتتمام ذي القعدة ابدا بما تضمنه القرآن من تمامه حيننا الى صادق عن الله تعالى ، لا سيما وهو تعليل ايضا



لتمام شهر رمضان ، وليس. بينهما نسبة بالذكر في التمام ، واختزال الستة الايام من السنة لا يمنع من اتفاق النقصان في شهرين وثلاثة على التوالي ، وتتمام ثلاثة اشهر واربعة متواليات ، فكيف يصح التعليل بمعنى لا يوجب عقل ولا عادة ولا لسان ، وكذلك التعليل لكون شهر رمضان ثلاثين يوما ابدًا بكون الفرائض لا تكون ناقصة ، لان نقصان الشهر عن ثلاثين يوما لا يوجب النقصان في فرض العمل فيه ، وقد ثبت ان الله تعالى لم يتعبدنا بفعل الايام ولا يصح تكليفنا فعل الزمان وانما تعبدنا بالعمل في الايام والفعل في الزمان فلا يكون إذا نقصان الزمان عن غيره بالاضافة نقصانا في العمل ، ألا ترى ان من وجب عليه عمل في شهر معين فاداه في ذلك الشهر على ما حد له فيه من ابتدائه به من أوله وختمه اياه في آخره أنه يكون قد أكمل ما وجب عليه وان كان الشهر ناقصا عن الكمال ، واجمع المسلمون على ان المعتدة بالشهور إذا طلقها زوجها في أول شهر من الشهور فقضت ثلاثة أشهر فيها واحد على الكمال ثلاثون يوما واثنان منها كل واحد منهما تسعة وعشرون يوما انها تكون مؤدية لفرض الله تعالى عليها من العدة على كمال الفرض دون النقصان ، ولا يكون نقصان الشهرين متعديا الى الفرض فيها على المرأة من العدة على ما ذكرناه ، ولو ان انسانا نذر لله تعالى صيام شهر يلي شهر قدومه من سفره أو برئه من مرضه ، فاتفق كون الشهر الذي يلي ذلك تسعة وعشرين يوما فصامه من أوله الى آخره لكان مؤديا الى فرض الله تعالى فيه على الكمال ولم يكن نقصان الشهر مفيدا لنقصان الفرض الذي اداه فيه ، والاعتلال ايضا في ان شهر رمضان لا يكون إلا ثلاثين يوما بقوله تعالى : (ولتكملاوا العدة) يبطل ثبوته عن إمام هدى بما ذكرناه من كمال الفرض المؤدى فيما نقص من الشهر عن ثلاثين يوما ، مع ان ظاهر القرآن يفيد بأن الامر بتكميل العدة انما يتوجه الى معنى القضاء لما فات من الصيام حيث يقول الله تعالى : (فمن شهد منكم الشهر فليصمه ومن كان مريضا أو على سفر فعدة من ايام أخر يريد الله بكم اليسر ولا يريد بكم العسر ولتكملاوا العدة) فأخبر تعالى انه فرض على المسافر والمريض عند افطارهما في الشهر القضاء له في ايام أخر ليكملوا بذلك عدة ما فاتهم من صيام الشهر الذي مضى ، وليس في ذلك تحديد لما يقع عليه القضاء وانما هو أمر بما يجب من قضاء الفائت كائنا ما كان ، وهذه الجملة التي ذكرنا تدل على ان التعليل المذكور لتمام شهر رمضان ثلاثين يوما موضوع لا يصح عن الائمة ع ، ولو سلم هذا الحديث من جميع ما ذكرناه لم يكن ما تضمنه لفظ متنه مختلا لو فاق العمل على الاهلة ولم يوجب الحكم بصحة خلافه وذلك ان تكذيب العامة فيما ادعوه من صيام رسول الله ص شهر رمضان تسعة وعشرين يوما اكثر من صيامه اياه ثلاثين يوما لا يمنع من أن يكون قد صامه تسعة وعشرين يوما ، غير أن صيامه كذلك كان أقل من صيامه اياه ثلاثين يوما ، ولو اقتضى صيامه اياه في مدة فرضه عليه في حياته ثلاثين يوما لم يمنع من تغير الحال في ذلك وكونه في بعض الازمان بعده تسعة وعشرين يوما على ما اسلفناه من القول في ذلك ، والقول بأن رسول الله ص ما صام إلا تاما لا يفيد كون شهر الصيام ثلاثين يوما على كل حال ، لان الصوم غير الشهر وهو فعل الصائم والشهر حركات الفلك وهي فعل الله تعالى ، والوصف بالتمام انما هو للصوم الذي هو فعل العبد دون الوصف للزمان الذي هو فعل الله تعالى ، وقد بينا ذلك فيما مضى ، والاحتجاج لذلك بقوله تعالى : (ولتكملاوا العدة) غير موجب ما ظنه أصحاب العدد من أن شهر الصيام لا يكون تسعة وعشرين يوما لان اكمال عدة الشهر الناقص بالعمل في جميعه كاكمال عدة الشهر التام بالعمل في سائرته لا يختلف في ذلك احد من العقلاء ، والقول بأن شوالا تسعة وعشرون يوما غير مفيد لما قاله ، بل يحتمل الخبر لكونه كذلك احيانا دون كونه كذلك بالوجوب على كل حال ، والقول بأن ذا القعدة ثلاثون يوما لا ينقص ابدًا وجهه ما ذكرناه من أنه لا يكون ناقصا ابدًا حتى لا يتم حينًا ، والاعتلال لذلك بقوله تعالى : (وواعدنا موسى ثلاثين ليلة) يؤكد هذا التأويل لانه افاد حصوله في زمن من الازمان جاء بذكره القرآن ثلاثون يوما ، فوجب بذلك انه لا يكون ناقصا ابدًا بل قد يكون تاما وإن جاز عليه النقصان ، والذي يدل على ما ذكرناه من جواز النقصان على ذي القعدة في بعض الاوقات ما رواه:

And al-Kulayni Muhammad ibn Yaqub narrated it from a group of our companions, from Sahl ibn Ziyad, from Muhammad ibn Ismail, from some of his companions, from Abu Abdillah ^{a.s.}, peace be upon him:

Imam ^{a.s.} said: “Indeed Allah ^{SWT}, Mighty and Majestic, created the world in six days, then He ^{SWT} reduced them from the days of the year, so the year is three hundred and fifty-four days.

Shaban is never complete, and the month of Ramadan does not decrease (from thirty days), by Allah ^{SWT}, ever, and an obligation is not deficient.

Indeed Allah ^{SWT} the Exalted says: *‘And so that you may complete the number.’*

And Shawwal is twenty-nine days,

And Dhu al-Qadah is thirty days.

Allah ^{SWT}, Mighty and Majestic, says: *‘And We ^{SWT} appointed for Musa thirty nights and completed them with ten.’* (Surah Al-A'raf 7:142)

And Dhu al-Hijjah is twenty-nine days,

And Muharram is thirty days.

Then the months after that are a complete month and a deficient month.”

[AL TUSI]

This report is also like the reports that preceded it: it is not valid to use it as proof, for the same reasons already mentioned. It is a solitary report (khabar wahid), which does not yield certainty, nor does it require action. Reports of this kind cannot be used to object against the outward meaning of the Quran and the mass-transmitted reports (akhbar mutawatirah).

It also comes with differing wordings and meanings, even though the report itself is one and its chain of transmission is one.

Moreover, this report contains reasoning which reveals that it was not established from an Imam of guidance ^{a.s.}, peace be upon him.

This is because the saying of Allah ^{SWT}, Mighty and Majestic, *“And We appointed for Musa thirty nights,”* does not require that the month of Dhu al-Qadah must always remain complete. The fact that Dhu al-Qadah was complete in the time of Prophet Musa ^{a.s.}, peace be upon him, does not necessitate its completion in future times, nor does it prove that it has always been complete in the past.

Since the matter is as we have mentioned, it is invalid to reason that Dhu al-Qadah is always complete merely because the Quran mentions its completion on one occasion. Such reasoning cannot be attributed to one who truthfully transmits from Allah ^{SWT}, the Most High. This is especially so because the same reasoning is also used to prove the completion of the month of Ramadan, even though there is no connection between the two months in the Quranic mention of completion.

Likewise, the deduction of six days from the year does not prevent two or three months from being deficient consecutively, nor does it prevent three or four months from being complete consecutively. So how can this reasoning be valid when it is not required by intellect, custom, or language?

The same applies to the reasoning that the month of Ramadan must always be thirty days because the obligations are not deficient.



The deficiency of the month from thirty days does not require any deficiency in the obligation performed within it. It has been established that Allah ^{SWT}, the Most High, has not obligated us to perform the days themselves, nor is it valid to say that He ^{SWT} obligated us to perform time itself.

Rather, He ^{SWT} has obligated us to perform actions within the days, and acts within time. Therefore, a deficiency in time, when compared to another period, is not a deficiency in the action itself.

Do you not see that if a person has an act made obligatory upon him in a specified month, and he performs it within that month as it was defined for him, beginning from its first part and completing it at its end, then he has completed what was obligatory upon him, even if the month itself was deficient from thirty days?

The Muslims have unanimously agreed that if a woman is observing her waiting period by months, and her husband divorces her at the beginning of a month, then she completes three months, one of them being thirty days and two of them being twenty-nine days, she has fulfilled the obligation of Allah ^{SWT}, the Most High, upon her regarding the waiting period.

The obligation has been completed without deficiency. The deficiency of the two months does not transfer to the obligation upon the woman concerning the waiting period, as we have explained.

Likewise, if a person vowed to Allah ^{SWT}, the Most High, that he would fast the month following his return from travel, or following his recovery from illness, and the month that followed was twenty-nine days, then if he fasted it from its beginning to its end, he would have fulfilled the obligation of Allah ^{SWT}, the Most High, completely.

The deficiency of the month would not indicate any deficiency in the obligation he performed within it.

The reasoning that the month of Ramadan can only be thirty days because of His saying, the Most High, "And so that you may complete the number," is also invalid as something established from an Imam of guidance.

This is because of what we have already mentioned: that the obligation performed within a month deficient from thirty days may still be complete.

Furthermore, the outward meaning of the Quran indicates that the command to complete the number refers to making up what was missed of the fast. Allah ^{SWT}, the Most High, says: "So whoever among you witnesses the month, let him fast it; and whoever is ill or on a journey, then a number of other days. Allah ^{SWT} desires ease for you and does not desire hardship for you, and so that you may complete the number." Thus, Allah ^{SWT}, the Most High, informed us that when the traveller and the sick person break their fast during the month, He has imposed upon them the obligation of making it up on other days, so that by doing so they may complete the number of what they missed from the fasting of the month that passed.

There is no specification here of a particular number to which the making up must apply. Rather, it is a command concerning whatever amount of fasting was missed and must be made up.



This overall argument indicates that the reasoning mentioned for the month of Ramadan always being thirty days is fabricated, and is not validly transmitted from the Imams ^{a.s}, peace be upon them.

Even if this hadith were free from everything we have mentioned, the wording of its text would still not conflict with acting according to the crescents, nor would it require ruling in favour of the opposite. This is because declaring the generality/opponents false in their claim that the Messenger of Allah ^{SWT}, fasted (month of) Ramadan as twenty-nine days more often than he fasted it as thirty days, does not prevent the possibility that he did fast it as twenty-nine days. It only denies that his fasting it in that way was more frequent than his fasting it as thirty days.

And even if his fasting of (month of) Ramadan during the period in which it was obligated upon him in his lifetime was always thirty days, that would not prevent the situation from changing after him, such that (month of) Ramadan could be twenty-nine days in some later times, as we have already explained.

Likewise, the statement that the Messenger of Allah ^{SWT}, did not fast except completely does not indicate that the month of fasting must be thirty days in every circumstance. This is because the fast is not the same thing as the month. The fast is the act of the fasting person, whereas the month consists of the movements of the celestial sphere, and these are the act of Allah ^{SWT}, the Most High.

Therefore, the description of completion applies to the fast, which is the act of the servant, not to the time itself, which is the act of Allah ^{SWT}, the Most High. We have already clarified this previously.

Using His saying, the Most High, “And so that you may complete the number,” as proof does not require what the proponents of numerical reckoning imagined, namely that the month of fasting cannot be twenty-nine days. Completing the number of a deficient month by acting throughout all of it is like completing the number of a complete month by acting throughout all of it. No rational person disagrees with this. As for the statement that Shawwal is twenty-nine days, it does not prove what they claim. Rather, the report may be understood to mean that Shawwal is like that sometimes, not that it must necessarily be like that in every circumstance.

And as for the statement that Dhu al-Qadah is thirty days and never decreases, its meaning is what we have already mentioned: that it is not deficient forever, such that it is never complete at any time. The reasoning for this through His saying, the Most High, “And We appointed for Musa thirty nights,” confirms this interpretation, because the verse only conveys that Dhu al-Qadah occurred, at one particular time among the times mentioned in the Quran, as thirty days.

Therefore, it becomes necessary only to say that it is not always deficient; rather, it may be complete, even though deficiency is also possible for it.

What indicates the correctness of what we have mentioned, namely that deficiency may occur in Dhu al-Qadah at some times, is what is narrated (in the following hadith):



HADITH:486**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلَيْهِ بِنُ مَهْزَبَارَ عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ الشَّهْرَ الَّذِي يُقَالُ إِنَّهُ لَا يَنْقُصُ ذُو الْقَعْدَةِ لَيْسَ فِي شَهْرِ السَّنَةِ أَكْثَرُ نَقْصَانًا مِنْهُ».

واما القول بأن السنة ثلاثمائة واربعة وخمسون يوما من قبل ان السماوات والارض خلقهن في ستة ايام اختزلت من ثلاثمائة وستين يوما ، لا يوجب أن يكون شهرا منها بعينه ابدًا ثلاثين يوما ، بل يقتضي ان الستة ايام تتفرق في الشهور كلها على غير تفضيل وتعيين لما يكون ناقصا فيها مما يتفق كونه على التمام بدلا من كونه على النقصان. واما القول بأن شهور السنة تختلف في الكمال والنقصان فيكون منها شهر تام وشهر ناقص ، لا يوجب ايضا دعوى الخصم في شهر رمضان ما ادعاه ، ولا في شعبان ما حكم به من نقصانه على كل حال ، لانها قد تكون على ما تضمنه الوصف من الكمال والنقصان لكنها لا تكون كذلك على الترتيب والنظام ، بل لا ينكر أن يتفق فيها شهران متصلان على التمام وشهران متواليان على النقصان وثلاثة اشهر ايضا كما وصفناه ، ويكون مع ما ذكرناه على وفاق القول بأن فيها شهرا ناقصا وشهرا تاما إذ ليس في صريح الحديث ذكر الاتصال ولا الانفصال.

Ali ibn Mahziyar, from al-Husayn ibn Bashshar, from Abdullah ibn Jundab, from Muawiyah ibn Wahb, said:

Abu Abdillah ^(a.s), peace be upon him, said: “Indeed the month about which it is said that it ‘does not decrease’ is Dhu al-Qadah; among the months of the year, there is none more deficient than it.”

[AL TUSI]

As for the statement that the year is three hundred and fifty-four days because the heavens and the earth were created in six days, which were then deducted from three hundred and sixty days, this does not require that any particular month among the months of the year must always be thirty days.

Rather, it only requires that those six days be distributed across the months collectively, without giving preference to any specific month, and without specifying which month must be deficient instead of complete.

As for the statement that the months of the year differ in completeness and deficiency, such that among them there is a complete month and a deficient month, this also does not prove the opponent’s claim regarding the month of Ramadan, as he alleged, nor his ruling regarding Sha’ban, namely that it is deficient in every circumstance.

This is because the months may indeed be as described, containing both completeness and deficiency, but not necessarily according to a fixed sequence or order. Rather, it is not impossible that two consecutive months may both be complete, or that two successive months may both be deficient, or even that three months may occur in the same manner, as we have already explained.

With what we have mentioned, this remains in agreement with the statement that among the months there is a deficient month and a complete month, since the explicit wording of the hadith contains no mention of whether these months must be connected or separated.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.175 • Al-Istibsar, Vol.2 p.71 • Wasa’il Al-Shi’ah, Vol.10 p.264



HADITH:487**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَأَمَّا مَا رَوَاهُ ابْنُ رَبَاحٍ عَنْ سَمَاعَةَ عَنِ الْحَسَنِ بْنِ حُذَيْفَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ :
فِي قَوْلِهِ تَعَالَى «وَلِتُكْمِلُوا الْعِدَّةَ» قَالَ «صَوْمُ ثَلَاثِينَ يَوْمًا» .

وهذا الخبر ايضا نظير ما تقدم من انه خبر واحد لا يوجب علما ولا عملا والكلام عليه كالكلام على غيره من انه لا يجوز الاعتراض به على ظاهر القرآن ، وذلك ان الحكم باكمال العدة للصيام ثلاثين يوما لا يمنع أن يكون اكمالها في الشهر إذا نقص صيام تسعة وعشرين يوما ، إذ المراد باكمال العدة الايام التي هي ايام الشهر على أي حال كان ، ولا خلاف ان الشهر الذي هو تسعة وعشرون يوما شهر في الحقيقة دون المجاز ، ولسنا ننكر أن الواجب علينا عند الاغناء في هلال شوال أن نكمل الشهر ثلاثين يوما ، وان ذلك واجب ايضا مع العلم بكمال الشهر ، وإذا كان الامر على ما وصفناه سقط التعلق بالحديث في خلاف المعلوم من الشرع ، واما الخبر الذي رواه :

As for what Ibn Rabah narrated from Samaah, from al-Hasan ibn Hudhayfah, from Muawiyah ibn Ammar, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said regarding Allah ^(SWT), the Exalted, saying: '*And so that you may complete the number.*'

Imam ^(a.s) said: "Fasting thirty days."

[AL TUSI]

This report is also like those that preceded it. It is a solitary report which does not yield certainty, nor does it require action. The discussion concerning it is the same as the discussion concerning the other reports: it is not permissible to use it as an objection against the outward meaning of the Quran.

That is because the ruling of completing the number of the fast as thirty days does not prevent the number from being completed within the month itself, when the month is deficient, by fasting twenty-nine days.

What is intended by completing the number is completing the days that make up the month, whatever their number may be.

There is no disagreement that a month consisting of twenty-nine days is truly a month, and not merely metaphorically so.

We do not deny that when there is obscuration (al-ighma) concerning the crescent of Shawwal, what is obligatory upon us is to complete the month as thirty days. Likewise, this is obligatory when there is knowledge that the month has been completed.

So when the matter is as we have described, reliance upon this hadith falls away when it is set against what is already known from the law.

As for the report which he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.176 • Al-Istibsar, Vol.2 p.72 • Al-Wafi, Vol.11 p.143 • Wasa'il Al-Shi'ah, Vol.10 p.271



**HADITH:488**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا رَأَوْا أَهْلَالَ قَبْلَ الزَّوَالِ فَهُوَ لِلَّيْلَةِ الْمَاضِيَةِ وَإِذَا رَأَوْهُ بَعْدَ الزَّوَالِ فَهُوَ لِلَّيْلَةِ الْمُسْتَقْبَلَةِ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad ibn Uthman, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “When they see the crescent before midday (al-zawal), then it belongs to the past night, and when they see it after midday (al-zawal), then it belongs to the coming night.”

[REFERENCES] Al-Kafi, Vol.4 p.78 • Tahdib Al-Ahkam, Vol.4 p.176 • Al-Istibsar, Vol.2 p.73 • Al-Wafi, Vol.11 p.147 • Wasa'il Al-Shi'ah, Vol.10 p.280

**HADITH:489**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَالَّذِي رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي طَالِبٍ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ وَ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «إِذَا رُئِيَ أَهْلَالُ قَبْلَ الزَّوَالِ فَذَلِكَ أَلْيَوْمُ مِنْ شَوَّالٍ وَإِذَا رُئِيَ بَعْدَ الزَّوَالِ فَذَلِكَ أَلْيَوْمُ مِنْ شَهْرِ رَمَضَانَ» .

فهذان الخبران أيضا مما لا يصح الاعتراض بهما على ظاهر القرآن والخبار المتواترة ، لانهما غير معلومين ، وما يكون هذا حكمه لا يجب المصير إليه ، مع انها لو صحا لجاز أن يكون المراد بهما إذا شهد برؤيته قبل الزوال شاهدان من خارج البلد يجب الحكم عليه بان ذلك اليوم من شوال ، وليس لاحد أن يقول ان هذا لو كان مرادا لما كان لرؤيته قبل الزوال فائدة لانه متى شهد الشاهدان وجب العمل بقولهما ، لان ذلك انما يجب إذا كان في البلد علة ولم يروا الهلال ، والمراد بهذين الخبرين ألا يكون في البلد علة لكن اخطأوا رؤية الهلال ثم رأوه من الغد قبل الزوال واقترن الى رؤيتهم شهادة الشهود وجب العمل به ، والذي يدل على انه متى تجرد عن شهادة الشهود لا يجب المصير إليه وان رؤي قبل الزوال ما رواه :

And that which Sa'ad ibn Abdullah narrated from Abu Jafar, from Abu Talib Abdullah ibn al-Salt, from al-Hasan ibn Ali ibn Faddal, from Ubayd ibn Zurarah and Abdullah ibn Bukayr, who both said:

Abu Abdillah ^(a.s), peace be upon him, said: “When the crescent is seen before midday (al-zawal), then that day is from Shawwal, and when it is seen after midday (al-zawal), then that day is from the month of Ramadan.”

[AL TUSI]

These two reports are also not valid as a basis for objecting against the outward meaning of the Quran and the mass-transmitted reports (al-akhbar al-mutawatirah), because they do not yield certainty. And reports whose status is such do not require recourse to them.

Moreover, even if they were authentic, it would still be possible that what is intended by them is the case where two witnesses from outside the town testify that they saw the crescent before midday. In such a case, it becomes obligatory to rule that the day is from Shawwal.



No one has the right to say: "If this had been the intended meaning, then seeing the crescent before midday would have no benefit, because whenever two witnesses testify, acting upon their testimony becomes obligatory."

This is because acting upon their testimony is only obligatory when there is an impediment (illah) in the town and the people there did not see the crescent.

What is intended by these two reports is a case where there was no impediment in the town, but the people erred in sighting the crescent.

Then, when they saw it the following day before midday, and the testimony of the witnesses was joined to their own sighting, acting upon it became obligatory.

What indicates that, when this sighting is isolated from the testimony of witnesses, recourse to it is not obligatory, even if it is seen before midday, is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.176 • Al-Istibsar, Vol.2 p.74 • Al-Wafi, Vol.11 p.147 • Wasa'il Al-Shi'ah, Vol.10 p.279 • Mustadrak Al-Wasa'il, Vol.7 p.414

﴿ HADITH ﴾

HADITH:490

[SOURCE] Implicit (Muzmar)

عَلِيُّ بْنُ حَاتِمٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيْسَى قَالَ: كَتَبْتُ إِلَيْهِ عَلَيْهِ السَّلَامُ جُعِلْتُ فِدَاكَ رَبِّمَا غَمَّ عَلَيْنَا هِلَالُ شَهْرِ رَمَضَانَ فَيُرَى مِنَ الْغَدِ الْهَلَالُ قَبْلَ الزَّوَالِ وَ رَبِّمَا رَأَيْنَاهُ بَعْدَ الزَّوَالِ فَتَرَى أَنْ نُنْظِرَ قَبْلَ الزَّوَالِ إِذَا رَأَيْنَاهُ أَمْ لَا وَ كَيْفَ تَأْمُرُنِي فِي ذَلِكَ فَكَتَبَ عَلَيْهِ السَّلَامُ «تَتِمُّ إِلَى اللَّيْلِ فَإِنَّهُ إِنْ كَانَ تَامًا رُبِّي قَبْلَ الزَّوَالِ» .

Ali ibn Hatim, from Muhammad ibn Jafar, from Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Isa: I (narrator) wrote to Imam ^(a.s): "May I be made your ransom, sometimes the crescent of the month of Ramadan is obscured from us, then the crescent is seen the next day before midday (al-zawal), and sometimes we see it after midday.

So do you think that we should break the fast before midday when we see it, or not? And how do you command me regarding that?"

So the Imam ^(a.s), peace be upon him, wrote: "You complete until the night, for if it is complete, it is seen before midday."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.177 • Al-Istibsar, Vol.2 p.73 • Awali Al-La'ali, Vol.3 p.142 • Al-Wafi, Vol.11 p.148 • Wasa'il Al-Shi'ah, Vol.10 p.279

**HADITH:491**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وعنه عن الحسن بن علي عن أبيه عن الحسن عن يوسف ابن عقيل عن محمد بن قيس عن أبي جعفر عليه السلام قال : قال أمير المؤمنين عليه السلام : إذا رأيتم الهلال فافطروا وأشهدوا عليه عدولا من المسلمين ، فان لم تروا الهلال إلا من وسط النهار أو آخره فاتموا الصيام الى الليل ، وان غم عليكم فعدوا ثلاثين ثم افطروا.

And from him, from al-Hasan ibn Ali, from his father, from al-Hasan, from Yusuf ibn Aqil, from Muhammad ibn Qays, from Abu Ja'far ^(a.s), peace be upon him:

Imam ^(a.s) said: “The Commander of the Faithful ^(a.s), peace be upon him, said:

‘When you see the crescent, then break the fast, and call upright witnesses from among the Muslims to testify to it.

But if you do not see the crescent except from the middle of the day or at its end, then complete the fast until the night.

And if it is obscured for you, then count thirty, then break the fast.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.178

**HADITH:492**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : « مَنْ رَأَى هِلَالَ شَوَّالٍ - بِنَهَارٍ فِي رَمَضَانَ فَلْيَتِمَّ صِيَامَهُ » .

Al-Husayn ibn Said, from al-Nadr ibn Suwayd, from al-Qasim ibn Sulayman, from Jarrah al-Madaini, who said:

Abu Abdillah ^(a.s), peace be upon him, said: “Whoever sees the crescent of Shawwal during the day in (month of) Ramadan, let him complete his fast.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.178 • Al-Istibsar, Vol.2 p.73 • Al-Wafi, Vol.11 p.148 • Wasa'il Al-Shi'ah, Vol.10 p.278



**HADITH:493**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ فَصَّالَةَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ هَلَالِ رَمَضَانَ يُعْمُ عَلَيْنَا فِي تِسْعٍ وَعِشْرِينَ مِنْ شَعْبَانَ - فَقَالَ «لَا تَصُمْهُ إِلَّا أَنْ تَرَاهُ فَإِنْ شَهِدَ أَهْلُ بَلَدٍ آخَرَ أَنَّهُمْ رَأَوْهُ فَأَقْضِهِ وَإِذَا رَأَيْتَهُ وَسَطَ النَّهَارِ فَأَتِمَّ صَوْمَهُ إِلَى اللَّيْلِ» .

يعني بقوله عليه السلام : اتم صومه الى الليل على انه من شعبان دون ان ينوي انه من رمضان ، واما ما رواه :

And from him, from Fadal, from Aban ibn Uthman, from Ishaq ibn Ammar, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'the crescent of (month of) Ramadan being obscured from us on the twenty-ninth of Shaban.'

Imam ^(a.s) said: "Do not fast it unless you see it (the moon). Then if the people of another town testify that they saw it (the moon), then make it up.

And when you see it in the middle of the day, then complete its fast until the night."

[AL TUSI]

The Imam ^(a.s) means by his statement, peace be upon him: 'complete his fast until the night, on the basis that it is from Shaban, without intending that it is from (month of) Ramadan.' As for what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.178 • Al-Istibsar, Vol.2 p.73 • Wasa'il Al-Shi'ah, Vol.10 p.278

**HADITH:494**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِسْمَاعِيلَ بْنِ الْحُرِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا غَابَ الْهَلَالُ قَبْلَ الشَّفَقِ فَهُوَ لِلَّيْلَةِ وَإِذَا غَابَ بَعْدَ الشَّفَقِ فَهُوَ لِلَّيْلَتَيْنِ» .

Al-Husayn ibn Said, from Hammad ibn Isa, from Ismail ibn al-Hurr, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "When the crescent sets before twilight (al-shafaq), then it is for its night, and when it sets after twilight (al-shafaq), then it is for two nights."

[REFERENCES] Al-Kafi, Vol.4 p.77 • Al-Kafi, Vol.4 p.78 • Man La Yahduruhu Al-Faqih, Vol.2 p.125 • Tahdib Al-Ahkam, Vol.4 p.178 • Al-Istibsar, Vol.2 p.75 • Iqbal Al-A'mal, Vol.1 p.16 • Iqbal Al-A'mal, Vol.1 p.16 • Awali Al-La'ali, Vol.3 p.142 • Al-Wafi, Vol.11 p.154 • Wasa'il Al-Shi'ah, Vol.10 p.282



HADITH:495**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ مُرَازِمٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا تَطَوَّقَ الْهَلَالُ فَهُوَ لِلَّيْلَتَيْنِ وَإِذَا رَأَيْتَ ظِلَّ رَأْسِكَ فِيهِ فَهُوَ لثَلَاثٍ».

فهذان الخبران وما يجري مجراهما مما هو في معناهما انما يكون اشارة على اعتبار دخول الشهر إذا كان في السماء علة من غيم وما يجري مجراه ، فجاز حينئذ اعتباره في الليلة المستقبلية بتطوق الهلال وغيوبته قبل الشفق أو بعد الشفق ، فاما مع زوال العلة وكون السماء مصحية فلا تعتبر هذه الاشياء ويجري ذلك مجرى شهادة الشاهدين من خارج البلد ، انما يعتبر شهادتهما إذا كان هناك علة ، ومتى لم يكن هناك علة فلا يجوز اعتبار ذلك على وجه من الوجوه بل يحتاج الى شهادة خمسين نفسا حسب ما قدمناه ، ونحن متى استعملنا هذه الاخبار في بعض الاحوال برئت عهدتنا ولم تكن دافعين لها ، واما ما رواه :

Sa'ad ibn Abdullah, from Yaqub ibn Yazid, from Muhammad ibn Murazim, from his father, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "When the crescent is encircled (tatawwaqa), then it is for two nights, and when you see the shadow of your head in it, then it is for three (nights)."

[AL TUSI]

These two reports, and whatever follows their course in meaning, are only an indication (amarah) to be considered for determining the entrance of the month when there is an impediment in the sky, such as cloudiness and the like. In that circumstance, it is permissible to consider the crescent on the following night by its encirclement (tatawwuq al-hilal) and by whether it disappears before the twilight (shafaq) or after the twilight.

As for when the impediment has disappeared and the sky is clear, these matters are not to be considered.

This is like the case of the testimony of two witnesses from outside the town. Their testimony is only considered when there is an impediment in the town. But when there is no impediment, it is not permissible to consider such testimony in any way. Rather, in that case, there is a need for the testimony of fifty people, according to what we have already presented.

So whenever we act upon these reports in the circumstances to which they apply, our obligation is discharged, and we are not rejecting them. As for what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.78 • Man La Yahduruhu Al-Faqih, Vol.2 p.124 • Tahdib Al-Ahkam, Vol.4 p.178 • Al-Istibsar, Vol.2 p.75 • Wasa'il Al-Shi'ah, Vol.10 p.281

**HADITH:496**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْمُزَنِيِّ عَنْ عَمْرَانَ الرَّعْفَرَانِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ السَّمَاءَ تُطْبِقُ عَلَيْنَا بِالْعِرَاقِ الْيَوْمَ وَالْيَوْمَيْنِ وَالثَّلَاثَةِ فَأَيَّ يَوْمٍ نَصُومُ قَالَ «أَنْظِرِ الْيَوْمَ الَّذِي صُمْتَ مِنَ السَّنَةِ الْمَاضِيَةِ وَصُمْ يَوْمَ الْخَامِسِ» .

Muhammad ibn Yaqub, from Ali ibn Muhammad, from some of our companions, from Muhammad ibn Isa ibn Ubayd, from Ibrahim ibn Muhammad al-Muzani, from Imran al-Zafarani, who said:

I (narrator) said to Abu Abdillah ^{a.s}, peace be upon him: “The sky becomes completely covered over us in Iraq for one day, two days, and three days, so on which day should we fast?”

Imam ^{a.s} said: “Look at the day on which you fasted from the past year, and fast on the fifth day.”

[REFERENCES] Al-Kafi, Vol.4 p.80 • Tahdib Al-Ahkam, Vol.4 p.179 • Al-Istibsar, Vol.2 p.76 • Al-Wafi, Vol.11 p.151 • Wasa'il Al-Shi'ah, Vol.10 p.283

**HADITH:497**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ إِبْرَاهِيمَ الْأَحْوَلِ عَنْ عَمْرَانَ الرَّعْفَرَانِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّا نَمُكُثُ فِي الشِّتَاءِ الْيَوْمَ وَالْيَوْمَيْنِ لَا نَرَى شَمْساً وَلَا نَجْماً فَأَيَّ يَوْمٍ نَصُومُ قَالَ «أَنْظِرِ الْيَوْمَ الَّذِي صُمْتَ مِنَ السَّنَةِ الْمَاضِيَةِ وَعِدَّ خَمْسَةَ أَيَّامٍ وَصُمْ الْيَوْمَ الْخَامِسَ» .

فهذان الخبران الوجه فيهما انه إذا كانت السماء متغيمة على ما تضمننا ، فعلى الانسان أن يصوم يوم الخامس من صيام يوم السنة الماضية على انه من شعبان ان لم يكن صح عنده نقصانه احتياطاً ، فان اتفق انه يكون من شهر رمضان فقد اجزأ عنه. وان كان من شعبان كتب له من النوافل ، ويجري هذا مجرى صيام يوم الشك ، وليس في الخبر أنه يصوم يوم الخامس على انه من شهر رمضان ، وإذا لم يكن هذا في ظاهره واحتمل ما قلناه سقطت المعارضة به ولم يناف ما ذكرناه من العمل على الاهلة.

And from him, from a group of our companions, from Sahl ibn Ziyad, from Mansur ibn al-Abbas, from Ibrahim al-Ahwal, from Imran al-Zafarani, who said:

I (narrator) said to Abu Abdillah ^{a.s}, peace be upon him: “We remain in winter for one day and two days without seeing sun or star, so on which day should we fast?”

Imam ^{a.s} said: “Look at the day on which you fasted from the past year, and count five days, and fast the fifth day.”



[AL TUSI]

The explanation concerning these two reports is as follows: if the sky is cloudy, as both reports state, then a person should fast the fifth day from the fasting day of the previous year on the basis that it is from Sha'ban, provided that the deficiency of Sha'ban has not been authentically established for him. He does this as a precaution. Then, if it turns out to be from the month of Ramadan, it suffices for him.

And if it is from Sha'ban, it is written for him among the supererogatory acts (nawafil). This is the same as the ruling concerning fasting the day of doubt (yawm al-shakk). There is nothing in the report indicating that he should fast the fifth day on the basis that it is from the month of Ramadan.

Therefore, since this is not the apparent meaning of the report, and since the report can bear the meaning we have mentioned, using it as an objection falls away.

It does not contradict what we have stated regarding acting according to the crescents (ahillah).

[REFERENCES] Al-Kafi, Vol.4 p.81 • Tahdib Al-Ahkam, Vol.4 p.179 • Al-Istibsar, Vol.2 p.76 • Awali Al-La'ali, Vol.3 p.142 • Al-Wafi, Vol.11 p.151

﴿ HADITH ﴾

HADITH:498

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيٌّ ع : « لَا تُقْبَلُ شَهَادَةُ النِّسَاءِ فِي رُؤْيَا أَلْهَالِ إِلَّا شَهَادَةُ رَجُلَيْنِ عَدْلَيْنِ » .

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from Ibn Abi Umair, from Hammad ibn Uthman, from Ubaydullah ibn Ali al-Halabi, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "Ali ^(a.s), peace be upon him, said:

'The testimony of women is not accepted regarding the sighting of the crescent, except the testimony of two just men.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.2 p.124 • Tahdib Al-Ahkam, Vol.4 p.180 • Tahdib Al-Ahkam, Vol.6 p.269 • Al-Istibsar, Vol.3 p.30 • Al-Wafi, Vol.11 p.126 • Wasa'il Al-Shi'ah, Vol.10 p.288 • Wasa'il Al-Shi'ah, Vol.27 p.355 • Al-Fusul Al-Muhimmah, Vol.2 p.162

﴿ HADITH ﴾

HADITH:499

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: « لَا أُجِيزُ فِي رُؤْيَا أَلْهَالِ إِلَّا شَهَادَةَ رَجُلَيْنِ عَدْلَيْنِ » .

And by this chain of transmission, from Abu Abdillah ^(a.s), peace be upon him:

The Imam ^(a.s) used to say: "I do not permit regarding the sighting of the crescent except the testimony of two just men."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.2 p.124 • Tahdib Al-Ahkam, Vol.4 p.180 • Al-Wafi, Vol.11 p.125 • Wasa'il Al-Shi'ah, Vol.10 p.288



CHAPTER ON MERIT OF FASTING THE DAY OF DOUBT AND TAKING PRECAUTION FOR FASTING THE MONTH OF RAMADAN

٤٢ - باب فضل صيام يوم الشك والاحتياط لصيام شهر رمضان

🕌 HADITH 500 – 511 🕌

🕌 HADITH 🕌

HADITH:500

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ حَمْرَةَ بْنِ يَعْلَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَبِي خَالِدٍ يَرْفَعُهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا صَحَّ هِلَالُ رَجَبٍ فَعَدَّ تِسْعَةً وَخَمْسِينَ يَوْمًا وَصُمَّ يَوْمَ بَسْتَيْنَ».

يعني بقوله عليه السلام : صم يوم ستين على انه من شعبان احتياطاً ، والذي يكشف عما ذكرناه ما رواه :

Muhammad ibn Yaqub, from a group of our companions, from Ahmad ibn Muhammad ibn Isa, from Hamzah ibn Yala, from Muhammad ibn al-Hasan ibn Abi Khalid, raising it from Abu Abdillah ^(a.s), peace be upon him: Imam ^(a.s) said: “When the crescent of Rajab is confirmed, then count fifty-nine days, and fast on the sixtieth day.”

[AL TUSI]

The Imam ^(a.s) means by his statement, peace be upon him: “Fast the day of sixty on the basis that it is from Shaban, as a precaution.”

And what reveals what we have mentioned is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.77 • Man La Yahduruhu Al-Faqih, Vol.2 p.125 • Fada'il Al-Ashhur Al-Thalathah, Vol.1 p.94 • Tahdib Al-Ahkam, Vol.4 p.180 • Al-Istibsar, Vol.2 p.77 • Al-Wafi, Vol.11 p.153 • Wasa'il Al-Shi'ah, Vol.10 p.285 • Wasa'il Al-Shi'ah, Vol.10 p.285 • Wasa'il Al-Shi'ah, Vol.10 p.298 • Bihar Al-Anwar, Vol.9 3 p.302

🕌 HADITH 🕌

HADITH:501

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

محمد بن يعقوب عن عدة من أصحابنا عن أحمد بن محمد بن محمد بن بكر ومحمد بن أبي الصهبان عن حفص عن عمر بن سالم ومحمد بن زياد بن عيسى عن هارون بن خارجة قال : قال أبو عبد الله عليه السلام : عد شعبان تسعة وعشرين يوما فان كانت متغيمة فاصبح صائما ، وان كانت مصحية وتبصرته ولم تر شيئا فاصبح مفطرا.

فلو لا ان المراد به ما ذكرناه من العزم على صيامه على انه من شعبان لوجب أن ينوي على أنه من شهر رمضان ولا يراعي كون السماء متغيمة أو مصحية.



Muhammad ibn Yaqub, from a number of our companions, from Ahmad ibn Muhammad, from Muhammad ibn Bakr and Muhammad ibn Abi al-Sahban, from Hafs, from Umar ibn Salim and Muhammad ibn Ziyad ibn Isa, from Harun ibn Kharijah, who said:

Abu Abdillah ^{a.s}, peace be upon him, said: "Count Shaban as twenty-nine days. Then, if it is cloudy, begin the morning fasting; and if it is clear, and you look carefully and do not see anything, then begin the morning not fasting."

[AL TUSI]

Were it not that what is intended by it is what we have mentioned, namely the resolve to fast it on the basis that it is from Shaban, it would be obligatory to intend it on the basis that it is from the month of Ramadan, and one would not take into account whether the sky is cloudy or clear.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.180

﴿ HADITH ﴾

HADITH:502

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ فَإِنَّ النَّاسَ يَزْعُمُونَ أَنَّ مَنْ صَامَهُ بِمَنْزِلَةٍ مَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ فَقَالَ «كَذَبُوا إِنَّ كَانَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ فَهُوَ يَوْمٌ وَفَقُّوا لَهُ وَ إِنْ كَانَ مِنْ غَيْرِهِ فَهُوَ بِمَنْزِلَةِ مَا مَضَى مِنَ الْأَيَّامِ» .

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Ubays ibn Hisham, from al-Hasan ibn Abdullah, from Muhammad ibn Hakim, who said:

I (narrator) asked Abu al-Hasan ^{a.s}, peace be upon him, about 'the day concerning which there is doubt, for the people claim that whoever fasts it is in the position of one who has broken the fast on a day from the month of Ramadan.'

Imam ^{a.s} said: "They have lied. If it is a day from the month of Ramadan, then it is a day for which they were granted success, and if it is from other than it, then it is in the position of what has passed of the days."

[REFERENCES] Al-Kafi, Vol.4 p.83 • Al-Muqni'ah, Vol.1 p.299 • Tahdib Al-Ahkam, Vol.4 p.181 • Al-Istibars, Vol.2 p.77 • Al-Wafi, Vol.11 p.110 • Wasa'il Al-Shi'ah, Vol.10 p.22

**HADITH:503**

[SOURCE] Implicit (Muzmar)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ مِنْ شَهْرِ رَمَضَانَ لَا يَدْرِي أَمْ مِنْ شَهْرِ رَمَضَانَ فَصَامَهُ مِنْ شَهْرِ رَمَضَانَ قَالَ «هُوَ يَوْمٌ وَفَّقَ لَهُ وَلَا قَضَاءَ عَلَيْهِ».

And from him, from Ali ibn Ibrahim, from Muhammad ibn Isa, from Yunus, from Samaah, who said:

I (narrator) asked Imam ^(a.s) about ‘the day concerning which there is doubt from the month of Ramadan, when one does not know whether it is from Shaban or from the month of Ramadan, so he fasted it as being from the month of Ramadan.’

Imam ^(a.s) said: “It is a day for which he was granted success, and there is no making up upon him.”

[REFERENCES] Al-Kafi, Vol.4 p.81 • Tahdib Al-Ahkam, Vol.4 p.181 • Al-Istibsar, Vol.2 p.78 • Al-Wafi, Vol.11 p.108 • Wasa’il Al-Shi’ah, Vol.10 p.22

**HADITH:504**[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي الصُّهْبَانِ عَنْ مُحَمَّدِ بْنِ بَكْرِ بْنِ جَنَاحٍ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ بَشِيرِ النَّبَّالِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ صَوْمِ يَوْمِ الشُّكِّ فَقَالَ «صُمُّهُ فَإِنَّ يَكُ مِنْ شَعْبَانَ كَانَ تَطَوُّعاً وَإِنْ يَكُ مِنْ شَهْرِ رَمَضَانَ فَيَوْمٌ وَفَّقْتَ لَهُ».

And from him, from Ahmad ibn Muhammad, from Muhammad ibn Abi al-Suhban, from Muhammad ibn Bakr ibn Janah, from Ali ibn Shajarah, from Bashir al-Nabbal, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about ‘fasting the day of doubt.’

Imam ^(a.s) said: “Fast it, for if it is from Shaban, it is voluntary, and if it is from the month of Ramadan, then it is a day for which you were granted success.”

[REFERENCES] Al-Kafi, Vol.4 p.82 • Tahdib Al-Ahkam, Vol.4 p.181 • Al-Istibsar, Vol.2 p.78 • Al-Wafi, Vol.11 p.109 • Wasa’il Al-Shi’ah, Vol.10 p.21



**HADITH:505**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمْزَةَ بْنِ يَعْلَى عَنْ زَكْرِيَّا بْنِ آدَمَ عَنِ الْكَاهِلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ مِنْ شَعْبَانَ قَالَ «لَأَنْ أَصُومَ يَوْمًا مِنْ شَعْبَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْطِرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ» .

Muhammad ibn Yaqub, from a number of our companions, from Ahmad ibn Muhammad, from Hamzah ibn Yala, from Zakariyya ibn Adam, from al-Kahili, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'the day concerning which there is doubt from Shaban.'

Imam ^(a.s) said, "For me to fast a day from Shaban is more beloved to me than to break the fast on a day from the month of Ramadan."

[REFERENCES] Al-Kafi, Vol.4 p.81 • Al-Muqni'ah, Vol.1 p.300 • Tahdib Al-Ahkam, Vol.4 p.181 • Al-Istibsar, Vol.2 p.78 • Al-Wafi, Vol.11 p.105 • Wasa'il Al-Shi'ah, Vol.10 p.20 • Wasa'il Al-Shi'ah, Vol.10 p.300

**HADITH:506**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي الصُّهْبَانِ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي صُمْتُ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَكَانَ مِنْ شَهْرِ رَمَضَانَ فَأَفْضِيهِ قَالَ «لَا هُوَ يَوْمٌ وَفَقْتُ لَهُ» .

And from him, from a number of our companions, from Ahmad ibn Muhammad, from Muhammad ibn Abi al-Suhban, from Ali ibn al-Hasan ibn Ribat, from Said al-Araj, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "I fasted the day concerning which there is doubt, and it turned out to be from the month of Ramadan, so should I make it up?"

Imam ^(a.s) said: "No, it is a day for which you were granted success."

[REFERENCES] Al-Kafi, Vol.4 p.82 • Tahdib Al-Ahkam, Vol.4 p.182 • Al-Istibsar, Vol.2 p.78 • Al-Wafi, Vol.11 p.109 • Wasa'il Al-Shi'ah, Vol.10 p.20



HADITH:507**[SOURCE]** Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

فَأَمَّا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ : فِي الرَّجُلِ يَصُومُ الْيَوْمَ الَّذِي يَشْكُ فِيهِ مِنْ رَمَضَانَ فَقَالَ عَلَيْهِ السَّلَامُ «عَلَيْهِ قَضَاؤُهُ وَ إِنْ كَانَ كَذَلِكَ» .

فليس بمناف للخبر الاول لان المراد بهذا الخبر من صام يوم الشك ولا ينوي انه من شعبان بل ينوي انه من شهر رمضان ، فانه متى كان الامر على ما ذكرناه يكون قد صام ما لا يحل له صومه ، فحينئذ يجب عليه القضاء ، ويدل على انه متى نوى انه من شعبان لا يجب عليه القضاء مضافا إلى ما قدمناه ما رواه :

As for what al-Husayn ibn Said narrated from Muhammad ibn Abi Umayr, from Hisham ibn Salim and Abu Ayyub, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a man who fasts the day concerning which there is doubt, from (month of) Ramadan.'

Imam ^(a.s), peace be upon him, said: "He must make it up, even if it was so."

[AL TUSI]

Thus, it is not contrary to the first report. What is intended by this report is the case of a person who fasts the day of doubt (yawm al-shakk) without intending it as a day from Sha'ban; rather, he intends it as a day from the month of Ramadan.

When the matter is as we have described, he has fasted something which was not lawful for him to fast in that manner. Therefore, in that case, he must make it up (qadha).

What indicates that if he intends it as a day from Sha'ban, then he does not have to make it up, in addition to what we have already presented, is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.182

HADITH:508**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلٌ صَامَ يَوْمًا وَهُوَ لَا يَدْرِي أَمِنْ شَهْرِ رَمَضَانَ هُوَ أَمْ مِنْ غَيْرِهِ فَجَاءَ قَوْمٌ فَشَهِدُوا أَنَّهُ كَانَ مِنْ شَهْرِ رَمَضَانَ فَقَالَ بَعْضُ النَّاسِ عِنْدَنَا لَا يُعْتَدُّ بِهِ فَقَالَ لِي «بَلَى» فَقُلْتُ إِنَّهُمْ قَالُوا صُمْتَ وَأَنْتَ لَا تَدْرِي أَمِنْ شَهْرِ رَمَضَانَ هَذَا أَمْ مِنْ غَيْرِهِ فَقَالَ «بَلَى فَاعْتَدِّ بِهِ فَإِنَّمَا هُوَ شَيْءٌ وَفَقَّكَ اللَّهُ تَعَالَى لَهُ إِنَّمَا يَصَامُ يَوْمُ الشَّكِّ مِنْ شَعْبَانَ وَلَا تَصُومُهُ مِنْ شَهْرِ رَمَضَانَ لِأَنَّهُ قَدْ نَهَى أَنْ يَنْفَرِدَ الْإِنْسَانُ لِلصَّيَامِ فِي يَوْمِ الشَّكِّ وَ إِنَّمَا يَنْوِي مِنَ اللَّيْلِ أَنَّهُ يَصُومُ مِنْ شَعْبَانَ فَإِنْ كَانَ مِنْ شَهْرِ رَمَضَانَ أُجِزَ عَنْهُ بِتَفَضُّلِ اللَّهِ عَزَّ وَجَلَّ وَ بِمَا قَدْ وَسَّعَ عَلَى عِبَادِهِ وَ لَوْ لَا ذَلِكَ لَهَلَكَ النَّاسُ .

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Uthman ibn Isa, from Samaah, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “A man fasted a day while he did not know whether it was from the month of Ramadan or from other than it.

Then a group came and testified that it was from the month of Ramadan. Some of the people among us said that it is not counted.”

Imam ^(a.s) said to me (narrator): “Rather, yes.”

I (narrator) asked: “They said, ‘You fasted while you did not know whether this was from the month of Ramadan or from other than it.’”

Imam ^(a.s) said: “Rather, yes, so count it, for it is only something for which Allah ^(SWT), the Exalted, granted you success.

The day of doubt is only fasted from Shaban, and you do not fast it from the month of Ramadan, because it has been forbidden for a person to single himself out for fasting on the day of doubt.

Rather, he intends from the night that he is fasting from Shaban.

Then if it is from the month of Ramadan, it suffices for him by the grace of Allah ^(SWT), Mighty and Majestic, and by what He ^(SWT) has expanded for His ^(SWT) servants. Were it not for that, the people would perish.”

[REFERENCES] Al-Kafi, Vol.4 p.82 • Tahdib Al-Ahkam, Vol.4 p.182 • Al-Istibsar, Vol.2 p.79 • Al-Wafi, Vol.11 p.109 • Wasa'il Al-Shi'ah, Vol.10 p.21



﴿ HADITH ﴾

HADITH:509

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

فَأَمَّا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ جَعْفَرِ الْأَزْدِيِّ عَنْ فَتَيَّةِ الْأَعَشَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنْ صَوْمِ سِتَّةِ أَيَّامٍ أَلْعِيدَيْنِ وَآيَّامِ التَّشْرِيقِ وَالْيَوْمِ الَّذِي يُشَكُّ فِيهِ مِنْ شَهْرِ رَمَضَانَ».

As for what al-Husayn ibn Said narrated from Muhammad ibn Abi Umayr, from Jafar al-Azdi, from Qutaybah al-Asha, who said:

Abu Abdillah ^(a.s), peace be upon him, said: "The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, forbade fasting six days: the two Eids, the days of al-Tashriq (11th, 12th, and 13th of Dhul Hijjah), and the day concerning which there is doubt from the month of Ramadan."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.183 • Al-Istibsar, Vol.2 p.79 • Al-Wafi, Vol.11 p.83 • Wasa'il Al-Shi'ah, Vol.10 p.25 • Wasa'il Al-Shi'ah, Vol.10 p.515

﴿ HADITH ﴾

HADITH:510

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ وَغَيْرِهِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي جَعَلْتُ عَلَى نَفْسِي أَنْ أَصُومَ حَتَّى يَفُومَ الْقَائِمُ عَجَلُ اللَّهِ فَرَجَهُ فَقَالَ «لَا تَصُمْ فِي أَسْفَرٍ وَلَا أَلْعِيدَيْنِ - وَلَا أَيَّامِ التَّشْرِيقِ وَلَا الْيَوْمِ الَّذِي يُشَكُّ فِيهِ».

وما جرى مجرى ذلك من الاخبار التي تضمنت تحريم صوم يوم الشك ، فالوجه فيها انه لا يجوز صيام هذا اليوم على انه من رمضان وان كان جائزا صيامه على انه من شعبان ، وقد بينا فيما مضى ما يدل على ذلك ، والذي يزيده بيانا ما رواه :

And from him, from Muhammad ibn Abi Umayr, from Hafs ibn al-Bakhtari and others, from Abd al-Karim ibn Amr, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "I have made it binding upon myself that I fast until al-Qa'im ^(ajf), may Allah ^(SWT) hasten his relief, rises."

Imam ^(a.s) said: "Do not fast while traveling, nor on the two Eids, nor on the days of al-Tashriq (11th, 12th, and 13th of Dhul Hijjah), nor on the day concerning which there is doubt."

[AL TUSI]

Whatever follows this course among the reports that contain the prohibition of fasting the day of doubt (yawm al-shakk) is to be explained in the same way: it is not permissible to fast that day on the basis that it is from (month of) Ramadan, although it is permissible to fast it on the basis that it is from Sha'ban.

We have already clarified what indicates this in what has passed.

What further clarifies it is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.183 • Tahdib Al-Ahkam, Vol.4 p.233 • Al-Istibsar, Vol.2 p.79



HADITH:511**[SOURCE]** Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin ^{a.s}

أبو الحسن أحمد بن محمد بن الحسن بن الوليد عن أبيه عن محمد بن الحسن الصفار عن علي بن محمد القاساني عن القاسم بن محمد كاسولا عن سليمان بن داود الشاذكوني عن عبد الرزاق عن معمر بن محمد بن شهاب الزهري قال : سمعت علي بن الحسين عليهما السلام يقول : يوم الشك امرنا بصيامه ونهينا عنه أمرنا ان يصومه الانسان على انه من شعبان ونهينا عن ان يصومه الانسان على انه من شهر رمضان وهو لم ير الهلال.

Abu al-Hasan Ahmad ibn Muhammad ibn al-Hasan ibn al-Walid, from his father, from Muhammad ibn al-Hasan al-Saffar, from Ali ibn Muhammad al-Qasani, from al-Qasim ibn Muhammad Kasula, from Sulayman ibn Dawud al-Shadhakuni, from Abd al-Razzaq, from Mamar, from Muhammad ibn Shihab al-Zuhri, who said:

I (narrator) heard Imam Ali ibn al-Husayn ^{a.s}, peace be upon him, saying: “The day of doubt (yawm al-shakk) is a day concerning which we were commanded to fast and forbidden from fasting.

We were commanded that a person fast it on the basis that it is from Shaban, and we were forbidden that a person fast it on the basis that it is from the month of Ramadan while he has not seen the crescent.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.183

CHAPTER ON SIGN OF THE TIME OF THE OBLIGATION OF FASTING, THE DAYS OF THE MONTH, AND THE PROOF OF THE TIME OF BREAKING THE FAST

٤٣ - باب علامة وقت فرض الصيام وایام الشهر ودلیل وقت الافطار

🕒 HADITH 512 – 517 🕒

🕒 HADITH 🕒

HADITH:512

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ : فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ «أَجَلَ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ» الْآيَةَ فَقَالَ «نَزَلَتْ فِي خَوَاتِ بْنِ جُبَيْرٍ الْأَنْصَارِيِّ وَ كَانَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي الْخَنْدَقِ وَ هُوَ صَائِمٌ وَ أَمْسَى عَلَى تِلْكَ الْحَالِ وَ كَانَ قَبْلَ أَنْ تَنْزِلَ هَذِهِ الْآيَةُ إِذَا نَامَ أَحَدُهُمْ حَرَمَ عَلَيْهِ الطَّعَامَ فَجَاءَ خَوَاتِ إِلَى أَهْلِهِ جِئْنَ أَمْسَى فَقَالَ هَلْ عِنْدَكُمْ طَعَامٌ فَقَالُوا لَا أَقِمَ حَتَّى تَصْنَعَ لَكَ طَعَاماً فَأَتَاكِ فَنَامَ فَقَالُوا لَهُ قَدْ غَفَلْتَ فَقَالَ نَعَمْ فَبَاتَ عَلَى تِلْكَ الْحَالِ وَ أَصْبَحَ ثُمَّ عَدَا إِلَى الْخَنْدَقِ فَجَعَلَ يُغْشَى عَلَيْهِ فَمَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَلَمَّا رَأَى الَّذِي بِهِ أَخْبَرَهُ كَيْفَ كَانَ أَمْرُهُ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ الْآيَةَ «كُلُوا وَ اشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ» .

Muhammad ibn Yaqub, from Muhammad ibn Ismail, from al-Fadl ibn Shadhan, and Ahmad ibn Idris, from Muhammad ibn Abd al-Jabbar, all of them from Safwan, from Ibn Muskan, from Abu Basir, from one of the two Imams ^(a.s), peace be upon them:

(Imam ^(a.s) was asked) concerning 'the saying of Allah ^(SWT), Mighty and Majestic, 'It has been made lawful for you, on the night of fasting, to have relations with your women,' the verse.' (Surah Al-Baqarah 2:187)

Imam ^(a.s) said: "It was revealed concerning Khawwat ibn Jubayr al-Ansari, and he was with the Prophet ^(saws), may Allah ^(SWT) bless him and his family, at al-Khandaq, while he was fasting, and he reached evening in that state.

Before this verse was revealed, when one of them slept, food became forbidden for him.

So Khawwat came to his family when evening came and said, 'Do you have any food?' They said, 'No. Stay until we prepare food for you.'

So he (Khawwat) leaned back and slept.

They said to him (Khawwat), 'You have dozed off.'

He (Khawwat) said, 'Yes.'

So Khawwat spent the night in that state and entered the morning. Then Khawwat went early to al-Khandaq, and he began to faint.



The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, passed by, and when the Prophet ^{saws} saw what was with him, Khawwat informed the Prophet ^{saws} how his affair had been.

So Allah ^{SWT}, Mighty and Majestic, revealed concerning him (Khawwat) the verse:
‘(You may) eat and drink until you see the light of dawn breaking the darkness of night, then complete the fast until nightfall.’ (Surah Al-Baqarah 2:187)

[REFERENCES] Al-Kafi, Vol.4 p.98 • Man La Yahduruhu Al-Faqih, Vol.2 p.130 • Tahdib Al-Ahkam, Vol.4 p.184 • Al-Wafi, Vol.11 p.227 • Tafsir Al-Safi, Vol.1 p.225 • Wasa'il Al-Shi'ah, Vol.10 p.112 • Tafsir Al-Burhan, Vol.1 p.397 • Bihar Al-Anwar, Vol.20 p.267 • Tafsir Nur Al-Thaqalayn, Vol.1 p.172 • Tafsir Kanz Al-Daqaiq, Vol.2 p.252

﴿ HADITH ﴾

HADITH:513

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْخَيْطِ الْأَبْيَضِ مِنَ الْخَيْطِ الْأَسْوَدِ فَقَالَ «بَيَاضُ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ» قَالَ «وَ كَانَ بِلَالٌ يُؤَدِّنُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جِئَ يَطْلُعُ الْفَجْرُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ «إِذَا سَمِعْتُمْ صَوْتَ بِلَالٍ فَدَعُوا الطَّعَامَ وَ الشَّرَابَ فَقَدْ أَصْبَحْتُمْ» .

And from him, from Ali ibn Ibrahim, from his father, and Muhammad ibn Yahya, from Ahmad ibn Muhammad, all of them from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^{a.s}, peace be upon him, who said:

I (narrator) asked Imam ^{a.s} about 'the white thread from the black thread.'

Imam ^{a.s} said: "The whiteness of the day from the blackness of the night."

Imam ^{a.s} said: "And Bilal used to give the call to prayer for the blessed Prophet ^{saws}, may Allah ^{SWT} bless him and his family, when dawn rose.

So the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, said, 'When you hear the voice of Bilal, then leave food and drink, for you have entered the morning.'

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.184

**HADITH:514**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي بصيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقُلْتُ مَتَى يَحْرُمُ الطَّعَامُ عَلَى الصَّائِمِ وَتَجِلُّ الصَّلَاةُ صَلَاةُ الْفَجْرِ فَقَالَ لِي «إِذَا عَتَرَصَ الْفَجْرُ وَكَانَ كَالْقُبْطِيَّةِ الْبَيْضَاءِ فَتَمَّ يَحْرُمُ الطَّعَامُ وَتَجِلُّ الصَّلَاةُ صَلَاةُ الْفَجْرِ» قُلْتُ فَلَسْنَا فِي وَفْتٍ إِلَى أَنْ يَطْلُعَ شُعَاعُ الشَّمْسِ فَقَالَ «هِيَاهُ أَتَيْنَ تَذْهَبُ تِلْكَ صَلَاةُ الصَّبِيَّانِ».

And from him, from a number of our companions, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Asim ibn Humayd, from Muhammad ibn Qays, from Abu Basir, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, and said: “When does food become forbidden for the fasting person, and prayer, the dawn prayer (fajr), become lawful?”

Imam ^(a.s) said to me (narrator): “When dawn spreads horizontally and is like the white Coptic cloth (al-qibtiyyah), then at that point food becomes forbidden and prayer, the dawn prayer, becomes lawful.”

I (narrator) asked: “So are we not within the time until the ray of the sun rises?”

Imam ^(a.s) said: “Far from it. Where are you going (with this)? That is the prayer of children.”

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.130 • Tahdib Al-Ahkam, Vol.4 p.185 • Wasa'il Al-Shi'ah, Vol.4 p.209

**HADITH:515**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْفَجْرُ هُوَ الَّذِي إِذَا رَأَيْتَهُ مُعْتَرِضًا كَأَنَّهُ بَيَاضُ نَهْرٍ سَوَاءً».

And from him, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Ali ibn Atiyyah, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “Dawn is that which, when you see it spreading horizontally, it is as though it is the whiteness of the river of Sura.”

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.1 p.500 • Tahdib Al-Ahkam, Vol.4 p.185



**HADITH:516**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «وَقَدْ سُقُوطُ الْقُرْصِ وَوُجُوبُ الْإِفْطَارِ مِنَ الصَّيَامِ أَنْ يَقُومَ بِجَدَاءِ الْقِبْلَةِ وَ يَتَفَقَّدَ الْحُمْرَةَ الَّتِي تَرْتَفِعُ مِنَ الْمَشْرِقِ فَإِذَا جَارَتْ قِمَّةُ الرَّأْسِ إِلَى نَاجِيَةِ الْمَغْرِبِ فَقَدْ وَجَبَ الْإِفْطَارُ وَ سَقَطَ الْقُرْصُ».

And from him, from a number of our companions, from Sahl ibn Ziyad, from Muhammad ibn Isa ibn Ubayd, from Ibn Abi Umayr, from one whom he mentioned, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The time of the falling of the disc and the obligation of breaking the fast from fasting is that one stands facing the qiblah and observes the redness that rises from the east.

When it has passed the top of the head toward the direction of the west, then breaking the fast has become obligatory and the disc has fallen."

[REFERENCES] Al-Kafi, Vol.3 p.279 • Al-Kafi, Vol.4 p.100 • Tahdib Al-Ahkam, Vol.4 p.185 • Al-Wafi, Vol.7 p.265 • Al-Wafi, Vol.11 p.231 • Wasa'il Al-Shi'ah, Vol.4 p.173 • Wasa'il Al-Shi'ah, Vol.10 p.124

**HADITH:517**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سُئِلَ عَنِ الْإِفْطَارِ قَبْلَ الصَّلَاةِ أَوْ بَعْدَهَا فَقَالَ «إِنْ كَانَ مَعَهُ قَوْمٌ يَخْشَى أَنْ يَحْبِسَهُمْ عَنْ عَشَائِهِمْ فَلْيُفْطِرْ مَعَهُمْ وَإِنْ كَانَ غَيْرُ ذَلِكَ فَلْيُصَلِّ وَلْيُفْطِرْ».

And from him, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) was asked about 'breaking the fast before the prayer or after it.'

Imam ^(a.s) said: "If there are people with him and he fears that he would keep them back from their dinner, then let him break the fast with them.

But if it is other than that, then let him pray and break the fast."

[REFERENCES] Al-Kafi, Vol.4 p.101 • Man La Yahduruhu Al-Faqih, Vol.2 p.129 • Tahdib Al-Ahkam, Vol.4 p.185 • Al-Wafi, Vol.11 p.245 • Wasa'il Al-Shi'ah, Vol.10 p.149



CHAPTER ON INTENTION OF FASTING

٤٤ - باب نية الصيام

🌀 HADITH 518 – 533 🌀

🌀 HADITH 🌀

HADITH:518

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

رُوي عن النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ: «الْأَعْمَالُ بِالنِّيَّاتِ» .

It has been narrated from the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, that the Prophet ^{saws} said: “Actions are according to intentions.”

[REFERENCES] Taqrib Al-Ma'arif, Vol.1 p.185 • Shihab Al-Akhbar, Vol.1 p.7 • Tahdib Al-Ahkam, Vol.4 p.186 • Fiqh Al-Quran, Vol.1 p.26 • Fiqh Al-Quran, Vol.1 p.101 • Fiqh Al-Quran, Vol.1 p.185 • Fiqh Al-Quran, Vol.1 p.270 • Mutashabih Al-Quran wa Mukhtalifah, Vol.2 p.176 • 'Uddat Al-Da'i, Vol.1 p.27 • Awali Al-La'ali, Vol.2 p.11

🌀 HADITH 🌀

HADITH:519

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

وَرُوي بِلَفْظٍ آخَرَ وَهُوَ أَنَّهُ قَالَ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَ لِكُلِّ امْرِئٍ مَا نَوَى» .

And it has been narrated with another wording, which is that the Prophet ^{saws} said: “Actions are only according to intentions, and for every person is what he intended.”

[REFERENCES] Al-Fusul Al-Mukhtarah, Vol.1 p.191 • Al-Masa'il Al-Saghamiyyah, Vol.1 p.118 • Al-Masa'il Al-Saghamiyyah, Vol.1 p.127 • Tahdib Al-Ahkam, Vol.4 p.186 • Awali Al-La'ali, Vol.1 p.380 • Al-Wafi, Vol.4 p.365 • Wasa'il Al-Shi'ah, Vol.10 p.13 • Bihar Al-Anwar, Vol.8 1 p.371

🌀 HADITH 🌀

HADITH:520

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَرُوي عَنِ الرَّضَا عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «لَا قَوْلَ إِلَّا بِعَمَلٍ وَلَا عَمَلَ إِلَّا بِنِيَّةٍ وَلَا نِيَّةَ إِلَّا بِإِصَابَةِ السُّنَّةِ» .

And it has been narrated from Imam al-Ridha ^{a.s}, peace be upon him, that Imam ^{a.s} said: “There is no statement except with action, and no action except with intention, and no intention except by conforming to the Sunnah.”

[REFERENCES] Taqrib Al-Ma'arif, Vol.1 p.347 • Tahdib Al-Ahkam, Vol.4 p.186 • Awali Al-La'ali, Vol.2 p.191 • Al-Wafi, Vol.1 p.299 • Wasa'il Al-Shi'ah, Vol.10 p.13 • Bihar Al-Anwar, Vol.1 p.207 • Bihar Al-Anwar, Vol.2 p.261 • Bihar Al-Anwar, Vol.6 7 p.208 • Mustadrak Al-Wasa'il, Vol.1 p.89



**HADITH:521**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ عَنْ فَضَالَةَ عَنِ الْحُسَيْنِ بْنِ عُرْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّائِمِ الْمُتَطَوِّعِ تَعَرَّضَ لَهُ الْحَاجَةُ قَالَ «هُوَ بِالْخِيَارِ مَا بَيْنَهُ وَبَيْنَ الْعَصْرِ وَإِنْ مَكَتَ حَتَّى الْعَصْرِ ثُمَّ بَدَأَ لَهُ أَنْ يَصُومَ وَلَمْ يَكُنْ نَوَى ذَلِكَ فَلَهُ أَنْ يَصُومَ ذَلِكَ الْيَوْمَ إِنْ شَاءَ».

Al-Husayn, from Fadal, from al-Husayn ibn Uthman, from Samaah, from Abu Basir, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'the voluntary fasting person when a need arises for him.'

Imam ^(a.s) said: "He has the choice between himself and the afternoon prayer (Asr), and if he remains until the afternoon prayer (Asr), then it appears to him that he should fast, while he had not intended that, then he may fast that day if he wishes."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.186 • Al-Wafi, Vol.11 p.233 • Wasa'il Al-Shi'ah, Vol.10 p.14

**HADITH:522**

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَفْضِي رَمَضَانَ أَلَهُ أَنْ يُفْطِرَ بَعْدَ مَا يُصْبِحُ قَبْلَ الزَّوَالِ إِذَا بَدَأَ لَهُ فَقَالَ «إِذَا كَانَ نَوَى ذَلِكَ مِنَ اللَّيْلِ وَكَانَ مِنْ قَضَاءِ رَمَضَانَ فَلَا يُفْطِرُ وَ يُتِمُّ صَوْمَهُ» قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَبْدُو لَهُ بَعْدَ مَا يُصْبِحُ وَ يَرْتَفِعُ النَّهَارُ أَنْ يَصُومَ ذَلِكَ الْيَوْمَ وَ يَفْضِيهِ مِنْ رَمَضَانَ وَ إِنْ لَمْ يَكُنْ نَوَى ذَلِكَ مِنَ اللَّيْلِ قَالَ «نَعَمْ يَصُومُهُ وَ يَغْتَدُّ بِهِ إِذَا لَمْ يُخْدِثْ شَيْئاً».

Muhammad ibn Ali ibn Mahbub, from Muhammad ibn al-Husayn, from Safwan, from Abd al-Rahman ibn al-Hajjaj, who said:

I (narrator) asked him about 'a man who makes up (fasts of the month of) Ramadan. Does he have the right to break the fast after he enters the morning, before midday (al-zawal), if it occurs to him?'

So he said: "If he had intended that from the night, and it was from the makeup of (month of) Ramadan, then he must not break the fast, and he must complete his fast."

He (narrator) said: "And I asked him about 'a man to whom it occurs, after he enters the morning and the day rises, to fast that day and make it up from (month of) Ramadan, even though he had not intended that from the night.'"

He said, "Yes, he fasts it and counts it, provided that he has not brought about anything (that invalidates the fast)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.186



**HADITH:523**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

عَنْهُ عَنْ أَحْمَدَ عَنِ الْحُسَيْنِ عَنِ فَصَّالَةَ عَنْ صَالِحِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ رَجُلٌ جَعَلَ لِلَّهِ عَلَيْهِ صِيَامَ شَهْرٍ فَيُصْبِحُ وَهُوَ يَتَنَوَّى الصَّوْمَ ثُمَّ يَبْدُو لَهُ فَيُفْطِرُ وَيُصْبِحُ وَهُوَ لَا يَتَنَوَّى الصَّوْمَ فَيَبْدُو لَهُ فَيَصُومُ فَقَالَ «هَذَا كُلُّهُ جَائِزٌ».

From him, from Ahmad, from al-Husayn, from Fadal, from Salih ibn Abdullah, from Abu Ibrahim ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): “A man has made it binding upon himself for Allah ^(SWT) to fast a month, so he enters the morning while intending to fast, then it occurs to him and he breaks the fast; and he enters the morning while not intending to fast, then it occurs to him and he fasts.”

Imam ^(a.s) said: “All of this is permissible.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.187 • Awali Al-La'ali, Vol.3 p.134 • Al-Wafi, Vol.11 p.238 • Wasa'il Al-Shi'ah, Vol.10 p.11

**HADITH:524**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْهُ عَنِ الْحُسَيْنِ عَنِ النَّضْرِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ أَصْبَحَ وَهُوَ يُرِيدُ الصَّيَامَ ثُمَّ بَدَا لَهُ أَنْ يُفْطِرَ فَلَهُ أَنْ يُفْطِرَ مَا بَيْنَهُ وَبَيْنَ نِصْفِ النَّهَارِ ثُمَّ يَقْضِي ذَلِكَ الْيَوْمَ فَإِنْ بَدَا لَهُ أَنْ يَصُومَ بَعْدَ مَا ارْتَفَعَ النَّهَارُ فَلْيَصُمْ فَإِنَّهُ يُحْسَبُ لَهُ مِنَ السَّاعَةِ الَّتِي نَوَى فِيهَا».

From him, from al-Husayn, from al-Nadr, from Ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “Whoever enters the morning while intending to fast, then it occurs to him to break the fast, he may break the fast between himself and the middle of the day. Then he makes up that day.

But if it occurs to him to fast after the day has risen, then let him fast, for it is counted for him from the hour in which he intended it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.187 • Al-Wafi, Vol.11 p.238



**HADITH:525**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: «إِذَا لَمْ يَفْرِضِ الرَّجُلُ عَلَى نَفْسِهِ صِيَامًا ثُمَّ ذَكَرَ الصَّيَامَ قَبْلَ أَنْ يَطْعَمَ طَعَامًا أَوْ يَشْرَبَ شَرَابًا وَ لَمْ يَفْطِرْ فَهُوَ بِالْخِيَارِ إِنْ شَاءَ صَامَ وَإِنْ شَاءَ أَفْطَرَ» .

And from him, from Ahmad ibn Muhammad, from Muhammad ibn Isa, from Yusuf ibn Aqil, from Muhammad ibn Qays, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam Ali ^(a.s), peace be upon him, said: "If a man has not made fasting obligatory upon himself, then he remembers fasting before eating any food or drinking any drink, and he has not broken the fast, then he has the choice; if he wishes, he may fast, and if he wishes, he may break the fast."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.187 • Al-Wafi, Vol.11 p.238 • Wasa'il Al-Shi'ah, Vol.10 p.11

**HADITH:526**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

عَنْهُ عَنْ عَلِيِّ بْنِ السَّنْدِيِّ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُصْبِحُ وَ لَمْ يَطْعَمْ وَ لَمْ يَشْرَبْ وَ لَمْ يَنْوِ صَوْمًا وَ كَانَ عَلَيْهِ يَوْمٌ مِنْ شَهْرِ رَمَضَانَ أَلَهُ أَنْ يَصُومَ ذَلِكَ الْيَوْمَ وَ قَدْ ذَهَبَ النَّهَارُ فَقَالَ «نَعَمْ لَهُ أَنْ يَصُومَ وَ يَعْتَدَّ بِهِ مِنْ شَهْرِ رَمَضَانَ» .

From him, from Ali ibn al-Sindi, from Safwan, from Abd al-Rahman ibn al-Hajjaj, who said:

I (narrator) asked Abu al-Hasan Musa ^(a.s), peace be upon him, about 'a man who enters the morning and has not eaten, has not drunk, and has not intended a fast, while he has upon him a day from the month of Ramadan. Does he have the right to fast that day when most of the day has already passed?'

Imam ^(a.s) said: "Yes, he may fast and count it as from the month of Ramadan."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.187 • Tahdib Al-Ahkam, Vol.4 p.188 • Awali Al-La'ali, Vol.3 p.133 • Al-Wafi, Vol.11 p.239 • Wasa'il Al-Shi'ah, Vol.10 p.11



**HADITH:527**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْهُ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ :
فِي قَوْلِهِ الصَّائِمُ بِالْخِيَارِ إِلَى زَوَالِ الشَّمْسِ قَالَ «إِنَّ ذَلِكَ فِي الْفَرِيضَةِ وَأَمَّا النَّافِلَةُ فَلَهُ أَنْ يُفْطِرَ أَيَّ وَفْتٍ شَاءَ
إِلَى غُرُوبِ الشَّمْسِ» .

From him, from al-Abbas ibn Maruf, from Muhammad ibn Sinan, from Ammar ibn Marwan, from Samaah, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) concerning the his saying, 'The fasting person has the choice until the declining of the sun (zawal al-shams).'

Imam ^(a.s) said: "That is in the obligatory fast. As for the supererogatory fast, he may break the fast at any time he wishes until the setting of the sun."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.187 • Wasa'il Al-Shi'ah, Vol.10 p.17

**HADITH:528**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الصَّفَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ
الرَّجُلُ يُصْبِحُ وَلَا يَنْوِي الصَّوْمَ فَإِذَا تَعَالَى الْفُجَاءُ حَدَّثَ لَهُ رَأْيٌ فِي الصَّوْمِ فَقَالَ «إِنْ هُوَ نَوَى الصَّوْمَ قَبْلَ أَنْ تَزُولَ
الشَّمْسُ حُسِبَ لَهُ مِنْ يَوْمِهِ وَإِنْ نَوَاهُ بَعْدَ الزَّوَالِ حُسِبَ لَهُ مِنْ أَلْوَقْتِ الَّذِي نَوَى» .

Al-Saffar, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Hisham ibn Salim, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): "A man enters the morning and does not intend to fast. Then when the day rises high, an opinion occurs to him regarding fasting."

Imam ^(a.s) said: "If he intends the fast before the sun declines, it is counted for him from his day, and if he intends it after the decline, it is counted for him from the time in which he intended."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.188 • Tahdib Al-Ahkam, Vol.4 p.188 • Awali Al-La'ali, Vol.3 p.133
• Al-Wafi, Vol.11 p.239 • Wasa'il Al-Shi'ah, Vol.10 p.12



**HADITH:529**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ
الْسَّلَامُ قَالَ: قُلْتُ لَهُ الرَّجُلُ يَكُونُ عَلَيْهِ الْقَضَاءُ مِنْ شَهْرِ رَمَضَانَ وَ يُصْبِحُ فَلَا يَأْكُلُ إِلَى الْعَصْرِ أَوْ يَجُوزُ لَهُ أَنْ
يَجْعَلَهُ قَضَاءً مِنْ شَهْرِ رَمَضَانَ قَالَ «نَعَمْ» .

Muhammad ibn Ahmad ibn Yahya, from Yaqub ibn Yazid, from Ahmad ibn Muhammad ibn Abi Nasr, from one whom he mentioned, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): “A man has upon him makeup from the month of Ramadan, and he enters the morning and does not eat until the afternoon prayer.

Is it permissible for him to make it makeup from the month of Ramadan?”

Imam ^(a.s) said: “Yes.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.188 • Tahdib Al-Ahkam, Vol.4 p.315 • Al-Istibsar, Vol.2 p.118 • Awali Al-La'ali, Vol.3 p.134 • Al-Wafi, Vol.11 p.239 • Wasa'il Al-Shi'ah, Vol.10 p.12

**HADITH:530**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

محمد بن علي بن محبوب عن معاوية بن حكيم عن صفوان عن عبد الرحمن بن الحجاج قال : سألت أبا الحسن
موسى عليه السلام عن الرجل يصبح ولم يطعم ولم يشرب ولم ينو صوما وكان عليه يوم من شهر رمضان أنه
أن يصوم ذلك اليوم وقد ذهب عامة النهار؟ فقال : نعم له أن يصومه ويعتد به من شهر رمضان.

Muhammad ibn Ali ibn Mahbub, from Muawiyah ibn Hakim, from Safwan, from Abd al-Rahman ibn al-Hajjaj, who said:

I (narrator) asked Abu al-Hasan Musa ^(a.s), peace be upon him, about ‘a man who enters the morning without having eaten or drunk, and without having intended a fast, while he owes a day from the month of Ramadan.

May he fast that day when most of the day has already passed?’

Imam ^(a.s) said: “Yes, he may fast it and count it as being from the month of Ramadan.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.188



**HADITH:531**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَدْخُلُ إِلَى أَهْلِهِ وَ يَقُولُ «عِنْدَكُمْ شَيْءٌ وَ إِلَّا صُمْتُ» فَإِنْ كَانَ عَنْدهُمْ شَيْءٌ أَتَوْهُ بِهِ وَ إِلَّا صَامَ».

Ahmad ibn Muhammad, from al-Barqi, from Ibn Abi Umayr, from Hisham ibn Salim, from Abu Abdillah ^{a.s}, peace be upon him, who said:

Imam ^{a.s} said: “The Commander of the Faithful ^{a.s}, peace be upon him, would enter upon his family and say, ‘Do you have anything (to eat)? Otherwise, I will fast.’

If they had anything (to eat), they would bring it to him, and otherwise, Imam Ali ^{a.s} would fast.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.188 • Awali Al-La'ali, Vol.3 p.135 • Al-Wafi, Vol.11 p.240 • Wasa'il Al-Shi'ah, Vol.10 p.12

**HADITH:532**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ الرَّجُلُ يَصْبِحُ لَا يَنْوِي الصَّوْمَ فَإِذَا تَعَالَى النَّهَارُ حَدَّثَ لَهُ رَأْيٌ فِي الصَّوْمِ فَقَالَ: إِنْ هُوَ نَوَى الصَّوْمَ قَبْلَ أَنْ تَزُولَ الشَّمْسُ حَسَبَ لَ يَوْمِهِ وَإِنْ نَوَاهُ بَعْدَ الزَّوَالِ حَسَبَ لَهُ مِنَ الْوَقْتِ الَّذِي نَوَى.

Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Hisham ibn Salim, from Abu Abdillah ^{a.s}, peace be upon him, who said:

I (narrator) said to Imam ^{a.s}: “A man enters the morning without intending the fast, then when the day rises, an opinion occurs to him regarding fasting.”

Imam ^{a.s} said: “If he intends the fast before the sun passes the meridian, his day is counted for him;

And if he intends it after the sun has passed the meridian, it is counted for him from the time at which he intended.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.189



HADITH:533**[SOURCE]** Non-Infallible

إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ الْكُوفِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَيْسَى قَالَ: «مَنْ بَاتَ وَهُوَ يَنْتَوِي الصَّيَّامَ مِنْ غَدٍ لَزِمَهُ ذَلِكَ فَإِنْ أَفْطَرَ فَعَلَيْهِ قَضَاؤُهُ وَ مَنْ أَصْبَحَ وَلَمْ يَنْتَوِ الصَّيَّامَ مِنَ اللَّيْلِ فَهُوَ بِالْخِيَارِ إِلَى أَنْ تَزُولَ الشَّمْسُ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ فَإِنْ زَالَتِ الشَّمْسُ وَلَمْ يَأْكُلْ فَلْيَنْتَمِ الصَّوْمَ إِلَى اللَّيْلِ» .

فهذا الخبر محمول على ضرب من الاستحباب لان الاخبار الاولى دلت على أن له ان يفطر أي وقت شاء من غير قضاء ، ويحتمل ان يكون ذلك مخصوصا بقضاء شهر رمضان فانه إذا افطر فيه بعد الزوال كان عليه قضاؤه مع الكفارة على ما سنبينه فيما بعد ان شاء الله تعالى.

Ibrahim ibn Hashim, from Abd al-Rahman ibn Hammad al-Kufi, from Ibrahim ibn Abd al-Hamid, from Isa:

Isa said: “Whoever spends the night while intending to fast the next day, that becomes binding upon him. Then if he breaks the fast, he must make it up.

And whoever enters the morning and had not intended the fast from the night, then he has the choice until the sun declines; if he wishes, he may fast, and if he wishes, he may break the fast.

Then if the sun declines and he has not eaten, then let him complete the fast until the night.”

[AL TUSI]

This report is understood as referring to a form of recommendation, because the earlier reports indicated that he may break the fast at whatever time he wishes without making it up.

It is also possible that this is specific to making up the month of Ramadan, for if he breaks the fast in it after the sun has passed the meridian, then he must make it up along with expiation (kaffarah), according to what we shall clarify later, if Allah ^(SWT) the Exalted wills.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.189 • Al-Wafi, Vol.11 p.240 • Wasa'il Al-Shi'ah, Vol.10 p.19

CHAPTER ON NATURE OF FASTING

٤٥ - باب ماهية الصيام

🕌 HADITH 534 – 536 🕌

🕌 HADITH 🕌

HADITH:534

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ مَهْزِيَّارَ عَنِ الْحَسَنِ عَنِ الْقَاسِمِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَيْسَ الصَّيَامُ مِنَ الطَّعَامِ وَالشَّرَابِ وَالْإِنْسَانُ يَنْبَغِي لَهُ أَنْ يَحْفَظَ لِسَانَهُ مِنَ اللَّغْوِ الْبَاطِلِ فِي رَمَضَانَ وَغَيْرِهِ».

Ali ibn Mahziyar, from al-Hasan, from al-Qasim, from Ali, from Abu Basir, who said:

Abu Abdillah ^(a.s), said: “Fasting is not from food and drink, and a person ought to guard his tongue from vain false speech in (month of) Ramadan and other than it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.189 • Al-Wafi, Vol.11 p.167 • Wasa'il Al-Shi'ah, Vol.10 p.32 • Wasa'il Al-Shi'ah, Vol.10 p.164 • Al-Fusul Al-Muhimmah, Vol.2 p.154

🕌 HADITH 🕌

HADITH:535

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «لَا يَضُرُّ الصَّائِمَ مَا صَنَعَ إِذَا اجْتَنَبَ ثَلَاثَ خِصَالٍ الطَّعَامَ وَالشَّرَابَ وَالنِّسَاءَ وَالْإِزْتِمَاسَ فِي الْمَاءِ».

And from him, from Ibn Abi Umair, from Hammad ibn Uthman, from Muhammad ibn Muslim, who said:

I heard Abu Ja'far ^(a.s), saying: “Nothing that the fasting person does harms him if he avoids three qualities: food, drink, (relations with) women, and immersion in water.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.189 • Tahdib Al-Ahkam, Vol.4 p.202 • Al-Istibsar, Vol.2 p.80 • Al-Istibsar, Vol.2 p.84 • Wasa'il Al-Shi'ah, Vol.10 p.31 • Al-Fusul Al-Muhimmah, Vol.2 p.154

🕌 HADITH 🕌

HADITH:536

[SOURCE] Implicit (Muzmar)

وَعَنْهُ عَنِ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ كَذَبَ فِي رَمَضَانَ فَقَالَ «قَدْ أَفْطَرَ وَ عَلَيْهِ قَصَاؤُهُ» فَقُلْتُ مَا كَذَبْتُهُ فَقَالَ «يَكْذِبُ عَلَى اللَّهِ وَعَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ».

And from him, from Uthman ibn Isa, from Samaah, who said:

I (narrator) asked him about ‘a man who lied in (month of) Ramadan.’

So he said: “He has broken the fast, and he must make it up.”

I (narrator) asked: “What was his lie?”

So he said: “He lies against Allah ^{SWT} and against His Messenger ^{saws}.”

[REFERENCES] Al-Nawadir (Lil-Ash'ari), Vol.1 p.20 • Tahdib Al-Ahkam, Vol.4 p.189 • Al-Wafi, Vol.11 p.168 • Wasa'il Al-Shi'ah, Vol.10 p.33 • Bihar Al-Anwar, Vol.9 3 p.276



CHAPTER ON REWARD OF FASTING

٤٦ - باب ثواب الصيام

🕌 HADITH 537 – 545 🕌

🕌 HADITH 🕌

HADITH:537

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ قَالَ: «لِكُلِّ شَيْءٍ زَكَاةٌ وَزَكَاةُ الْأَجْسَامِ الصَّوْمُ».

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn Ali ibn al-Hakam, from Musa ibn Bakr, who said:

He said: “For everything there is a zakat, and the zakat of the body is fasting.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.190

🕌 HADITH 🕌

HADITH:538

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيٍّ بْنِ الثُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «الصَّائِمُ فِي عِبَادَةٍ وَإِنْ كَانَ عَلَى فِرَاشِهِ مَا لَمْ يَغْتَتِبْ مُسْلِمًا».

And from him, from Ahmad ibn Idris, from Muhammad ibn Hassan, from Muhammad ibn Ali, from Ali ibn al-Numan, from Abdullah ibn Talhah, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, said: ‘The fasting person is in worship, even if he is upon his bed, so long as he does not backbite a Muslim.’”

[REFERENCES] Al-Kafi, Vol.4 p.64 • Man La Yahduruhu Al-Faqih, Vol.2 p.74 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.50 • Fada'il Al-Ashhur Al-Thalathah, Vol.1 p.121 • Al-Amali (Lil-Saduq), Vol.1 p.551 • Tuhaf Al-'Uqul, Vol.1 p.47 • Al-Ikhtisas, Vol.1 p.234 • Al-Muqni'ah, Vol.1 p.304 • Tahdib Al-Ahkam, Vol.4 p.190 • Rawdat Al-Wa'izin, Vol.2 p.350

**HADITH:539**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Hadith-E-Qudsi

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ كَثُرَ صَوْمُهُ قَالَ اللَّهُ عَزَّ وَجَلَّ لِمَلَائِكَتِهِ «عَبْدِي اسْتَجَارَ مِنْ عَذَابِي فَأَجِيزُوهُ» وَكَفَّلَ اللَّهُ مَلَائِكَتَهُ بِالدُّعَاءِ لِلصَّائِمِينَ وَ لَمْ يَأْمُرْ بِالدُّعَاءِ لِأَحَدٍ إِلَّا اسْتَجَابَ لَهُمْ فِيهِ» .

And from him, from Ali ibn Ibrahim, from his father, from al-Nawfali, from al-Sakuni, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “Whoever fasts much, Allah ^(SWT), Mighty and Majestic, says to His ^(SWT) angels, ‘My servant has sought refuge from My ^(SWT) punishment, so grant him refuge.’ And Allah ^(SWT) appoints His ^(SWT) angels to supplicate for those who fast, and Allah ^(SWT) has not commanded supplication for anyone except that Allah ^(SWT) responds to them concerning him.”

[REFERENCES] Al-Kafi, Vol.4 p.64 • Tahdib Al-Ahkam, Vol.4 p.190 • Al-Wafi, Vol.11 p.28 • Wasa'il Al-Shi'ah, Vol.10 p.135 • Bihar Al-Anwar, Vol.5 6 p.190

**HADITH:540**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «نَوْمُ الصَّائِمِ عِبَادَةٌ وَ نَفْسُهُ تَسْبِيحٌ» .

And from him, from Ali, from Harun ibn Muslim, from Masadah, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “The sleep of the fasting person is worship, and his breath is glorification.”

[REFERENCES] Fiqh Al-Ridha, Vol.1 p.204 • Qurb Al-Isnad, Vol.1 p.95 • Al-Muhasin, Vol.1 p.72 • Al-Kafi, Vol.4 p.64 • Da'a'im Al-Islam, Vol.1 p.270 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.51 • Al-Ash'athiyat, Vol.1 p.58 • Al-Muqni'ah, Vol.1 p.304 • Tahdib Al-Ahkam, Vol.4 p.190 • Rawdat Al-Wa'izin, Vol.2 p.350

**HADITH:541**

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ إِسْحَاقَ بْنِ غَالِبٍ عَنْ عَبْدِ اللَّهِ بْنِ جَابِرٍ عَنْ عُثْمَانَ بْنِ مَظْعُونٍ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَا رَسُولَ اللَّهِ أَرَدْتُ أَنْ أَسْأَلَكَ عَنْ أَشْيَاءَ فَقَالَ «وَمَا هِيَ يَا عُثْمَانُ» قَالَ قُلْتُ إِنِّي أَرَدْتُ أَنْ أَتَرْهَّبَ قَالَ «لَا تَفْعَلْ يَا عُثْمَانُ فَإِنَّ تَرْهَبَ أُمَّتِي الْقُعُودُ فِي الْمَسَاجِدِ وَ انْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ» قَالَ فَإِنِّي أَرَدْتُ يَا رَسُولَ اللَّهِ أَنْ أُخْتَصِيَ قَالَ «لَا تَفْعَلْ يَا عُثْمَانُ فَإِنَّ إِخْتِصَاءَ أُمَّتِي الصَّيَامُ» مَعَ كَلَامٍ طَوِيلٍ .



Ali ibn al-Hasan ibn Faddal, from al-Abbas ibn Amir, from Ali ibn Abi Hamzah, from Ishaq ibn Ghalib, from Abdullah ibn Jabir, from Uthman ibn Madhun, who said:

I (narrator) said to the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family: “O Messenger of Allah ^{SWT}, I wanted to ask you about some things.”

So the Prophet ^{saws} said: “And what are they, O Uthman?”

He (narrator) said: “I asked, ‘I wanted to become a monk (atarahhab).’”

The Prophet ^{saws} said: “Do not do so, O Uthman, for the monasticism (tarahhub) of my community is sitting in the mosques and waiting for the prayer after the prayer.”

He (narrator) said: “So I wanted, O Messenger of Allah ^{SWT}, to castrate myself.”

The Prophet ^{saws} said: “Do not do so, O Uthman, for the castration (ikhtisa) of my community is fasting,” along with a lengthy statement.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.190 • Al-Wafi, Vol.11 p.30



HADITH:542

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

وَعَنْهُ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيْيَادٍ السَّعِيرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ: «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لِأَصْحَابِهِ: «أَلَا أُخْبِرُكُمْ بِشَيْءٍ إِنْ أَنْتُمْ فَعَلْتُمُوهُ تَبَاعَدَ الشَّيْطَانُ عَنْكُمْ كَمَا تَبَاعَدَ الْمَشْرِقُ مِنَ الْمَغْرِبِ» قَالُوا بَلَى قَالَ «الصَّوْمُ يُسَوِّدُ وَجْهَهُ وَالصَّدَقَةُ تُكْثِرُ ظَهْرَهُ وَالْحُبُّ فِي اللَّهِ وَالْمَوَازَنَةُ عَلَى الْعَمَلِ الصَّالِحِ يَفْطَعُ دَابِرَهُ وَالِاسْتِغْفَارُ يَفْطَعُ وَتَيْبَتَهُ» وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ «لِكُلِّ شَيْءٍ زَكَاةٌ وَزَكَاةُ الْأَجْسَامِ الصَّيَامُ» .

And from him, from Amr ibn Uthman, from Abdullah ibn al-Mughirah, from Ismail ibn Abi Ziyad al-Shairi, from Abu Abdillah Imam Ja'far ^{a.s} from his father, Imam al-Baqir ^{a.s}, peace be upon them both:

Imam ^{a.s} said: “The Prophet ^{saws}, may Allah ^{SWT} bless him and his family, said to his companions: ‘Shall I not inform you of something which, if you do it, Satan will become distant from you just as the east is distant from the west?’”

They (companions) said: “Yes.”

The Prophet ^{saws} said: “Fasting blackens his (Satan) face, charity breaks his (Satan) back, love for the sake of Allah ^{SWT} and mutual support in righteous action cut off his (Satan) root, and seeking forgiveness cuts off his life-vein.”

And the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, said:

“For everything there is a zakat, and the zakat of the body is fasting.”

[REFERENCES] Al-Kafi, Vol.4 p.62 • Man La Yahduruhu Al-Faqih, Vol.2 p.75 • Fada'il Al-Ashhur Al-Thalathah, Vol.1 p.75 • Al-Amali (Lil-Saduq), Vol.1 p.61 • Tahdib Al-Ahkam, Vol.4 p.191 • Al-Wafi, Vol.11 p.23 • Wasa'il Al-Shi'ah, Vol.10 p.395 • Bihar Al-Anwar, Vol.6 0 p.261 • Bihar Al-Anwar, Vol.6 6 p.380 • Bihar Al-Anwar, Vol.9 0 p.276



**HADITH:543**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَعَنْهُ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ حَكَمِ بْنِ مِسْكِينَ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الرَّجُلَ لَيُصَلِّيَ رَكْعَتَيْنِ فَيُوجِبُ اللَّهُ لَهُ بِهِمَا الْجَنَّةَ أَوْ يَصُومُ يَوْمًا تَطَوُّعًا فَيُوجِبُ اللَّهُ لَهُ بِهِ الْجَنَّةَ» .

And from him, from Ali ibn Asbat, from Hakam ibn Miskin, from Ismail ibn Yasar, who said:

I (narrator) heard Abu Abdillah ^{a.s}, peace be upon him, saying: “Indeed, a man may pray two rakahs, and Allah ^{SWT} makes Paradise obligatory for him through them, Or he may fast one day voluntarily, and Allah ^{SWT} makes Paradise obligatory for him through it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.191 • Al-Wafi, Vol.11 p.32

**HADITH:544**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

وَعَنْهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ مُعَاذِ بْنِ ثَابِتٍ أَبِي الْحَسَنِ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَدِيثٍ طَوِيلٍ: «الصَّيَامُ جُنَّةٌ مِنَ النَّارِ» .

And from him, from al-Hasan ibn Ali ibn Yusuf, from Muadh ibn Thabit Abu al-Hasan, from Amr ibn Jumay, from Abu Abdillah ^{a.s}, peace be upon him, who said:

Imam ^{a.s} said: “The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, said in a lengthy hadith: ‘Fasting is a shield from the Fire.’”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.191 • Al-Wafi, Vol.11 p.22 • Wasa'il Al-Shi'ah, Vol.10 p.400

**HADITH:545**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: «ثَلَاثٌ يَذْهَبْنَ الْبَلْغَمَ وَ يَزِدْنَ فِي الْجَفْظِ السَّوَاكُ وَ الصَّوْمُ وَ قِرَاءَةُ الْقُرْآنِ» .

And from him, from Muhammad ibn Ali, from Muhammad ibn Yahya, from Ghiyath ibn Ibrahim, from Abu Abdillah ^{a.s}, peace be upon him, from his father:

The Commander of the Faithful ^{a.s}, peace be upon him, said: “Three things remove phlegm and increase memory; the tooth-stick (siwak), fasting, and recitation of the Quran.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.191 • Makarim Al-Akhlaq, Vol.1 p.51 • Al-Wafi, Vol.11 p.32 • Wasa'il Al-Shi'ah, Vol.10 p.400 • Al-Fusul Al-Muhimmah, Vol.3 p.231 • Tafsir Al-Burhan, Vol.1 p.19 • Bihar Al-Anwar, Vol.7 3 p.138 • Bihar Al-Anwar, Vol.7 3 p.320



CHAPTER ON MERIT OF THE MONTH OF RAMADAN

٤٧ - باب فضل شهر رمضان

🕌 HADITH 546 – 552 🕌

🕌 HADITH 🕌

HADITH:546

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَمْرِو الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ «يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ» فَعَرَّةُ الشُّهُورِ شَهْرُ اللَّهِ شَهْرُ رَمَضَانَ وَقَلْبُ شَهْرِ رَمَضَانَ لَيْلَةُ الْقَدْرِ وَنَزَلَ الْقُرْآنُ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَاسْتَقْبِلِ الشَّهْرَ بِالْقُرْآنِ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Abdullah ibn al-Mughirah, from Amr al-Shami, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “Indeed, the number of months with Allah ^(SWT) is twelve months in the Book of Allah ^(SWT),’

Allah ^(SWT) says, ‘On the day He ^(SWT) created the heavens and the earth.’

So the first of the months is the month of Allah ^(SWT), the month of Ramadan,

And the heart of the month of Ramadan is the Night of Decree (Laylat al-Qadr),

And the Quran was sent down on the first night of the month of Ramadan, so receive the month (of Ramadan) with the Quran.”

[REFERENCES] Al-Kafi, Vol.4 p.65 • Man La Yahduruhu Al-Faqih, Vol.2 p.99 • Al-Amali (Lil-Saduq), Vol.1 p.62 • Tahdib Al-Ahkam, Vol.4 p.192 • Rawdat Al-Wa'izin, Vol.2 p.393 • Iqbal Al-A'mal, Vol.1 p.4 • Al-Wafi, Vol.11 p.363 • Wasa'il Al-Shi'ah, Vol.10 p.305 • Tafsir Al-Burhan, Vol.1 p.389

🕌 HADITH 🕌

HADITH:547

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الْمُسَمَعِيِّ: أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يُوصِي وَلَدَهُ «إِذَا دَخَلَ شَهْرُ رَمَضَانَ فَأَجْهَدُوا أَنْفُسَكُمْ فَإِنَّ فِيهِ تَقْسِمُ الْأَرْزَاقِ وَتُكْتَبُ الْأَجَالُ وَفِيهِ يُكْتَبُ وَقَدْ أَلَّيْنِ يَفْعِدُونَ إِلَيْهِ وَفِيهِ لَيْلَةُ الْعَمَلِ فِيهَا خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ» .

And from him, from Ahmad ibn Idris, from Muhammad ibn Abd al-Jabbar, from Safwan, from Ishaq ibn Ammar, from al-Mismai:

He (narrator) heard Abu Abdillah ^(a.s) advising his children: “When the month of Ramadan enters, then exert yourselves, for in it provisions are apportioned, lifespans are written, and in it the delegation of Allah ^(SWT) who come to Him ^(SWT) are written.

In it is a night (Al-Qadr) in which action is better than action in a thousand months.”

[REFERENCES] Al-Kafi, Vol.4 p.66 • Tahdib Al-Ahkam, Vol.4 p.192 • Iqbal Al-A'mal, Vol.1 p.20 • Al-Wafi, Vol.11 p.364 • Wasa'il Al-Shi'ah, Vol.10 p.305 • Bihar Al-Anwar, Vol.93 p.375 • Tafsir Nur Al-Thaqalayn, Vol.5



**HADITH:548**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ لَمْ يُغْفَرْ لَهُ فِي شَهْرِ رَمَضَانَ لَمْ يُغْفَرْ لَهُ إِلَّا أَنْ يَشْهَدَ عَرَفَةَ» .

And from him, from Muhammad ibn Ismail, from al-Fadl ibn Shadhan, from Ibn Abi Umayr, from Hisham ibn al-Hakam, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "Whoever is not forgiven in the month of Ramadan will not be forgiven until the next year, unless he witnesses Arafah."

[REFERENCES] Al-Kafi, Vol.4 p.66 • Da'a'im Al-Islam, Vol.1 p.269 • Man La Yahduruhu Al-Faqih, Vol.2 p.99 • Al-Muqni'ah, Vol.1 p.309 • Tahdib Al-Ahkam, Vol.4 p.192 • Iqbal Al-A'mal, Vol.1 p.3 • Al-Wafi, Vol.11 p.364 • Wasa'il Al-Shi'ah, Vol.10 p.305 • Bihar Al-Anwar, Vol.9 3 p.342

**HADITH:549**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَّالَةَ بِنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «لَمَّا خَصَرَ شَهْرُ رَمَضَانَ وَذَلِكَ فِي ثَلَاثِ بَقِيَيْنِ مِنْ شَعْبَانَ قَالَ لِبَالٍ نَادٍ فِي النَّاسِ فَجَمَعَ النَّاسُ ثُمَّ صَعِدَ الْمُنْبَرَ فَحَمِدَ اللَّهَ وَاتَّخَذَ عَلَيْهِ ثَمَّ قَالَ «أَيُّهَا النَّاسُ إِنَّ هَذَا الشَّهْرَ قَدْ خَصَّكُمْ اللَّهُ بِهِ وَهُوَ سَيِّدُ الشُّهُورِ لَيْلَةٌ فِيهِ «خَيْرٌ مِنْ أَلْفِ شَهْرٍ» تُغْلَقُ فِيهِ أَبْوَابُ النَّارِ وَتُفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ فَمَنْ أَدْرَكَهُ وَ لَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ وَ مَنْ أَدْرَكَهُ وَ لَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ وَ مَنْ أَدْرَكَهُ وَ لَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ» .

From him, from a number of our companions, from Ahmad ibn Muhammad, from al-Husayn ibn Said, from Fadal ibn Ayyub, from Sayf ibn Amirah, from Abdullah ibn Ubaydullah, from a man, from Abu Ja'far ^(a.s):

The Messenger of Allah ^(SWT), said 'when the month of Ramadan approached, and that was when three days remained from Shaban',

The Prophet ^(saws) said to Bilal: 'Call out among the people.'

So Bilal gathered the people. The Prophet ^(saws) ascended the pulpit, praised Allah ^(SWT) and extolled Him ^(SWT), then said, "O people, indeed Allah ^(SWT) has singled you out with this month (of Ramadan), and it is the master of the months.

A night (Laylat al-Qadr) within it is better than a thousand months.

In it the gates of the Fire are closed, and in it the gates of the gardens are opened.

So whoever reaches this month and is not forgiven, may Allah ^(SWT) distance him.

And whoever reaches his parents and is not forgiven, may Allah ^(SWT) distance him.

And whoever I ^(saws) am mentioned before and does not send blessings upon Me ^(saws), may Allah ^(SWT) distance him (from his mercy)."

[REFERENCES] Al-Kafi, Vol.4 p.67 • Man La Yahduruhu Al-Faqih, Vol.2 p.96 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.65 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.66 • Fada'il Al-Ashhur Al-Thalathah, Vol.1 p.74 • Al-Amali (Lil-Saduq), Vol.1 p.58 • Tahdib Al-Ahkam, Vol.4 p.192 • Rawdat Al-Wa'izin, Vol.2 p.340 • Al-Wafi, Vol.11 p.369 • Wasa'il Al-Shi'ah, Vol.10 p.309



HADITH:550

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرِو بْنِ شَيْمٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُقْبِلُ بِوَجْهِهِ إِلَى النَّاسِ فَيَقُولُ «يَا مَعْشَرَ الْمُسْلِمِينَ إِذَا طَلَعَ هِلَالُ شَهْرِ رَمَضَانَ غُلَّتْ مَرَدَةُ الشَّيَاطِينِ وَفُتِحَتْ أَبْوَابُ السَّمَاءِ وَأَبْوَابُ الرَّحْمَةِ وَغُلِّقَتْ أَبْوَابُ النَّارِ وَاسْتُجِيبَ الدُّعَاءُ وَكَانَ لِلَّهِ فِيهِ عِنْدَ كُلِّ فِطْرِ عِتْقَاءُ يُغْتَقَاهُمْ مِنَ النَّارِ وَ يُنَادِي مُنَادٍ كُلَّ لَيْلَةٍ هَلْ مِنْ سَائِلٍ هَلْ مِنْ مُسْتَغْفِرٍ اللَّهُمَّ أَعْطِ كُلَّ مُنْفِقٍ خَلَفًا وَ أَعْطِ كُلَّ مُمْسِكٍ تَلَفًا حَتَّى إِذَا طَلَعَ هِلَالُ شَوَّالٍ - نُودِيَ الْمُؤْمِنُونَ أَنْ أُغْدُوا إِلَى جَوَائِزِكُمْ فَهُوَ يَوْمُ الْجَائِزَةِ» « ثُمَّ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ «أَمَّا وَ الَّذِي نَفْسِي بِيَدِهِ مَا هِيَ بِجَائِزَةِ الدَّنَانِيرِ وَ الدَّرَاهِمِ» .

And from him, from Ahmad ibn Muhammad ibn Idris, from Ahmad ibn Muhammad, from al-Husayn ibn Said, from al-Husayn ibn Ulwan, from Amr ibn Shimr, from Jabir, from Abu Ja'far ^(a.s), peace be upon him, who said: Imam ^(a.s) said: "The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, would turn his face toward the people and say,

'O assembly of Muslims, when the crescent of the month of Ramadan rises;

The rebellious devils are shackled,

The gates of the heaven and the gates of mercy are opened,

The gates of the Fire are closed,

Supplication is answered,

And Allah ^(SWT) has, at every breaking of the fast within it, freed ones whom Allah ^(SWT) frees from the Fire.

And a caller calls out every night: 'Is there any asker? Is there any seeker of forgiveness? O Allah ^(SWT), give every spender a replacement, and give every withholder destruction.'

Then when the crescent of Shawwal rises, the believers are called:

'Go early to your rewards, for it is the Day of Reward.'

Then Abu Ja'far ^(a.s), peace be upon him, said: "Indeed, by the One ^(SWT) in Whose hand (power) is my soul, it is not a reward of dinars and dirhams."

[REFERENCES] Al-Kafi, Vol.4 p.67 • Tahdib Al-Ahkam, Vol.4 p.193 • Iqbal Al-A'mal, Vol.1 p.21 • Al-Wafi, Vol.11 p.370 • Wasa'il Al-Shi'ah, Vol.10 p.310



**HADITH:551**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ لِلَّهِ فِي كُلِّ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ عُتَقَاءَ وَطُلُقَاءَ مِنَ النَّارِ إِلَّا مَنْ أَفْطَرَ عَلَى مُسْكِرٍ فَإِذَا كَانَ فِي آخِرِ لَيْلَةٍ مِنْهُ أُعْتُقَ فِيهَا مِثْلُ مَا أُعْتُقَ فِي جَمِيعِهِ» .

And from him, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Jamil ibn Salih, from Muhammad ibn Marwan, who said:

I (narrator) heard Abu Abdillah ^(a.s), peace be upon him, saying: “Indeed, Allah ^(SWT) has, on every night of the month of Ramadan, freed ones and released ones from the Fire, except for one who breaks the fast upon an intoxicant.

Then when it is the last night of it (month of Ramadan), Allah ^(SWT) frees therein the like of what Allah ^(SWT) freed throughout all of it (month of Ramadan).”

[REFERENCES] Al-Kafi, Vol.4 p.68 • Man La Yahduruhu Al-Faqih, Vol.2 p.98 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.65 • Fada'il Al-Ashhur Al-Thalathah, Vol.1 p.74 • Al-Amali (Lil-Saduq), Vol.1 p.58 • Tahdib Al-Ahkam, Vol.4 p.193 • Al-Amali (Lil-Tusi), Vol.1 p.497 • Rawdat Al-Wa'izin, Vol.2 p.340 • Al-Wafi, Vol.11 p.372 • Wasa'il Al-Shi'ah, Vol.10 p.306

**HADITH:552**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «نَزَلَتِ التَّوْرَةُ فِي سِتِّ مَضَيِّنَ مِنْ شَهْرِ رَمَضَانَ وَنَزَلَ الْإِنْجِيلُ فِي اثْنَتَيْ عَشْرَةَ مَضَتْ مِنْ شَهْرِ رَمَضَانَ وَنَزَلَ الزَّبُورُ فِي ثَمَانِي عَشْرَةَ مَضَتْ مِنْ شَهْرِ رَمَضَانَ وَنَزَلَ الْفُرْقَانُ فِي لَيْلَةِ الْقَدْرِ» .

Al-Husayn ibn Said, from al-Qasim ibn Muhammad, from Ali, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “The Torah was sent down after ‘six’ had passed from the month of Ramadan,

And the Gospel was sent down after ‘twelve’ had passed from the month of Ramadan,

And the Psalms were sent down after ‘eighteen’ had passed from the month of Ramadan,

And the Furqan (Quran) was sent down ‘on the Night of Decree (Laylat al-Qadr).”

[REFERENCES] Al-Kafi, Vol.4 p.157 • Man La Yahduruhu Al-Faqih, Vol.2 p.159 • Al-Muqni'ah, Vol.1 p.309 • Tahdib Al-Ahkam, Vol.4 p.193 • Al-Wafi, Vol.11 p.377 • Tafsir Al-Safi, Vol.1 p.64 • Wasa'il Al-Shi'ah, Vol.10 p.311 • Tafsir Al-Burhan, Vol.1 p.390 • Tafsir Al-Burhan, Vol.5 p.710 • Bihar Al-Anwar, Vol.11 p.59



CHAPTER ON SUNNAHS OF FASTING

٤٨ - باب سنن الصيام

🌀 HADITH 553 – 559 🌀

🌀 HADITH 🌀

HADITH:553

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

عَلِيُّ بْنُ مَهْزِيَّارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ الصَّيَامَ لَيْسَ مِنَ الطَّعَامِ وَالشَّرَابِ وَحْدَهُ» ثُمَّ قَالَ «قَالَتْ مَرْيَمُ «إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا» أَيُّ صَمْتًا فَإِذَا صُمْتُمْ فَاحْفَظُوا أَلْسِنَتَكُمْ وَغُضُّوا أَبْصَارَكُمْ وَلَا تَنَازَعُوا وَلَا تَحَاسَدُوا» قَالَ «وَسَمِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ امْرَأَةً تُسَابُ جَارِيَةً لَهَا وَهِيَ صَائِمَةٌ فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِطَعَامٍ فَقَالَ لَهَا «كُلِي» فَقَالَتْ إِنِّي صَائِمَةٌ فَقَالَ «كَيْفَ تَكُونِينَ صَائِمَةً وَقَدْ سَبَبْتَ جَارِيَتَكَ» إِنَّ الصَّوْمَ لَيْسَ مِنَ الطَّعَامِ وَالشَّرَابِ» .

Ali ibn Mahziyar, from al-Husayn ibn Said, from al-Nadr ibn Suwayd, from al-Qasim ibn Sulayman, from Jarrah al-Madaini, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “Indeed, fasting is not from food and drink alone.”

Then Imam ^(a.s) said: “Mary ^(s.a) said, ‘Indeed, I have vowed a fast to the Most Merciful,’ meaning silence. (Surah Maryam 19:26)

So when you fast, guard your tongues, lower your gazes, do not dispute, and do not envy one another.”

Imam ^(a.s) said: “And the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, heard a woman abusing a slave girl of hers while she was fasting.

So the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, called for food and said to her: “Eat.”

She replied: “I am fasting.”

So the Prophet ^(saws) said: ‘How can you be fasting when you have abused your slave girl? Indeed, fasting is not (only) from food and drink.’”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.194 • Misbah Al-Mutahajid, Vol.2 p.627 • Bihar Al-Anwar, Vol.9 3 p.294 • Bihar Al-Anwar, Vol.9 4 p.351



**HADITH:554**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «إِذَا صُمْتَ فَلْيَصُمْ سَمْعُكَ وَبَصْرُكَ وَشَعْرُكَ وَجِلْدُكَ وَعَدَدَ أَشْيَاءَ غَيْرَ هَذَا قَالَ وَلَا يَكُونُ يَوْمٌ صَوْمِكَ كَيَوْمِ فِطْرِكَ».

And from him, from Muhammad ibn Abi Umayr, from Hammad ibn Uthman, from Muhammad ibn Muslim, who said:

Abu Abdillah ^(a.s), peace be upon him, said: “When you fast, then let your hearing, your sight, your hair, and your skin fast.”

And the Imam ^(a.s) enumerated things other than this.

Imam ^(a.s) said: “And the day of your fasting should not be like the day of your breaking the fast.”

[REFERENCES] Al-Kafi, Vol.4 p.87 • Man La Yahduruhi Al-Faqih, Vol.2 p.108 • Tahdib Al-Ahkam, Vol.4 p.194 • Iqbal Al-A'mal, Vol.1 p.86 • Al-Wafi, Vol.11 p.221 • Wasa'il Al-Shi'ah, Vol.10 p.161 • Bihar Al-Anwar, Vol.9 4 p.351 • Zad Al-Ma'ad, Vol.1 p.78

**HADITH:555**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «إِذَا صُمْتَ فَلْيَصُمْ مَعَكَ سَمْعُكَ وَبَصْرُكَ مِنَ الْحَرَامِ وَالْقَبِيحِ وَدَعِ الْفِرَاءَ وَأَذَى الْخَادِمِ وَ لِيَكُنْ عَلَيْكَ وَقَارُ الصَّوْمِ وَلَا تَجْعَلْ يَوْمَ صَوْمِكَ كَيَوْمِ فِطْرِكَ» .

And from him, from al-Husayn, from al-Nadr ibn Suwayd, from al-Qasim ibn Sulayman, from Jarrah al-Madaini, who said:

Abu Abdillah ^(a.s), peace be upon him, said: “When you fast, let your hearing and your sight fast with you from what is forbidden and vile,

And abandon disputation and harming the servant.

Let the dignity of fasting be upon you, and do not make the day of your fast like the day when you are not fasting.”

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.109 • Tahdib Al-Ahkam, Vol.4 p.194 • Bihar Al-Anwar, Vol.9 4 p.351



**HADITH:556**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا تُنْشِدُ الشَّعْرَ بِلَيْلٍ وَلَا تُنْشِدُ فِي شَهْرِ رَمَضَانَ بِلَيْلٍ وَلَا نَهَارٍ» فَقَالَ لَهُ إِسْمَاعِيلُ يَا أَبَتَاهُ فَإِنَّهُ فِيْنَا قَالَ «وَأِنْ كَانَ فِيْنَا» .

And from him, from Ibn Abi Umair, from Hammad ibn Uthman and others, from Abu Abdillah ^(a.s), peace be upon him,;

Imam ^(a.s) said: “Do not recite poetry at night, and do not recite (poetry) in the month of Ramadan, by night or by day.”

So Ismail said to Imam ^(a.s): “O my father, even if it is concerning us?”

Imam ^(a.s) said: “Even if it is concerning us.”

[REFERENCES] Al-Kafi, Vol.4 p.88 • Man La Yahduruhu Al-Faqih, Vol.2 p.108 • Tahdib Al-Ahkam, Vol.4 p.195 • Tahdib Al-Ahkam, Vol.4 p.319 • Al-Wafi, Vol.11 p.219 • Wasa'il Al-Shi'ah, Vol.10 p.169

**HADITH:557**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «إِذَا صَامَ أَحَدُكُمْ الثَّلَاثَةَ الْأَيَّامِ فِي الشَّهْرِ فَلَا يُجَادِلُ أَحَدًا وَلَا يَجْهَلُ وَلَا يُسْرِعُ إِلَى الْأَيْمَانِ وَالْحَلْفِ بِاللَّهِ وَ إِنْ جَهِلَ عَلَيْهِ أَحَدٌ فَلْيَتَحَمَّلْ» .

And from him, from al-Hasan ibn Mahbub, from Abu Ayyub, from al-Fudayl ibn Yasar, who said:

Abu Abdillah ^(a.s), peace be upon him, said: “When one of you fasts the three days in the month, then he must not dispute with anyone, nor act ignorantly, nor hasten to oaths and swearing by Allah ^(SWT) .

And if anyone acts ignorantly toward him, then let him bear it patiently.”

[REFERENCES] Al-Kafi, Vol.4 p.88 • Man La Yahduruhu Al-Faqih, Vol.2 p.82 • Tahdib Al-Ahkam, Vol.4 p.195 • Makarim Al-Akhlaq, Vol.1 p.138 • Al-Duru' Al-Waqiyah, Vol.1 p.57 • Al-Wafi, Vol.11 p.223 • Wasa'il Al-Shi'ah, Vol.10 p.167 • Bihar Al-Anwar, Vol.9 p.104



**HADITH:558**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَمَّادِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «يُكَرَّهُ رِوَايَةُ الشَّعْرِ لِلصَّائِمِ وَ لِلْمَحْرَمِ وَ فِي الْحَرَمِ وَ فِي يَوْمِ الْجُمُعَةِ وَ أَنْ يُرْوَى بِاللَّيْلِ» قَالَ قُلْتُ وَ إِنْ كَانَ شِعْرٌ حَقٌّ قَالَ «وَ إِنْ كَانَ شِعْرٌ حَقٌّ» .

And from him, from Muhammad ibn Yahya, from Hammad ibn Uthman, who said:

I (narrator) heard Abu Abdillah ^(a.s), peace be upon him, saying: “The narration of poetry is disliked for the fasting person, for the one in ihram, in the Sacred Precinct (al-haram), on Friday (Jum'ah), and that it be narrated at night.”

He (narrator) said: “I asked, ‘Even if it is poetry of truth?’”

Imam ^(a.s) said: “Even if it is poetry of truth.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.195 • Misbah Al-Mutahajid, Vol.2 p.627 • Al-Wafi, Vol.11 p.220 • Wasa'il Al-Shi'ah, Vol.7 p.402 • Wasa'il Al-Shi'ah, Vol.10 p.169 • Wasa'il Al-Shi'ah, Vol.12 p.565

**HADITH:559**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ : «إِنَّ اللَّهَ كَرِهَ لِي سِتٌّ خِصَالٍ وَ كَرِهَتْهُنَّ لِلْأَوْصِيَاءِ مِنْ وَلَدِي وَ أَتْبَاعِهِمْ مِنْ بَعْدِي الرَّقَّتُ فِي الصَّوْمِ» .

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Hasan ibn Musa, from Ghiyath ibn Ibrahim, from Ishaq ibn Ammar, from Abu Abdillah ^(a.s), peace be upon him, who said:

The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, said:

“Indeed, Allah ^(SWT) disliked six qualities for Me ^(saws), and I ^(saws) disliked them for the successors from my children (the Imams ^(a.s)) and their followers (Shi'ah) after me; it is ‘obscene speech during fasting.’”

[REFERENCES] Al-Kafi, Vol.4 p.89 • Man La Yahduruhu Al-Faqih, Vol.2 p.108 • Tahdib Al-Ahkam, Vol.4 p.195 • Al-Wafi, Vol.11 p.224 • Wasa'il Al-Shi'ah, Vol.10 p.170



CHAPTER ON SUNNAHS OF THE MONTH OF RAMADAN

٤٩ - باب سنن شهر رمضان

🌀 HADITH 560 – 561 🌀

🌀 HADITH 🌀

HADITH:560

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ الْخَزَّازِ عَنْ عَمْرِو بْنِ شَمْرِ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَجَابِرِ بْنِ عَبْدِ اللَّهِ «يَا جَابِرُ هَذَا شَهْرُ رَمَضَانَ مَنْ صَامَ نَهَارَهُ وَ قَامَ وَرَدًا مِنْ لَيْلِهِ وَ عَفَّ بَطْنَهُ وَ فَرَجَهُ وَ كَفَّ لِسَانَهُ خَرَجَ مِنْ ذُنُوبِهِ كَخُرُوجِهِ مِنْ الشَّهْرِ» فَقَالَ جَابِرُ يَا رَسُولَ اللَّهِ مَا أَحْسَنَ هَذَا الْحَدِيثَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ «يَا جَابِرُ وَ مَا أَشَدَّ هَذِهِ الشُّرُوطُ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ahmad ibn al-Nadr al-Khazzaz, from Amr ibn Shimr, from Jabir ibn Yazid, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, said to Jabir ibn Abdullah,

‘O Jabir, this is the month of Ramadan.

Whoever fasts its day, stands for a portion of worship from its night, keeps his stomach and his private part chaste, and restrains his tongue, exits from his sins just as he exits from the month.’ – meaning end of the month of Ramadan.

So Jabir asked: “O Messenger of Allah ^{SWT}, how excellent this hadith is.”

Then the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, said:

“O Jabir, and how severe these conditions are.”

[REFERENCES] Al-Kafi, Vol.4 p.87 • Tahdib Al-Ahkam, Vol.4 p.195 • Misbah Al-Mutahajid, Vol.2 p.627 • Jami' Al-Akhbar, Vol.1 p.80 • Al-Wafi, Vol.11 p.374 • Wasa'il Al-Shi'ah, Vol.10 p.162 • Bihar Al-Anwar, Vol.9 3 p.371

HADITH:561

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdullah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

أَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ اللَّيَالِي الَّتِي يُسْتَحَبُّ فِيهَا الْغُسْلُ فِي شَهْرِ رَمَضَانَ فَقَالَ «لَيْلَةُ تِسْعِ عَشْرَةٍ وَ لَيْلَةُ إِحْدَى وَ عَشْرِينَ وَ لَيْلَةُ ثَلَاثِ وَ عَشْرِينَ» وَ قَالَ «فِي لَيْلَةِ تِسْعِ عَشْرَةٍ يُكْتَبُ فِيهَا وَقْدُ الْحَاجِّ وَ «فِيهَا يُفَرَّقُ كُلُّ أَمْرِ حَكِيمٍ» وَ لَيْلَةُ إِحْدَى وَ عَشْرِينَ - رُفِعَ فِيهَا عِيسَى عَلَيْهِ السَّلَامُ وَ فِيهَا قُبِضَ وَصِيُّ مُوسَى عَلَيْهِ السَّلَامُ وَ فِيهَا قُبِضَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ لَيْلَةُ ثَلَاثِ وَ عَشْرِينَ - وَ هِيَ لَيْلَةُ الْجَهَنِّيِّ وَ حَدِيثُهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِنَّ مَنَزِلِي نَاءٌ عَنِ الْمَدِينَةِ فَمَرْنِي بِلَيْلَةٍ أُدْخِلُ فِيهَا فَأَمَرَهُ بِلَيْلَةِ ثَلَاثِ وَ عَشْرِينَ» .

وقد قدمنا في كتاب الصلاة في باب عمل شهر رمضان ما يستحب ان يقول الانسان من الدعاء وقراءة القرآن فلا وجه لاعادته هاهنا وفيه كفاية ان شاء الله.

Al-Husayn ibn Said, from al-Qasim ibn Urwah, from Abdullah ibn Bukayr, from Zurarah, from one of the two Imams ^(a.s), peace be upon them, who said:

I (narrator) asked Imam ^(a.s) about 'the nights in which ghusl is recommended in the month of Ramadan.'

Imam ^(a.s) said: "The night of the nineteenth, the night of the twenty-first, and the night of the twenty-third."

And Imam ^(a.s) said: "On the night of the nineteenth, the delegation of the pilgrims is written therein, and 'therein every wise affair is distinguished.' (Surah Ad-Dukhan 44:4)

And the night of the twenty-first, Jesus ^(a.s), peace be upon him, was raised therein, and therein the successor of Moses ^(a.s), peace be upon him, was taken, and therein the Commander of the Faithful ^(a.s), peace be upon him, was taken (martyred).

And the night of the twenty-third, and it is the Night of 'al-Juhani'"

And his hadith is that he said to the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, 'Indeed, my dwelling is far from Madinah, so command me with a night in which I should enter.'

So the Prophet ^(saws) commanded him with the night of the twenty-third."

[AL TUSI]

We have already presented, in the 'Book of Prayer', in the chapter on the acts of the month of Ramadan, what it is recommended for a person to say of supplication and recitation of the Quran, so there is no reason to repeat it here, and in it there is sufficiency, if Allah ^(SWT) wills.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.196 • Misbah Al-Mutahajid, Vol.2 p.627 • Al-Wafi, Vol.11 p.389 • Wasa'il Al-Shi'ah, Vol.3 p.307 • Bihar Al-Anwar, Vol.7 8 p.16



CHAPTER ON THE SUPPLICATION UPON THE APPEARANCE OF THE CRESCENT MOON

٥٠ - باب الدعاء عند طلوع الهلال

🕌 HADITH 562 – 564 🕌

🕌 HADITH 🕌

HADITH:562

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ أَيْمَانِيٍّ عَنْ عَمْرِو بْنِ شَمْرِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا هَلَ هِلَالُ شَهْرِ رَمَضَانَ اسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ فَقَالَ « اَللّٰهُمَّ اِهْلُ عَلَيْنَا بِالْأَمْنِ وَ الْإِيْمَانِ وَ السَّلَامَةِ وَ الْإِسْلَامِ وَ الْعَافِيَةِ الْمَجْلَلَةِ وَ الرِّزْقِ الْوَاسِعِ وَ دَفْعِ الْأَسْقَامِ اَللّٰهُمَّ اَرْزُقْنَا صِيَامَهُ وَ قِيَامَهُ وَ تِلَاوَةَ الْقُرْآنِ فِيهِ اَللّٰهُمَّ سَلِّمْ لَنَا وَ تَسَلِّمْهُ مِنَّا وَ سَلِّمْنا فِيهِ » .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from Ibrahim ibn Umar al-Yamani, from Amr ibn Shimr, from Jabir, from Abu Ja'far ^(a.s), peace be upon him:

Imam ^(a.s) said: “When the crescent of the month of Ramadan appeared, the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, would face the qiblah, raise his hands, and say,

‘O Allah ^(SWT), bring it upon us with security, faith, safety, Islam, encompassing well-being, abundant provision, and the removal of illnesses.

O Allah ^(SWT), grant us its fasting, its standing, and the recitation of the Quran within it.

O Allah ^(SWT), keep it sound for us, receive it from us, and keep us safe within it.”

[REFERENCES] Al-Kafi, Vol.4 p.70 • Man La Yahduruhu Al-Faqih, Vol.2 p.100 • Tahdib Al-Ahkam, Vol.4 p.196 • Al-Wafi, Vol.11 p.393 • Wasa'il Al-Shi'ah, Vol.10 p.321

**HADITH:563**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ قَالَ حَدَّثَنَا عَمْرُو بْنُ شِمْرِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِذَا هَلَ هَلَالُ شَهْرِ رَمَضَانَ أَقْبَلَ إِلَى الْقِبْلَةِ وَ قَالَ « اَللّٰهُمَّ اِهْلِهِ عَلَيْنَا بِالْأَمْنِ وَ الْإِيمَانِ وَ السَّلَامَةِ وَ الْإِسْلَامِ وَ الْعَافِيَةِ الْمَجْلَلَةِ اَللّٰهُمَّ ارْزُقْنَا صِيَامَهُ وَ قِيَامَهُ وَ تِلَاوَةَ الْقُرْآنِ فِيهِ اَللّٰهُمَّ سَلِّمْ لَنَا وَ تَسَلِّمْهُ مِنَّا وَ سَلِّمْنا فِيهِ » .

And from him, from Ahmad ibn Muhammad, from Ali ibn al-Hasan, from Ali ibn Asbat, from al-Hakam ibn Miskin, who said: Amr ibn Shimr narrated to us, saying:

I (narrator) heard Abu Abdillah ^(a.s), saying: “When the crescent of the month of Ramadan appeared, the Commander of the Faithful ^(a.s), peace be upon him, would turn toward the qiblah and say,

‘O Allah ^(SWT), bring it upon us with security, faith, safety, Islam, and encompassing well-being.

O Allah ^(SWT), grant us its fasting, its standing, and the recitation of the Quran within it.

O Allah ^(SWT), keep it sound for us, receive it from us, and keep us safe within it.”

[REFERENCES] Al-Kafi, Vol.4 p.73 • Tahdib Al-Ahkam, Vol.4 p.197 • Misbah Al-Mutahajid, Vol.2 p.541 • Wasa'il Al-Shi'ah, Vol.10 p.322

**HADITH:564**

[SOURCE] Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدَ بْنِ إِبْرَاهِيمَ التَّوْقَلِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ : «إِذَا رَأَيْتَ الْهَلَالَ فَلَا تَبْرَحْ وَ قُلِ اَللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الشَّهْرِ وَ نُورَهُ وَ نَصْرَهُ وَ بَرَكَتَهُ وَ ظُهُورَهُ وَ رِزْقَهُ وَ أَسْأَلُكَ خَيْرَ مَا فِيهِ وَ خَيْرَ مَا بَعْدَهُ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَ شَرِّ مَا بَعْدَهُ اَللّٰهُمَّ اَدْخِلْهُ عَلَيْنَا بِالْأَمْنِ وَ الْإِيمَانِ وَ السَّلَامَةِ وَ الْإِسْلَامِ وَ الْبَرَكَاتِ وَ التَّقْوَى وَ التَّوْفِيقِ لِمَا تُحِبُّ وَ تَرْضَى .

And from him, from a number of our companions, from Sahl ibn Ziyad, from Yaquub ibn Yazid, from Muhammad ibn Ibrahim al-Nawfali, from al-Husayn ibn al-Mukhtar, raising it, who said:

The Commander of the Faithful ^(a.s), peace be upon him, said: “When you see the crescent, then do not depart (without saying), and say:

‘O Allah ^(SWT), I ask You ^(SWT) for the good of this month, its light, its victory, its blessing, its purity, and its provision.

And I ask You ^(SWT) for the good of what is in it and the good of what is after it,

And I seek refuge in You ^(SWT) from the evil of what is in it and the evil of what is after it.

O Allah ^(SWT), bring it upon us with security, faith, safety, Islam, blessing, God-wariness, and success in what You ^(SWT) love and are pleased with.”

[REFERENCES] Al-Kafi, Vol.4 p.76 • Man La Yahduruhu Al-Faqih, Vol.2 p.100 • Tahdib Al-Ahkam, Vol.4 p.197 • Misbah Al-Mutahajid, Vol.2 p.541 • Iqbal Al-A'mal, Vol.1 p.18 • Al-Balad Al-Amin, Vol.1 p.191 • Al-Misbah (Lil-Kaf'ami), Vol.1 p.561 • Al-Wafi, Vol.11 p.394 • Wasa'il Al-Shi'ah, Vol.10 p.323



CHAPTER ON MERIT OF THE PRE-DAWN MEAL (SUHUR) AND WHAT IT IS RECOMMENDED THAT THE BREAKING OF THE FAST BE UPON

٥١ - باب فضل السحور وما يستحب ان يكون عليه الافطار

🕌 HADITH 565 – 575 🕌

🕌 HADITH 🕌

HADITH:565

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَلْحَسَنُ بْنُ سَعِيدٍ عَنِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ السَّحُورِ لِمَنْ أَرَادَ الصَّوْمَ فَقَالَ «أَمَّا فِي رَمَضَانَ فَإِنَّ الْفَضْلَ فِي السَّحُورِ وَلَوْ بِشَرْبَةِ مِنْ مَاءٍ فَأَمَّا التَّطَوُّعُ فِي غَيْرِ رَمَضَانَ فَمَنْ أَحَبَّ أَنْ يَتَسَحَّرَ فَلْيَفْعَلْ وَمَنْ لَمْ يَفْعَلْ فَلَا بَأْسَ» .

Al-Husayn ibn Said, from al-Hasan, from Zurah, from Samaah, who said:

I asked Imam ^(a.s) about 'the pre-dawn meal (al-suhur) for one who intends to fast.'

Imam ^(a.s) said: "As for (month of) Ramadan, the merit is in the pre-dawn meal (al-suhur), even if only with a drink of water.

As for voluntary fasting outside (month of) Ramadan, whoever wishes to take the pre-dawn meal, let him do so, and whoever does not do so, there is no problem."

[REFERENCES] Al-Kafi, Vol.4 p.94 • Man La Yahduruhu Al-Faqih, Vol.2 p.135 • Tahdib Al-Ahkam, Vol.4 p.197 • Tahdib Al-Ahkam, Vol.4 p.314 • Misbah Al-Mutahajid, Vol.2 p.626 • Al-Wafi, Vol.11 p.241 • Wasa'il Al-Shi'ah, Vol.10 p.143

🕌 HADITH 🕌

HADITH:566

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

عَلِيُّ بْنُ الْحَسَنِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُونُسَ عَنْ مُعَاذِ بْنِ ثَابِتٍ أَبِي الْحَسَنِ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «تَسَحَّرُوا وَلَوْ بِجَرَعِ الْمَاءِ أَلَّا صَلَوَاتُ اللَّهِ عَلَى الْمُتَسَحِّرِينَ» .

Ali ibn al-Hasan, from al-Hasan ibn Ali ibn Yusuf, from Muadh ibn Thabit Abu al-Hasan, from Amr ibn Jumay, from Abu Abdillah ^(a.s), peace be upon him, from his father ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, said: 'Take the pre-dawn meal, even with mouthfuls of water.

Indeed, the blessings of Allah ^{SWT} are upon those who take the pre-dawn meal (al-suhur)."

[REFERENCES] Al-Muqni'ah, Vol.1 p.316 • Tahdib Al-Ahkam, Vol.4 p.198 • Misbah Al-Mutahajid, Vol.2 p.626 • Rawdat Al-Wa'izin, Vol.2 p.341 • Iqbal Al-A'mal, Vol.1 p.82 • Al-Wafi, Vol.11 p.242 • Wasa'il Al-Shi'ah, Vol.10 p.144 • Bihar Al-Anwar, Vol.9 p.344 • Zad Al-Ma'ad, Vol.1 p.85 • Mustadrak Al-Wasa'il, Vol.7 p.358



**HADITH:567**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «أَفْضَلُ سَحُورِكُمُ السَّوِيقُ وَالتَّمْرُ».

And from him, from Yaqub ibn Yazid, from Muhammad ibn Abi Umayr, from Hafs ibn al-Bakhtari, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "The best of your pre-dawn (al-suhur) meals is al-sawiq and dates."

[REFERENCES] Al-Muhasin, Vol.2 p.490 • Tahdib Al-Ahkam, Vol.4 p.198 • Makarim Al-Akhlaq, Vol.1 p.192 • Al-Wafi, Vol.11 p.244 • Wasa'il Al-Shi'ah, Vol.10 p.146 • Bihar Al-Anwar, Vol.6 3 p.280 • Mustadrak Al-Wasa'il, Vol.7 p.358

**HADITH:568**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «السَّحُورُ بَرَكَةٌ» قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ «لَا تَدَعُ أُمَّتِي السَّحُورَ وَ لَوْ عَلَى حَشْفَةٍ».

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from al-Nawfali, from al-Sakuni, from Imam Jafar al-Sadiq ^(a.s), from his fathers ^(a.s), peace be upon them, who said:

Imam ^(a.s) said: "The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, said: 'The pre-dawn meal (al-suhur) is a blessing.'"

Imam ^(a.s) said: "The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, said: 'My community must not abandon the pre-dawn meal (al-suhur), even if only upon a poor-quality dried date (hashafah).'"

[REFERENCES] Al-Kafi, Vol.4 p.94 • Tahdib Al-Ahkam, Vol.4 p.198 • Al-Wafi, Vol.11 p.242



**HADITH:569**

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَلِيُّ بْنُ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ عَبْدِ السَّلَامِ بْنِ سَالِمٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شَمْرِ عَنْ جَابِرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَفْطِرُ عَلَى الْأَسْوَدَيْنِ: قُلْتُ رَحِمَكَ اللَّهُ وَمَا الْأَسْوَدَانِ قَالَ «الْتَّمُرُ وَالْمَاءُ وَالزَّيْبُ وَالْمَاءُ وَبِتَسَحَّرُ بِهِمَا».

Ali ibn al-Hasan, from al-Hasan ibn Ali ibn Yusuf, from Abd al-Salam ibn Salim, from Sayf ibn Amirah, from Amr ibn Shimr, from Jabir, who said:

I (narrator) heard Abu Ja'far ^{a.s}, peace be upon him, saying:

“The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, would break the fast upon the two black things.”

I (narrator) asked: “May Allah ^{SWT} have mercy on you, and what are the two black things?”

Imam ^{a.s} said: “Dates and water, and raisins and water, and He ^{saws} would take the pre-dawn meal (al-suhur) with them both.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.198 • Al-Wafi, Vol.11 p.244 • Wasa'il Al-Shi'ah, Vol.10 p.146

**HADITH:570**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَلِيُّ بْنُ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّازَةَ وَفُضَيْلٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: «فِي رَمَضَانَ تُصَلِّي ثُمَّ تَفْطِرُ إِلَّا أَنْ تَكُونَ مَعَ قَوْمٍ يَنْتَظِرُونَ الْإِفْطَارَ فَإِنْ كُنْتَ مَعَهُمْ فَلَا تُخَالِفْ عَلَيْهِمْ وَافْطِرْ ثُمَّ صَلِّ وَإِلَّا فَابْدَأْ بِالصَّلَاةِ» قُلْتُ وَ لِمَ ذَلِكَ قَالَ «لِأَنَّهُ قَدْ حَضَرَكَ فَرَضَانِ الْإِفْطَارِ وَالصَّلَاةِ فَابْدَأْ بِأَفْضَلِهِمَا وَ أَفْضَلُهُمَا الصَّلَاةُ» ثُمَّ قَالَ «تُصَلِّي وَ أَنْتَ صَائِمٌ فَتُكْتَبُ صَلَاتُكَ تِلْكَ فَتُخْتِمَ بِالصَّوْمِ أَحَبُّ إِلَيَّ».

Ali ibn al-Hasan, from Abd al-Rahman ibn Abi Najran, from Hammad ibn Isa, from Hariz, from Zurarah and Fudayl, from Abu Ja'far ^{a.s}, peace be upon him:

Imam ^{a.s} said: “In (month of) Ramadan, you pray (salah) and then break the fast, unless you are with people who are waiting for the breaking of the fast.

If you are with the people, then do not oppose them; break the fast, then pray.

Otherwise, begin with the prayer (and then break the fast).”

I (narrator) asked: “And why is that?”

Imam ^{a.s} said: “Because two obligations have come upon you; breaking the fast and prayer. So begin with the better of the two, and the better of the two is prayer.”

Then Imam ^{a.s} said: “That you pray while you are fasting, so that prayer of yours is written and you seal it with fasting, is more beloved to me (the Imams ^{a.s}).”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.198 • Misbah Al-Mutahajid, Vol.2 p.626 • Al-Wafi, Vol.11 p.245 • Wasa'il Al-Shi'ah, Vol.10 p.150



**HADITH:571**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ رِفَاعَةَ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «تَعَاوُنُوا بِأَكْلِ السَّخُورِ عَلَى صِيَامِ النَّهَارِ وَبِالتَّوَمُّ عِنْدَ الْقَبُولَةِ عَلَى قِيَامِ اللَّيْلِ».

Sa'ad ibn Abdullah, from Abu Abdullah, from Muhammad ibn Abdullah al-Razi, from al-Hasan ibn Ali ibn Abi Hamzah, from Rifaah ibn Musa, from Abu Abdillah ^(a.s), peace be upon him, from his father ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, said, ‘Assist one another, by eating the pre-dawn meal (al-suhur), in fasting the day, and by sleeping at the midday nap (al-qaylulah), in standing during the night.’”

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.136 • Al-Muqni'ah, Vol.1 p.316 • Tahdib Al-Ahkam, Vol.4 p.199 • Rawdat Al-Wa'izin, Vol.2 p.341 • Al-Wafi, Vol.11 p.243 • Wasa'il Al-Shi'ah, Vol.10 p.144

**HADITH:572**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ ابْنِ سِنَانٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْإِفْطَارُ عَلَى الْمَاءِ يَغْسِلُ ذُنُوبَ الْقَلْبِ».

Al-Husayn ibn Said, from Ibn Sinan, from a man, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “Breaking the fast upon water washes away the sins of the heart.”

[REFERENCES] Al-Kafi, Vol.4 p.152 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.79 • Tahdib Al-Ahkam, Vol.4 p.199 • Sulwat Al-Hazin, Vol.1 p.79 • Iqbal Al-A'mal, Vol.1 p.115 • Al-Wafi, Vol.11 p.246 • Wasa'il Al-Shi'ah, Vol.10 p.157 • Wasa'il Al-Shi'ah, Vol.10 p.158 • Bihar Al-Anwar, Vol.9 3 p.314 • Bihar Al-Anwar, Vol.9 5 p.12

**HADITH:573**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَوْ أَنَّ النَّاسَ تَسَحَّرُوا وَلَمْ يَفْطَرُوا عَلَى مَاءٍ مَا قَدَرُوا وَاللَّهُ أَنْ يَصُومُوا الدَّهْرَ».

And from him, from some of our companions, raising it, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “If the people were to take the pre-dawn meal (al-suhur) and not break their fast upon water, by Allah ^(SWT), they would not be able to fast perpetually.”

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.136 • Tahdib Al-Ahkam, Vol.4 p.199 • Al-Wafi, Vol.11 p.243 • Wasa'il Al-Shi'ah, Vol.10 p.145 • Wasa'il Al-Shi'ah, Vol.10 p.158 • Bihar Al-Anwar, Vol.9 3 p.312 • Mustadrak Al-Wasa'il, Vol.7 p.365



**HADITH:574**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ : «أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ يَسْتَحِبُّ أَنْ يُفْطِرَ عَلَى اللَّبَنِ» .

Ahmad ibn Muhammad ibn Isa, from Muhammad ibn Yahya, from Ghiyath ibn Ibrahim, from Jafar, from his father:

Imam ^(a.s) said: “That Imam Ali ^(a.s), peace be upon him, used to like breaking the fast upon milk.”

[REFERENCES] Al-Muhasin, Vol.2 p.491 • Tahdib Al-Ahkam, Vol.4 p.199 • Iqbal Al-A'mal, Vol.1 p.114 • Al-Wafi, Vol.11 p.248 • Wasa'il Al-Shi'ah, Vol.10 p.158 • Wasa'il Al-Shi'ah, Vol.10 p.159 • Wasa'il Al-Shi'ah, Vol.10 p.160 • Bihar Al-Anwar, Vol.6 3 p.101 • Bihar Al-Anwar, Vol.9 5 p.12

**HADITH:575**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ عَنْ مُحَمَّدٍ وَ أَحْمَدَ ابْنَيْ الْحَسَنِ عَنْ أَبِيهِمَا عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يُسْتَحَبُّ لِلصَّائِمِ أَنْ قَوِيَ عَلَى ذَلِكَ أَنْ يُصَلِّيَ قَبْلَ أَنْ يُفْطِرَ» .

Ali ibn al-Hasan, from Muhammad and Ahmad, the two sons of al-Hasan, from their father, from Abdullah ibn Bukayr, from some of our companions, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “It is recommended for the fasting person, if he is able to do that, to pray (salah) before he breaks the fast.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.199 • Iqbal Al-A'mal, Vol.1 p.112 • Al-Wafi, Vol.11 p.246 • Wasa'il Al-Shi'ah, Vol.10 p.150 • Bihar Al-Anwar, Vol.6 3 p.428 • Bihar Al-Anwar, Vol.9 5 p.8



CHAPTER ON THE WORDS AND SUPPLICATION AT THE TIME OF BREAKING THE FAST (IFTAR)

٥٢ - باب القول والدعاء عند الافطار

🌀 HADITH 576 – 578 🌀

🌀 HADITH 🌀

HADITH:576

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَلَيْهِمُ السَّلَامُ قَالَ: «إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ إِذَا أَفْطَرَ قَالَ - «اللَّهُمَّ لَكَ صُومًا وَ عَلَيَّ رِزْقٌ أَفْطَرْنَا فَتَقَبَّلْهُ مِنَّا ذَهَبَ الظَّمَأُ وَ ابْتَلَّتِ الْعُرُوقُ وَ بَقِيَ الْأَجْرُ » .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from al-Nawfali, from al-Sakuni, from Imam Jafar ibn Muhammad ^(a.s), from his fathers ^(a.s), peace be upon them:

Imam ^(a.s) said: “When the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, broke the fast, He ^(saws) would say:

‘O Allah ^(SWT), for You ^(SWT) we fasted, and upon Your ^(SWT) provision we broke the fast, so accept it from us.

The thirst has gone, the veins have become moist, and the reward remains.”

(Allahumma laka sumna, wa ‘ala rizqika aftarna, fa-taqabbalhu minna. Dhahaba al-zama’u, wa ibtallati al-‘uruqu, wa baqiya al-ajru)

[REFERENCES] Al-Kafi, Vol.4 p.95 • Man La Yahduruhu Al-Faqih, Vol.2 p.106 • Al-Muqni’ah, Vol.1 p.319 • Tahdib Al-Ahkam, Vol.4 p.199 • Misbah Al-Mutahajid, Vol.2 p.625 • Makarim Al-Akhlaq, Vol.1 p.27 • Iqbal Al-A’mal, Vol.1 p.116 • Al-Balad Al-Amin, Vol.1 p.231 • Al-Wafi, Vol.11 p.248 • Wasa’il Al-Shi’ah, Vol.10 p.147

HADITH:577

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «تَقُولُ فِي كُلِّ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ عِنْدَ الْإِفْطَارِ إِلَى آخِرِهِ - الْحَمْدُ لِلَّهِ الَّذِي أَعَانَنَا فَصُمْنَا وَرَزَقَنَا فَأَفْطَرَنَا اللَّهُمَّ تَقَبَّلْ مِنَّا وَاعِنَّا عَلَيْهِ وَسَلِّمْ فِيهِ وَتَسَلِّمْهُ مِنَّا فِي يُسْرِ مِنْكَ وَغَافِيَةٍ وَ الْحَمْدُ لِلَّهِ الَّذِي قَضَى عَنَّا يَوْمًا مِنْ شَهْرِ رَمَضَانَ» .

And from him, from al-Husayn ibn Muhammad, from Ahmad ibn Ishaq, from Sa'adan, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "You say on every night of the month of Ramadan at the time of breaking the fast, until its end:

'Praise belongs to Allah ^{SWT}, who helped us, so we fasted, and provided for us, so we broke our fast.

O Allah ^{SWT}, accept from us, help us in it, keep us safe in it, and receive it from us with ease from You ^{SWT} and well-being.

And praise belongs to Allah ^{SWT}, who has completed for us a day from the month of Ramadan."

(Alhamdu lillahi alladhi a'anana fa-sumna, wa razaqana fa-aftarna. Allahumma taqabbal minna, wa a'inna 'alayhi, wa sallimna fih, wa tasallamhu minna fi yusrin minka wa 'afiyah. Walhamdu lillahi alladhi qada 'anna yawman min shahri Ramadan)

[REFERENCES] Al-Kafi, Vol.4 p.95 • Man La Yahduruhu Al-Faqih, Vol.2 p.106 • Tahdib Al-Ahkam, Vol.4 p.200 • Misbah Al-Mutahajid, Vol.2 p.625 • Al-Balad Al-Amin, Vol.1 p.231 • Al-Misbah (Lil-Kaf'ami), Vol.1 p.631 • Al-Wafi, Vol.11 p.248 • Wasa'il Al-Shi'ah, Vol.10 p.147

HADITH:578

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

عَلَيْ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَبِي الْجَهْمِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: «جَاءَ قَنْبَرٌ مَوْلَى عَلِيٍّ عَلَيْهِ السَّلَامُ بِفِطْرِهِ إِلَيْهِ» قَالَ «فَجَاءَ بِجَرَابٍ فِيهِ سَوِيقٌ عَلَيْهِ خَاتَمٌ» قَالَ «فَقَالَ لَهُ رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ هَذَا لَهُوَ الْبُخْلُ تَخْتِمُ عَلَى طَعَامِكَ» قَالَ «فَصَحِكَ عَلِيٌّ عَلَيْهِ السَّلَامُ» قَالَ «ثُمَّ قَالَ «أَوْ غَيْرُ ذَلِكَ لَا أُحِبُّ أَنْ يَدْخُلَ بَطْنِي شَيْءٌ إِلَّا شَيْءٌ أَعْرِفُ سَبِيلَهُ» قَالَ «ثُمَّ كَسَرَ الْخَاتَمَ فَأَخْرَجَ مِنْهُ سَوِيقًا فَجَعَلَ مِنْهُ فِي قَدَحٍ فَأَعْطَاهُ إِيَّاهُ فَأَخَذَ الْقَدَحَ فَلَمَّا أَرَادَ أَنْ يَشْرَبَ قَالَ «بِسْمِ اللَّهِ اللَّهُمَّ لَكَ صُفْمًا وَ عَلَى رِزْقِكَ أَفْطَرْنَا فَتَقَبَّلْ مِنَّا» إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ» « .

وما ذكره في الكتاب من الدعاء في كل يوم وليلة وشرح الصلوات والتسبيح فقد مضى مستوفى فلا وجه لاعادته.

Ali ibn al-Hasan, from Muhammad ibn al-Hasan ibn Abi al-Jahm, from Abdullah ibn Maymun al-Qaddah, from Abu Abdillah Imam Ja'far ^(a.s) from his father, Imam al-Baqir ^(a.s), peace be upon them both, who said:

Imam ^(a.s) said: "Qanbar, the freed slave of Imam Ali ^(a.s), peace be upon him, came to Imam ^(a.s) with his food for breaking the fast."

Imam ^(a.s) said: "So he (Qanbar) came with a sack in which there was sawiq (porridge-like dish), upon which there was a seal.

A man then said to Imam Ali ^(a.s): "O Commander of the Faithful ^(a.s), this is indeed miserliness, that you seal your food."

Imam Ali ^(a.s), peace be upon him, laughed.

Then Imam Ali ^(a.s) said: "Is it other than that? I do not like anything to enter my stomach except something whose path I know."

Then Imam Ali ^(a.s) broke the seal, took out some sawiq from it, placed some of it in a cup, and gave it to him (the man).

Imam Ali ^(a.s) took the cup, and when he wanted to drink, he said:

'In the name of Allah ^(SWT). O Allah ^(SWT), for You ^(SWT) we have fasted, and upon Your ^(SWT) provision we have broken our fast, so accept from us.

Indeed, You ^(SWT) are the All-Hearing, the All-Knowing."

(Bismillah. Allahumma laka sumna, wa 'ala rizqika aftarna, fa-taqabbal minna. Innaka anta al-sami'u al-'alim)

[AL TUSI]

What he mentioned in the book of supplication for every day and night, and the explanation of the prayers and glorification (tasbih), has already passed in full, so there is no reason to repeat it.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.200 • Al-Wafi, Vol.11 p.249 • Bihar Al-Anwar, Vol.40 p.339



CHAPTER ON MERIT OF VOLUNTEERING IN GOOD DEEDS

٥٣ - باب فضل التطوع بالخيرات

🕌 HADITH 579 – 583 🕌

🕌 HADITH 🕌

HADITH:579

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَلَفَةَ صَاحِبِ السَّابِرِيِّ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ فَطَرَ صَائِمًا فَلَهُ مِثْلُ أَجْرِهِ».

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Salamah, the companion of al-Sabiri, from Abu al-Sabbah al-Kinani, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “Whoever gives a fasting person food with which to break his fast, then he shall have the like of his reward.”

[REFERENCES] Al-Kafi, Vol.4 p.68 • Shihab Al-Akhbar, Vol.1 p.153 • Tahdib Al-Ahkam, Vol.4 p.201 • Misbah Al-Mutahajid, Vol.2 p.626 • Al-Wafi, Vol.11 p.251 • Wasa'il Al-Shi'ah, Vol.10 p.138 • Al-Fusul Al-Muhimmah, Vol.2 p.155

🕌 HADITH 🕌

HADITH:580

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: «فِطْرُكَ أَخَاكَ الصَّائِمِ أَفْضَلُ مِنْ صِيَامِكَ».

And from him, from a number of our companions, from Ahmad ibn Muhammad, from his father, from Sa'adan ibn Muslim, from Musa ibn Bakr, from Abu al-Hasan ^(a.s), peace be upon him:

Imam ^(a.s) said: “You giving your fasting brother food, with which to break his fast, is better than your fasting.”

[REFERENCES] Al-Muhasin, Vol.2 p.396 • Al-Kafi, Vol.4 p.68 • Man La Yahduruhu Al-Faqih, Vol.2 p.134 • Tahdib Al-Ahkam, Vol.4 p.201 • Misbah Al-Mutahajid, Vol.2 p.626 • Makarim Al-Akhlaq, Vol.1 p.137 • Iqbal Al-A'mal, Vol.1 p.7 • Al-Misbah (Lil-Kaf'ami), Vol.1 p.632 • Al-Wafi, Vol.11 p.251 • Wasa'il Al-Shi'ah, Vol.10 p.139



HADITH:581

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ مَهْزِيَّارَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «دَخَلَ سَدِيرٌ عَلَى أَبِي فِي شَهْرِ رَمَضَانَ فَقَالَ «يَا سَدِيرُ - هَلْ تَدْرِي أَيُّ لَيَالٍ هَذِهِ» فَقَالَ نَعَمْ فِذَاكَ أَبِي هَذِهِ لَيَالِي شَهْرِ رَمَضَانَ فَمَاذَا فَقَالَ لَهُ «أَتَقْدِرُ عَلَى أَنْ تُعْتِقَ فِي كُلِّ لَيْلَةٍ مِنْ اللَّيَالِي عَشْرَ رِقَابٍ مِنْ وَلَدِ إِسْمَاعِيلَ» فَقَالَ لَهُ سَدِيرٌ يَا أَبِي أَنْتَ وَأُمِّي لَا يَبْلُغُ مَالِي ذَلِكَ فَمَا زَالَ يَنْقُصُ حَتَّى بَلَغَ بِهِ رَقَبَةً وَاحِدَةً فِي كُلِّ ذَلِكَ يَقُولُ لَا أَقْدِرُ عَلَيْهِ فَقَالَ لَهُ «فَمَا تَقْدِرُ أَنْ تُفْطِرَ فِي كُلِّ لَيْلَةٍ رَجُلًا مُسْلِمًا» فَقَالَ لَهُ بَلَى وَ عَشْرَةَ فَقَالَ لَهُ أَبِي «فَذَاكَ الَّذِي أَرَدْتُ يَا سَدِيرُ إِفْطَارُكَ أَخَاكَ الْمُسْلِمَ يَغْدِلُ رَقَبَةً مِنْ وَلَدِ إِسْمَاعِيلَ» . «

And from him, from Ali ibn Mahziyar, from Harun ibn Muslim, from Masadah ibn Sadaqah, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “Sadir entered upon my father (Imam al-Baqir ^(a.s)) in the month of Ramadan.

And Imam al-Baqir ^(a.s) said: “O Sadir, do you know which nights these are?”

So he (Sadir) said: “Yes, may my father be your ransom, these are the nights of the month of Ramadan. So what about it?”

Imam al-Baqir ^(a.s) said to him: “Are you able to free, on every night of these nights, ten slaves from the children of Ismail?”

So Sadir said to him: “May my father and my mother be your ransom, my wealth does not reach that.”

Imam al-Baqir ^(a.s) continued reducing it until he brought it down to one slave, and in all of that he (Sadir) would say, ‘I am not able to do it.’

Imam al-Baqir ^(a.s) said to him: “Then are you not able to give, on every night, a Muslim man food with which to break his fast?”

Sadir said to Imam al-Baqir ^(a.s): “Yes, and ten.”

So my father (Imam al-Baqir ^(a.s)) said to Sadir: “That is what I intended, O Sadir. Your giving your Muslim brother food, with which to break his fast, is equal to freeing a slave from the children of Ismail.”

[REFERENCES] Al-Kafi, Vol.4 p.68 • Man La Yahduruhu Al-Faqih, Vol.2 p.134 • Tahdib Al-Ahkam, Vol.4 p.201 • Iqbal Al-A'mal, Vol.1 p.7 • Al-Wafi, Vol.11 p.252 • Wasa'il Al-Shi'ah, Vol.10 p.139

**HADITH:582**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Prophet Muhammad ibn Abdullah ^(saws)

عَلَيْهِ بِنُ الْحَسَنِ بْنِ فَصَّالٍ عَنْ مُحَمَّدِ بْنِ حَمَّادٍ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : «مَنْ فَطَرَ صَائِماً كَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْهُ شَيْءٌ وَ مَا عَمِلَ بِقُوَّةِ ذَلِكَ الطَّعَامِ مِنْ بَرٍّ» .

Ali ibn al-Hasan ibn Faddal, from Muhammad ibn Hammad ibn Zayd, from his father, from Abu Abdillah ^(a.s), peace be upon him, from his father ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, said: ‘Whoever gives a fasting person food with which to break his fast, he shall have the like of his reward, without anything being diminished from it, and whatever righteousness he does through the strength of that food.’”

[REFERENCES] Al-Muqni'ah, Vol.1 p.342 • Tahdib Al-Ahkam, Vol.4 p.201 • Misbah Al-Mutahajid, Vol.2 p.626 • Rawdat Al-Wa'izin, Vol.2 p.341 • Al-Misbah (Lil-Kaf'ami), Vol.1 p.632 • Al-Wafi, Vol.11 p.252 • Wasa'il Al-Shi'ah, Vol.10 p.140

**HADITH:583**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ جَعْفَرِ بْنِ عُثْمَانَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي الْوَرْدِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي آخِرِ جُمُعَةٍ مِنْ شَعْبَانَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ تَكَلَّمَ بِكَلَامٍ ثُمَّ قَالَ «قَدْ أَطْلَقْتُمْ شَهْرَ رَمَضَانَ مَنْ فَطَرَ فِيهِ صَائِماً كَانَ لَهُ بِذَلِكَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ عِثْقُ رَقَبَةٍ وَ مَغْفِرَةٌ ذُنُوبِهِ فِيمَا مَضَى» قِيلَ لَهُ يَا رَسُولَ اللَّهِ لَيْسَ كُلُّنَا نَقْدِرُ أَنْ نَفْطَرَ صَائِماً قَالَ «إِنَّ اللَّهَ كَرِيمٌ يُعْطِي هَذَا التَّوَابَ لِمَنْ لَا يَقْدِرُ إِلَّا عَلَى مَذَقَةٍ مِنْ لَبَنٍ يُفْطَرُ بِهَا صَائِماً أَوْ شَرْبَةٍ مِنْ مَاءٍ عَذِبٍ أَوْ تَمْرَاتٍ لَا يَقْدِرُ عَلَى أَكْثَرِ مِنْ ذَلِكَ» .

And from him, from Jafar ibn Uthman, from al-Hasan ibn Mahbub, from Abu Ayyub, from Abu al-Ward, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, delivered a sermon on the last Friday of Shaban.

The Prophet ^(saws) praised Allah ^{SWT} and extolled Him ^{SWT}, and spoke some words, then said: ‘The month of Ramadan has come upon you. Whoever gives a fasting person food with which to break his fast in it, by that he shall have with Allah ^{SWT}, Mighty and Majestic, the freeing of a slave and forgiveness of his past sins.’

It was said to the Prophet ^(saws): “O Messenger of Allah ^{SWT}, not all of us are able to give a fasting person food with which to break his fast.”

Prophet ^(saws) said: “Indeed, Allah ^{SWT} is generous. He ^{SWT} gives this reward to one who is not able except to provide a mixture of milk (madhqaqah) with which he gives a fasting person to break his fast, or a drink of fresh water, or some dates, and he is not able to provide more than that.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.202 • Misbah Al-Mutahajid, Vol.2 p.626



CHAPTER ON WHAT INVALIDATES FASTING, WHAT IMPAIRS THE CONDITIONS OF ITS OBLIGATION, AND NULLIFIES FASTING

٥٤ - باب ما يفسد الصيام وما يخل بشرائط فرضه وينقض الصيام

🕌 HADITH 584 – 593 🕌

قال الشيخ رحمه الله : (ويفسد الصيام الأكل متعمدا وكذلك الشرب والجماع والارتماس في الماء والكذب على الله وعلى رسوله والأئمة عليهم السلام فهذا مما يفسد الصيام ويجب على فاعلها القضاء والكفارة ، ويفسده أيضا الحقنة والسعوط وأزدراد الشيء كالقطعة من الحصة والخزرة متعمدا ويجب القضاء والكفارة).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“Eating deliberately invalidates the fast, and likewise drinking, sexual intercourse, immersion in water (al-irtimas), and lying against Allah ^{SWT}, His Messenger ^{saws}, and the Imams ^{a.s}, peace be upon them.

This is among that which invalidates the fast, and upon the one who does them, making it up and expiation (kaffarah) are obligatory. It (fasting) is also invalidated by an enema (al-huqnah), nasal medicine (al-saut), and deliberately swallowing a thing, such as a piece of pebble or a bead, and making it up and expiation are obligatory.”

🕌 HADITH 🕌

HADITH:584

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

الحسين بن سعيد عن محمد بن أبي عمير عن حماد بن عثمان عن محمد بن مسلم قال : سمعت أبا جعفر عليه السلام يقول : لا يضر الصائم ما صنع إذا اجتنب ثلاث خصال : الطعام والشراب ، والنساء ، والارتماس في الماء.

Al-Husayn ibn Said, from Muhammad ibn Abi Umayr, from Hammad ibn Uthman, from Muhammad ibn Muslim, who said:

I (narrator) heard Abu Ja'far ^{a.s}, peace be upon him, saying: “Nothing harms the fasting person in what he does if he avoids three qualities; food and drink, women, and immersion in water (al-irtimas fi al-ma).”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.202



HADITH:585**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَعَنْهُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «الْكَذِبَةُ تَنْقُضُ الْوُضُوءَ وَتُفْطِرُ الصَّيَّامَ» قَالَ فَلْتِ هَلَكُنَا قَالَ «لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا ذَلِكَ الْكَذِبُ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ عَلَى الْأُئِمَّةِ عَلَيْهِمُ السَّلَامُ» .

قوله عليه السلام : تنقض الوضوء أي تنقض كمال الوضوء وثوابه ووجهه الذي يستحق به الثواب لانه لو لم يفعله كان ثوابه اعظم ومراتبه ازيد واكثر ، ولم يرد عليه السلام بنقض الوضوء ما يجب منه اعادة الوضوء لانا قد بينا في كتاب الطهارة ما ينقض الوضوء وليس من جملتها ذلك.

And from him, from Ibn Abi Umayr, from Mansur ibn Yunus, from Abu Basir, who said:

I (narrator) heard Abu Abdillah ^{a.s}, peace be upon him, saying: “A lie invalidates ablution and breaks the fast.”

He (narrator) said: “I said, ‘We are ruined.’”

Imam ^{a.s} said: “It is not as you think. That is only lying against Allah ^{SWT}, against His Messenger ^{saws}, may Allah ^{SWT} bless him and his family, and against the Imams ^{a.s}, peace be upon them.”

[AL TUSI]

The statement of Imam ^{a.s}, peace be upon him: “Invalidates the ablution (wudu)”, means that it invalidates the perfection of the ablution, its reward, and the aspect by which reward is deserved, because if he had not done it, his reward would have been greater and his ranks would have been more and greater.

The Imam ^{a.s}, peace be upon him, did not intend by invalidating the ablution that which would make it obligatory to repeat the ablution, because we have already clarified in the ‘Book of Purification’ what invalidates ablution, and this is not among them.

[REFERENCES] Al-Kafi, Vol.4 p.89 • Tahdib Al-Ahkam, Vol.4 p.203 • Al-Wafi, Vol.11 p.167 • Wasa'il Al-Shi'ah, Vol.10 p.33



HADITH:586**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَرَوَى الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ كَذَبَ فِي شَهْرِ رَمَضَانَ - فَقَالَ «قَدْ أَفْطَرَ وَ عَلَيْهِ قَضَاؤُهُ وَ هُوَ صَائِمٌ يَقْضِي صَوْمَهُ وَ وُضُوءَهُ إِذَا تَعَمَّدَ» .

قوله عليه السلام في هذا الخبر: يقضي وضوءه على وجه الاستحباب بدلالة ما ذكرناه في كتاب الطهارة، وليس يلزم على ذلك قضاء الصوم لانا لو خيلنا وظاهر الخبر كنا نقول بوجوب قضاء الطهارة ايضا، وانما صرفناه الى الاستحباب للدليل الذي قدمناه وليس ذلك موجودا في قضاء الصوم فبقى على ظاهره في وجوب القضاء على من فعل ذلك على العمد دون النسيان.

And al-Husayn ibn Said narrated from Uthman ibn Isa, from Samaah, who said:

I (narrator) asked Imam ^(a.s) about 'a man who lied in the month of Ramadan.'

Imam ^(a.s) said: "He has broken his fast, and upon him is its making up, while he is fasting; he makes up his fast and his ablution if he did so deliberately."

[AL TUSI]

The statement of Imam ^(a.s), peace be upon him, in this report: "He makes up his ablution", is understood as recommendation, by indication of what we mentioned in the 'Book of Purification'.

The making up of the fast does not necessarily follow from that, because if we were left to the apparent meaning of the report, we would also say that making up purification is obligatory.

We only diverted it to recommendation because of the evidence which we have already presented, and that is not present regarding making up the fast.

So it remains upon its apparent meaning regarding the obligation of making it up upon one who does that deliberately, not forgetfully.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.203 • Al-Wafi, Vol.11 p.168 • Wasa'il Al-Shi'ah, Vol.10 p.34

HADITH:587**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْصَّائِمُ يَسْتَنْقِعُ فِي الْمَاءِ وَلَا يَرْمُسُ رَأْسَهُ» .

Al-Husayn ibn Said, from Muhammad ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The fasting person may immerse himself in water, but he must not submerge his head."

[REFERENCES] Al-Kafi, Vol.4 p.106 • Tahdib Al-Ahkam, Vol.4 p.203 • Al-Istisbar, Vol.2 p.84 • Al-Wafi, Vol.11 p.169 • Wasa'il Al-Shi'ah, Vol.10 p.37



**HADITH:588**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا يَرْمُسُ الصَّائِمُ وَلَا الْمُحْرِمُ رَأْسَهُ فِي الْمَاءِ» .

And from him, from Hammad, from Hariz, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “The fasting person and the person in the state of ihram must not submerge his head in water.”

[REFERENCES] Al-Kafi, Vol.4 p.106 • Tahdib Al-Ahkam, Vol.4 p.203 • Al-Istibsar, Vol.2 p.84 • Al-Wafi, Vol.11 p.169 • Wasa'il Al-Shi'ah, Vol.10 p.38

**HADITH:589**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: أَنَّهُ سَأَلَهُ عَنِ الرَّجُلِ يَحْتَثِقُ تَكُونُ بِهِ أَلْعَلَّةٌ فِي شَهْرِ رَمَضَانَ فَقَالَ «الصَّائِمُ لَا يَجُوزُ لَهُ أَنْ يَحْتَثِقَ» .

And from him, from Ahmad ibn Muhammad ibn Abi Nasr, from Abu al-Hasan ^(a.s), peace be upon him:

He (narrator) asked Imam ^(a.s) about ‘a man who administers an enema (yahtaqqin), while he has an illness in the month of Ramadan.’

Imam ^(a.s) said: “The fasting person is not permitted to administer an enema.”

[REFERENCES] Al-Kafi, Vol.4 p.110 • Tahdib Al-Ahkam, Vol.4 p.204 • Al-Istibsar, Vol.2 p.83 • Al-Wafi, Vol.11 p.181 • Wasa'il Al-Shi'ah, Vol.10 p.42

**HADITH:590**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

وَالَّذِي رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ أَبِيهِ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ مَا تَقُولُ فِي التَّلْطُفِ بِالْأَشْيَافِ يَسْتَدْخِلُهُ الْإِنْسَانُ وَهُوَ صَائِمٌ فَكَتَبَ عَلَيْهِ السَّلَامُ «لَا بَأْسَ بِالْجَامِدِ» .

فمحمول على الاشياف التي لا تصعد الى جوف الانسان لكونه جامدا غير مائع ، فاما الاحتقان بالماء فانه لا يجوز ذلك حسب ما قدمناه.

And that which Ahmad ibn Muhammad narrated from Ali ibn al-Hasan, from his father, who said:

I (narrator) wrote to Abu al-Hasan ^(a.s): “What do you say regarding gentle treatment with suppositories (ashyaf), which a person inserts while he is fasting?”

So the Imam ^(a.s), wrote: “There is no harm in the solid one.”

[AL TUSI]

Thus it is understood as referring to suppositories (al-ashyaf) which do not ascend into the inside of the human being, because they are solid and not fluid.

As for administering enema with water, it is not permissible, due to what was stated.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.204



**HADITH:591**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْأَعْلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «الَصَّائِمُ يَسْتَنْقِعُ فِي الْمَاءِ وَيَصُبُّ عَلَى رَأْسِهِ وَيَتَبَرَّدُ بِالتَّوْبِ وَيَنْضِجُ الْمَرْوَحَةَ وَيَنْضِجُ الْبُورِيَاءَ وَلَا يَغْمِسُ رَأْسَهُ فِي الْمَاءِ» .

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Ali ibn al-Hakam, from al-Ala ibn Razin, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “The fasting person may soak himself in water, pour water over his head, cool himself with a garment, sprinkle (damp) the fan, and sprinkle (damp) the reed mat (al-buriya), but he must not immerse his head in water.”

[REFERENCES] Al-Kafi, Vol.4 p.106 • Tahdib Al-Ahkam, Vol.4 p.204 • Al-Istibsar, Vol.2 p.84 • Al-Wafi, Vol.11 p.170 • Wasa'il Al-Shi'ah, Vol.10 p.36

**HADITH:592**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ رِبَاطٍ عَنِ ابْنِ مُسْكَانَ عَنْ لَيْثِ الْمُرَادِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّائِمِ يَخْتَجِمُ وَيَصُبُّ فِي أُذُنِهِ الدَّهْنَ قَالَ «لَا بَأْسَ إِلَّا السُّعُوطُ فَإِنَّهُ يُكْرَهُ» .

Muhammad ibn Yaqub, from Ahmad ibn Muhammad, from Ali ibn al-Husayn, from Ahmad ibn al-Hasan, from his father, from Ali ibn Ribat, from Ibn Muskan, from Layth al-Muradi, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about ‘the fasting person undergoing cupping and pouring oil into his ear.’

Imam ^(a.s) said: “There is no harm, except snuff (al-suoot), for it is disliked.”

[REFERENCES] Al-Kafi, Vol.4 p.110 • Tahdib Al-Ahkam, Vol.4 p.204 • Al-Wafi, Vol.11 p.183 • Wasa'il Al-Shi'ah, Vol.10 p.43 • Wasa'il Al-Shi'ah, Vol.10 p.73



HADITH:593**[SOURCE]** Implicit (Muzmar)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ عَنْ يُونُسَ قَالَ: «الْصَّائِمُ فِي شَهْرِ رَمَضَانَ يَسْتَأْذِنُ مَتَى شَاءَ وَإِنْ تَمَضَّمَ فِي وَقْتِ فَرِيضَةٍ فَدَخَلَ الْمَاءُ حَلْقَهُ فَلَا شَيْءَ عَلَيْهِ وَ قَدْ تَمَّ صَوْمُهُ وَإِنْ تَمَضَّمَ فِي غَيْرِ وَقْتِ فَرِيضَةٍ فَدَخَلَ الْمَاءُ حَلْقَهُ فَعَلَيْهِ الْإِعَادَةُ فَلَا فَضْلَ لِلصَّائِمِ أَنْ لَا يَتَمَضَّمَ» .

وقد بينا في باب سنن الصائم ما يجب أن يجتنبه الصائم مما ينقض فلا وجه لاعادته ، ونحن نبين في الباب الذي يليه ما يجب منه القضاء والكفارة من جملة ما قدمنا ذكره ان شاء الله تعالى.

Muhammad ibn Yaqub, from a number of our companions, from Sahl ibn Ziyad, from al-Rayyan ibn al-Salt, from Yunus, who said:

He said: “The fasting person in the month of Ramadan may use the tooth-stick (siwak) whenever he wishes, and if he rinses his mouth at the time of an obligatory prayer and water enters his throat, then there is nothing upon him, and his fast is complete.

But if he rinses his mouth at other than the time of an obligatory prayer and water enters his throat, then upon him is repetition.

So it is better for the fasting person not to rinse his mouth.”

[AL TUSI]

We have already explained, in the chapter on the recommended practices of the fasting person, what the fasting person must avoid of that which invalidates it, so there is no reason to repeat it.

And in the chapter that follows it, we shall explain what among the matters we have already mentioned requires making up the fast and expiation, if Allah ^(SWT) the Exalted wills.

[REFERENCES] Al-Kafi, Vol.4 p.107 • Tahdib Al-Ahkam, Vol.4 p.205 • Al-Istibsar, Vol.2 p.94 • Al-Wafi, Vol.11 p.173 • Wasa'il Al-Shi'ah, Vol.10 p.71

CHAPTER ON EXPIATION FOR INTENTIONALLY BREAKING THE FAST OF A DAY FROM THE MONTH OF RAMADAN

٥٥ - باب الكفارة في اعتماد افطار يوم من شهر رمضان

🕌 HADITH 594 – 623 🕌

ومن أفطر يوماً من شهر رمضان بالاكل أو الشرب أو الجماع أو الكذب على الله وعلى رسوله صلى الله عليه وآله وعلى الأئمة عليهم السلام على طريق العمد فعليه عتق رقبة أو اطعام ستين مسكيناً أو صيام شهرين متتابعين أي هذه الثلاثة فعل أجزاءه وان لم يقدر على ذلك صام ثمانية عشر يوماً متتابعات فان لم يقدر فليصدق بما اطاق أو فليصم ما استطاع ، والذي يدل على ما ذكرناه ما رواه :

[AL TUSI]

Whoever breaks one day of the month of Ramadan by eating, or drinking, or sexual intercourse, or lying against Allah ^(SWT) and against His Messenger, may Allah ^(SWT) bless him and his family, and against the Imams ^(a.s), peace be upon them, deliberately, then upon him is freeing a slave, or feeding sixty needy persons, or fasting two consecutive months. Whichever of these three he does, it suffices him.

And if he is not able to do that, he should fast eighteen consecutive days. Then if he is not able, he should give charity with whatever he is capable of, or he should fast whatever he is able to.

And that which indicates what we have mentioned is what he narrated (in the following hadith):

🕌 HADITH 594 🕌

HADITH:594

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي رَجُلٍ أَفْطَرَ فِي شَهْرِ رَمَضَانَ مُتَعَمِّدًا يَوْمًا وَاحِدًا مِنْ غَيْرِ عَذْرِ قَالَ «يُعْتِقُ نَفْسَةً أَوْ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ يُطْعِمُ سِتِّينَ مَسْكِينًا فَإِنْ لَمْ يَقْدِرْ تَصَدَّقْ بِمَا يُطِيقُ» .

Muhammad ibn Yaqub, from a number of our companions, from Ahmad ibn Muhammad ibn Isa, from al-Hasan ibn Mahbub, from Abdullah ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a man who deliberately broke his fast in the month of Ramadan for one day without an excuse.'

Imam ^(a.s) said: "He frees a soul, or fasts two consecutive months, or feeds sixty needy persons. If he is not able, he gives charity with whatever he can bear."

[REFERENCES] Al-Kafi, Vol.4 p.101 • Man La Yahduruhu Al-Faqih, Vol.2 p.115 • Tahdib Al-Ahkam, Vol.4 p.205 • Al-Istibsar, Vol.2 p.95 • Al-Wafi, Vol.11 p.271 • Wasa'il Al-Shi'ah, Vol.10 p.44



HADITH:595

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنَّهُ سُئِلَ عَنْ رَجُلٍ أَفْطَرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّداً فَقَالَ «إِنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ هَلَكْتُ يَا رَسُولَ اللَّهِ فَقَالَ «مَا لَكَ» قَالَ أَلْتَارُ يَا رَسُولَ اللَّهِ فَقَالَ «وَ مَا لَكَ» فَقَالَ وَقَعْتُ عَلَى أَهْلِي فَقَالَ «تَصَدَّقْ وَ اسْتَغْفِرْ رَبَّكَ» فَقَالَ الرَّجُلُ فَوَ الَّذِي عَظَّمَ حَقَّكَ مَا تَرَكْتُ فِي أَلْبَتِ شَيْئاً قَلِيلاً وَ لَا كَثِيراً قَالَ فَدَخَلَ رَجُلٌ مِنَ الثَّالِثِ بِمِثْلٍ مِنْ تَمْرٍ فِيهِ عَشْرُونَ صَاعاً يَكُونُ عَشْرَةَ أَصْوُعٍ بِصَاعَةٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ «خُذْ هَذَا أَلْتَمَرُ فَتَصَدَّقْ بِهِ» فَقَالَ يَا رَسُولَ اللَّهِ عَلَى مَنْ أَتَصَدَّقُ بِهِ وَ قَدْ أَخْبَرْتُكَ أَنَّهُ لَيْسَ فِي بَيْتِي قَلِيلٌ وَ لَا كَثِيرٌ قَالَ «فَخُذْهُ فَأَطْعِمْهُ عِيَالَكَ وَ اسْتَغْفِرِ اللَّهَ عَزَّ وَ جَلَّ» قَالَ فَلَمَّا رَجَعْنَا قَالَ أَصْحَابُنَا إِنَّهُ بَدَأَ بِالْعُثْقِ قَالَ «أَعْتِقْ أَوْ صُمْ أَوْ تَصَدَّقْ» .

And from him, from Ali ibn Ibrahim, from his father, and Muhammad ibn Ismail, from al-Fadl ibn Shadhan, all together from Ibn Abi Umayr, from Jamil ibn Darraj, from Abu Abdillah ^{a.s}, peace be upon him:

That Imam ^{a.s} was asked about ‘a man who deliberately broke his fast for a day from the month of Ramadan.’

Imam ^{a.s} said: “A man came to the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, and said: ‘I am ruined, O Messenger of Allah ^{SWT}.’

The Prophet ^{saws} said: “What is the matter with you?”

He replied: “The Fire, O Messenger of Allah ^{SWT}.”

So the Prophet ^{saws} said: “And what is the matter with you?”

He said: “I had intercourse with my wife (when fasting).”

So the Prophet ^{saws} said: “Give charity and seek forgiveness from your Lord ^{AZI}.”

The man replied: “By the One ^{SWT} who has magnified your right, I have not left in the house anything, neither little nor much (to give as charity).”

The Imam ^{a.s} continues that ‘then a man from among the people entered with a basket (miktal) of dates, in which there were twenty sa’, which would be ten sa’ according to our sa’.’

So the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, said to the man: “Take these dates and give them in charity.”

He replied: “O Messenger of Allah ^{SWT}, to whom shall I give them in charity, when I have already informed you that there is nothing in my house, neither little nor much?”

The Prophet ^{saws} said: “Then take it, feed it to your dependants, and seek forgiveness from Allah ^{SWT}, Mighty and Majestic.”

He (narrator) said: “When we returned, our companions said: ‘He began with freeing.’”

Imam ^{a.s} said: “Free (slaves), or fast (consecutively), or give charity.”

[REFERENCES] Al-Kafi, Vol.4 p.102 • Tahdib Al-Ahkam, Vol.4 p.206 • Al-Istibsar, Vol.2 p.80 • Al-Wafi, Vol.11 p.271 • Wasa'il Al-Shi'ah, Vol.10 p.45



**HADITH:596**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي رَجُلٍ وَقَعَ عَلَى أَهْلِهِ فِي شَهْرِ رَمَضَانَ فَلَمْ يَجِدْ مَا يَتَصَدَّقُ بِهِ عَلَى سِتِّينَ مَسْكِينًا قَالَ «يَتَصَدَّقُ بِمَا يُطِيقُ» .

And from him, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Abdullah ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) about 'a man who had intercourse with his wife in the month of Ramadan and did not find anything with which to give charity to sixty needy persons.'

Imam ^(a.s) said: "He gives charity with whatever he can bear."

[REFERENCES] Al-Kafi, Vol.4 p.102 • Tahdib Al-Ahkam, Vol.4 p.206 • Tahdib Al-Ahkam, Vol.8 p.324 • Al-Istibsar, Vol.2 p.81 • Al-Istibsar, Vol.2 p.96 • Al-Wafi, Vol.11 p.273 • Wasa'il Al-Shi'ah, Vol.10 p.46

**HADITH:597**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ يَعْبَثُ بِأَهْلِهِ فِي شَهْرِ رَمَضَانَ حَتَّى يُمَيِّقَ قَالَ «عَلَيْهِ مِنَ الْكَفَّارَةِ مِثْلُ مَا عَلَى الَّذِي يُجَامِعُ» .

And from him, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Safwan, from Abd al-Rahman ibn al-Hajjaj, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who fondles his wife in the month of Ramadan until he ejaculates.'

Imam ^(a.s) said: "Upon him is, of the expiation, the like of what is upon the one who has intercourse."

[REFERENCES] Al-Kafi, Vol.4 p.102 • Tahdib Al-Ahkam, Vol.4 p.206 • Al-Istibsar, Vol.2 p.81 • Wasa'il Al-Shi'ah, Vol.10 p.39

**HADITH:598**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَخَذَ فِي شَهْرِ رَمَضَانَ وَقَدْ أَفْطَرَ ثَلَاثَ مَرَّاتٍ وَقَدْ رُفِعَ إِلَى الْإِمَامِ ثَلَاثَ مَرَّاتٍ قَالَ «فَلْيُقْتَلَ فِي الثَّلَاثَةِ» .

From him, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Uthman ibn Isa, from Samaah:

I (narrator) asked Imam ^(a.s) about 'a man who was seized in the month of Ramadan, and he had broken his fast three times, and he had been brought before the (divinely appointed) Imam three times.'

Imam ^(a.s) said: "Let him be killed on the third."

[REFERENCES] Al-Kafi, Vol.4 p.103 • Man La Yahduruhu Al-Faqih, Vol.2 p.117 • Tahdib Al-Ahkam, Vol.4 p.207 • Al-Wafi, Vol.11 p.278 • Wasa'il Al-Shi'ah, Vol.10 p.249



**HADITH:599**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّدًا قَالَ «عَلَيْهِ خَمْسَةَ عَشَرَ صَاعًا لِكُلِّ مُسْكِينٍ مِدُّ بَمَدِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَفْضَلُ».

Sa'ad ibn Abdullah, from Abu Jafar, from al-Husayn ibn Said, from Fadalath ibn Ayyub, from Aban ibn Uthman, from Abd al-Rahman ibn Abi Abdullah, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'a man who deliberately broke his fast for a day from the month of Ramadan.'

Imam ^(a.s) said: "Upon him are fifteen sa', for every needy person one mudd according to the mudd of the Prophet ^(saws), and that is better."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.207 • Al-Wafi, Vol.11 p.275 • Wasa'il Al-Shi'ah, Vol.10 p.48

**HADITH:600**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

وَعَنْهُ عَنْ أَبِي جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ الْمَشْرِقِيِّ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَفْطَرَ مِنْ شَهْرِ رَمَضَانَ أَيْامًا مُتَعَمِّدًا مَا عَلَيْهِ مِنَ الْكَفَّارَةِ فَكَتَبَ عَلَيْهِ السَّلَامُ «مَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّدًا فَعَلَيْهِ عِتْقُ رَقَبَةٍ مُؤَمِّتَةٍ وَ يَصُومُ يَوْمًا بَدَلَ يَوْمٍ».

وليس في هذه الاخبار تناقض لأن الذي يجب على المفطر يوما متعمدا احد الثلاثة الاشياء : عتق رقبة ، أو اطعام ستين مسكينا ، أو صيام شهرين متتابعين يصومهما ، أي الثلاثة فعل اجزأه ذلك. فمتى لم يقدر على واحد منها يصوم ما يقدر عليه ويتصدق بما يمكنه ، وهذا مع اختلاف احوال الناس من الضعف والقوة ، وقد قيل انه يصوم ثمانية عشر يوما بدلا من العتق والاطعام ، يدل على ذلك ما رواه:

And from him, from Abu Jafar, from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Ahmad ibn Muhammad ibn Abi Nasr, from al-Mashriqi, from Abu al-Hasan ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'a man who deliberately broke his fast for some days from the month of Ramadan. What expiation is upon him?'

So the Imam ^(a.s), wrote: "Whoever deliberately breaks his fast for a day from month of Ramadan, upon him is freeing of a believing slave, and he fasts a day in place of a day."

[AL TUSI]

There is no contradiction in these reports, because what is obligatory upon one who deliberately breaks the fast of a day is one of three things: freeing a slave, or feeding sixty needy persons, or fasting two consecutive months which he fasts.

Whichever of the three he does, that suffices him. So whenever he is not able to do any one of them, he fasts what he is able to and gives charity with what he can. This is according to the differing conditions of people in weakness and strength.

And it has been said that he fasts eighteen days in place of freeing a slave and feeding, and what indicates that is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.207 • Al-Istibsar, Vol.2 p.96 • Wasa'il Al-Shi'ah, Vol.10 p.49



HADITH 601

HADITH:601[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ وَ عَبْدِ الْجَبَّارِ بْنِ مُبَارَكٍ عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ وَ سَمَاعَةَ بْنِ مِهْرَانَ قَالَا: سَأَلْنَا أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَكُونُ عَلَيْهِ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فَلَمْ يَقْدِرْ عَلَى الصَّيَامِ وَ لَمْ يَقْدِرْ عَلَى الْعَتَقِ وَ لَمْ يَقْدِرْ عَلَى الصَّدَقَةِ قَالَ «فَلْيَصُمْ ثَمَانِيَةَ عَشَرَ يَوْمًا عَنْ كُلِّ عَشْرَةِ مَسَاكِينَ ثَلَاثَةَ أَيَّامٍ».

Sa'ad ibn Abdullah, from Ibrahim ibn Hashim, from Ismail ibn Marrar and Abd al-Jabbar ibn Mubarak, from Yunus ibn Abd al-Rahman, from Abdullah ibn Muskan, from Abu Basir and Samaah ibn Mihran, who both said:

We (narrators) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man upon whom there is the fasting of two consecutive months, but he is not able to fast, and he is not able to free a slave, and he is not able to give charity.'

Imam ^(a.s) said: "Then let him fast eighteen days, for every ten needy persons, three days."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.207 • Al-Istibsar, Vol.2 p.97 • Al-Wafi, Vol.11 p.274

HADITH 602

HADITH:602[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا مَا رَوَاهُ سَعْدُ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ الْأَمْدَانِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى السَّابَاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ وَ هُوَ صَائِمٌ فَيُجَامِعُ أَهْلَهُ فَقَالَ «يَغْتَسِلُ وَ لَا شَيْءَ عَلَيْهِ».

فهذا الخبر محمول على انه إذا جامع ناسيا دون العمد فلا يلزمه شيء والحال ما وصفناه ، ويحتمل ايضا ان يكون المراد به من لا يعلم ان ذلك لا يسوغ له في الشريعة يدل على ذلك ما رواه :

As for what Sa'ad narrated from Ahmad ibn al-Hasan ibn Ali ibn Faddal, from Amr ibn Said al-Madaini, from Musaddiq ibn Sadaqah, from Ammar ibn Musa al-Sabati, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who, while fasting, has intercourse with his wife.'

Imam ^(a.s) said: "He performs ghusl, and there is nothing upon him."

[AL TUSI]

Thus, this report is understood as applying when he has sexual intercourse forgetfully, not deliberately; therefore nothing is required of him, with the situation being as we have described. It is also possible that what is intended by it is someone who does not know that this is not lawful for him in the sacred law. What indicates that is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.208 • Al-Istibsar, Vol.2 p.81 • Awali Al-La'ali, Vol.3 p.137 • Al-Wafi, Vol.11 p.286 • Wasa'il Al-Shi'ah, Vol.10 p.53



HADITH:603

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زُرَّارَةَ وَ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَا جَمِيعاً: سَأَلْنَا أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَتَى أَهْلَهُ فِي شَهْرِ رَمَضَانَ وَ أَتَى أَهْلَهُ وَ هُوَ مُحْرِمٌ وَ هُوَ لَا يَرَى إِلَّا أَنَّ ذَلِكَ حَلَالٌ لَهُ قَالَ «لَيْسَ عَلَيْهِ شَيْءٌ».

Ali ibn al-Hasan ibn Ali ibn Faddal, from Muhammad ibn Ali, from Ali ibn al-Numan, from Abdullah ibn Muskan, from Zurarah and Abu Basir, from Abu Ja'far ^(a.s), peace be upon him, who both said:

We (narrators) asked Abu Ja'far ^(a.s), peace be upon him, about 'a man who came to his wife in the month of Ramadan, and came to his wife while he was in the state of ihram, while he did not see except that this was lawful for him.'

Imam ^(a.s) said: "There is nothing upon him (due to their ignorance on the matter)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.208 • Al-Istibsar, Vol.2 p.82 • Al-Wafi, Vol.11 p.287 • Wasa'il Al-Shi'ah, Vol.10 p.53 • Wasa'il Al-Shi'ah, Vol.13 p.109

HADITH:604**[SOURCE]** Implicit (Muzmar)

فَأَمَّا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَتَى أَهْلَهُ فِي شَهْرِ رَمَضَانَ مُتَعَمِّدًا فَقَالَ «عَلَيْهِ عِتْقُ رَقَبَةٍ وَإِطْعَامُ سِتِّينَ مِسْكِينًا وَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ وَقَضَاءُ ذَلِكَ الْيَوْمِ وَ أَتَى لَهُ مِثْلُ ذَلِكَ الْيَوْمِ».

فيحتمل ان يكون المراد بالواو في الخير التخيير دون الجمع لانها قد تستعمل في ذلك قال الله تعالى : (فانكحوا ما طاب لكم من النساء مثنى وثلاث ورباع) انما اراد مثنى أو ثلاث أو رباع ولم يرد الجمع ويحتمل ايضا ان يكون هذا الحكم مخصوصا بمن اتى أهله في حال يحرم الوطء فيها مثل الوطء في الحيض أو في حال الظهار قبل الكفارة فانه متى فعل ذلك لزمه الجمع بين الكفارات الثلاث لانه قد وطئ محرما في شهر رمضان ، يدل على هذا التأويل ما رواه :

As for what al-Husayn ibn Said narrated from Uthman ibn Isa, from Samaah, who said:

I asked him about ‘a man who deliberately came to his wife in the month of Ramadan’.

So he said: “Upon him is the freeing of a slave,

And feeding sixty needy persons,

And fasting two consecutive months,

And making up that day; and how could he have the like of that day?” – meaning that he would still not be able to attain the reward of that singular day of fasting in the month of Ramadan.

[AL TUSI]

Thus it is possible that what is intended by the ‘waw’ in the report is choice, not combination, because it is sometimes used in that sense.

Allah ^{SWT} the Exalted said: “*Then marry whatever pleases you of women, two, three, and four.*” (Surah An-Nisa 4:3)

Allah ^{SWT} only intended two, or three, or four, and Allah ^{SWT} did not intend combination.

It is also possible that this ruling is specific to one who comes to his wife in a state in which intercourse is forbidden, such as intercourse during menstruation, or in the state of zihar before the expiation.

For whenever he does that, it becomes necessary for him to combine the three expiations, because he has committed forbidden intercourse in the month of Ramadan.

What indicates this interpretation is what he narrated (in the following hadith):

[REFERENCES] Al-Nawadir (Lil-Ash’ari), Vol.1 p.68 • Tahdib Al-Ahkam, Vol.4 p.208 • Al-Istibsar, Vol.2 p.97 • Awali Al-La’ali, Vol.2 p.315 • Al-Wafi, Vol.11 p.278 • Wasa’il Al-Shi’ah, Vol.10 p.49 • Wasa’il Al-Shi’ah, Vol.10 p.54 • Bihar Al-Anwar, Vol.9 3 p.281

HADITH:605**[SOURCE]** Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدٍ بْنِ عَبْدِوَيْسِ النَّيْسَابُورِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ قُتَيْبَةَ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحٍ الْهَرَوِيِّ قَالَ: قُلْتُ لِلرَّضَا عَلَيْهِ السَّلَامُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ رُوِيَ عَنْ آبَائِكَ عَلَيْهِمُ السَّلَامُ «فِيمَنْ جَامَعَ فِي شَهْرِ رَمَضَانَ أَوْ أَفْطَرَ فِيهِ ثَلَاثَ كَفَّارَاتٍ» وَ رُوِيَ عَنْهُمْ أَيْضاً «كَفَّارَةٌ وَاحِدَةٌ» فَبِأَيِّ الْحَدِيثَيْنِ نَأْخُذُ قَالَ «بِهِمَا جَمِيعاً مَتَى جَامَعَ الرَّجُلُ حَرَاماً أَوْ أَفْطَرَ عَلَى حَرَامٍ فِي شَهْرِ رَمَضَانَ فَعَلَيْهِ ثَلَاثُ كَفَّارَاتٍ عَشْرُ رَقَبَةٍ وَ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ وَ إِطْعَامُ سِتِّينَ مَسْكِيناً وَ قَضَاءُ ذَلِكَ أَلْيَوْمَ وَ إِنْ كَانَ قَدْ نَكَحَ حَلَالاً أَوْ أَفْطَرَ عَلَى حَلَالٍ فَعَلَيْهِ كَفَّارَةٌ وَاحِدَةٌ وَ إِنْ كَانَ نَاسِياً فَلَا شَيْءَ عَلَيْهِ» .

فاما ما عدا هذه الاشياء التي عدناها فليس في شئ منها كفارة ولا قضاء لان الاخبار التي وردت فيها انما وردت كلها على طريق الكراهية وعلى ان الاولى تجنبها فمنها ما رواه :

Abu Jafar Muhammad ibn Ali ibn al-Husayn ibn Babawayh, from Abd al-Wahid ibn Muhammad ibn Abdus al-Naysaburi, from Ali ibn Muhammad ibn Qutaybah, from Hamdan ibn Sulayman, from Abd al-Salam ibn Salih al-Harawi, who said:

I (narrator) said to Imam al-Ridha ^(a.s), peace be upon him: “O son of the Messenger of Allah ^(SWT), it has been narrated from your fathers ^(a.s), peace be upon them, regarding ‘one who has intercourse in the month of Ramadan or breaks his fast in it, that there are three expiations, and it has also been narrated from them, that there is one expiation. So by which of the two hadiths should we act?’”

Imam ^(a.s) said: “By both of them together. Whenever a man has unlawful intercourse, or breaks his fast upon something unlawful, in the month of Ramadan, then upon him are three expiations: freeing a slave, fasting two consecutive months, and feeding sixty needy persons, and making up that day.

But if he has married lawfully, or breaks his fast upon something lawful, then upon him is one expiation.

And if he was forgetful, then there is nothing upon him.”

[AL TUSI]

As for whatever is other than these things which we have enumerated, there is neither expiation nor making up in any of them, because the reports that have been transmitted concerning them were all transmitted only on the basis of disapproval and that it is more appropriate to avoid them.

Among them is what he narrated (in the following hadith):

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.3 p.378 • Uyun Al-Akhbar, Vol.1 p.314 • Ma’ani Al-Akhbar, Vol.1 p.389 • Tahdib Al-Ahkam, Vol.4 p.209 • Al-Istibsar, Vol.2 p.97 • Awali Al-La’ali, Vol.2 p.315 • Al-Wafi, Vol.11 p.279 • Wasa’il Al-Shi’ah, Vol.10 p.53 • Bihar Al-Anwar, Vol.9 3 p.280

**HADITH:606**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلَيْهِ بِنُ الْحَسَنِ بْنِ فَصَّالٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يُكْرَهُ لِلصَّائِمِ أَنْ يَرْتَمِسَ فِي الْمَاءِ» .

Ali ibn al-Hasan ibn Faddal, from Muhammad ibn Abdullah, from Abdullah ibn Sinan, from Abu Abdillah ^(a.s):

Imam ^(a.s) said: "It is disliked for the fasting person to immerse himself in water."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.209 • Al-Istisbar, Vol.2 p.84 • Al-Wafi, Vol.11 p.170 • Wasa'il Al-Shi'ah, Vol.10 p.38

**HADITH:607**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ عَمْرَانَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلٌ صَائِمٌ ارْتَمَسَ فِي الْمَاءِ مُتَعَمِّدًا أَوْ عَلَيْهِ قَضَاءٌ ذَلِكَ الْيَوْمَ قَالَ «لَيْسَ عَلَيْهِ قَضَاءٌ وَلَا يَعُودَنَّ» .

فاما حكم الجنب بالليل فقد ذكر الشيخ: (ان من اجنب فنام على نية ان يغتسل قبل الفجر فاستمر به النوم الى طلوع الفجر فليس عليه قضاء ولا كفارة بل يغتسل ويصوم ، فان انتبه ثم نام ثانيا ونوى أن يغتسل قبل الفجر واستمر به النوم الى طلوع الفجر فعليه القضاء دون الكفارة فان نام ثالثا فعليه القضاء والكفارة). فاما الذي يدل على القسم الاول ما رواه:

Sa'ad ibn Abdullah, from Imran ibn Musa, from Muhammad ibn al-Husayn, from Abdullah ibn Jabalah, from Ishaq ibn Ammar, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "A fasting man deliberately immersed himself in water; is making up that day upon him?"

Imam ^(a.s) said: "Making it up is not upon him, but he must certainly not return to doing it."

[AL TUSI]

As for the ruling of the person in a state of major ritual impurity (junub) at night, the Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, mentioned: "Whoever becomes in a state of major ritual impurity (ajnaba), then sleeps with the intention that he will perform the ritual bath (ghusl) before dawn, but sleep continues with him until the rising of dawn, then there is no making up nor expiation upon him.

Rather, he performs the ritual bath and fasts. If he wakes up, then sleeps a second time and intends to perform the ritual bath before dawn, but sleep continues with him until the rising of dawn, then upon him is making up the fast without expiation.

If he sleeps a third time, then upon him are making up the fast and expiation."

As for that which indicates the first category, it is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.209 • Tahdib Al-Ahkam, Vol.4 p.324 • Al-Istisbar, Vol.2 p.84 • Al-Wafi, Vol.11 p.170 • Wasa'il Al-Shi'ah, Vol.10 p.43



HADITH 608

HADITH:608

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَمْرِو بْنِ الْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَجَنَّبَ فِي شَهْرِ رَمَضَانَ فِي أَوَّلِ اللَّيْلِ فَأَخَّرَ الْغُسْلَ حَتَّى طَلَعَ الْفَجْرُ قَالَ «يُتِمُّ صَوْمَهُ وَلَا قِضَاءَ عَلَيْهِ».

Ahmad ibn Muhammad ibn Isa, from Abd al-Rahman ibn Abi Najran, from Safwan ibn Yahya, from Is ibn al-Qasim, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who became junub in the month of Ramadan at the beginning of the night, then delayed the ghusl until dawn rose.'

Imam ^(a.s) said: "He completes his fast, and there is no making up upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.210 • Al-Istibsar, Vol.2 p.85 • Al-Wafi, Vol.11 p.265 • Wasa'il Al-Shi'ah, Vol.10 p.58

HADITH 609

HADITH:609

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَعَنْهُ عَنِ النَّوْفَلِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ سُلَيْمَانَ بْنِ أَبِي زَيْنَبَةَ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ أَسْأَلُهُ عَنْ رَجُلٍ أَجَنَّبَ فِي شَهْرِ رَمَضَانَ مِنْ أَوَّلِ اللَّيْلِ فَأَخَّرَ الْغُسْلَ حَتَّى طَلَعَ الْفَجْرُ فَكَتَبَ عَلَيْهِ السَّلَامُ إِلَيَّ بِحَظِّهِ «أَعْرِفُهُ مَعَ مُصَادِفٍ يَغْتَسِلُ مِنْ جَنَابَتِهِ وَ يُتِمُّ صَوْمَهُ وَلَا شَيْءَ عَلَيْهِ».

And from him, from al-Nawfali, from Safwan ibn Yahya, from Sulayman ibn Abi Zaynabah, who said:

I (narrator) wrote to Abu al-Hasan Musa ibn Ja'far ^(a.s), peace be upon them both, asking Imam ^(a.s) about 'a man who became junub in the month of Ramadan from the beginning of the night, then delayed the ghusl until dawn rose.'

So the Imam ^(a.s), peace be upon him, wrote to me in his own handwriting:

"I know him with Musadif. He performs ghusl from his janabah, completes his fast, and there is nothing upon him."

[REFERENCES] Qurb Al-Isnad, Vol.1 p.340 • Tahdib Al-Ahkam, Vol.4 p.210 • Al-Istibsar, Vol.2 p.85 • Al-Wafi, Vol.11 p.266 • Wasa'il Al-Shi'ah, Vol.10 p.58 • Bihar Al-Anwar, Vol.9 3 p.287

HADITH:610

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s} & Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

وَعَنْهُ عَنْ سَعْدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ عِيسَى قَالَ: سَأَلْتُ الرَّضَا عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَصَابَتْهُ جَنَابَةٌ فِي شَهْرِ رَمَضَانَ فَتَنَّمَ حَتَّى يُصْبِحَ أَيُّ شَيْءٍ عَلَيْهِ قَالَ «لَا يَضُرُّهُ هَذَا وَلَا يُفْطِرُ فَإِنَّ أَبِي عَلَيْهِ السَّلَامُ قَالَ «قَالَتْ عَائِشَةُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَصْبَحَ جُنُبًا مِنْ جَمَاعٍ غَيْرِ احْتِلَامٍ» قَالَ «لَا يُفْطِرُ وَلَا يُبَالِي» وَرَجُلٌ أَصَابَتْهُ جَنَابَةٌ فَبَقِيَ نَائِمًا حَتَّى يُصْبِحَ أَيُّ شَيْءٍ يَجِبُ عَلَيْهِ قَالَ «لَا شَيْءَ عَلَيْهِ يَغْتَسِلُ» وَرَجُلٌ أَصَابَتْهُ جَنَابَةٌ فِي آخِرِ اللَّيْلِ فَقَامَ لِيَغْتَسِلَ وَلَمْ يُصَبِّ مَاءً فَذَهَبَ يَطْلُبُهُ أَوْ بَعَثَ مَنْ يَأْتِيهِ فَعَسَرَ عَلَيْهِ حَتَّى أَصْبَحَ كَيْفَ يَصْنَعُ قَالَ «يَغْتَسِلُ إِذَا جَاءَهُ ثُمَّ يُصَلِّي».

واما الذي يدل على القسم الثاني ما رواه :

And from him, from Sa'ad ibn Ismail, from his father, from Ismail ibn Isa, who said:

I (narrator) asked Imam al-Ridha ^{a.s}, peace be upon him, about 'a man who was affected by janabah in the month of Ramadan, then slept until morning came; what is upon him?'

Imam ^{a.s} said: "This does not harm him, and he does not break his fast, for my father ^{a.s}, peace be upon him, said:

'Aisha said: Indeed, the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, woke in the morning while junub from intercourse, not from a wet dream."

Imam ^{a.s} said: "He does not break his fast, and he does not pay any attention to it."

(Narrator said) 'And a man who was affected by janabah, then remained asleep until morning came; what is obligatory upon him?'

Imam ^{a.s} said: "There is nothing upon him; he performs ghusl."

(Narrator said) 'And a man who was affected by janabah at the end of the night, so he rose to perform ghusl but did not find water, so he went to seek it, or sent someone to bring it to him, but it became difficult for him until morning came; how should he act?'

Imam ^{a.s} said: "He performs ghusl when it comes to him, then he prays."

[AL TUSI]

As for that which indicates the second category, it is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.210 • Al-Istibsar, Vol.2 p.85 • Al-Wafi, Vol.11 p.266



**HADITH:611**

[SOURCE] Implicit (Muzmar)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَصَابَتْهُ جَنَابَةٌ فِي جَوْفِ اللَّيْلِ فِي رَمَضَانَ فَتَنَّمَ وَ قَدْ عَلِمَ بِهَا وَ لَمْ يَسْتَيْقِظْ حَتَّى يُدْرِكَهُ الْفَجْرُ فَقَالَ «عَلَيْهِ أَنْ يُتِمَّ صَوْمَهُ وَ يَقْضِيَ يَوْمًا آخَرَ» فَقُلْتُ إِذَا كَانَ ذَلِكَ مِنَ الرَّجُلِ وَ هُوَ يَقْضِي رَمَضَانَ - قَالَ «فَلْيَأْكُلْ يَوْمَهُ ذَلِكَ وَ لِيَقْضِ فَإِنَّهُ لَا يُشْبِهُ رَمَضَانَ شَيْئًا مِنَ الشُّهُورِ» .

Al-Husayn ibn Said, from Uthman ibn Isa, from Samaah ibn Mihran, who said:

I (narrator) asked Imam ^(a.s) about ‘a man who was affected by janabah in the middle of the night in (month of) Ramadan, then slept while he knew of it, and did not wake up until dawn reached him.’

Imam ^(a.s) said: “Upon him is that he completes his fast and makes up another day.”

I (narrator) asked: “If that was from the man while he is making up (month of) Ramadan?”

Imam ^(a.s) said: “Then let him eat on that day of his, and let him make it up, for nothing from the months resembles (month of) Ramadan.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.211 • Al-Istibsar, Vol.2 p.86 • Al-Wafi, Vol.11 p.264 • Wasa'il Al-Shi'ah, Vol.10 p.67

**HADITH:612**[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ عَنْهُ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الرَّجُلُ يُجْنِبُ فِي شَهْرِ رَمَضَانَ ثُمَّ يَسْتَيْقِظُ ثُمَّ يَنَامُ حَتَّى يُصْبِحَ قَالَ «يُتِمُّ صَوْمَهُ وَ يَقْضِيَ يَوْمًا آخَرَ وَ إِنْ لَمْ يَسْتَيْقِظْ حَتَّى يُصْبِحَ أَتَمَّ يَوْمَهُ وَ جَازَ لَهُ» .

And from him, from Safwan ibn Yahya, from Mansur ibn Hazim, from Abdullah ibn Abi Yafur, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “The man becomes junub in the month of Ramadan, then wakes up, then sleeps until morning comes.”

Imam ^(a.s) said: “He completes his fast and makes up another day. But if he did not wake up until morning came, he completes his day, and it is valid for him.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.211 • Al-Istibsar, Vol.2 p.86 • Al-Wafi, Vol.11 p.264 • Wasa'il Al-Shi'ah, Vol.10 p.61



**HADITH:613**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ فَضَالَةَ عَنِ الْأَعْلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ تُصِيبُهُ الْجَنَابَةُ فِي رَمَضَانَ ثُمَّ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ قَالَ «يُتِمُّ صَوْمَهُ وَ يَقْضِي ذَلِكَ الْيَوْمَ إِلَّا أَنْ يَسْتَيْقِظَ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَإِنْ إِنْتَظَرَ مَاءً يُسَخِّنُ أَوْ يُسْتَقَى فَطَلَعَ الْفَجْرُ فَلَا يَقْضِي يَوْمَهُ» .

And from him, from Fadalath, from al-Ala, from Muhammad ibn Muslim, from one of the two Imams ^(a.s), peace be upon them, who said:

I (narrator) asked Imam ^(a.s) about 'a man who is affected by janabah in (month of) Ramadan, then sleeps before performing ghusl.'

Imam ^(a.s) said: "He completes his fast and makes up that day, unless he wakes up before dawn rises. Then, if he waits for water to be heated or drawn, and dawn rises, then he does not make up his day."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.211 • Al-Istibsar, Vol.2 p.86 • Al-Wafi, Vol.11 p.261 • Wasa'il Al-Shi'ah, Vol.10 p.62

**HADITH:614**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَصَابَ مِنْ أَهْلِهِ فِي شَهْرِ رَمَضَانَ أَوْ أَصَابَتْهُ جَنَابَةٌ ثُمَّ يَنَامُ حَتَّى يُصْبِحَ مُتَعَمِّدًا قَالَ «يُتِمُّ ذَلِكَ الْيَوْمَ وَ عَلَيْهِ قَضَاؤُهُ» .

والذي يدل على ان المراد بهذه الاخبار ما ذكرناه من انه متى انتبه ولم يغتسل ونام وبقي نائما الى طلوع الفجر لزمه القضاء ما رواه :

From him, from Ahmad ibn Muhammad, from Abu al-Hasan ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'a man who had intercourse with his wife in the month of Ramadan, or was affected by janabah, then slept until morning came deliberately.'

Imam ^(a.s) said: "He completes that day (of fast), and upon him is making it up."

[AL TUSI]

And that which indicates that what is intended by these reports is what we have mentioned, namely that whenever he wakes up and does not perform the ritual bath, then sleeps and remains asleep until the rising of dawn, making up the fast becomes necessary upon him. This is because of what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.211 • Al-Istibsar, Vol.2 p.86 • Al-Wafi, Vol.11 p.260 • Wasa'il Al-Shi'ah, Vol.10 p.62





HADITH:615

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِمْسَى وَفَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الرَّجُلُ يُجْنِبُ مِنْ أَوَّلِ اللَّيْلِ ثُمَّ يَنَامُ حَتَّى يُصْبِحَ فِي شَهْرِ رَمَضَانَ قَالَ «لَيْسَ عَلَيْهِ شَيْءٌ» قُلْتُ فَإِنَّهُ اسْتَيْقَظَ ثُمَّ نَامَ حَتَّى أَصْبَحَ قَالَ «فَلْيَقْضِ ذَلِكَ الْيَوْمَ عُقُوبَةً».

واما الذي يدل على القسم الثالث ما رواه :

Al-Husayn ibn Said, from Hammad ibn Isa and Fadalath ibn Ayyub, from Muawiyah ibn Ammar, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “A man becomes junub from the beginning of the night, then sleeps until morning comes in the month of Ramadan.”

Imam ^(a.s) said: “There is nothing upon him.”

I (narrator) asked: “But if he wakes up, then sleeps until morning comes?”

Imam ^(a.s) said: “Then let him make up that day as a punishment.”

[AL TUSI]

As for that which indicates the third category, it is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.212 • Al-Istibsar, Vol.2 p.87 • Al-Wafi, Vol.11 p.265 • Wasa'il Al-Shi'ah, Vol.10 p.61



HADITH:616

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَمْرِو بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي رَجُلٍ أَجَنَّبَ فِي شَهْرِ رَمَضَانَ بِاللَّيْلِ ثُمَّ تَرَكَ الْغُسْلَ مُتَعَمِّدًا حَتَّى أَصْبَحَ قَالَ «يُعْتَقُ رَقَبَةً أَوْ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ يُطْعِمُ سِتِّينَ مِسْكِينًا» قَالَ وَ قَالَ «إِنَّهُ خَلِيقٌ أَنْ لَا أَرَاهُ يَذْرُكُهُ أَبَدًا».

Al-Husayn ibn Said, from Muhammad ibn Abi Umayr, from Ibrahim ibn Abd al-Hamid, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding ‘a man who became junub in the month of Ramadan at night, then deliberately left the ghusl until morning came.’

Imam ^(a.s) said: “He frees a slave, or fasts two consecutive months, or feeds sixty needy persons.”

He (narrator) said: “And Imam ^(a.s) said: ‘Indeed, he is deserving that I do not see him ever attaining it (the merits of the original fast).’”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.212 • Al-Istibsar, Vol.2 p.87 • Al-Wafi, Vol.11 p.268 • Wasa'il Al-Shi'ah, Vol.10 p.63



**HADITH:617**

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ مُحَمَّدِ بْنِ عَيْسَى قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ حَفْصٍ الْمَرْزُوقِيُّ عَنِ الْفَقِيهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا أَجْنَبَ الرَّجُلُ فِي شَهْرِ رَمَضَانَ لَيْلًا وَلَا يَغْتَسِلُ حَتَّى يُصْبِحَ فَعَلَيْهِ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ مَعَ صَوْمِ ذَلِكَ الْيَوْمِ وَلَا يُدْرِكُ فَضْلَ يَوْمِهِ».

Muhammad ibn al-Hasan al-Saffar, from Muhammad ibn Isa, who said: Sulayman ibn Hafs al-Marwazi narrated to me from al-Faqih ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “When a man becomes junub in the month of Ramadan at night and does not perform ghusl until morning comes, then upon him is the fasting of two consecutive months, along with the fasting of that day, and he does not attain the merit of his day.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.212 • Al-Istibsar, Vol.2 p.87 • Al-Wafi, Vol.11 p.268 • Wasa'il Al-Shi'ah, Vol.10 p.63

**HADITH:618**

[SOURCE] Implicit (Muzmar)

وَعَنْهُ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ بَعْضِ مَوَالِيهِ قَالَ: سَأَلْتُهُ عَنْ إِحْتِلَامِ الصَّائِمِ قَالَ فَقَالَ «إِذَا إِحْتَلَمَ نَهَارًا فِي شَهْرِ رَمَضَانَ فَلَا يَنْمُ حَتَّى يَغْتَسِلَ وَإِنْ أَجْنَبَ لَيْلًا فِي شَهْرِ رَمَضَانَ فَلَيْسَ لَهُ أَنْ يَنَامَ سَاعَةً حَتَّى يَغْتَسِلَ فَمَنْ أَجْنَبَ فِي شَهْرِ رَمَضَانَ فَنَامَ حَتَّى يُصْبِحَ فَعَلَيْهِ عَثْقُ رَقَبَةٍ أَوْ إِطْعَامُ سِتِّينَ مَسْكِينًا وَ قِضَاءُ ذَلِكَ الْيَوْمِ وَ يُتِمُّ صِيَامَهُ وَ لَنْ يُدْرِكَهُ أَبَدًا».

And from him, from Ibrahim ibn Hashim, from Abd al-Rahman ibn Hammad, from Ibrahim ibn Abd al-Hamid, from some of his freed servants, who said:

I (narrator) asked Imam ^(a.s) about ‘the wet dream of the fasting person.’

Imam ^(a.s) said: “If he has a wet dream during the day in the month of Ramadan, then he must not sleep until he performs ghusl.

And if he becomes junub at night in the month of Ramadan, then he has no right to sleep for an hour until he performs ghusl.

So whoever becomes junub in the month of Ramadan, then sleeps until morning comes, then upon him is the freeing of a slave, or feeding sixty needy persons.

And upon him is to making up that day, and he completes his fast, and he will never attain it (the merits of the original fast).”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.212 • Tahdib Al-Ahkam, Vol.4 p.320 • Al-Wafi, Vol.11 p.268 • Wasa'il Al-Shi'ah, Vol.10 p.64



HADITH:619

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s.} & Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s.} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

فَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ سَعْدِ بْنِ إِسْمَاعِيلَ بْنِ عَيْسَى عَنْ أَبِيهِ قَالَ: سَأَلْتُ الرَّضَا عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَصَابَتْهُ جَنَابَةٌ فِي شَهْرِ رَمَضَانَ فَنَامَ عَمداً حَتَّى أَصْبَحَ أَيُّ شَيْءٍ عَلَيْهِ قَالَ «لَا يَضُرُّهُ هَذَا وَلَا يُفْطِرُ وَلَا يُبَالِي فَإِنَّ أَبِي عَلَيْهِ السَّلَامُ قَالَ «قَالَتْ عَائِشَةُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَصْبَحَ جُنُباً مِنْ جَمَاعٍ غَيْرِ احْتِلَامٍ» .

فليس في هذا الخبر ما ينافي ما ذكرناه لان قوله رجل اصابته جنابة في شهر رمضان فنام عمدا حتى اصبح ، ليس فيه انه تعمد ترك الغسل ، وانما قال نام عمدا حتى اصبح فذكر التعمد واضافه الى النوم ، وانما كان فيه شبهة لو قال : تعمد ترك الغسل ويجوز ان يتعمد النوم في أول الليل فيبقى نائما الى الصباح فحينئذ لا تلزمه الكفارة ، والذي رواه ايضا :

As for what Sa'ad ibn Abdullah narrated from Abu Jafar, from Sa'ad ibn Ismail ibn Isa, from his father, who said:

I (narrator) asked Imam al-Ridha ^{a.s.}, peace be upon him, about 'a man who was affected by janabah in the month of Ramadan, then slept deliberately until morning came. What is upon him?'

Imam ^{a.s.} said: "This does not harm him, and he does not break his fast, and he does not pay any attention to it, for my father ^{a.s.}, peace be upon him, said:

'Aisha said: Indeed, the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, woke in the morning while junub from intercourse, not from a wet dream.'"

[AL TUSI]

There is nothing in this report that contradicts what we have mentioned, because his saying, "A man was afflicted by major ritual impurity in the month of Ramadan, so he slept deliberately until morning," does not contain that he deliberately left the ritual bath.

Rather, Imam ^{a.s.} said, "he slept deliberately until morning," so Imam ^{a.s.} mentioned deliberateness and attached it to sleep.

It would only contain an ambiguity if Imam ^{a.s.} had said: "He deliberately left the ritual bath."

And it is permissible that he deliberately sleeps at the beginning of the night and remains asleep until morning; in that case, expiation is not required of him.

And what he also narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.213 • Al-Istibsar, Vol.2 p.88 • Al-Wafi, Vol.11 p.267



HADITH:620

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

سَعَدُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ حَبِيبِ الْأَحْنَعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يُصَلِّي صَلَاةَ اللَّيْلِ فِي شَهْرِ رَمَضَانَ ثُمَّ يُجْنِبُ ثُمَّ يُؤَخِّرُ الْغُسْلَ مُتَعَمِّدًا حَتَّى يَطْلُعَ الْفَجْرُ» .

فليس فيه ايضاً انه أخر الغسل متعمداً لغير عذر ، ويجوز ان يكون انما أخر الغسل لعذر من الاعذار ، اما لاستحضار الماء أو لتسخينه عند البرد أو سبب عارض ، لان عند حصول شيء من هذه الاعذار يجوز تأخير الغسل ولا يلزم القضاء ولا الكفارة ، وقد بينا فيما تقدم ما يدل على هذا المعنى فلا وجه لاعادته. والمتمضمض والمستنشق قد بينا حكمهما انه إذا كان للصلاة فلا شيء عليه مما يدخل منه في حلقه ، وان كان لغير الصلاة فدخل حلقه فعليه القضاء وتلزمه الكفارة ، ويدل ايضاً على ذلك ما رواه :

Sa'ad, from Muhammad ibn al-Husayn and Muhammad ibn Ali, from Muhammad ibn Isa, from Ahmad ibn Muhammad ibn Abi Nasr, from Hammad ibn Uthman, from Habib al-Khathami, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, used to perform the night prayer in the month of Ramadan, then become junub, then deliberately delay the ghusl until dawn rose."

[AL TUSI]

There is also nothing in it stating that the Prophet ^(saws) delayed the ritual bath deliberately without an excuse.

It is permissible that the Prophet ^(saws) only delayed the ritual bath because of one of the excuses, either in order to bring the water, or to heat it in the cold, or because of an incidental cause.

For when any of these excuses occurs, delaying the ritual bath is permissible, and neither making up the fast nor expiation is required.

We have already explained previously what indicates this meaning, so there is no reason to repeat it.

As for the one who rinses the mouth and the one who draws water into the nose, we have already explained their ruling: that if it is for prayer, then there is nothing upon him for what enters his throat from it; but if it is for other than prayer and it enters his throat, then upon him is making up the fast and expiation is required of him.

What also indicates that is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.213 • Al-Istibsar, Vol.2 p.88 • Al-Istibsar, Vol.2 p.88 • Al-Wafi, Vol.11 p.267 • Wasa'il Al-Shi'ah, Vol.10 p.64

**HADITH:621**

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ مُحَمَّدِ بْنِ عَيْسَى قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ حَفْصٍ الْمَرْزُوقِيُّ قَالَ سَمِعْتُهُ يَقُولُ: «إِذَا تَمَضَّمَ الصَّائِمُ فِي شَهْرِ رَمَضَانَ أَوْ اسْتَنْشَقَ مُتَعَمِّدًا أَوْ شَمَّ رَائِحَةً غَلِيظَةً أَوْ كَسَسَ بَيْتًا فَدَخَلَ فِي أَنْفِهِ أَوْ حَلَقَهُ غُبَارًا فَعَلَّيْهِ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ فَإِنَّ ذَلِكَ لَهُ فِطْرٌ مِثْلُ الْأَكْلِ وَالشُّرْبِ وَالتَّكَاحِ» .

واما السعوط فليس في شيء من الاخبار انه يلزم المستعط الكفارة وانما وردت مورد الكراهية ، وقد بينا ذلك ويزيده بيانا ما رواه :

Muhammad ibn al-Hasan al-Saffar, from Muhammad ibn Isa, who said: Sulayman ibn Hafs al-Marwazi narrated to me, saying:

I (narrator) heard Imam ^(a.s) say: “If the fasting person rinses his mouth in the month of Ramadan, or sniffs water into his nose deliberately, or smells a thick odor, or sweeps a house and dust enters his nose or his throat, then upon him is the fasting of two consecutive months, for that is a breaking of the fast for him, like (the acts that break the fast) such as eating, drinking, and intercourse.”

[AL TUSI]

As for nasal medication (al-saut), there is nothing in any of the reports stating that expiation is required of the one who uses nasal medication (al-mustait).

Rather, they were transmitted in the context of disapproval, and we have already explained that. What further clarifies it is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.214 • Al-Istibsar, Vol.2 p.94 • Al-Wafi, Vol.11 p.276 • Wasa'il Al-Shi'ah, Vol.10 p.69

**HADITH:622**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ بَرَّاقَةَ الْأَصْبَهَانِيِّ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا بَأْسَ بِالْكُحْلِ لِلصَّائِمِ وَكَرِهَ السُّعُوطُ لِلصَّائِمِ» .

Muhammad ibn al-Hasan al-Saffar, from Ibrahim ibn Hashim, from Barraqa al-Asbahani, from Ghiyath ibn Ibrahim, from Imam Jafar ibn Muhammad ^(a.s), from his father ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “There is no harm in kohl (applied to eyes) for the fasting person, and snuff (al-suut) was disliked for the fasting person.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.214 • Al-Wafi, Vol.11 p.190 • Wasa'il Al-Shi'ah, Vol.10 p.44



HADITH:623

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْخَزَّازِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَلَيْهِ
الْسَّلَامُ: «أَنَّهُ كَرِهَ السُّعُوطَ لِلصَّائِمِ».

And from him, from Muhammad ibn al-Husayn, from Muhammad ibn Ali al-Khazzaz, from Ghiyath ibn Ibrahim, from Imam Jafar al-Sadiq ^(a.s), from his father ^(a.s), from Imam Ali ^(a.s), peace be upon him:

Imam al-Sadiq ^(a.s) said: "Imam Ali ^(a.s) disliked snuff (al-suut) for the fasting person."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.214 • Al-Wafi, Vol.11 p.183 • Wasa'il Al-Shi'ah, Vol.10 p.44

CHAPTER ON RULING OF ONE WHO INTENTIONALLY BREAKS THE FAST OF A DAY FROM THE MONTH OF RAMADAN AND WHAT PUNISHMENT IS OBLIGATORY UPON HIM FOR BREAKING THE FAST

٥٦- باب حكم من افطر يوما من شهر رمضان متعمدا وما يجب عليه من العقوبة للافطار

🕌 HADITH 624 – 625 🕌

🕌 HADITH 🕌

HADITH:624

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامَ بْنِ سَالِمٍ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ: سُئِلَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ شَهِدَ عَلَيْهِ شَهْوً أَنْهُ أَفْطَرَ مِنْ شَهْرِ رَمَضَانَ ثَلَاثَةَ أَيَّامٍ قَالَ «يُسْأَلُ هَلْ عَلَيْكَ مِنْ إِفْطَارِكَ فِي شَهْرِ رَمَضَانَ إِثْمٌ فَإِنْ قَالَ لَا فَإِنَّ عَلَى الْإِمَامِ أَنْ يَقْتُلَهُ وَإِنْ قَالَ نَعَمْ فَإِنَّ عَلَى الْإِمَامِ أَنْ يَنْهَكَهُ صَرْبًا».

Muhammad ibn Yaqub, from a number of our companions, from Ahmad ibn Muhammad, from Ibn Mahbub, from Hisham ibn Salim, from Burayd al-Ijli, who said:

Abu Ja'far ^(a.s), peace be upon him, was asked about 'a man against whom witnesses testified that he broke his fast for three days from the month of Ramadan.'

Imam ^(a.s) said: "This man is asked, 'Is there any sin upon you for your breaking the fast in the month of Ramadan?'

If he says, 'No,' then upon the Imam is that he kill him.

And if he says, 'Yes,' then upon the Imam is that he severely beat him."

[REFERENCES] Al-Kafi, Vol.4 p.103 • Al-Kafi, Vol.7 p.259 • Man La Yahduruhu Al-Faqih, Vol.2 p.117 • Al-Muqni'ah, Vol.1 p.347 • Tahdib Al-Ahkam, Vol.4 p.215 • Tahdib Al-Ahkam, Vol.10 p.141 • Al-Wafi, Vol.11 p.277 • Al-Wafi, Vol.15 p.507 • Wasa'il Al-Shi'ah, Vol.10 p.248



HADITH:625

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ بُنْدَارَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي رَجُلٍ أَتَى امْرَأَتَهُ وَهُوَ صَائِمٌ وَهِيَ صَائِمَةٌ فَقَالَ «إِنْ كَانَ إِسْتَكْرَهَهَا فَعَلَيْهِ كَفَّارَتَانِ وَإِنْ كَانَتْ طَاوَعَتْهُ فَعَلَيْهِ كَفَّارَةٌ وَ عَلَيْهَا كَفَّارَةٌ وَإِنْ كَانَ أَكْرَهَهَا فَعَلَيْهِ ضَرْبُ خَمْسِينَ سَوْطًا يَضْفُ الْاَحَدَ وَإِنْ كَانَتْ طَاوَعَتْهُ ضُرِبَ خَمْسَةً وَعِشْرِينَ سَوْطًا وَ ضُرِبَتْ خَمْسَةً وَعِشْرِينَ سَوْطًا» .

And from him, from Ali ibn Muhammad ibn Bundar, from Ibrahim ibn Ishaq al-Ahmar, from Abdullah ibn Hammad, from al-Mufaddal ibn Umar, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a man who came to his wife (for intimate relations) while he was fasting and she was fasting.'

Imam ^(a.s) said:

"If he compelled her, then upon him are two expiations.

And if she obeyed him willingly, then upon him is an expiation and upon her is an expiation.

And if he forced her, then upon him is the striking of fifty lashes, half the prescribed punishment.

And if she obeyed him willingly, he is struck twenty-five lashes, and she is struck twenty-five lashes."

[REFERENCES] Al-Kafi, Vol.4 p.103 • Al-Kafi, Vol.7 p.242 • Man La Yahduruhu Al-Faqih, Vol.2 p.117 • Tahdib Al-Ahkam, Vol.4 p.215 • Tahdib Al-Ahkam, Vol.10 p.145 • Al-Wafi, Vol.11 p.277 • Wasa'il Al-Shi'ah, Vol.10 p.56 • Wasa'il Al-Shi'ah, Vol.28 p.377

CHAPTER ON RULING OF THE TRAVELLER AND THE SICK PERSON REGARDING FASTING

٥٧ - باب حكم المسافر والمريض في الصيام

🕌 HADITH 626 – 693 🕌

قال الشيخ رحمه الله : (وكل مسافر في طاعة الله تعالى يجب عليه التقصير في الصلاة والصوم وكذلك كل مسافر في مباح ، ولا ينبغي للانسان ان يخرج الى السفر في شهر رمضان إلا لضرورة تدعوه الى ذلك ويكون سفره في ذلك طاعة أو مباحا فاما ماله عنه مندوحة فلا يجوز الخروج فيه).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said: “Every traveller in obedience to Allah ^{SWT} the Exalted must shorten the prayer and the fast, and likewise every traveller in a permissible matter.

A person should not go out to travel in the month of Ramadan except for a necessity that calls him to that, and his travel in that must be obedience or permissible.

As for that for which he has an alternative, it is not permissible to go out in it.”

🕌 HADITH 🕌

HADITH:626

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

رَوَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا دَخَلَ شَهْرُ رَمَضَانَ فَلِلَّهِ فِيهِ شَرْطٌ قَالَ اللَّهُ تَعَالَى «فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ» فَلَيْسَ لِلرَّجُلِ إِذَا دَخَلَ شَهْرُ رَمَضَانَ أَنْ يَخْرُجَ إِلَّا فِي حَجٍّ أَوْ عُمْرَةٍ أَوْ مَالٍ يَخَافُ تَلَفَهُ أَوْ أَخٍ يَخَافُ هَلَاقَهُ وَ لَيْسَ لَهُ أَنْ يَخْرُجَ فِي إِثْلَافٍ مَالٍ أَجْبِهِ فَإِذَا مَضَتْ لَيْلَةُ ثَلَاثَةِ وَعِشْرِينَ فَلْيَخْرُجْ حَيْثُ شَاءَ» .

ومتى خرج على ما ذكرناه من وجوه السفر وجب عليه الافطار يدل على ذلك قوله تعالى : (فمن شهد منكم الشهر فليصمه ومن كان مريضا أو على سفر فعدة من ايام أخر) فاوجب بظاهر اللفظ الصيام لمن شهد ، وفرض بصريحة القضاء على من يكون مريضا أو مسافرا ، فلو لا ان الافطار واجب لما وجب عليه عدة من ايام أخر ، ويدل على وجوب الافطار ايضا ما رواه :

Muhammad ibn Ahmad ibn Yahya narrated from Sahl ibn Ziyad, from Ali ibn Asbat, from a man, from Abu Abdillah ^{a.s}, peace be upon him, who said:

Imam ^{a.s} said: “When month of Ramadan enters, then Allah ^{SWT} has a condition in it. Allah ^{SWT}, said: ‘*So whoever among you witnesses the month, let him fast it.*’ (Surah al-Baqarah 2:185)

Therefore, when the month of Ramadan enters, a man has no right to go out except for Hajj, or Umrah, or wealth whose destruction he fears, or a brother whose destruction he fears.

And he has no right to go out for the destruction of his brother’s wealth. Then when the night of the twenty-third (of the month of Ramadan) has passed, let him go out wherever he wishes.”

[AL TUSI]

Whenever he goes out according to what we have mentioned of the forms of travel, breaking the fast becomes obligatory upon him.

What indicates that is the saying of Allah ^{SWT}, Exalted is He ^{SWT}: “*So whoever among you witnesses the month, let him fast it, and whoever among you is sick or on a journey, then a number of other days.*” (Surah al-Baqarah 2:185)

Thus, by the apparent wording, Allah ^{SWT} made fasting obligatory for one who witnesses it, and by its explicit statement Allah ^{SWT} prescribed making it up for one who is sick or travelling.

Were breaking the fast not obligatory, a number of other days would not have become obligatory upon him. What also indicates the obligation of breaking the fast is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.216 • Al-Wafi, Vol.11 p.304 • Tafsir Al-Safi, Vol.1 p.221 • Wasa’il Al-Shi’ah, Vol.10 p.182 • Tafsir Al-Burhan, Vol.1 p.392

🕌 HADITH 🕌

HADITH:627

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ غُبَيْدِ بْنِ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ عَزَّ وَجَلَّ «فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ» قَالَ «مَا أَبْيَنُهَا مَنْ شَهِدَ فَلْيَصُمْهُ وَ مَنْ سَافَرَ فَلَا يَصُمْهُ» .

Muhammad ibn Yaqub, from a number of our companions, from Sahl ibn Ziyad, from al-Hasan ibn Mahbub, from Abd al-Aziz al-Abdi, from Ubayd ibn Zurarah, who said:

I (narrator) said to Abu Abdillah ^{a.s}, peace be upon him, regarding the saying of almighty Allah ^{SWT}, Mighty and Majestic: ‘*So whoever among you witnesses the month, let him fast it.*’ (Surah Al-Baqarah 2:185)

Imam ^{a.s} said: “How clear it is. Whoever witnesses it (the month of Ramadan), let him fast it, and whoever travels, let him not fast it.”

[REFERENCES] Al-Kafi, Vol.4 p.126 • Tahdib Al-Ahkam, Vol.4 p.216 • Al-Wafi, Vol.11 p.91 • Wasa’il Al-Shi’ah, Vol.10 p.176 • Tafsir Al-Burhan, Vol.1 p.387 • Tafsir Al-Burhan, Vol.1 p.392 • Bihar Al-Anwar, Vol.2 p.274



**HADITH:628**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «إِنَّ اللَّهَ تَصَدَّقَ عَلَى مَرَضَى أُمَّتِي وَ مُسَافِرِيهَا بِالتَّقْصِيرِ وَ الْإِفْطَارِ أَيْسَرُ أَحَدِكُمْ إِذَا تَصَدَّقَ بِصَدَقَةٍ أَنْ تُرَدَّ عَلَيْهِ» .

And from him, from a number of our companions, from Ahmad ibn Muhammad, from Ibn Abi Najran, from some of our companions, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) heard Imam ^(a.s) saying: “The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, said:

‘Indeed, Allah ^{SWT} has given charity to the sick of my community and its travellers through shortening and breaking the fast.

Would one of you be pleased, when he gives charity, that it be returned to him?’ – meaning to accept the concession Allah ^{SWT} has provided via shortened prayers and breaking fasts for the sick and the travellers.

[REFERENCES] Al-Kafi, Vol.4 p.127 • Tahdib Al-Ahkam, Vol.4 p.216 • Al-Wafi, Vol.11 p.91 • Tafsir Al-Safi, Vol.1 p.222 • Wasa'il Al-Shi'ah, Vol.8 p.519 • Wasa'il Al-Shi'ah, Vol.10 p.174

**HADITH:629**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «لَوْ أَنَّ رَجُلًا مَاتَ صَائِمًا فِي السَّفَرِ مَا صَلَّيْتُ عَلَيْهِ» .

And from him, from Muhammad ibn Yahya, from Salamah ibn al-Khattab, from Sulayman ibn Samaah, from Ali ibn Ismail, from Muhammad ibn Hakim, who said:

I (narrator) heard Abu Abdillah ^(a.s), peace be upon him, saying:

“If a man were to die while fasting during travel, I would not pray over him.” – meaning he rejected the concession of Allah ^{SWT} provided to him and insisted to keep the fast.

[REFERENCES] Al-Kafi, Vol.4 p.128 • Man La Yahduruhu Al-Faqih, Vol.2 p.141 • Tahdib Al-Ahkam, Vol.4 p.217 • Al-Wafi, Vol.11 p.94 • Wasa'il Al-Shi'ah, Vol.10 p.177



**HADITH:630**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Prophet Muhammad ibn Abdullah ^(saws)

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُثْبَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ يَحْيَى بْنِ أَبِي أَلَعْلَاءَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْصَّائِمُ فِي شَهْرِ رَمَضَانَ فِي السَّفَرِ كَالْمُفْطِرِ فِي الْحَضَرِ» ثُمَّ قَالَ «إِنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ يَا رَسُولَ اللَّهِ أَصُومُ شَهْرَ رَمَضَانَ فِي السَّفَرِ فَقَالَ «لَا» فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ عَلَيَّ يَسِيرُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ «إِنَّ اللَّهَ تَصَدَّقَ عَلَى مَرْضَى أُمَّتِي وَ مُسَافِرِيهَا بِالْإِفْطَارِ فِي شَهْرِ رَمَضَانَ أَوْ يُعْجِبُ أَحَدَكُمْ أَنْ لَوْ تَصَدَّقَ بِصَدَقَةٍ أَنْ تُرَدَّ عَلَيْهِ» .

Ahmad ibn Muhammad ibn Isa, from Ali ibn al-Hakam, from Abd al-Malik ibn Utbah, from Ishaq ibn Ammar, from Yahya ibn Abi al-Ala, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “The fasting person in the month of Ramadan while travelling is like the one who breaks the fast while present at home.”

Then Imam ^(a.s) said: “A man came to the Messenger of Allah ^(SWT), and said,

‘O Messenger of Allah ^(SWT), should I fast the month of Ramadan while travelling?’

So the Prophet ^(saws) said: “No.”

The man replied said: “O Messenger of Allah ^(SWT), it is easy for me.”

So the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, said: ‘Indeed, Allah ^(SWT) has given charity (concession) to the sick of my community and its travellers by breaking the fast in the month of Ramadan.

Would one of you like that, if he gave charity, it should be returned to him?’”

[REFERENCES] Al-Kafi, Vol.4 p.127 • Man La Yahduruhi Al-Faqih, Vol.2 p.140 • ‘Ilal Al-Shara’i’, Vol.2 p.382 • Tahdib Al-Ahkam, Vol.4 p.217 • Al-Wafi, Vol.11 p.92 • Wasa’il Al-Shi’ah, Vol.10 p.175 • Bihar Al-Anwar, Vol.9 3 p.323

**HADITH:631**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «سَمَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَوْمًا صَامُوا حِينَ أَفْطَرُوا وَ قَصَرَ عَصَاةً» فَقَالَ «هُمْ الْعَصَاةُ إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّا لَنَعْرِفُ أَبْنَاءَهُمْ وَ أَبْنَاءَ أَبْنَائِهِمْ إِلَى يَوْمِنَا هَذَا» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Zurarah:

Abu Ja'far Imam al-Baqir ^(a.s) said: “The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, named a people who continued to fast even when He ^(saws) broke the fast and shortened the prayer, He ^(saws) labelled them as ‘disobedient ones.’”

Imam ^(a.s) said: “They remain known as the disobedient ones until the Day of Resurrection, and indeed we know their sons and the sons of their sons (descendants) up to this day of ours.”

[REFERENCES] Al-Kafi, Vol.4 p.127 • Man La Yahduruhi Al-Faqih, Vol.2 p.141 • Tahdib Al-Ahkam, Vol.4 p.217 • Al-Wafi, Vol.11 p.93 • Tafsir Al-Safi, Vol.1 p.219 • Wasa’il Al-Shi’ah, Vol.10 p.174



**HADITH:632**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s) & Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

أَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ : أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يُسَافِرُ فِي شَهْرِ رَمَضَانَ فَيَصُومُ فَقَالَ «لَيْسَ مِنَ الْبِرِّ الصَّيَامُ فِي السَّفَرِ» .

Al-Husayn ibn Said, from Safwan ibn Yahya, from Abu al-Hasan ^(a.s), peace be upon him:

That Imam ^(a.s) was asked about 'a man who travels in the month of Ramadan and fasts.'

Imam ^(a.s) said: "Fasting during travel is not from righteousness."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.217 • Al-Wafi, Vol.11 p.94

**HADITH:633**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ صَلَّى فِي سَفَرِهِ أَرْبَعَ رَكَعَاتٍ فَأَنَّا إِلَى اللَّهِ مِنْهُ بَرِيءٌ» .

قال الشيخ رحمه الله : (ومن كان سفره أكثر من حضره فعليه الاتمام في الصلاة والصوم). يدل على ذلك ما رواه :

Muhammad ibn Ahmad ibn Yahya, from some of our companions, who raised it to Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "Whoever prays four rakahs during his travel, then I am free of him before Allah ^{SWT}." – meaning does not shorten his prayer.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

"Whoever's travel is more than his residence, then upon him is completion in the prayer and the fast."

What indicates that is what he narrated (in the following hadith):

[REFERENCES] Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.280 • Tahdib Al-Ahkam, Vol.4 p.218 • Al-Wafi, Vol.7 p.39 • Wasa'il Al-Shi'ah, Vol.8 p.519 • Bihar Al-Anwar, Vol.8 6 p.63 • Mustadrak Al-Wasa'il, Vol.6 p.543



﴿ HADITH ﴾

HADITH:634**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْمُكَارِي وَالْجَمَّالُ الَّذِي يَخْتَلِفُ وَ لَيْسَ لَهُ مَقَامٌ يُتِمُّ الصَّلَاةَ وَ يَصُومُ شَهْرَ رَمَضَانَ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, and Muhammad ibn Ismail, from al-Fadl ibn Shadhan, all together from Ibn Abi Umayr, from Hisham ibn al-Hakam, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “The hire-carrier (al-mukari) and the camel-driver (al-jammal), who goes back and forth and has no place of residence, thus he completes the prayer and fasts the month of Ramadan.”

[REFERENCES] Al-Kafi, Vol.4 p.128 • Tahdib Al-Ahkam, Vol.4 p.218 • Al-Wafi, Vol.7 p.166 • Wasa'il Al-Shi'ah, Vol.8 p.484 • Wasa'il Al-Shi'ah, Vol.8 p.487

﴿ HADITH ﴾

HADITH:635**[SOURCE]** Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: «سَبْعَةٌ لَا يُقْصِرُونَ الصَّلَاةَ الْأَمِيرُ الَّذِي يَدُورُ فِي إِمَارَتِهِ وَ الْجَبَّاءُ الَّذِي يَدُورُ فِي جَبَايَتِهِ وَ التَّاجِرُ الَّذِي يَدُورُ فِي تِجَارَتِهِ مِنْ سَوْقٍ إِلَى سَوْقٍ وَ الْبَدَوِيُّ الَّذِي يَطْلُبُ مَوَاضِعَ الْقَطْرِ وَ مَنُيْتُ الشَّجَرِ وَ الرَّاعِي وَ الْمُحَارِبُ الَّذِي يَخْرُجُ لِقَطْعِ السَّبِيلِ وَ الَّذِي يَطْلُبُ الصَّيْدَ يَرِيدُ بِهِ لَهْوَ الدُّنْيَا» .

Ali ibn al-Hasan ibn Faddal, from Amr ibn Uthman, from Abdullah ibn al-Mughirah, from Ismail ibn Abi Ziyad, from Abu Abdillah ^(a.s), peace be upon him, from his father ^(a.s), peace be upon him, from Imam Ali ^(a.s), peace be upon him, who said:

Imam Ali ^(a.s) said: “Seven do not shorten the prayer:

The commander who travels around within his command,

The tax-collector (al-jabba) who travels around in his collection,

The merchant who travels around in his trade from market to market,

The Bedouin who seeks the places of rain and the growth of trees,

The shepherd,

The warrior who goes out to cut off the road,

And the one who seeks hunting, intending by it the amusement of this world.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.218



**HADITH:636**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وعنه عن سندی بن الربیع قال : في المکاري والجمال الذي يختلف ليس له مقام يتم الصلاة ويصوم في شهر رمضان.

And from Sindi ibn al-Rabi, Imam al-Sadiq ^(a.s) said: "Concerning the carrier for hire (al-mukari) and the camel driver (al-jammal) who goes back and forth and has no place of stay (residence). Thus, he completes the prayer and fasts in the month of Ramadan."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.218

**HADITH:637**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

فَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْمُكَارِينَ الَّذِينَ يُكْرُونَ الدَّوَابَّ فَقُلْتُ يَخْتَلِفُونَ كُلَّ أَيَّامٍ كُلَّمَا جَاءَهُمْ شَيْءٌ اخْتَلَفُوا فَقَالَ «عَلَيْهِمُ التَّقْصِيرُ إِذَا مَا سَافَرُوا» .

As for what Sa'ad ibn Abdullah narrated from Abu Jafar, from his father, from Abdullah ibn al-Mughirah, from Ishaq ibn Ammar, from Abu Ibrahim ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'the hire-carriers (al-mukarin) who hire out riding animals',

And I (narrator) asked: "They go back and forth every few days; whenever something comes to them, they go back and forth."

Imam ^(a.s) said: "Upon them is shortening whenever they travel."

[REFERENCES] Tahdib Al-Ahkam, Vol.3 p.216 • Tahdib Al-Ahkam, Vol.4 p.219 • Al-Istibsar, Vol.1 p.234 • Al-Wafi, Vol.7 p.170 • Wasa'il Al-Shi'ah, Vol.8 p.488

**HADITH:638**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْهُ عَنْ أَبِي جَعْفَرٍ عَنِ الْحُسَيْنِ عَنِ فَصَّالَةَ عَنْ أَبَانَ بْنِ عُمَانَ عَنِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمُكَارِينَ الَّذِينَ يَخْتَلِفُونَ فَقَالَ «إِذَا جَدُّوا السَّيْرَ فَلْيُقْصِّرُوا» .

فالمراد بهذين الخبرين انه إذا كان مقام هؤلاء المكاربين في البلد أكثر من عشرة ايام يجب عليهم التقصير كما يجب على المقيمين ، وإذا كان مقامهم دون ذلك فالتمام يلزمهم حسب ما قدمناه ، يدل على ذلك المعنى ما رواه :



From him, from Abu Jafar, from al-Husayn, from Fadalāh, from Aban ibn Uthman, from al-Fadl ibn Abd al-Malik, who said:

I asked Abu Abdillāh ^{a.s}, peace be upon him, about ‘the hire-carriers (al-mukarin) who go back and forth.’

Imam ^{a.s} said: “If they hasten the journey seriously, then let them shorten.”

[AL TUSI]

What is intended by these two reports is that if the stay of these carriers for hire (al-mukariyin) in the town is more than ten days, shortening becomes obligatory upon them, just as it is obligatory upon the residents.

And if their stay is less than that, then completion is required of them, according to what we have previously stated.

What indicates this meaning is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkām, Vol.3 p.215 • Tahdib Al-Ahkām, Vol.4 p.219 • Al-Istibṣār, Vol.1 p.233 • Wasa’il Al-Shi’ah, Vol.8 p.490

﴿ HADITH ﴾

HADITH:639

[SOURCE] Abu Abdillāh Imam Ja’far ibn Muhammad al-Sadiq ^{a.s}

مَحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبِي إِسْحَاقَ بْنِ إِسْمَاعِيلَ بْنِ مَرَّازٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ حَدِّ الْمُكَارِيِّ الَّذِي يَصُومُ وَيُتِمُّ قَالَ «أَيُّمَا مُكَارٍ أَقَامَ فِي مَنْزِلِهِ أَوْ فِي الْبَلَدِ الَّذِي يَدْخُلُهُ أَقَلَّ مِنْ مَقَامِ عَشْرَةِ أَيَّامٍ وَجَبَ عَلَيْهِ الصَّيَامُ وَالتَّامُّ أَبَدًا وَإِنْ كَانَ مَقَامُهُ فِي مَنْزِلِهِ أَوْ فِي الْبَلَدِ الَّذِي يَدْخُلُهُ أَكْثَرَ مِنْ عَشْرَةِ أَيَّامٍ فَعَلَيْهِ التَّقْصِيرُ وَالْإِفْطَارُ» .

قال الشيخ رحمه الله : (ومن كان سفره معصية لله تعالى أو صيد لهو أو بطر أو كان تابعا لسلطان جائر فعليه التمام).

Muhammad ibn Ahmad ibn Yahya, from Abu Ishaq Ibrahim ibn Hashim, from Ismail ibn Marrar, from Yunus ibn Abd al-Rahman, from some of his men, from Abu Abdillāh ^{a.s}, peace be upon him, who said:

I (narrator) asked Imam ^{a.s} about ‘the limit of the hire-carrier (al-mukari) who fasts and completes the prayer.’

Imam ^{a.s} said: “Whichever hire-carrier (mukari) stays in his house, or in the town which he enters, for less than a stay of ten days, fasting and completion are always obligatory upon him. But if his stay in his house, or in the town which he enters, is more than ten days, then upon him are shortening and breaking the fast.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said: “Whoever’s travel is disobedience to Allah ^{SWT} the Exalted, or hunting for amusement, or insolence, or he is a follower of an unjust ruler, then upon him is completion.”

[REFERENCES] Tahdib Al-Ahkām, Vol.4 p.219 • Al-Istibṣār, Vol.1 p.234 • Al-Wafi, Vol.7 p.171 • Wasa’il Al-Shi’ah, Vol.8 p.488



**HADITH:640**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

يَذُلُّ عَلَى ذَلِكَ مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «مَنْ سَافَرَ قَصَرَ وَ أَفْطَرَ إِلَّا أَنْ يَكُونَ رَجُلًا سَفَرَهُ فِي الصَّيْدِ أَوْ فِي مَعْصِيَةِ اللَّهِ تَعَالَى أَوْ رَسُولًا لِمَنْ يَعِصِي اللَّهَ أَوْ فِي طَلَبِ شَخْنَاءٍ أَوْ سَعَايَةٍ ضَرَرٍ عَلَى قَوْمٍ مِنَ الْمُسْلِمِينَ» .

Indicating that is what Muhammad ibn Yaqub narrated from a number of our companions, from Sahl ibn Ziyad, from Ibn Mahbub, from Abu Ayyub, from Ammar ibn Marwan, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) heard Imam ^(a.s) saying: “Whoever travels shortens and breaks the fast, unless he is a man whose travel is for hunting (for amusement), or in disobedience to Allah ^(SWT), the Exalted, or a messenger for one who disobeys Allah ^(SWT), or in pursuit of enmity, or an effort to cause harm against a group of the Muslims.”

[REFERENCES] Al-Kafi, Vol.4 p.129 • Man La Yahduruhu Al-Faqih, Vol.2 p.142 • Tahdib Al-Ahkam, Vol.4 p.219 • Al-Wafi, Vol.7 p.173 • Wasa'il Al-Shi'ah, Vol.8 p.476 • Al-Fusul Al-Muhimmah, Vol.2 p.124

**HADITH:641**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلِيُّ بْنُ الْحُسَيْنِ بْنِ فَضَالٍ عَنِ الْعَبَّاسِ بْنِ غَامِرٍ وَ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ حَكِيمٍ جَمِيعاً عَنْ أَبَانَ بْنِ عُثْمَانَ الْأَحْمَرِ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَمَّنْ يَخْرُجُ مِنْ أَهْلِهِ بِالصُّقُورَةِ وَ الْكِلَابِ يَتَنَزَّهُ اللَّيْلَتَيْنِ وَ الثَّلَاثَ هَلْ يُقْصَرُ مِنْ صَلَاتِهِ أَوْ لَا فَقَالَ «لَا يُقْصَرُ إِلَّا مَا خَرَجَ فِي لَهْوٍ» .

Ali ibn al-Hasan ibn Faddal, from al-Abbas ibn Amir and Jafar ibn Muhammad ibn Hakim, all together from Aban ibn Uthman al-Ahmar, from Zurarah, who said:

I (narrator) asked Abu Ja'far ^(a.s), peace be upon him, about ‘one who goes out from his family (home) with falcons (al-suqurah) and dogs, amusing himself for two or three nights. Does he shorten his prayer or not?’

Imam ^(a.s) said: “He does not shorten. He only went out for amusement.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.220



**HADITH:642**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

مَحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ أَبِي سَعِيدٍ الْخُرَاسَانِيِّ قَالَ: دَخَلَ رَجُلَانِ عَلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ بِخُرَاسَانَ فَسَأَلَاهُ عَنِ التَّقْصِيرِ فَقَالَ لِأَحَدِهِمَا «وَجَبَ عَلَيْكَ التَّقْصِيرُ لِأَنَّكَ فَصَدْتَنِي» وَ قَالَ لِلْآخَرِ «وَجَبَ عَلَيْكَ التَّمَامُ لِأَنَّكَ فَصَدْتَ السُّلْطَانَ» .

قال الشيخ رحمه الله (ومن اتم في السفر كان كمن قصر في الحضر ووجب عليه الاعادة إلا ان يفعل ذلك بجهالة).

Muhammad ibn al-Hasan al-Saffar, from al-Hasan ibn Ali, from Ahmad ibn Hilal, from Abu Saeed al-Khurasani, who said:

Two men entered upon Abu al-Hasan al-Ridha ^(a.s), peace be upon him, in Khurasan, and they asked Imam ^(a.s) about ‘shortening the prayer.’

Imam ^(a.s) said to one of them: “Shortening (the prayer) has become obligatory upon you because you intended to come to me (the rightful Imam ^(a.s)),”

And Imam ^(a.s) said to the other: “Completing the prayer has become obligatory upon you because you intended to go to the ruler (other than the Imam ^(a.s)).”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: “Whoever completes while travelling is like one who shortens while residing, and repeating it becomes obligatory upon him, unless he does that out of ignorance.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.220 • Al-Istibsar, Vol.1 p.235 • Al-Wafi, Vol.7 p.178 • Wasa'il Al-Shi'ah, Vol.8 p.478

**HADITH:643**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

يَدُلُّ عَلَى ذَلِكَ مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ رَجُلٌ صَامَ فِي السَّفَرِ قَالَ «إِنْ كَانَ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَهَى عَنْ ذَلِكَ فَعَلَيْهِ الْقَضَاءُ وَإِنْ لَمْ يَكُنْ بَلَغَهُ فَلَا شَيْءَ عَلَيْهِ» .

What indicates that is what Muhammad ibn Yaqub narrated from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): “A man fasted while travelling.”

Imam ^(a.s) said: “If it had reached him that the Messenger of Allah ^(SWT), Allah’s ^(SWT) blessings be upon him and his family, forbade that, then he must make it up.

And if it had not reached him, then there is nothing upon him.”

[REFERENCES] Al-Kafi, Vol.4 p.128 • Man La Yahduruhu Al-Faqih, Vol.2 p.144 • Tahdib Al-Ahkam, Vol.4 p.220 • Tahdib Al-Ahkam, Vol.4 p.221 • Al-Wafi, Vol.11 p.96 • Wasa'il Al-Shi'ah, Vol.10 p.179 • Tafsir Nur Al-Thaqalayn, Vol.1 p.165 • Tafsir Kanz Al-Daqaq, Vol.2 p.241



﴿ HADITH ﴾

HADITH:644**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الحسين بن سعيد عن ابن أبي عمير عن حماد عن ابن أبي شعبة قال : قلت لأبي عبد الله عليه السلام رجل صام في السفر فقال : إن كان بلغه أن رسول الله صلى الله عليه وآله نهى عن ذلك فعليه القضاء ، وإن لم يكن بلغه فلا شيء عليه.

Al-Husayn ibn Sa'id, from Ibn Abi Umayr, from Hammad, from Ibn Abi Shu'bah, said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "A man fasted while travelling."

Imam ^(a.s) said: "If it had reached him that the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, forbade that, then upon him is making it up; And if it had not reached him, then there is nothing upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.221

﴿ HADITH ﴾

HADITH:645**[SOURCE]** Implicit (Muzmar)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُهُ يَقُولُ: «إِذَا صَامَ الرَّجُلُ رَمَضَانَ فِي السَّفَرِ لَمْ يُجْزِهِ وَ عَلَيْهِ الْإِعَادَةُ».

Muhammad ibn Ahmad ibn Yahya, from Ayyub ibn Nuh, from Safwan, from Muawiyah ibn Ammar, who said:

I (narrator) heard Imam ^(a.s) saying, "If a man fasts (month of) Ramadan while travelling, it does not suffice him, and he must repeat it."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.221 • Al-Wafi, Vol.11 p.97 • Wasa'il Al-Shi'ah, Vol.10 p.179

**HADITH:646**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَامَ شَهْرَ رَمَضَانَ فِي السَّفَرِ فَقَالَ «إِنْ كَانَ لَمْ يَبْلُغْهُ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَهَى عَنْ ذَلِكَ فَلَيْسَ عَلَيْهِ الْقَصَاءُ وَ قَدْ أَجْزَأَ عَنْهُ الصَّوْمُ» .

قال الشيخ رحمه الله : (وحد السفر الذي يجب فيه التقصير بريدان وهما أربعة وعشرون ميلاً).

Sa'ad ibn Abdullah, from Muhammad ibn Abd al-Jabbar, from Abd al-Rahman ibn Abi Najran, from Hamad ibn Isa, from Abd al-Rahman ibn Abi Abdullah, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'a man who fasted the month of Ramadan while travelling.'

Imam ^(a.s) said: "If it had not reached him that the Messenger of Allah ^(SWT), Allah's ^(SWT) blessings be upon him and his family, forbade that, then he does not have to make it up, and the fast has sufficed for him."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: "The limit of travel in which shortening becomes obligatory is two postal stages (baridan) equal approximately 24 miles (or about 38.6 kilometres)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.221 • Tahdib Al-Ahkam, Vol.4 p.328 • Al-Wafi, Vol.11 p.97 • Wasa'il Al-Shi'ah, Vol.10 p.179

**HADITH:647**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

يَدُلُّ عَلَى ذَلِكَ مَا رَوَاهُ الْحَسَنُ بْنُ عَلِيٍّ بْنِ قِصَالٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيسَى بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «فِي التَّقْصِيرِ حَدُّهُ أَرْبَعَةٌ وَعِشْرُونَ مَيْلًا» .

What indicates that is what al-Hasan ibn Ali ibn Faddal narrated from Abd al-Rahman ibn Abi Najran, from Safwan ibn Yahya, from Is ibn al-Qasim, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "Regarding shortening (the prayer), its limit is twenty-four miles."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.221



**HADITH:648**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدٍ وَ أَحْمَدَ ابْنَيْ الْحَسَنِ أَخَوَيْهِ عَنْ أَبِيهِمَا عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الرَّجُلِ يَخْرُجُ مِنْ مَنْزِلِهِ يُرِيدُ مَنْزِلًا لَهُ آخَرَ أَوْ صِغَةً لَهُ أُخْرَى قَالَ «إِنْ كَانَ بَيْنَهُ وَ بَيْنَ مَنْزِلِهِ أَوْ صِغَتِهِ أَلْتِي يَوْمٌ بَرِيدَانِ قَصَرَ وَ إِنْ كَانَ دُونَ ذَلِكَ أَتَمَّ» .

And from him, from Muhammad and Ahmad, the two sons of al-Hasan, his two brothers, from their father, from Abdullah ibn Bukayr, from some of our companions, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a man who leaves his house intending another house of his, or another estate of his.'

Imam ^(a.s) said: "If between him and his house, or his estate which he is heading toward, there are two barids, he shortens, and if it is less than that, he completes."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.221 • Al-Wafi, Vol.7 p.131 • Wasa'il Al-Shi'ah, Vol.8 p.492

**HADITH:649**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ وَ عَنْ هَارُونَ بْنِ مُسْلِمٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ التَّقْصِيرِ فِي الصَّلَاةِ فَقُلْتُ لَهُ إِنَّ لِي صِغَةً قَرِيبَةً مِنَ الْكُوفَةِ وَ هِيَ بِمَنْزِلَةِ الْقَادِسيَّةِ مِنَ الْكُوفَةِ - قَرِيبًا عَرَضَتْ لِي الْحَاجَةُ أَنْتَفِعَ بِهَا أَوْ يَصْرُنِي الْقُعُودُ عَنْهَا فِي رَمَضَانَ - فَأَكْرَهُ الْخُرُوجَ إِلَيْهَا لِأَنِّي لَا أَدْرِي أَصُومُ أَوْ أَفْطِرُ فَقَالَ لِي «فَاخْرُجْ وَ أَتِمَّ الصَّلَاةَ وَ صُمْ فَإِنِّي قَدْ رَأَيْتُ الْقَادِسيَّةَ» فَقُلْتُ لَهُ فِي كَمْ أَذَى مَا تُقْصِرُ فِيهِ الصَّلَاةَ قَالَ «جَرَتْ السُّنَّةُ بِبَيَاضِ يَوْمٍ» فَقُلْتُ لَهُ إِنَّ بَيَاضَ يَوْمٍ يَخْتَلِفُ فَيَسِيرُ الرَّجُلُ خَمْسَةَ عَشَرَ فَرَسًا فِي يَوْمٍ وَ يَسِيرُ الْآخَرُ أَرْبَعَةَ فَرَاسِخَ وَ خَمْسَةَ فَرَاسِخَ فِي يَوْمٍ فَقَالَ «إِنَّهُ لَيْسَ إِلَى ذَلِكَ يُنْظَرُ أَمَا رَأَيْتَ سِيرَ هَذِهِ الْأَمْيَالِ بَيْنَ مَكَّةَ وَ الْمَدِينَةِ» ثُمَّ أَوْمَى بِيَدِهِ أَرْبَعَةً وَ عَشْرِينَ مِيلًا تَكُونُ ثَمَانِيَةَ فَرَاسِخَ.

And from him, from Muhammad ibn Abdullah, and from Harun ibn Muslim, all from Muhammad ibn Abi Umayr, from Abd al-Rahman ibn al-Hajjaj, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'shortening the prayer.'

I (narrator) said: "I have an estate near al-Kufah, and it is in the position of al-Qadisiyyah in relation to al-Kufah. Sometimes a need arises for me by which I benefit from it, or staying away from it harms me, during (month of) Ramadan.

So I dislike going out to it as I do not know whether I should fast or break the fast."

Imam ^(a.s) said: "So go out, complete prayer, and fast, for I have seen al-Qadisiyyah."

So I (narrator) asked: "In what is the least distance in which the prayer is shortened?"

Imam ^(a.s) said: "The Sunnah has proceeded with the whiteness of a day."

So I (narrator) said to him: "The whiteness of a day differs, for a man may travel fifteen farsakhs in a day, and another may travel four farsakhs and five farsakhs in a day."

Imam ^(a.s) said: "It is not to that which consideration is given. Have you not seen the course of these miles between Makkah and al-Madinah?"

Then Imam ^(a.s) gestured with his hand, "Twenty-four miles, which is eight farsakhs."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.222 • Al-Wafi, Vol.7 p.132



HADITH 650

HADITH:650

[SOURCE] Implicit (Muzmar)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الْمُسَافِرِ فِي كَمْ يَقْصُرُ الصَّلَاةَ فَقَالَ «فِي مَسِيرَةِ يَوْمٍ وَهِيَ ثَمَانِيَةُ فَرَاسِخٍ وَ مَنْ سَافَرَ فَقْصَرَ الصَّلَاةَ أَفْطَرَ إِلَّا أَنْ يَكُونَ رَجُلًا مُشِيعًا أَوْ يَخْرُجَ إِلَى صَيْدٍ أَوْ إِلَى قَرْيَةٍ لَهُ فَتَكُونَ مَسِيرَةَ يَوْمٍ لَا يَبِيتُ إِلَى أَهْلِهِ لَا يَقْصُرُ وَلَا يُفْطِرُ» .

Al-Husayn ibn Said, from al-Hasan, from Zurah, from Samaah, who said:

I (narrator) asked Imam ^{a.s} about ‘the traveller, at what distance does he shorten the prayer?’

Imam ^{a.s} said: “At the journey of a day, and it is eight farsakhs (24 miles).

Whoever travels and shortens the prayer breaks the fast, unless he is a man accompanying someone, or he goes out for hunting, or to a village of his, and it is the journey of a day, but he does not stay overnight away from his family; he does not shorten and he does not break the fast.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.222

HADITH 651

HADITH:651[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَعَنْهُ عَنِ النَّضْرِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بصيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي كَمْ يَقْصُرُ الرَّجُلُ فَقَالَ «فِي بَيَاضِ يَوْمٍ أَوْ بَرِيدَيْنِ» قَالَ «فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خَرَجَ إِلَى ذِي خُشْبٍ فَقْصَرَ» فَقُلْتُ فَكَمْ ذِي خُشْبٍ فَقَالَ «بَرِيدَانِ» .

And from him, from al-Nadr, from Asim ibn Humayd, from Abu Basir, who said:

I (narrator) said to Abu Abdillah ^{a.s}, peace be upon him: “At what distance does a man shorten (the prayers)?”

Imam ^{a.s} said: “At the whiteness of a day, or two barids.” – meaning two postal stages (baridan) equal approximately 24 miles.

Imam ^{a.s} said: “For the Messenger of Allah ^{SWT}, Allah’s ^{SWT} blessings be upon him and his family, went out to Dhu Khushub and shortened (the prayers).”

So I (narrator) asked: “How far is Dhu Khushub?”

Imam ^{a.s} said: “Two barids.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.222 • Al-Wafi, Vol.7 p.132



**HADITH:652**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ حَكَمٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: فِي التَّقْصِيرِ فِي الصَّلَاةِ فَقَالَ «بَرِيدٌ فِي بَرِيدٍ أَرْبَعَةٌ وَعِشْرُونَ مِيلًا» ثُمَّ قَالَ «إِنَّ أَبِي كَانَ يَقُولُ «إِنَّ التَّقْصِيرَ لَمْ يُوضَعْ عَلَى الْبُغْلَةِ السَّفَوَاءِ أَوْ الدَّابَّةِ النَّاجِيَةِ وَ إِنَّمَا وَضِعَ عَلَى سَيْرِ الْقَطَارِ» .

Ahmad ibn Muhammad ibn Isa, from Ali ibn Hakam, from Abdullah ibn Yahya al-Kahili, who said:

I (narrator) heard Abu Abdillah ^(a.s), saying regarding shortening the prayer.

Imam ^(a.s) said: “A barid by a barid is twenty-four miles.”

Then Imam ^(a.s) said: “Indeed, my father ^(a.s) used to say, ‘Shortening was not set according to the swift mule (al-baghlah al-safwa) or the fast mount (al-dabbah al-najiyah), but rather it was set according to the travelling pace of the caravan (al-qitar).’”

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.436 • Tahdib Al-Ahkam, Vol.4 p.223 • Wasa'il Al-Shi'ah, Vol.8 p.452

**HADITH:653**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «التَّقْصِيرُ فِي بَرِيدٍ وَ الْبَرِيدُ أَرْبَعَةُ فَرَاسِكْ» .

As for what Muhammad ibn Yaqub narrated from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Jamil, from Zurarah, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “Shortening (the prayer) is in one barid, and one barid is four farsakhs.”

[REFERENCES] Tahdib Al-Ahkam, Vol.3 p.207 • Tahdib Al-Ahkam, Vol.4 p.223

**HADITH:654**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَذْنَى مَا يَقْصُرُ فِيهِ الْمَسَافِرُ فَقَالَ «بَرِيدٌ» .

And from him, from Ali, from his father, from Ibn Abi Umayr, from Abu Ayyub, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him, “What is the least distance in which the traveller shortens (the prayer)?”

Imam ^(a.s) said: “One barid.”

[REFERENCES] Al-Kafi, Vol.3 p.432 • Tahdib Al-Ahkam, Vol.3 p.207 • Tahdib Al-Ahkam, Vol.4 p.223 • Al-Istibsar, Vol.1 p.223 • Al-Wafi, Vol.7 p.123 • Wasa'il Al-Shi'ah, Vol.8 p.460



﴿ HADITH ﴾

HADITH:655[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَصَّالَةَ عَنْ حَمَّادٍ عَنْ زَيْدِ الشَّحَّامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «يَقْصُرُ الرَّجُلُ فِي مَسِيرَةِ اثْنَيْ عَشَرَ مَيْلًا».

Al-Husayn ibn Said, from Fadalāh, from Hammad, from Zayd al-Shahham, who said:

I heard Abu Abdillah ^(a.s), peace be upon him, saying, “A man shortens (the prayer) at the journey of twelve miles (four farsakhs).”

[REFERENCES] Tahdib Al-Ahkam, Vol.3 p.208 • Tahdib Al-Ahkam, Vol.4 p.223 • Al-Istibsar, Vol.1 p.224 • Al-Wafi, Vol.7 p.126 • Wasa'il Al-Shi'ah, Vol.8 p.456

﴿ HADITH ﴾

HADITH:656[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «الْتَقْصِيرُ فِي بَرِيدٍ وَ الْبَرِيدُ أَرْبَعَةُ فَرَاسِخَ».

هذه الاخبار المراد بها إذا كان المسافر يريد الرجوع في يومه ذلك يجب على التقصير في أربعة فراسخ أو اثني عشر ميلاً ، والذي يدل على ما ذكرناه ما وراءه :

And from him, from Ibn Abi Umayr, from Jamil ibn Darraj, from Zurarah, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “Shortening (the prayer) is in one barid, and one barid is four farsakhs.”

[AL TUSI]

These reports are intended to apply when the traveller intends to return on that same day. Shortening (the prayer) becomes obligatory at four farsakhs, or twelve miles. What indicates what we have mentioned is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.432 • Tahdib Al-Ahkam, Vol.4 p.223 • Al-Istibsar, Vol.1 p.223 • Al-Wafi, Vol.7 p.123 • Wasa'il Al-Shi'ah, Vol.8 p.456

﴿ HADITH ﴾

HADITH:657

[SOURCE] Implicit (Muzmar)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَصَّالَةَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: قُلْتُ أَدْنَى مَا يَقْصُرُ فِيهِ الْمَسَافِرُ الصَّلَاةَ قَالَ «بَرِيدٌ ذَاهِباً وَ بَرِيدٌ جَائِئاً».

Al-Husayn ibn Said, from Fadalāh, from Muawiyah ibn Wahb, who said:

I (narrator) said: “What is the least distance in which the traveller shortens the prayer?”

He said: “One barid going and one barid coming.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.224



**HADITH:658**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ عَنِ الْغَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ التَّقْصِيرِ قَالَ «فِي بَرِيدٍ» قَالَ قُلْتُ بَرِيدٌ قَالَ «إِنَّهُ إِذَا ذَهَبَ بَرِيداً وَ رَجَعَ بَرِيداً شَغَلَ يَوْمَهُ» .

Ali ibn al-Hasan ibn Faddal, from Ahmad ibn al-Hasan, from his father, from Ali ibn al-Hasan ibn Ribat, from al-Ala, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'shortening (the prayer).'

Imam ^(a.s) said: "In one barid."

He (narrator) said: "I asked, 'One barid?'"

Imam ^(a.s) said: "Indeed, when he goes one barid and returns one barid, it occupies his day."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.224 • Al-Wafi, Vol.7 p.130 • Wasa'il Al-Shi'ah, Vol.8 p.459

**HADITH:659**

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

فَأَمَّا مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ أَبِي خَلْفٍ عَنْ يَحْيَى بْنِ هَاشِمٍ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا سَافَرَ فَرَسَخاً قَصَرَ الصَّلَاةَ .

As for what Ahmad ibn Muhammad ibn Isa narrated from Abdullah ibn Abi Khalaf, from Yahya ibn Hashim, from Abu Harun al-Abdi, from Abu Saeed al-Khudri:

(Abu Saeed al-Khudri) said: "When the Prophet ^(saws), Allah's ^(SWT) blessings be upon him and his family, travelled one farsakh, He ^(saws) would shorten the prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.224



HADITH:660**[SOURCE]** Implicit (Muzmar)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَمْرِو بْنِ سَعِيدٍ قَالَ كَتَبَ إِلَيْهِ جَعْفَرُ بْنُ أَحْمَدَ : يَسْأَلُهُ عَنْ السَّفَرِ وَ فِي كَيْفِ التَّقْصِيرِ فَكَتَبَ عَلَيْهِ السَّلَامُ بِحُطِّهِ وَ أَنَا أَعْرِفُهُ قَالَ «كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِذَا سَافَرَ وَ حَزَجَ فِي سَفَرٍ قَصَرَ فِي فَرَسَخٍ» ثُمَّ أَعَادَ مِنْ قَابِلِ الْمَسْأَلَةِ إِلَيْهِ فَكَتَبَ عَلَيْهِ السَّلَامُ إِلَيْهِ «فِي عَشْرَةِ أَيَّامٍ» .

المراد بهذين الخبرين في قوله عليه السلام : قصر في فرسخ وما جرى مجراها من الاخبار هو أن المسافة إذا كانت على الحد الذي يجب فيه التقصير فصاعدا فسار المسافر يوما أو أكثر منه ، فإن سار بعد ذلك فرسخا أو فرسخين يجب عليه التقصير لأن مدى السفر قد حصل على حد يجب فيه التقصير ، وليس الاعتبار بما يسير الانسان ، بل الاعتبار بالمسافة المقصودة وإن لم يسرها الانسان في دفعة واحدة أو يوم واحد وليس ينافي هذا التأويل ما رواه :

Muhammad ibn al-Hasan al-Saffar, from Muhammad ibn Isa, from Amr ibn Said, who said:

Jafar ibn Ahmad wrote to him, asking him about ‘travel and at what distance shortening (of prayers) is required.’

So the Imam ^{a.s.}, peace be upon him, wrote in his own handwriting, and I recognized it. He said: “The Commander of the Faithful ^{a.s.}, peace be upon him, when he travelled and went out on a journey, would shorten at one farsakh.”

Then in the following year, he repeated the question to him, so the Imam ^{a.s.}, peace be upon him, wrote to him: “In ten days.”

[AL TUSI]

What is intended by these two reports, and by similar reports in which the Imam ^{a.s.}, peace be upon him, says that “he shortened at one farsakh,” is the following:

When the intended journey has reached the distance at which shortening becomes obligatory, or exceeds it, and the traveller has already travelled for a day or more, then if he thereafter travels another farsakh or two farsakhs, shortening becomes obligatory upon him.

This is because the overall extent of his journey has reached the required limit for shortening.

The consideration is not merely the amount that the person travels at one time. Rather, consideration is given to the intended distance of the journey, even if he does not travel all of it in one stretch or in a single day.

This interpretation is not contradicted by what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.224 • Al-Istibsar, Vol.1 p.226 • Al-Wafi, Vol.7 p.143



HADITH:661**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَخْرُجُ فِي حَاجَةٍ فَيَسِيرُ خَمْسَةَ فَرَاسِخَ أَوْ سِتَّةَ فَرَاسِخَ فَيَأْتِي قَرْيَةً فَيَنْزِلُ فِيهَا ثُمَّ يَخْرُجُ مِنْهَا فَيَسِيرُ خَمْسَةَ فَرَاسِخَ أُخْرَى وَ سِتَّةَ لَا يَجُوزُ ذَلِكَ ثُمَّ يَنْزِلُ فِي ذَلِكَ الْمَوْضِعِ قَالَ «لَا يَكُونُ مُسَافِرًا حَتَّى يَسِيرَ مِنْ مَنْزِلِهِ أَوْ قَرْيَتِهِ ثَمَانِيَةَ فَرَاسِخَ فَلْيُتِمَّ الصَّلَاةَ» .

لان هذه الرواية مقصورة على من خرج من بيته من غير نية السفر فتعدي به السير الى ان صار مسافرا من غير نية لزمه التمام وان بلغت المسافة الى ما لو قصدوا لوجب عليه فيها التقصير ، وانما لزمه التمام لانه لم يقصد سفرا مقدار ما يجب عليه فيه التقصير ، والذي يعضد هذا التأويل ما رواه :

Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn al-Hasan ibn Ali ibn Faddal, from Amr ibn Said, from Musaddiq ibn Sadaqah, from Ammar ibn Musa, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'a man who goes out for a need and travels five farsakhs or six farsakhs, then comes to a village and stops in it.

Then, he leaves from it and travels another five farsakhs and six; that is not permissible, then he stops in that place.'

Imam ^(a.s) said: "He is not a traveller until he travels from his house or his village eight farsakhs, so let him complete the prayer."

[AL TUSI]

Because this narration is restricted to one who left his house without the intention of travel, then the travelling continued with him until he became a traveller without intention; it became binding upon him to perform fully (the prayers), even if the distance reached that which, had he intended it, shortening (the prayers) would have been obligatory upon him therein.

It only became binding upon him to perform fully because he had not intended a journey of the amount in which shortening becomes obligatory upon him.

And what supports this interpretation is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.225 • Al-Istibsar, Vol.1 p.226 • Al-Wafi, Vol.7 p.137 • Wasa'il Al-Shi'ah, Vol.8 p.469

HADITH:662**[SOURCE]** Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ رَجُلٍ عَنْ صَفْوَانَ قَالَ: سَأَلْتُ الرَّضَا عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ خَرَجَ مِنْ بَغْدَادَ يُرِيدُ أَنْ يَلْحَقَ رَجُلًا عَلَى رَأْسِ مِيلٍ فَلَمْ يَزَلْ يَتَّبِعُهُ حَتَّى بَلَغَ النَّهْرَوَانَ وَهِيَ أَرْبَعَةُ فَرَاسِكٍ مِنْ بَغْدَادَ أَوْ يُفْطِرُ إِذَا أَرَادَ الرَّجُوعَ وَ يَقْصُرُ فَقَالَ «لَا يَقْصُرُ وَلَا يُفْطِرُ لِأَنَّهُ خَرَجَ مِنْ مَنْزِلِهِ وَ لَيْسَ يُرِيدُ السَّفَرَ ثَمَانِيَةَ فَرَاسِكٍ وَ إِنَّمَا خَرَجَ يُرِيدُ أَنْ يَلْحَقَ صَاحِبَهُ فِي بَعْضِ الطَّرِيقِ فَتَمَادَى بِهِ السَّيْرُ إِلَى الْمَوْضِعِ الَّذِي بَلَغَهُ وَ لَوْ أَنَّهُ خَرَجَ مِنْ مَنْزِلِهِ يُرِيدُ النَّهْرَوَانَ ذَاهِبًا وَ جَائِيًا لَكَانَ عَلَيْهِ أَنْ يَنْوِي مِنَ اللَّيْلِ سَفَرًا وَ الْإِفْطَارَ فَإِنْ هُوَ أَصْبَحَ وَ لَمْ يَنْوِ السَّفَرَ فَبَدَأَ لَهُ مِنْ بَعْدِ أَنْ أَصْبَحَ فِي السَّفَرِ قَصَرَ وَ لَمْ يُفْطِرْ يَوْمَهُ ذَلِكَ» .

Muhammad ibn al-Hasan al-Saffar, from Ibrahim ibn Hashim, from a man, from Safwan, who said:

I (narrator) asked Imam al-Ridha ^(a.s), peace be upon him, about ‘a man who left Baghdad intending to catch up with a man at the head of a mile, and he continued following him until he reached al-Nahrawan, and it is four farsakhs from Baghdad. Should he break the fast when he intends to return, and should he shorten (the prayer)?’

Imam ^(a.s) said: “He does not shorten (the prayer) and he does not break the fast, because he left his house while not intending to travel eight farsakhs.

Rather, he left intending to catch up with his companion on part of the road, then the journey extended with him to the place that he reached.

And if he had left his house intending al-Nahrawan, going and coming, then it would have been upon him to intend travel from the night, and to break the fast.

But if he entered the morning and had not intended travel, then after he entered the morning travel occurred to him, he shortens and does not break his fast on that day.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.225 • Al-Istibsar, Vol.1 p.227 • Al-Wafi, Vol.7 p.137 • Wasa'il Al-Shi'ah, Vol.8 p.468 • Bihar Al-Anwar, Vol.8 6 p.13

HADITH:663**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَالَّذِي رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ الْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَارِ السَّابَّاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَخْرُجُ فِي حَاجَةٍ لَهُ وَهُوَ لَا يُرِيدُ السَّفَرَ فَيَمْضِي فِي ذَلِكَ وَيَتَمَادَى بِهِ الْمَضْيُ حَتَّى يَمْضِيَ بِهِ ثَمَانِيَةَ فَرَاسِخَ كَيْفَ يَصْنَعُ فِي صَلَاتِهِ قَالَ «يُقَصِّرُ وَلَا يُتِمُّ الصَّلَاةَ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ».

فالوجه فيه انه يجب عليه التقصير بعد قطعه ثمانية فراسخ الى ان يرجع الى منزله لانه قد صار مسافرا وان لم يكن قصد من أوله ذلك والرواية الاولى انما تضمنت وجوب التمام في مدة مضيه القدر المذكور وليست متنافيتين على هذا الوجه. فان خرج الانسان مسافرا وسافر فرسخين وقصر ثم رجع عن نيته فان كان قد قصر في الصلاة اعاد الصلاة ، يدل على ذلك ما رواه :

And that which Sa'ad ibn Abdullah narrated from Ahmad ibn al-Hasan ibn Ali ibn Faddal, from Amr ibn Said al-Madaini, from Musaddiq ibn Sadaqah, from Ammar al-Sabati, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who goes out for a need of his while he does not intend travel, then he proceeds in that and the proceeding extends with him until he proceeds eight farsakhs. What should he do regarding his prayer?'

Imam ^(a.s) said: "He shortens (the prayer) and does not complete the prayer until he returns to his house."

[AL TUSI]

Thus, its interpretation is that shortening becomes obligatory upon him after he has travelled eight farsakhs, and this continues until he returns to his home.

This is because he has now become a traveller, even though he did not intend that distance from the beginning.

The first narration only establishes the obligation of praying in full during the period in which he was travelling the mentioned distance before reaching that limit.

Therefore, the two reports are not contradictory in this respect.

So if a person sets out on a journey, travels two farsakhs and shortens his prayer, but then abandons his original intention, then if he had already shortened the prayer, he must repeat it.

What indicates this is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.226 • Al-Istibsar, Vol.1 p.227 • Al-Wafi, Vol.7 p.138 • Wasa'il Al-Shi'ah, Vol.8 p.469

HADITH:664[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ سُلَيْمَانَ بْنِ حَفْصٍ الْمَرْزُوقِيِّ قَالَ قَالَ الْفَقِيهُ عَلَيْهِ السَّلَامُ :
 «الْتَّقْصِيرُ فِي الصَّلَاةِ بَرِيدَانِ أَوْ بَرِيدٍ ذَاهِباً وَ جَائِياً وَ الْبَرِيدُ سِتَّةُ أَمْيَالٍ وَ هُوَ فَرَسَخَانِ فَالْتَّقْصِيرُ فِي أَرْبَعَةِ
 فَرَسَاخٍ فَإِذَا خَرَجَ الرَّجُلُ مِنْ مَنْزِلِهِ يُرِيدُ اثْنَيْ عَشَرَ مَيْلًا وَ ذَلِكَ أَرْبَعَةُ فَرَسَاخٍ ثُمَّ بَلَغَ فَرَسَخَيْنِ وَ نَبَّئْتُهُ الرُّجُوعُ
 أَوْ فَرَسَخَيْنِ آخَرَيْنِ قَصَرَ وَ إِنْ رَجَعَ عَمَّا نَوَى عِنْدَ مَا بَلَغَ فَرَسَخَيْنِ وَ أَرَادَ الْمَقَامَ فَعَلَيْهِ التَّمَامُ وَ إِنْ كَانَ قَصَرَ ثُمَّ
 رَجَعَ عَنْ نَبَّئِهِ أَغَادَ الصَّلَاةَ» .

فما تضمن هذا الحديث من ان التقصير في اربعة فراسخ يدل على ان الانسان مخير في التقصير والاتمام وإن كان وجوب الافطار والتقصير يتعلق بثمانية فراسخ.

Muhammad ibn al-Hasan al-Saffar, from Muhammad ibn Isa, from Sulayman ibn Hafs al-Marwazi, who said:

The jurist, Imam al-Hadi ^(a.s), peace be upon him, said: "Shortening the prayer is required at the distance of two barids, which is twenty-four miles, or at the distance of one barid when going and returning.

One barid is six miles, and that is two farsakhs. Therefore, shortening the prayer applies at four farsakhs.

So when a man leaves his house intending to travel twelve miles, which is four farsakhs, and he reaches two farsakhs while still intending to return another two farsakhs, he shortens his prayer.

But if he turns back from his original intention when he reaches two farsakhs, and wishes to remain there, then he must perform the prayer in full.

And if he had already shortened his prayer, then turned back from his intention, he must repeat the prayer."

[AL TUSI]

What this hadith includes, that shortening is in four farsakhs, indicates that a person has a choice between shortening and completing, although the obligation of breaking the fast and shortening is connected to eight farsakhs.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.226 • Al-Istibsar, Vol.1 p.227 • Al-Wafi, Vol.7 p.135 • Wasa'il Al-Shi'ah, Vol.8 p.457

HADITH:665**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ الْحَسَنِ بْنِ مُوسَى عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَخْرُجُ فِي سَفَرٍ يُرِيدُهُ فَدَخَلَ عَلَيْهِ الْوَقْتُ وَ قَدْ خَرَجَ مِنَ الْقَرْيَةِ عَلَى فَرَسَيْنِ فَصَلُّوا وَ انْصَرَفُوا فَانْصَرَفَ بَعْضُهُمْ فِي حَاجَةٍ فَلَمْ يُقْضَ لَهُ الْخُرُوجُ مَا يَصْنَعُ فِي الصَّلَاةِ أَتَيْي كَانِ صَلَّاهَا رَكَعَتَيْنِ قَالَ «تَمَّتْ صَلَاتُهُ وَ لَا يُعِيدُ» .

فالوجه فيه انه إذا لم يقض له الخروج ولم يرجع عن نيته في الخروج بل يكون عازما عليه لا يلزمه حينئذ إعادة الصلاة ، ومتى كان الامر على ما ذكرناه يلزمه التقصير ما بينه وبين شهر ، اللهم إلا ان يرجع عن نيته في السفر فيما بين ذلك ، لان من هذا حكمه بمنزلة من دخل بلدا ولم يعلم مقامه فانه يلزمه التقصير ما بينه وبين شهر ثم عليه التمام بعد ذلك .

As for what Sa'ad ibn Abdullah narrated from Ahmad ibn Muhammad, from Ahmad ibn Muhammad ibn Abi Nasr, from al-Hasan ibn Musa, from Zurarah, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who goes out on a journey that he intends, then the time enters upon him while he has gone out from the village by two farsakhs, so they prayed and departed, then some of them turned back for a need, and going out was not decreed for him.

What should he do regarding the prayer that he had prayed as two rakahs?'

Imam ^(a.s) said: "His prayer is complete, and he does not repeat it."

[AL TUSI]

Its interpretation is as follows: if departure was not decreed for him, and yet he did not turn back from his intention to depart, but remained firmly resolved upon it, then in that case he is not required to repeat the prayer.

When the matter is as we have mentioned, shortening remains binding upon him from that time until the completion of one month, unless he abandons his intention to travel during that period.

This is because a person whose ruling is such is in the position of one who enters a town and does not know how long he will remain there.

In that case, shortening remains binding upon him until the completion of one month, after which he must perform the prayer in full.

[REFERENCES] Tahdib Al-Ahkam, Vol.3 p.230 • Tahdib Al-Ahkam, Vol.4 p.227 • Al-Istibsar, Vol.1 p.228 • Al-Wafi, Vol.7 p.136

**HADITH:666**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَرَوَى الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ :
«إِذَا عَزَمَ الرَّجُلُ أَنْ يُقِيمَ عَشْرًا فَعَلَيْهِ إِثْمَامُ الصَّلَاةِ وَإِنْ كَانَ فِي شَكٍّ لَا يَدْرِي مَا يُقِيمُ فَيَقُولُ أَلْيَوْمَ أَوْ غَدًا
فَلْيُقْصِرْ مَا بَيْنَهُ وَبَيْنَ شَهْرٍ فَإِنْ أَقَامَ بِذَلِكَ الْبَلَدِ أَكْثَرَ مِنْ شَهْرٍ فَلْيَتِمَّ الصَّلَاةَ» .

ومتى خرج الانسان الى السفر بعد ما اصبح فان كان قد نوى السفر من الليل لزمه الافطار وان لم يكن نواه من الليل وجب عليه صوم ذلك اليوم ، وان خرج قبل طلوع الفجر وجب عليه ايضا الافطار وان لم يكن قد نوى السفر من الليل ، والذي يدل على ما ذكرناه ما رواه.

Al-Husayn ibn Said narrated from Hammad, from Yaqub ibn Shuayb, from Abu Basir, who said:

Abu Abdillah ^(a.s), peace be upon him, said: "When a man resolves to stay for ten (days), then he must complete the prayer.

But if he is in doubt, not knowing how long he will stay, and he says, 'Today or tomorrow,' then let him shorten between that and a month. Then if he stays in that town for more than a month, let him complete the prayer."

[AL TUSI]

Whenever a person sets out on a journey after entering the morning, then if he had intended to travel from the night before, breaking the fast becomes binding upon him. But if he had not intended it from the night before, then fasting that day remains obligatory upon him.

If, however, he sets out before the rising of dawn, then breaking the fast also becomes obligatory upon him, even if he had not intended to travel from the night before.

What indicates what we have mentioned is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.227 • Al-Wafi, Vol.7 p.151 • Wasa'il Al-Shi'ah, Vol.8 p.502

**HADITH:667**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمَ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ
الرَّضَا عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَنْوِي السَّفَرَ فِي شَهْرِ رَمَضَانَ فَيَخْرُجُ مِنْ أَهْلِهِ بَعْدَ مَا يُصْبِحُ قَالَ «إِذَا أَصْبَحَ فِي
أَهْلِهِ فَقَدْ وَجَبَ عَلَيْهِ صِيَامُ ذَلِكَ الْيَوْمِ إِلَّا أَنْ يُدْلِجَ دَلَجَةً» .

Ahmad ibn Muhammad ibn Isa, from Ali ibn Ahmad ibn Ashyam, from Sulayman ibn Jafar al-Jafari, who said:

I (narrator) asked Abu al-Hasan al-Ridha ^(a.s), peace be upon him, about 'a man who intends to travel in the month of Ramadan, then leaves his family (home) after he has entered the morning.'

Imam ^(a.s) said: "If he entered the morning among his family, then fasting that day has become obligatory upon him, unless he travels by night, a night journey (daljah)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.227 • Al-Istibsar, Vol.2 p.98 • Al-Wafi, Vol.11 p.312 • Wasa'il Al-Shi'ah, Vol.10 p.186



**HADITH:668**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ رِفَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَعْزُضُ لَهُ السَّفَرُ فِي شَهْرِ رَمَضَانَ حَتَّى يُصْبِحَ قَالَ «يُنِمْ صَوْمَهُ يَوْمَهُ ذَلِكَ» قَالَ قُلْتُ فَإِنَّهُ أَقْبَلَ فِي شَهْرِ رَمَضَانَ فَلَمْ يَكُنْ بَيْنَهُ وَبَيْنَ أَهْلِهِ إِلَّا ضَحْوَةٌ مِنَ النَّهَارِ قَالَ فَقَالَ «إِذَا طَلَعَ الْفَجْرُ وَهُوَ خَارِجٌ فَهُوَ بِالْخِيَارِ إِنْ شَاءَ صَامَ وَإِنْ شَاءَ أَفْطَرَ» .

And from him, from al-Hasan ibn Ali, from Rifaah, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man to whom travel presents itself in the month of Ramadan until he enters the morning.'

Imam ^(a.s) said: "He completes his fast on that day."

He (narrator) said: "I asked, 'Then he comes forward in the month of Ramadan, and there is not between him and his family except the morning part of the day.'"

Imam ^(a.s) said: "When dawn rises while he is outside, then he has the choice: if he wishes, he fasts, and if he wishes, he breaks the fast."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.228 • Al-Istibsar, Vol.2 p.98 • Al-Wafi, Vol.11 p.313

**HADITH:669**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ يَقُطِينٍ عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ: فِي الرَّجُلِ يُسَافِرُ فِي شَهْرِ رَمَضَانَ أَوْ يُفْطِرُ فِي مَنْزِلِهِ قَالَ «إِذَا حَدَّثَ نَفْسَهُ بِاللَّيْلِ بِالسَّفَرِ أَفْطَرَ إِذَا خَرَجَ مِنْ مَنْزِلِهِ وَإِنْ لَمْ يُحَدِّثْ نَفْسَهُ مِنَ اللَّيْلَةِ ثُمَّ بَدَأَ لَهُ فِي السَّفَرِ مِنْ يَوْمِهِ أَتَمَّ صَوْمَهُ» .

Ali ibn al-Hasan ibn Faddal, from Ayyub ibn Nuh, from Muhammad ibn Abi Hamzah, from Ali ibn Yaqtin, from Abu al-Hasan Musa ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a man who travels in the month of Ramadan: should he break the fast in his house?'

Imam ^(a.s) said: "If he had spoken to himself at night about travelling, he breaks the fast when he leaves his house.

But if he had not spoken to himself from the night, then travel occurred to him during his day, he completes his fast."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.228 • Al-Istibsar, Vol.2 p.98 • Al-Wafi, Vol.11 p.314 • Wasa'il Al-Shi'ah, Vol.10 p.187



**HADITH:670**

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ رَوَاهُ عَنْ أَبِي بَصِيرٍ قَالَ: «إِذَا خَرَجْتَ بَعْدَ طُلُوعِ الْفَجْرِ وَلَمْ تَتَوَّأَسْفَرَ مِنَ اللَّيْلِ فَأَتِمَّ الصَّوْمَ وَاعْتَدَّ بِهِ مِنْ شَهْرِ رَمَضَانَ» .

Muhammad ibn al-Hasan al-Saffar, from Abdullah ibn Amir, from Ibn Abi Najran, from Safwan ibn Yahya, from the one who narrated it, from Abu Basir:

(Abu Basir) said: “If you leave after the rising of dawn and did not intend travel from the night, then complete the fast and count it as part of the month of Ramadan.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.228 • Al-Istibsar, Vol.2 p.98 • Al-Wafi, Vol.11 p.315 • Wasa'il Al-Shi'ah, Vol.10 p.188 • Bihar Al-Anwar, Vol.8 0 p.127

**HADITH:671**[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَالَّذِي رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَخْرُجُ مِنْ بَيْتِهِ وَهُوَ يُرِيدُ السَّفَرَ وَهُوَ صَائِمٌ قَالَ «إِنْ خَرَجَ قَبْلَ أَنْ يَنْتَصِفَ النَّهَارُ فَلْيُفْطِرْ وَلْيَقْضِ ذَلِكَ الْيَوْمَ وَإِنْ خَرَجَ بَعْدَ الزَّوَالِ فَلْيُتِمَّ يَوْمَهُ» .

And that which Muhammad ibn Yaqub narrated from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad ibn Uthman, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) was asked about ‘a man who leaves his house while intending travel and while he is fasting.’

Imam ^(a.s) said: “If he leaves before the day reaches its midpoint, then let him break the fast and make up that day.

But if he leaves after midday, then let him complete his day.”

[REFERENCES] Al-Kafi, Vol.4 p.131 • Man La Yahduruhu Al-Faqih, Vol.2 p.142 • Tahdib Al-Ahkam, Vol.4 p.228 • Al-Istibsar, Vol.2 p.99 • Al-Wafi, Vol.11 p.309 • Wasa'il Al-Shi'ah, Vol.10 p.185 • Bihar Al-Anwar, Vol.8 0 p.135

**HADITH:672**[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْأَعْلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا سَافَرَ الرَّجُلُ فِي شَهْرِ رَمَضَانَ فَخَرَجَ بَعْدَ نِصْفِ النَّهَارِ فَعَلَيْهِ صِيَامُ ذَلِكَ الْيَوْمِ وَيَعْتَدُّ بِهِ مِنْ شَهْرِ رَمَضَانَ فَإِذَا دَخَلَ إِلَى بَلَدٍ قَبْلَ طُلُوعِ الْفَجْرِ وَهُوَ يُرِيدُ الْإِقَامَةَ بِهَا فَعَلَيْهِ صَوْمُ ذَلِكَ الْيَوْمِ فَإِنْ دَخَلَ بَعْدَ طُلُوعِ الْفَجْرِ فَلَا صِيَامَ عَلَيْهِ وَإِنْ شَاءَ صَامَ» .

فهذان الخبران وما يجري مجراها فالوجه فيهما أنه إذا خرج قبل الزوال وجب عليه الإفطار إذا كان قد نوى من الليل السفر، وإذا خرج بعد الزوال فإنه يستحب له أن يتم صومه ذلك، فإن افطر فليس عليه شيء، وإن لم يكن قد نوى السفر من الليل فلا يجوز له الإفطار على وجهه، ويزيد ما ذكرناه بيانا ما رواه :



Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Safwan ibn Yahya, from al-Ala, from Muhammad ibn Muslim, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “When a man travels in the month of Ramadan and leaves after half of the day, then he must fast that day and count it as part of the month of Ramadan. Then, when he enters a town before the rising of dawn while intending to stay in it, then he must fast that day.

But if he enters after the rising of dawn, then there is no fast upon him, though if he wishes, he may fast.”

[AL TUSI]

As for these two reports, and whatever is similar to them, their interpretation is as follows:

If he sets out before midday (zawal), then breaking the fast becomes obligatory upon him, provided that he had intended to travel from the night before.

But if he sets before out after midday (zawal), then it is recommended for him to complete that fast. If he nevertheless breaks the fast, there is nothing upon him.

However, if he had not intended to travel from the night before, then it is not permissible for him to break the fast in any way.

What further clarifies what we have mentioned is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.131 • Man La Yahduruhu Al-Faqih, Vol.2 p.142 • Tahdib Al-Ahkam, Vol.4 p.229 • Al-Istibsar, Vol.2 p.99 • Al-Wafi, Vol.11 p.310

﴿ HADITH ﴾

HADITH:673

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ عَنْ صَفْوَانَ عَنْ سَمَاعَةَ وَابْنِ مُسْكَانَ عَنْ رَجُلٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِذَا أَرَدْتَ السَّفَرَ فِي شَهْرِ رَمَضَانَ فَتَوَيْتَ الْخُرُوجَ مِنَ اللَّيْلِ فَإِنْ خَرَجْتَ قَبْلَ الْفَجْرِ أَوْ بَعْدَهُ فَأَنْتَ مُفْطِرٌ وَعَلَيْكَ قِصَاءُ ذَلِكَ الْيَوْمِ».

Muhammad ibn al-Hasan al-Saffar, from Abdullah ibn Amir, from Abd al-Rahman ibn Abi Najran, from Safwan, from Samaah and Ibn Muskan, from a man, from Abu Basir, who said:

I (narrator) heard Abu Abdillah ^(a.s), peace be upon him, saying: “When you intend to travel in the month of Ramadan and you intend to leave from the night, then if you leave before dawn or after it, you are one who breaks the fast, and you must make up that day.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.229 • Al-Istibsar, Vol.2 p.99 • Al-Wafi, Vol.11 p.315 • Wasa'il Al-Shi'ah, Vol.10 p.188 • Bihar Al-Anwar, Vol.8 0 p.127



HADITH:674**[SOURCE]** Implicit (Muzmar)

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ قِصَالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ: فِي الرَّجُلِ يُرِيدُ السَّفَرَ فِي شَهْرِ رَمَضَانَ قَالَ «يُفْطِرُ وَإِنْ خَرَجَ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ بِقَلِيلٍ».

فاول ما فيه انه موقوف غير مسند إلى احد من الائمة عليهم السلام ، وما يكون هذا حكمه لا يعترض به الاخبار الكثيرة المسندة ولو صح كان الوجه فيه ما ذكرناه من أن من خرج قبل مغيب الشمس وكان قد بيت نية السفر يجوز له الافطار ، وان كان يكون به تاركا فضلا ومهملا ما هو أولى به إلا انه لا يكون بذلك عاصيا يستحق به العقاب.

قال الشيخ رحمه الله : (ومن وجب عليه التقصير لا يجوز له ان يفطر ويقصر حتى يغيب عنه اذان مصره). يدل على ذلك ما رواه :

As for what Muhammad ibn al-Hasan al-Saffar narrated from Imran ibn Musa, from Musa ibn Jafar, from Muhammad ibn al-Husayn, from al-Hasan ibn Ali ibn Faddal, from Ibn Bukayr, from Abd al-Ala, the client of the family of Sa'm:

(He was asked) regarding 'a man who intends to travel in the month of Ramadan.'

He said: "He breaks the fast, even if he leaves shortly before the sun disappears."

[AL TUSI]

The first point concerning this report is that it is a stopped report (mawquf), and is not supported by a chain (musnad) reaching either of the two Imams ^{a.s}, peace be upon them.

A report whose status is such cannot be used to object against the many reports that are supported by chains.

Even if it were authentic, its interpretation would be according to what we have already mentioned: that a person who sets out before sunset, having formed the intention to travel from the night before, is permitted to break the fast.

However, by doing so, he would be leaving aside a virtue and neglecting what is more appropriate for him. Even so, he would not be disobedient in a manner deserving punishment.

The Shaykh, al-Mufid, may Allah ^{SWT} have mercy upon him, said: "One upon whom shortening has become obligatory is not permitted to break the fast or shorten the prayer until the adhan of his town disappears from him."

What indicates this is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.229 • Al-Istisbar, Vol.2 p.99 • Al-Wafi, Vol.11 p.315 • Wasa'il Al-Shi'ah, Vol.10 p.188



HADITH 675

HADITH:675

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ التَّقْصِيرِ قَالَ «إِذَا كُنْتَ فِي الْمَوْضِعِ الَّذِي تَسْمَعُ فِيهِ الْأَذَانَ فَأَتِمَّ وَإِذَا كُنْتَ فِي الْمَوْضِعِ الَّذِي لَا تَسْمَعُ فِيهِ الْأَذَانَ فَقَصِّرْ وَإِذَا قَدِمْتَ مِنْ سَفَرٍ فَمِثْلُ ذَلِكَ» .

Muhammad ibn al-Hasan al-Saffar, from Abdullah ibn Amir, from Abd al-Rahman ibn Abi Najran, from Abdullah ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'shortening (the prayer).'

Imam ^(a.s) said: "When you are in the place in which you hear the call to prayer, then complete, and when you are in the place in which you do not hear the call to prayer, then shorten. And when you arrive from a journey, then it is like that."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.230 • Al-Istibsar, Vol.1 p.242 • Al-Wafi, Vol.7 p.142 • Wasa'il Al-Shi'ah, Vol.8 p.472

HADITH 676

HADITH:676

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الرَّجُلُ يُرِيدُ السَّفَرَ مَتَى يُقْصَرُ قَالَ «إِذَا تَوَارَى مِنَ الْبُيُوتِ» قَالَ قُلْتُ الرَّجُلُ يُرِيدُ السَّفَرَ فَيَخْرُجُ جَبِينَ تَزُولُ السَّمْسُ قَالَ «إِذَا خَرَجَتْ فَصَلِّ رَكْعَتَيْنِ» .

قال الشيخ رحمه الله : (ولا يجوز لاحد ان يصوم في السفر تطوعا ولا فرضا إلا صوم ثلاثة ايام دم المتعة من جملة العشرة الايام). يدل على ذلك ما رواه :

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Safwan ibn Yahya, from al-Ala ibn Razin, from Muhammad ibn Muslim, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "A man intends to travel; when does he shorten (the prayer)?"

Imam ^(a.s) said: "When he disappears from the houses."

He (narrator) said: "I asked, 'A man intends to travel, then he leaves when the sun declines.'"

Imam ^(a.s) said: "When you leave, pray two rakahs."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy upon him, said: "It is not permissible for anyone to fast while travelling, voluntarily or obligatorily, except the fast of three days for the 'Dam al-Mut'ah' (mandatory sacrifice for one who performs Hajj al-Tamattu), from among the ten days."

What indicates that is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.3 p.434 • Man La Yahduruhu Al-Faqih, Vol.1 p.435 • Tahdib Al-Ahkam, Vol.2 p.12 • Tahdib Al-Ahkam, Vol.3 p.224 • Tahdib Al-Ahkam, Vol.4 p.230 • Al-Wafi, Vol.7 p.141



**HADITH:677**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الصَّيَامِ فِي السَّفَرِ فَقَالَ «لَا صِيَامَ فِي السَّفَرِ قَدْ صَامَ أَنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَسَمَاهُمْ أَلْعَصَاةَ فَلَا صِيَامَ فِي السَّفَرِ إِلَّا الثَّلَاثَةَ الْأَيَّامَ أَتَيْتَنِي قَالَ اللَّهُ عَزَّ وَجَلَّ فِي الْحَجِّ».

Al-Husayn ibn Said, from Uthman ibn Isa, from Samaah, who said:

I (narrator) asked Imam ^(a.s) about 'fasting while travelling.'

Imam ^(a.s) said: "There is no fasting while travelling. Some people fasted during the time of the Messenger of Allah ^(SWT), Allah's ^(SWT) blessings be upon him and his family, so the Prophet ^(saws) named them the 'disobedient ones'.

Thus there is no fasting while travelling except the three days which Allah ^(SWT), Mighty and Majestic, mentioned regarding the Hajj."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.230 • Al-Wafi, Vol.11 p.95 • Wasa'il Al-Shi'ah, Vol.10 p.200

**HADITH:678**

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ الْحَسَنِ بْنِ فَضَالٍ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ فَاتَهُ صَوْمُ الثَّلَاثَةِ الْأَيَّامِ فِي الْحَجِّ قَالَ «مَنْ فَاتَهُ صِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ مَا لَمْ يَكُنْ عَمْدًا تَارِكًا فَإِنَّهُ يَصُومُ بِمَكَّةَ مَا لَمْ يَخْرُجْ مِنْهَا فَإِنْ أَبَى جَمَّالُهُ أَنْ يُقِيمَ عَلَيْهِ فَلْيَصُمْ فِي الطَّرِيقِ».

Muhammad ibn al-Hasan ibn Faddal said: Ahmad ibn al-Hasan narrated to me, from his father, from al-Hasan ibn al-Jahm, who said:

I (narrator) asked him about 'a man who missed the fast of the three days during Hajj.'

He said: "Whoever misses the fasting of three days during Hajj, so long as he did not intentionally abandon it, then he fasts in Makkah as long as he has not left it.

But if his camel-driver (jammal) refuses to stay for him, then let him fast on the road."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.231 • Al-Wafi, Vol.14 p.1194 • Wasa'il Al-Shi'ah, Vol.10 p.200



HADITH:679**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي رَجُلٍ مُتَمَتِّعٍ لَمْ يَكُنْ مَعَهُ هَدْيٌ قَالَ «يَصُومُ ثَلَاثَةَ أَيَّامٍ قَبْلَ التَّرْوِيَةِ يَوْمٍ وَ يَوْمَ التَّرْوِيَةِ وَ يَوْمَ عَرَفَةَ» قَالَ فَقُلْتُ لَهُ إِذَا دَخَلَ يَوْمَ التَّرْوِيَةِ وَ هُوَ لَا يَنْبَغِي أَنْ يَصُومَ بِمَنْىَ أَيَّامَ التَّشْرِيقِ قَالَ «إِذَا رَجَعَ إِلَى مَكَّةَ صَامَ» قَالَ قُلْتُ فَإِنْ أَعْجَلَهُ أَصْحَابُهُ وَ أَبَوْا أَنْ يُقِيمُوا بِمَكَّةَ قَالَ «فَلْيَصُمْ فِي الطَّرِيقِ» قَالَ فَقُلْتُ فَيَصُومُ فِي السَّفَرِ قَالَ «هُوَ ذَا هُوَ يَصُومُ فِي يَوْمِ عَرَفَةَ وَ أَهْلُ عَرَفَةَ هُمْ فِي السَّفَرِ».

والوجه في وجوب هذه الثلاثة الايام في السفر انه متعلق بالايام المخصوصة التي هي ايام ذي الحجة. ومتى أهل الحرم ولم يكن قد صامها سقط عنه فرض هذه الثلاثة الايام ولزمه دم شاة

And from him, from Muhammad ibn al-Walid, from Yunus, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a man performing tamattu (mutamatti) who did not have a sacrificial offering (hady) with him.'

Imam ^(a.s) said: "He fasts three days: one day before al-Tarwiyah, the Day of al-Tarwiyah, and the Day of Arafah."

He (narrator) said: "So I said to Imam ^(a.s), 'When the Day of al-Tarwiyah enters, and it is not proper for him to fast in Mina during the days of al-Tashriq.'"

Imam ^(a.s) said: "Then when he returns to Makkah, he fasts."

He (narrator) said: "I asked, 'But if his companions hasten him and refuse to stay in Makkah?'"

Imam ^(a.s) said: "Then let him fast on the road."

He (narrator) said: "I asked, 'Then he fasts while travelling?'"

Imam ^(a.s) said: "That is it; he fasts on the Day of Arafah, and the people of Arafah are travelling."

[AL TUSI]

The reason for the obligation of these three days while travelling is that it is connected to the specific days, which are the days of Dhu al-Hijjah.

And whenever Muharram begins and he has not fasted them, the obligation of these three days drops from him, and the sacrifice of a sheep becomes binding upon him.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.231 • Al-Wafi, Vol.14 p.1194 • Wasa'il Al-Shi'ah, Vol.10 p.201



**HADITH:680**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

رَوَى ذَلِكَ عَلِيُّ بْنُ الْحَسَنِ بْنِ فَصَّالٍ عَنْ يَزِيدَ عَنْ مُحَمَّدٍ بْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْخَثَرِيِّ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَنْ لَمْ يَصُمْ الثَّلَاثَةَ الْأَيَّامَ فِي الْحَجِّ حَتَّى يَهْلَ عَلَيْهِ الْهَلَالُ فَقَالَ «عَلَيْهِ دَمٌ يَهْرِيْقُهُ وَ لَيْسَ عَلَيْهِ صِيَامٌ» .

وأما ما يلزم الانسان من الصوم في الكفارات وغيرها فلا يجوز له صومه في السفر ، يدل على ذلك ما رواه :

Ali ibn al-Hasan ibn Faddal narrated that from Yaqub ibn Yazid, from Muhammad ibn Abi Umayr, from Hafs ibn al-Bakhtari, from Mansur ibn Hazim, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “Whoever did not fast the three days during Hajj until the crescent (al-hilal) was sighted for him?”

Imam ^(a.s) said: “Upon him is a blood-sacrifice which he pours forth, and there is no fasting upon him.”

[AL TUSI]

As for what becomes binding upon a person of fasting in expiations and other than them, it is not permissible for him to fast it while travelling. What indicates that is:

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.231 • Al-Wafi, Vol.14 p.1197

**HADITH:681**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَصَّالٍ عَنْ عَلِيٍّ بْنِ أَصْبَاطٍ عَنْ عَلَاءِ بْنِ رَزِينٍ الْقَلَاءِ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الظَّهَارِ عَنِ الْحُرَّةِ وَالْأَمَةِ قَالَ «نَعَمْ» قَالَ فَإِنْ ظَاهَرَ فِي شَعْبَانَ وَلَمْ يَجِدْ مَا يُعْتَقُ قَالَ «يُنْتَظَرُ حَتَّى يَصُومَ رَمَضَانَ ثُمَّ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ وَإِنْ ظَاهَرَ وَهُوَ مُسَافِرٌ أَفْطَرَ حَتَّى يَفْدَمَ وَإِنْ صَامَ فَأَصَابَ مَا لَا يَمْلِكُ فَلْيُفِضْ الَّذِي ابْتَدَأَ فِيهِ» .

فاما صوم الثلاثة الايام بالحاجة بالمدينة فقد روى ذلك :

Ali ibn al-Hasan ibn Faddal, from Ali ibn Asbat, from Alaa ibn Razin al-Qalla, from Muhammad ibn Muslim:

I asked Abu Abdillah ^(a.s) about ‘zihar’ concerning a free woman and a female slave.’

Imam ^(a.s) said: “Yes.”

He (narrator) said: “Then if he performs zihar in Shaban and does not find anything with which to free a slave?” – meaning as expiation for this sin.

Imam ^(a.s) said: “He waits until he fasts (month of) Ramadan, then he fasts two consecutive months. And if he performs zihar while he is travelling, he breaks the fast until he arrives. And if he fasts, then comes upon wealth that he owns, then let him make up that which he began.”

[AL TUSI]

As for fasting the three days for a need in Madinah, that has been narrated

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.232



HADITH:682

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq (a.s)

مُوسَى بْنُ الْقَاسِمِ عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنْ كَانَ لَكَ مَقَامٌ بِالْمَدِينَةِ ثَلَاثَةَ أَيَّامٍ صُمْتَ أَوَّلَ يَوْمِ الْأَرْبَعَاءِ وَتُصَلِّيَ لَيْلَةَ الْأَرْبَعَاءِ عِنْدَ أُسْطُوَانَةِ أَبِي لُبَابَةَ وَهِيَ أُسْطُوَانَةُ التَّوْبَةِ الَّتِي كَانَ رَبَطَ إِلَيْهَا نَفْسُهُ حَتَّى نَزَلَ غُذْرُهُ مِنَ السَّمَاءِ وَتَفْعُدْ عِنْدَهَا يَوْمَ الْأَرْبَعَاءِ ثُمَّ تَأْتِي لَيْلَةَ الْخَمِيسِ الَّتِي تَلِيهَا مِمَّا يَلِي مَقَامَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَيْلَتِكَ وَيَوْمَكَ وَتَصُومُ يَوْمَ الْخَمِيسِ ثُمَّ تَأْتِي الْأُسْطُوَانَةَ الَّتِي تَلِي مَقَامَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمُصَلَّاهُ لَيْلَةَ الْجُمُعَةِ فَتُصَلِّيَ عِنْدَهَا لَيْلَتِكَ وَيَوْمَكَ وَتَصُومُ يَوْمَ الْجُمُعَةِ وَإِنْ اسْتَطَعْتَ أَنْ لَا تَتَكَلَّمَ بِشَيْءٍ فِي هَذِهِ الْأَيَّامِ إِلَّا مَا لَا بُدَّ لَكَ مِنْهُ وَلَا تَخْرُجَ مِنَ الْمَسْجِدِ إِلَّا لِحَاجَةٍ وَلَا تَنَامَ فِي لَيْلٍ وَلَا نَهَارٍ فَافْعَلْ فَإِنَّ ذَلِكَ مِمَّا يُعَدُّ فِيهِ الْفَضْلُ ثُمَّ اِحْمَدِ اللَّهَ فِي يَوْمِ الْجُمُعَةِ وَاثْنِ عَلَيْهِ وَصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلِّ حَاجَتَكَ وَلِيَكُنْ فِيهَا تَقُولُ اللَّهُمَّ مَا كَانَتْ لِي إِلَيْكَ مِنْ حَاجَةٍ سَرَعْتُ أَنَا فِي طَلِبِهَا وَإِلْتِمَاسِهَا أَوْ لَمْ أُشْرِعْ سَأَلْتُكَهَا أَوْ لَمْ أَسْأَلْكَهَا فَإِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي قَضَاءِ حَوَائِجِي صَغِيرِهَا وَكَبِيرِهَا فَإِنَّكَ حَرِيٌّ أَنْ تُفْضَى حَاجَتُكَ إِنْ شَاءَ اللَّهُ تَعَالَى» .

فاما صوم النذر فهو على ثلاثة اضراب ، احدها : ان ينذر ان يصوم لله تعالى شهرا أو اياما معدودة فيجب عليه ذلك الصوم ولا يجوز له ان يصوم في السفر ، والثاني : ان ينذر صوم يوم بعينه فيوافق ذلك اليوم ان يكون مسافرا فحكمه حكم الاول في انه لا يجوز له صومه في السفر ، والثالث : ان يعين صوم يوم بعينه ويشترط على نفسه ان يصومه في السفر والحضر وحينئذ يلزمه صيام ذلك اليوم في السفر كما يلزمه في الحضر ، والذي يدل على القسم الاول ما رواه :

Musa ibn al-Qasim, from Muawiyah ibn Ammar, from Abu Abdillah ^{a.s}, peace be upon him, who said:

Imam ^{a.s} said: "If you stay in al-Madinah for three days, then fast on the first day, Wednesday, and pray on the night of Wednesday at the column of Abu Lubabah.

It is the Column of Repentance (Ustuwanah al-Tawbah), to which he tied himself until his pardon was sent down from heaven.

Remain by it on Wednesday.

Then, on the following night, the night of Thursday, go to the place beside the station of the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, and remain there for your night and your day.

Fast on Thursday.

Then, on the night of Friday, go to the column that is beside the station of the blessed Prophet ^{saws}, may Allah ^{SWT} bless him and his family, and his prayer-place.

Pray beside it throughout your night and your day, and fast on Friday.

If you are able, during these days, not to speak about anything except what is necessary for you, not to leave the mosque except for a need, and not to sleep by night or by day, then do so, for that is among the things in which merit is counted.

Then, on Friday, praise Allah ^{SWT}, extol Him ^{SWT}, send blessings upon the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, and ask for your need.

Let the following be among what you say:

'O almighty Allah ^{SWT}, whatever need I have with You ^{SWT}, whether I have begun to seek it and request it or have not begun, whether I have asked You ^{SWT} for it or have not asked You ^{SWT} for it, I turn to You ^{SWT} through Your Prophet Muhammad ^{saws}, the Prophet of Mercy, may Allah ^{SWT} bless him and his family, for the fulfilment of my needs, the small of them and the great.'

For it is fitting that your need will be fulfilled, if Allah ^{SWT}, Exalted is He ^{SWT}, wills."

[AL TUSI]

As for the fast of a vow (nadhr), it is of three types.

The first is that a person vows to fast for Allah ^{SWT}, the Exalted, either a month or a specified number of days. In this case, the fast becomes obligatory upon him, but it is not permissible for him to fast it while travelling.

The second is that he vows to fast on a specific day, and that day coincides with him being a traveller. Its ruling is the same as the first category: it is not permissible for him to fast it while travelling.

The third is that he specifies the fast of a particular day, and stipulates upon himself that he will fast it both in travel and in residence.

In that case, fasting that day becomes binding upon him while travelling, just as it becomes binding upon him while resident.

What indicates the first category is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.232 • Tahdib Al-Ahkam, Vol.6 p.16 • Al-Wafi, Vol.14 p.1382 • Wasa'il Al-Shi'ah, Vol.14 p.350



**HADITH:683**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

محمد بن يعقوب عن علي بن إبراهيم عن أبيه عن ابن أبي عمير عن كرام قال : قلت لابي عبد الله عليه السلام اني جعلت على نفسي ان اصوم حتى يقوم القائم عجل الله فرجه فقال : صم ولا تصم في السفر ولا العيدين ولا ايام التشريق ولا اليوم الذي يشك فيه من شهر رمضان.

Muhammad ibn Yaquub from Ali ibn Ibrahim from his father from Ibn Abi Umayr from Karam, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "I have made it binding upon myself that I fast until the Qa'im ^(ajf), may Allah ^(SWT) hasten his relief, rises."

Imam ^(a.s) said: "Fast, but do not fast while travelling, nor on the two Eids, nor on the days of tashriq (ayyam al-tashriq), nor on the day concerning which there is doubt whether it is from the month of Ramadan."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.232

**HADITH:684**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَبَدَّلَ عَلَيْهِ أَيْضاً مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَفْصَةَ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ جَعَلَ عَلَى نَفْسِهِ صَوْمَ شَهْرٍ بِالْكُوفَةِ وَ شَهْرٍ بِالْمَدِينَةِ - وَ شَهْرٍ بِمَكَّةَ مِنْ بَلَاءٍ أُبْثِلِي بِهِ فَقَضِي لَهُ أَنَّهُ صَامَ بِالْكُوفَةِ شَهْرًا وَ دَخَلَ إِلَى الْمَدِينَةِ فَصَامَ بِهَا ثَمَانِيَةَ عَشَرَ يَوْمًا وَ لَمْ يَقُمْ عَلَيْهِ الْجَمَالُ فَقَالَ «يَصُومُ مَا بَقِيَ عَلَيْهِ إِذَا انْتَهَى إِلَى بَلَدِهِ».

And what also indicates it is what al-Husayn ibn Said narrated from al-Qasim ibn Muhammad al-Jawhari, from Ali ibn Abi Hamzah, from Abu Ibrahim ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'a man who made it binding upon himself to fast a month in al-Kufah, a month in al-Madinah, and a month in Makkah because of an affliction with which he was afflicted.

Then it was decreed for him that he fasted a month in al-Kufah and entered al-Madinah, where he fasted eighteen days, but the camel-driver (al-jammal) did not stay for him.'

Imam ^(a.s) said: "He fasts what remains upon him when he reaches his town."

[REFERENCES] Al-Kafi, Vol.4 p.141 • Al-Muqni'ah, Vol.1 p.380 • Tahdib Al-Ahkam, Vol.4 p.233 • Tahdib Al-Ahkam, Vol.4 p.312 • Al-Istibsar, Vol.2 p.100 • Al-Wafi, Vol.11 p.510 • Wasa'il Al-Shi'ah, Vol.10 p.197 • Wasa'il Al-Shi'ah, Vol.10 p.387



HADITH:685[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَأَيْضاً مَا رَوَاهُ عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَصُومُ صَوْماً وَقَدْ وَقَفَتْهُ عَلَى نَفْسِهِ أَوْ يَصُومُ أَشْهُرَ الْحُرْمِ فَيَمُرُّ بِهِ الشَّهْرُ وَالشَّهْرَانِ لَا يَقْضِيهِ قَالَ فَقَالَ «لَا يَصُومُ فِي السَّفَرِ وَلَا يَقْضِي شَيْئاً مِنْ صَوْمِ التَّطَوُّعِ إِلَّا الثَّلَاثَةَ الْأَيَّامِ الَّتِي كَانَ يَصُومُهَا فِي كُلِّ شَهْرٍ وَلَا يَجْعَلُهَا بِمَنْزِلَةِ الْوَاجِبِ إِلَّا أَنِّي أُحِبُّ لَكَ أَنْ تَدُومَ عَلَى الْعَمَلِ الصَّالِحِ» قَالَ «وَصَاحِبِ الْحُرْمِ الَّتِي كَانَ يَصُومُهَا يُجْزِيهِ أَنْ يَصُومَ مَكَانَ كُلِّ شَهْرٍ مِنْ أَشْهُرِ الْحُرْمِ ثَلَاثَةَ أَيَّامٍ».

واما الذي يدل على القسم الثاني ما رواه :

And also what Ali ibn al-Hasan ibn Faddal narrated from Amr ibn Uthman, from al-Hasan ibn Mahbub, from Abdullah ibn Sinan, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who fasts a fast which he has appointed upon himself, or fasts the sacred months, then a month and two months pass by him without him making it up.'

He (narrator) said: "So Imam ^(a.s) said, 'He does not fast while travelling, and he does not make up anything from voluntary fasting except the three days which he used to fast in every month.

And he should not make it like the obligatory, except that I love for you to continue upon righteous action."

Imam ^(a.s) said: "And the one responsible for the sacred months which he used to fast, it suffices him to fast, in place of each month from the sacred months, three days."

[AL TUSI]

As for what indicates the second category, it is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.142 • Tahdib Al-Ahkam, Vol.4 p.233 • Al-Istibsar, Vol.2 p.100 • Al-Wafi, Vol.11 p.512 • Wasa'il Al-Shi'ah, Vol.10 p.198 • Wasa'il Al-Shi'ah, Vol.10 p.222

**HADITH:686**

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ الْقَاسِمِ بْنِ أَبِي الْقَاسِمِ الصَّقِلِّ قَالَ: كَتَبَ إِلَيْهِ يَا سَيِّدِي رَجُلٌ نَذَرَ أَنْ يَصُومَ كُلَّ جُمُعَةٍ دَائِمًا مَا بَقِيَ فَوَافَقَ ذَلِكَ الْيَوْمُ يَوْمَ عِيدِ فِطْرٍ أَوْ أَضْحَى أَوْ أَيَّامَ التَّشْرِيقِ أَوْ سَقَرَ أَوْ مَرِضَ هَلْ عَلَيْهِ صَوْمٌ ذَلِكَ الْيَوْمِ أَوْ قَضَاؤُهُ أَوْ كَيْفَ يَصْنَعُ يَا سَيِّدِي فَكَتَبَ إِلَيْهِ «قَدْ وَضَعَ اللَّهُ عَنْكَ الصِّيَامَ فِي هَذِهِ الْأَيَّامِ كُلِّهَا وَ تَصُومُ يَوْمًا بَدَلَ يَوْمٍ إِنْ شَاءَ اللَّهُ تَعَالَى» .

Muhammad ibn al-Hasan al-Saffar, from al-Qasim ibn Abi al-Qasim al-Sayqa, who said:

He (narrator) wrote to Imam ^(a.s): “O my master, a man vowed to fast every Friday, continuously, for as long as he remains, then that day coincided with the day of Eid al-Fitr, or Eid al-Adha, or the days of al-Tashriq, or he travelled, or he became ill. Is the fasting of that day upon him, or making it up, or what should he do, O my master?”

Imam ^(a.s) wrote to him: “Allah ^{SWT} has removed fasting from you in all of these days, and you fast one day in place of a day, if Allah ^{SWT}, Exalted is He ^{SWT}, wills.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.234 • Al-Istibsar, Vol.2 p.101 • Al-Wafi, Vol.11 p.515 • Wasa'il Al-Shi'ah, Vol.10 p.196 • Awalim Al-Uloom, Vol.23 p.421

**HADITH:687**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَيَدُلُّ أَيْضًا عَلَيْهِ مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ إِنَّ أُمِّي كَانَتْ جَعَلَتْ عَلَيْهَا نَذْرًا إِنْ اللَّهُ رَدَّ عَلَيْهَا بَعْضَ وَلَدِهَا مِنْ شَيْءٍ كَانَتْ تَخَافُ عَلَيْهِ أَنْ تَصُومَ ذَلِكَ الْيَوْمَ الَّذِي يَقْدَمُ فِيهِ مَا يَقِيْتُ فَخَرَجْتُ مَعَنَا مُسَافِرَةً إِلَى مَكَّةَ فَأَشْكَلَ عَلَيْنَا لِمَكَانٍ النَّذْرُ أَتَصُومُ أَمْ نَفْطِرُ فَقَالَ «لَا تَصُومُ وَضَعَ اللَّهُ عَزَّ وَجَلَّ عَنْهَا حَقَّهُ وَ تَصُومُ هِيَ مَا جَعَلَتْ عَلَى نَفْسِهَا» قُلْتُ فَمَا تَرَى إِذَا هِيَ رَجَعَتْ إِلَى الْمَنْزِلِ أَتَقْضِيهِ قَالَ «لَا» قُلْتُ أَفَتَثْرُكُ ذَلِكَ قَالَ «لَا لِأَنِّي أَخَافُ أَنْ تَرَى فِي الَّذِي نَذَرْتُ فِيهِ مَا تَكْرَهُ» .



And what also indicates it is what Sa'ad ibn Abdullah narrated from Abu Jafar, from al-Hasan ibn Ali ibn Faddal, from Abdullah ibn Bukayr, from Zurarah, who said:

I (narrator) said to Abu Ja'far ^{a.s.}, peace be upon him: "My mother had made a vow upon herself that, if Allah ^{SWT} returned to her one of her children from something she feared for him, she would fast that day on which he arrived, for as long as she remained.

Then she went out with us, travelling to Makkah, and it became unclear to us because of the vow: should she fast or break the fast?"

Imam ^{a.s.} said: "She should not fast. Allah ^{SWT}, Mighty and Majestic, has removed His ^{SWT} right from her, and she fasts what she made binding upon herself."

I (narrator) said: "Then what do you see, when she returns to the house, should she make it up?"

Imam ^{a.s.} said: "No."

I (narrator) asked: "Then should she leave that?"

Imam ^{a.s.} said: "No, for I fear that she may see, concerning the matter for which she made the vow, something she dislikes."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.234 • Al-Istibsar, Vol.2 p.101 • Awali Al-La'ali, Vol.3 p.139 • Wasa'il Al-Shi'ah, Vol.10 p.196

﴿ HADITH ﴾

HADITH:688

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s.}

وَأَمَّا مَا رَوَاهُ عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ أَبِي الصَّبَّاحِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَجْعَلُ لِلَّهِ عَلَيْهِ صَوْمٌ يَوْمٌ مُسَمًّى قَالَ «يَصُومُهُ أَبَدًا فِي الْحَضَرِ وَالسَّفَرِ» .

فالوجه فيه انه إذا شرط على نفسه ان يصومه في السفر والحضر وهو القسم الثالث من الاقسام التي قدمناها ، والذي يدل على ذلك ما رواه :

As for what Ali ibn al-Hasan ibn Faddal narrated from Jafar ibn Muhammad ibn Abi al-Sabbah, from Ibrahim ibn Abd al-Hamid, from Abu al-Hasan ^{a.s.}, peace be upon him, who said:

I (narrator) asked Imam ^{a.s.} about 'a man who makes a fast of a specified day binding upon himself for Allah ^{SWT}.'

Imam ^{a.s.} said: "He fasts it always, while present and while travelling."

[AL TUSI]

The interpretation of it is that this is when he stipulates upon himself that he will fast it in travel and in residence, and this is the third category of the categories which we have already mentioned.

What indicates that is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.143 • Tahdib Al-Ahkam, Vol.4 p.235 • Al-Istibsar, Vol.2 p.101 • Awali Al-La'ali, Vol.3 p.138 • Al-Wafi, Vol.11 p.513 • Wasa'il Al-Shi'ah, Vol.10 p.198



HADITH:689**[SOURCE]** Abu Ja'far Imam Muhammad ibn Ali al-Jawad ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّقَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ قَالَ: كَتَبَ بُنْدَارُ مَوْلَى إِدْرِيسَ يَا سَيِّدِي نَذَرْتُ أَنْ أَصُومَ كُلَّ يَوْمٍ سَبْتٍ فَإِنْ أَنَا لَمْ أَصُمْهُ مَا يُلْزِمُنِي مِنَ الْكَفَّارَةِ فَكَتَبَ عَلَيْهِ السَّلَامُ «وَقَرَأْتَهُ لَا تَتْرُكْهُ إِلَّا مِنْ عِلَّةٍ وَ لَيْسَ عَلَيْكَ صَوْمُهُ فِي سَفَرٍ وَ لَا مَرَضٍ إِلَّا أَنْ تَكُونَ نَوَيْتَ ذَلِكَ فَإِنْ كُنْتَ أَفْطَرْتَ مِنْهُ فِي غَيْرِ عِلَّةٍ فَتَصَدَّقْ بِقَدْرِ كُلِّ يَوْمٍ عَلَى سَبْعَةِ مَسَاكِينَ نَسْأَلُ اللَّهَ التَّوْفِيقَ لِمَا يُحِبُّ وَ يَرْضَى» .

فاما التطوع في السفر بالصوم فمكروه ، والذي يدل على ذلك ما قدمناه من النهي عن الصوم في السفر وذلك عام في التطوع والفريضة ويزيد ذلك بيانا ما رواه :

Muhammad ibn al-Hasan al-Saffar, from Ahmad ibn Muhammad and Abdullah ibn Muhammad, from Ali ibn Mahziyar, who said:

Bundar, the client of Idris, wrote: "O my master, I vowed to fast every Saturday. If I do not fast it, what expiation becomes binding upon me?"

So the Imam ^(a.s), peace be upon him, wrote, and I (narrator) read it:

"Do not abandon it except due to an illness, and fasting it is not upon you while travelling nor in illness, unless you had intended that.

So if you have broken the fast from it without an illness, then give charity, for each day, to seven poor persons.

We ask Allah ^(SWT) for success in what He ^(SWT) loves and is pleased with."

[AL TUSI]

As for voluntary fasting while travelling, it is disliked.

What indicates that is what we have already presented of the prohibition of fasting while travelling, and that is general concerning voluntary and obligatory fasting.

And what increases that in clarity is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.7 p.456 • Tahdib Al-Ahkam, Vol.4 p.235 • Tahdib Al-Ahkam, Vol.4 p.286 • Tahdib Al-Ahkam, Vol.8 p.305 • Al-Istibsar, Vol.2 p.102 • Al-Istibsar, Vol.2 p.125 • Al-Wafi, Vol.11 p.547 • Wasa'il Al-Shi'ah, Vol.10 p.195 • Wasa'il Al-Shi'ah, Vol.10 p.379

**HADITH:690**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

أَلْحَسَيْنُ بْنُ سَعِيدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَ عَنِ الصَّيَامِ بِمَكَّةَ وَالْمَدِينَةِ وَنَحْنُ فِي سَفَرٍ قَالَ «فَرِيضَةٌ» فَقُلْتُ لَا وَ لَكِنَّهُ تَطَوُّعٌ كَمَا يُتَطَوُّعُ بِالصَّلَاةِ فَقَالَ «تَقُولُ الْيَوْمَ وَ غَدًا» قُلْتُ نَعَمْ فَقَالَ «لَا تَصُمْ» .

Al-Husayn ibn Said, from Ahmad ibn Muhammad, who said:

I (narrator) asked Abu al-Hasan ^(a.s), peace be upon him, about 'fasting in Makkah and al-Madinah while we are travelling.'

Imam ^(a.s) said: "An obligation?"

So I (narrator) asked: "No, but rather it is voluntary, just as prayer is performed voluntarily."

Imam ^(a.s) said: "You say, 'Today and tomorrow'?"

I (narrator) asked: "Yes."

Imam ^(a.s) said: "Do not fast."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.235 • Al-Istibsar, Vol.2 p.102 • Al-Wafi, Vol.11 p.95 • Wasa'il Al-Shi'ah, Vol.10 p.202

**HADITH:691**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَرَوَى سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَّالَةَ بِنِ الْأَيْوَبَ عَنْ أَبِي بَنِي عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَصُومُ فِي السَّفَرِ فِي شَهْرِ رَمَضَانَ وَلَا غَيْرِهِ وَ كَانَ يَوْمَ بَدْرٍ فِي شَهْرِ رَمَضَانَ وَ كَانَ الْفَتْحُ فِي شَهْرِ رَمَضَانَ» .

ولو خلينا بظاهر هذه الاخبار لقلنا ان صوم التطوع في السفر محظور كما ان صوم الفريضة محظور غير أنه ورد فيه من الرخصة ما نقلنا عن الحظر إلى الكراهة ، والذي روى ذلك :

Sa'ad ibn Abdullah narrated from Ahmad ibn Muhammad, from al-Husayn ibn Said, from Fadal ibn Ayyub, from Aban ibn Uthman, from Zurarah, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The Messenger of Allah ^(SWT), Allah's ^(SWT) blessings be upon him and his family, would not fast while travelling, neither in the month of Ramadan nor in other than it.

And the Day of Badr was in the month of Ramadan, and the Conquest was in the month of Ramadan."

[AL TUSI]

Had we been left to the apparent meaning of these reports, we would have said that voluntary fasting while travelling is prohibited, just as obligatory fasting is prohibited. However, there has come concerning it a concession (rukhsah) which moved us from prohibition to dislike. And the one who narrated that is (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.235 • Al-Istibsar, Vol.2 p.102 • Al-Wafi, Vol.11 p.95 • Wasa'il Al-Shi'ah, Vol.10 p.201



**HADITH:692**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ رَافِعٍ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَرَجَ أَبُو عَبْدِ اللَّهِ ع مِنَ الْمَدِينَةِ فِي أَيَّامِ بَقِيَّةٍ مِنْ شَعْبَانَ فَكَانَ يَصُومُ ثُمَّ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ وَهُوَ فِي السَّفَرِ فَأَفْطَرَ فَقِيلَ لَهُ أَتَصُومُ شَعْبَانَ - وَتُفْطِرُ شَهْرَ رَمَضَانَ فَقَالَ «نَعَمْ شَعْبَانُ إِلَيَّ إِنْ شِئْتُ صُمُّهُ وَإِنْ شِئْتُ لَا وَشَهْرُ رَمَضَانَ عَزَمَ مِنَ اللَّهِ عَزَّ وَجَلَّ عَلَى الْإِفْطَارِ».

Muhammad ibn Yaqub, from a number of our companions, from Sahl ibn Ziyad, from Mansur ibn al-Abbas, from Muhammad ibn Abdullah ibn Rafi, from Ismail ibn Sahl, from a man, from Abu Abdillah ^(a.s):

Abu Abdillah ^(a.s) left Madinah during days remaining from Shaban, and he was fasting. Then the month of Ramadan entered upon the Imam ^(a.s) while he was travelling, so the Imam ^(a.s) broke the fast.

It was said to Imam ^(a.s): “Do you fast Shaban and break the fast in the month of Ramadan?”

Imam ^(a.s) said: “Yes. Shaban is up to me; if I wish, I fast it, and if I wish, I do not. But the month of Ramadan is a firm obligation from Allah ^(SWT), Mighty and Majestic, to break the fast.”

[REFERENCES] Al-Kafi, Vol.4 p.130 • Tahdib Al-Ahkam, Vol.4 p.236 • Al-Istibsar, Vol.2 p.102 • Al-Wafi, Vol.11 p.95 • Wasa'il Al-Shi'ah, Vol.10 p.203

**HADITH:693**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ بِلَالٍ عَنِ الْحَسَنِ بْنِ بَسَّامِ الْجَمَّالِ عَنْ رَجُلٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِيمَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ - فِي شَعْبَانَ وَهُوَ صَائِمٌ ثُمَّ رَأَيْنَا هِلَالَ شَهْرِ رَمَضَانَ فَأَفْطَرَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أُمِسَ كَانَ مِنْ شَعْبَانَ وَأَنْتَ صَائِمٌ وَالْيَوْمُ مِنْ شَهْرِ رَمَضَانَ وَأَنْتَ مُفْطِرٌ فَقَالَ «إِنَّ ذَاكَ تَطَوُّعٌ وَلَنَا أَنْ نَفْعَلَ مَا شِئْنَا وَهَذَا فَرَضٌ فَلَيْسَ لَنَا أَنْ نَفْعَلَ إِلَّا مَا أُمِرْنَا».

And from him, from a number of our companions, from Sahl ibn Ziyad, from Ali ibn Bilal, from al-Hasan ibn Bassam al-Jammal, from a man, who said:

I (narrator) was with Abu Abdillah ^(a.s), peace be upon him, between Makkah and al-Madinah in Shaban, while Imam ^(a.s) was fasting.

Then we saw the crescent of the month of Ramadan, so Imam ^(a.s) broke the fast.

I (narrator) said to Imam ^(a.s): “May I be made your ransom, yesterday was from Shaban and you were fasting, and today is from the month of Ramadan and you are breaking the fast.”

Imam ^(a.s) said: “Indeed, that is voluntary, and we may do whatever we wish, but this is obligatory, so we may not do except what we have been commanded.”

[REFERENCES] Al-Kafi, Vol.4 p.131 • Tahdib Al-Ahkam, Vol.4 p.236 • Al-Istibsar, Vol.2 p.103 • Al-Wafi, Vol.11 p.96 • Wasa'il Al-Shi'ah, Vol.10 p.203



CHAPTER ON ONE INCAPABLE OF FASTING

٥٨ - باب العاجز عن الصيام

🕌 HADITH 694 – 710 🕌

قال الشيخ رحمه الله : (والشيخ الكبير والمرأة الكبيرة إذا لم يطيقا الصيام وعجزا عنه فقد سقط عنهما فرضه ووسعهما الافطار ولا كفارة عليهما ، وإذا أطاقاه بمشقة عظيمة وكان يمرضهما ان صاماه أو يضر بهما ضررا بينا وسعهما الافطار وعليهما أن يكفرا عن كل يوم بمد من طعام) هذا الذي فصل به بين من يطيق الصيام بمشقة وبين من لا يطيقه اصلا اجد به حديثا مفصلا والاحاديث كلها على انه متى عجزا كفرا عنه ، والذي حمله على هذا التفصيل هو انه ذهب إلى ان الكفارة فرع على وجوب الصوم ، ومن ضعف عن الصيام ضعفا لا يقدر عليه جملة فانه يسقط عنه وجوبه جملة ، لانه لا يحسن تكليفه للصيام وحاله هذه وقد قال الله تعالى : (لا يكلف الله نفسا إلا وسعها) وهذا ليس بصحيح لان وجوب الكفارة ليس بمبني على وجوب الصوم ، لانه ما كان يمتنع ان يقول الله تعالى متى لم تطيقوا الصيام فصار مصلحتكم في الكفارة وسقط وجوب الصوم عنكم ، وليس لاحدهما تعلق بالآخر ، والذي ورد من الاحاديث في ذلك ما رواه :

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy upon him, said:

“The elderly man and the elderly woman, when they are unable to fast and are incapable of it, the obligation of it has fallen from them, and breaking the fast is allowed for them, and there is no expiation upon them.

And when they (elderly) are able to do it with great hardship, and it would make them ill if they fasted it, or it would harm them with clear harm, breaking the fast is allowed for them, and upon them is that they expiate for every day with a mudd of food.”

This distinction which he made between one who is able to fast with hardship and one who is not able to do it at all, I do not find for it a detailed hadith, and all the hadiths indicate that whenever the two of them are incapable, they must give expiation for it. What led him to this distinction is that he held that expiation is a branch of the obligation of fasting, and whoever is weakened from fasting with a weakness by which he is altogether unable to do it, then its obligation falls from him altogether, because it is not proper to obligate him to fast while his condition is this, and Allah ^{SWT}, the Exalted, has said: “Allah ^{SWT} does not burden a soul except according to its capacity.” (Surah al-Baqarah 2:286) But this is not correct, because the obligation of expiation is not built upon the obligation of fasting, since it would not have been impossible for Allah ^{SWT}, the Exalted, to say: ‘Whenever you are unable to fast, then your welfare becomes in expiation, and the obligation of fasting falls from you.’

And neither of the two has any connection to the other.

And what has been transmitted of the hadiths concerning that is what he narrated (in the following hadith):

**HADITH:694**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَلْحَسَنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ كَبِيرٍ يَضَعُفُ عَنْ صَوْمِ شَهْرِ رَمَضَانَ فَقَالَ «يَتَصَدَّقُ بِمَا يُجْزِي عَنْهُ طَعَامُ مَسْكِينٍ لِكُلِّ يَوْمٍ».

Al-Husayn ibn Said, from Muhammad ibn Abi Umayr, from Hammad ibn Uthman, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'an elderly man who is too weak to fast the month of Ramadan.'

Imam ^(a.s) said: "He gives in charity what suffices on his behalf: the food of one poor person for each day (of missed fast)."

[REFERENCES] Al-Nawadir (Lil-Ash'ari), Vol.1 p.70 • Al-Kafi, Vol.4 p.116 • Tahdib Al-Ahkam, Vol.4 p.237 • Tahdib Al-Ahkam, Vol.4 p.326 • Al-Istibsar, Vol.2 p.103 • Fiqh Al-Quran, Vol.1 p.185 • Al-Wafi, Vol.11 p.294 • Tafsir Al-Safi, Vol.1 p.221 • Wasa'il Al-Shi'ah, Vol.10 p.211 • Wasa'il Al-Shi'ah, Vol.10 p.212

**HADITH:695**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ فَصَّالَةَ عَنِ الْأَعْلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ «وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ» قَالَ «الشَّيْخُ الْكَبِيرُ وَالَّذِي يَأْخُذُهُ الْعَطَاشُ» وَ عَنْ قَوْلِهِ تَعَالَى «فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مَسْكِينًا» قَالَ «مِنْ مَرَضٍ أَوْ عَطَاشٍ».

And from him, from Fadal, from al-Ala, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding the saying of Allah ^(SWT), Mighty and Majestic,

"(And upon those who are able to bear it) compensation can be made by feeding a needy person (for every day not fasted)," (Surah Al-Baqarah 2:184)

Imam ^(a.s) said: "The elderly man and the one who is afflicted by excessive thirst (al-utash)."

And regarding the saying of Allah ^(SWT), Exalted is He ^(SWT): "But if he is unable (to fast), then let him feed sixty poor people," (Surah Al-Mujadilah 58:4)

Imam ^(a.s) said: "Due to illness or excessive thirst (utash)."

[REFERENCES] Al-Kafi, Vol.4 p.116 • Tahdib Al-Ahkam, Vol.4 p.237 • Al-Wafi, Vol.11 p.293 • Wasa'il Al-Shi'ah, Vol.10 p.210 • Tafsir Al-Burhan, Vol.1 p.387 • Tafsir Al-Burhan, Vol.1 p.388



**HADITH:696**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُثْبَةَ الْهَاشِمِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الشَّيْخِ الْكَبِيرِ وَالْعَجُوزِ الْكَبِيرَةِ الَّتِي تَضَعُفُ عَنِ الصَّوْمِ فِي شَهْرِ رَمَضَانَ قَالَ «تَتَصَدَّقُ عَنْ كُلِّ يَوْمٍ بِمُدٍّ مِنْ جَنْطَةٍ».

Ahmad ibn Muhammad ibn Isa, from Ali ibn al-Hakam, from Abd al-Malik ibn Utbah al-Hashimi, who said:

I (narrator) asked Abu al-Hasan ^(a.s), peace be upon him, about 'the elderly man and the elderly woman who are too weak to fast in the month of Ramadan.'

Imam ^(a.s) said: "She gives in charity, on behalf of each day, a mudd of wheat."

[REFERENCES] Al-Kafi, Vol.4 p.116 • Tahdib Al-Ahkam, Vol.4 p.238 • Al-Istibsar, Vol.2 p.103 • Al-Wafi, Vol.11 p.294 • Wasa'il Al-Shi'ah, Vol.10 p.211

**HADITH:697**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «الشَّيْخُ الْكَبِيرُ وَالَّذِي بِهِ الْعَطَاشُ لَا حَرَجَ عَلَيْهِمَا أَنْ يُفْطِرَا فِي شَهْرِ رَمَضَانَ وَ يَتَصَدَّقَ كُلُّ وَاحِدٍ مِنْهُمَا فِي كُلِّ يَوْمٍ بِمُدٍّ مِنْ طَعَامٍ وَ لَا قِضَاءَ عَلَيْهِمَا فَإِنْ لَمْ يَقْدِرَا فَلَا شَيْءَ عَلَيْهِمَا».

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Hasan ibn Mahbub, from al-Ala ibn Razin, from Muhammad ibn Muslim, who said:

I (narrator) heard Abu Ja'far ^(a.s), peace be upon him, saying: "The elderly man and the one who has excessive thirst (al-utash), there is no difficulty upon them if they break the fast in the month of Ramadan, and each one of them gives in charity, for each day, a mudd of food, and there is no making up (of fasts) upon them.

But if they are not able, then there is nothing upon them."

[REFERENCES] Tafsir Al-'Ayyashi, Vol.1 p.79 • Al-Kafi, Vol.4 p.116 • Man La Yahduruhu Al-Faqih, Vol.2 p.133 • Tahdib Al-Ahkam, Vol.4 p.238 • Al-Istibsar, Vol.2 p.104 • Awali Al-La'ali, Vol.3 p.145 • Al-Wafi, Vol.11 p.295 • Wasa'il Al-Shi'ah, Vol.10 p.209 • Tafsir Al-Burhan, Vol.1 p.389 • Bihar Al-Anwar, Vol.9 3 p.320



HADITH:698**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَرَوَى هَذَا الْحَدِيثَ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ بَشِيرٍ وَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : وَ ذَكَرَ الْحَدِيثَ إِلَّا أَنَّهُ قَالَ «وَيَتَصَدَّقُ كُلُّ وَاحِدٍ مِنْهُمَا فِي كُلِّ يَوْمٍ بِمُدَّيْنِ مِنَ الطَّعَامِ» .

وهذا الخبر ليس بمضاد للاحاديث التي تضمنت مدا من طعام أو اطعام مسكين لان هذا الحكم يختلف بحسب اختلاف احوال المكلفين ، فمن اطاق اطعام مدين يلزمه ذلك ، ومن لم يطق إلا اطعام مد فعل ذلك ، ومن لم يقدر على شيء منه فليس عليه شيء حسب ما قدمنا ، ويزيده بيانا ما رواه :

Sa'ad ibn Abdullah narrated this hadith from Muhammad ibn al-Husayn ibn Abi al-Khattab, who said: Jafar ibn Bashir and Muhammad ibn Abdullah ibn Hilal narrated to us, from Alaa ibn Razin, from Muhammad ibn Muslim, who said:

I (narrator) heard Abu Abdillah ^(a.s), peace be upon him; and he (narrator) mentioned the hadith, except that Imam ^(a.s) said:

“And each one of them gives in charity, for each day, two mudds (muddayn) of food.”

[AL TUSI]

This report is not contrary to the hadiths which include a mudd of food or feeding a poor person, because this ruling differs according to the differing conditions of those morally obligated.

So whoever is able to feed two mudds (muddayn), that becomes binding upon him;

And whoever is only able to feed one mudd, he does that;

And whoever is not able to do any of it, then there is nothing upon him, according to what we have already presented.

And what increases it in clarity is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.238

**HADITH:699**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ عِمْرَانَ بْنِ مُوسَى وَ عَلِيِّ بْنِ خَالِدٍ عَنْ هَارُونَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ بَيْحِيِّ بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ أَلَشَّيْخُ الْكَبِيرُ لَا يَقْدِرُ أَنْ يَصُومَ فَقَالَ «يَصُومُ عَنْهُ بَعْضُ وَلَدِهِ» قُلْتُ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ قَالَ «فَأَدْنَى قَرَابَتِهِ» قُلْتُ فَإِنْ لَمْ يَكُنْ لَهُ قَرَابَةٌ قَالَ «تَصَدَّقْ بِمُدٍّ فِي كُلِّ يَوْمٍ فَإِنْ لَمْ يَكُنْ عِنْدَهُ شَيْءٌ فَلَيْسَ عَلَيْهِ».

Sa'ad ibn Abdullah, from Imran ibn Musa and Ali ibn Khalid, from Harun, from al-Hasan ibn Mahbub, from Yahya ibn al-Mubarak, from Abdullah ibn Jundab, from Samaah ibn Mihran, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): "The elderly man is not able to fast."

Imam ^(a.s) said: "Some of his children fast on his behalf."

I (narrator) asked: "But if he has no children?"

Imam ^(a.s) said: "Then his nearest relative."

I (narrator) asked: "But if he has no relative?"

Imam ^(a.s) said: "He gives a mudd in charity for each day. But if he does not have anything with him, then there is nothing upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.239 • Al-Istibsar, Vol.2 p.104 • Al-Wafi, Vol.11 p.297 • Wasa'il Al-Shi'ah, Vol.10 p.213

**HADITH:700**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ دَاوُدَ بْنِ قَرْقَدٍ عَنْ أَبِيهِ قَالَ: كَتَبَ حَفْصُ الْأَعْوَرِ إِلَيَّ سَلِّ أبا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ ثَلَاثِ مَسَائِلَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «مَا هِيَ» قَالَ مَنْ تَرَكَ صِيَامَ ثَلَاثَةِ أَيَّامٍ فِي شَهْرٍ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «مَنْ مَرَضَ أَوْ كَبِرَ أَوْ لَعَطِشَ» قَالَ فَأَشْرَحَ لِي شَيْئًا شَيْئًا فَقَالَ «إِنْ كَانَ مِنْ مَرَضٍ فَإِذَا بَرَأَ فَلْيَقْضِهِ وَ إِنْ كَانَ مِنْ كِبَرٍ أَوْ لَعَطِشٍ فَبَدَلْ كُلَّ يَوْمٍ مُدًّا».

Al-Husayn ibn Said, from Fadalath ibn Ayyub, from Dawud ibn Farqad, from his father, who said:

Hafs al-Awar wrote to me: "Ask Abu Abdillah ^(a.s), peace be upon him, about three matters."

So Abu Abdillah ^(a.s), peace be upon him, said: "What are they?"

He (narrator) said: "One who abandoned fasting three days in a month."

Abu Abdillah ^(a.s), peace be upon him, said: "Due to illness, or old age, or thirst?"

He (narrator) replied: "Then explain to me each matter separately."

Imam ^(a.s) said: "If it was due to illness, then when he recovers, let him make it up (the fasts). And if it was due to old age or thirst, then in place of each day is one mudd."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.239 • Al-Wafi, Vol.11 p.298



**HADITH:701**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْأَعْلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «الْحَامِلُ الْمُقْرِبُ وَالْمَرْضَعُ الْقَلِيلَةُ اللَّبَنِ لَا حَرَجَ عَلَيْهِمَا أَنْ تُفْطِرَا فِي شَهْرِ رَمَضَانَ لِأَنَّهُمَا لَا تُطِيقَانِ الصَّوْمَ وَعَلَيْهِمَا أَنْ تَتَصَدَّقَ كُلُّ وَاحِدَةٍ مِنْهُمَا فِي كُلِّ يَوْمٍ تُفْطِرُ فِيهِ بِمُدٍّ مِنْ طَعَامٍ وَعَلَيْهِمَا قِضَاءُ كُلِّ يَوْمٍ أَفْطَرْتَا فِيهِ تَقْضِيَانِهِ بَعْدُ».

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Mahbub, from al-Ala ibn Razin, from Muhammad ibn Muslim, who said:

I (narrator) heard Abu Ja'far ^(a.s), peace be upon him, saying: "The pregnant woman near delivery (al-hamil al-muqrib) and the breastfeeding woman with little milk, there is no difficulty upon them if they break the fast in the month of Ramadan, because they are not able to bear the fast.

And it is upon them that each one of them gives in charity, for each day in which she breaks the fast, a mudd of food.

And upon them is the making up of every day in which they broke the fast; they make it up afterwards."

[REFERENCES] Al-Kafi, Vol.4 p.117 • Man La Yahduruhu Al-Faqih, Vol.2 p.134 • Tahdib Al-Ahkam, Vol.4 p.239 • Al-Wafi, Vol.11 p.297 • Wasa'il Al-Shi'ah, Vol.10 p.215

**HADITH:702**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى السَّابَّاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي الرَّجُلِ يُصِيبُهُ الْعَطَشُ حَتَّى يَخَافَ عَلَى نَفْسِهِ قَالَ «يَشْرَبُ بِقَدَرِ مَا يُمَسِّكُ رَمَقَهُ وَلَا يَشْرَبُ حَتَّى يَرَوَى».

Muhammad ibn Yaqub, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn al-Husayn, from Amr ibn Said, from Musaddiq ibn Sadaqah, from Ammar ibn Musa al-Sabati, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a man who is afflicted by thirst until he fears for himself.'

Imam ^(a.s) said: "He drinks the amount by which he preserves his life (ramaq), and he does not drink until he is quenched."

[REFERENCES] Al-Kafi, Vol.4 p.117 • Man La Yahduruhu Al-Faqih, Vol.2 p.133 • Tahdib Al-Ahkam, Vol.4 p.240 • Awali Al-La'ali, Vol.3 p.145 • Al-Wafi, Vol.11 p.296 • Wasa'il Al-Shi'ah, Vol.10 p.214



HADITH:703**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ مُقْصِلِ بْنِ عُمَرَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ لَنَا فِتْيَانًا وَبَنَاتٍ لَا يَقْدِرُونَ عَلَى الصَّيَامِ مِنْ شِدَّةِ مَا يُصِيبُهُمْ مِنَ الْعَطَشِ قَالَ «فَلْيُشْرَبُوا مِقْدَارَ مَا تَرَوْنَ بِهِ نَفْسُهُمْ وَ مَا يَحْذَرُونَ» .

قال الشيخ رحمه الله : (ولا يجامع احد ممن ذكرناه إلا ان تدعوه إلى ذلك حاجة شديدة). يدل على ذلك ما رواه :

And from him, from Ali ibn Ibrahim, from his father, from Ismail ibn Marrar, from Yunus, from Mufaddal ibn Umar, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “We have young men and girls who are not able to fast because of the severity of what afflicts them of thirst.”

Imam ^(a.s) said: “Then let them drink the amount by which their souls are relieved and what they fear is averted.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy upon him, said:

“None of those whom we have mentioned should have intercourse unless a severe need calls him to that.”

What indicates that is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.240**HADITH:704****[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَبِي الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا سَافَرَ الرَّجُلُ فِي شَهْرِ رَمَضَانَ فَلَا يَقْرَبِ النِّسَاءَ بِالنَّهَارِ فِي رَمَضَانَ فَإِنَّ ذَلِكَ مُحَرَّمٌ عَلَيْهِ».

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn al-Husayn, from Muhammad ibn Abi al-Ala, from Muhammad ibn Muslim, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “When a man travels in the month of Ramadan, he must not approach women during the day in (month of) Ramadan, for that (intimacy) is forbidden for him.”

[REFERENCES] ‘Ilal Al-Shara’i’, Vol.2 p.386 • Tahdib Al-Ahkam, Vol.4 p.240 • Al-Istibsar, Vol.2 p.105 • Al-Wafi, Vol.11 p.319 • Wasa’il Al-Shi’ah, Vol.10 p.207 • Bihar Al-Anwar, Vol.9 3 p.323

HADITH:705[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُسَافِرُ فِي شَهْرِ رَمَضَانَ وَمَعَهُ جَارِيَةٌ لَهُ فَلَهُ أَنْ يُصِيبَ مِنْهَا بِالنَّهَارِ فَقَالَ «سُبْحَانَ اللَّهِ أَمَا يَعْرِفُ هَذَا حُرْمَةُ شَهْرِ رَمَضَانَ إِنَّ لَهُ فِي اللَّيْلِ سَبْحًا طَوِيلًا» قُلْتُ أَلَيْسَ لَهُ أَنْ يَأْكَلَ وَيَشْرَبَ وَيُقَصِّرَ فَقَالَ «إِنَّ اللَّهَ عَزَّ وَجَلَّ رَخَّصَ لِلْمُسَافِرِ فِي الْإِفْطَارِ وَالتَّقْصِيرِ رَحْمَةً وَتَخْفِيفًا لِمَوْضِعِ التَّعَبِ وَالتَّصَبُّبِ وَوَعِثَ السَّفَرِ وَلَمْ يَرْخُصْ لَهُ فِي مُجَامَعَةِ النِّسَاءِ فِي السَّفَرِ بِالنَّهَارِ فِي شَهْرِ رَمَضَانَ وَأَوْجَبَ عَلَيْهِ قِصَاءَ الصِّيَامِ وَلَمْ يُوجِبْ عَلَيْهِ تِمَامَ الصَّلَاةِ إِذَا أَبَ مِنْ سَفَرِهِ» ثُمَّ قَالَ «وَالسُّنَّةُ لَا تُقَاسُ وَإِنِّي إِذَا سَافَرْتُ فِي شَهْرِ رَمَضَانَ مَا أَكُلُ إِلَّا الْقَوْتَ وَمَا أَشْرَبُ كُلَّ الرَّيِّ» .

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Mahbub, from Ibn Sinan, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who travels in the month of Ramadan and has with him a slave-girl belonging to him, whether he may have intercourse with her during the day.'

Imam ^(a.s) said: "Glory be to Allah ^(SWT)! Does this one not know the sanctity of the month of Ramadan? Indeed, he has a long expanse in the night."

I (narrator) asked: "Does he not have the right to eat, drink, and shorten the prayer?"

Imam ^(a.s) said: "Indeed Allah ^(SWT), Mighty and Majestic, has granted the traveler a concession in breaking the fast and shortening the prayer, as a mercy and an easing because of the place of fatigue, hardship, and the roughness of travel, but Allah ^(SWT) has not granted him a concession in having intercourse with women during travel by day in the month of Ramadan.

And Allah ^(SWT) has made obligatory upon him the making up of the fast, but Allah ^(SWT) has not made obligatory upon him the completing of the prayer when he returns from his travel."

Then Imam ^(a.s) said: "And the Sunnah is not measured by analogy, and when I travel in the month of Ramadan, I do not eat except (minimal) sustenance, and I do not drink (excessively) to full quenching."

[REFERENCES] Al-Kafi, Vol.4 p.134 • Tahdib Al-Ahkam, Vol.4 p.240 • Al-Istibsar, Vol.2 p.105 • Al-Wafi, Vol.11 p.318 • Wasa'il Al-Shi'ah, Vol.10 p.206



**HADITH:706**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُهُ عَنْ الرَّجُلِ يَأْتِي جَارِيَّتَهُ فِي شَهْرِ رَمَضَانَ بِالنَّهَارِ فِي السَّفَرِ فَقَالَ «أَمَا مَا يَعْرِفُ هَذَا حَقَّ شَهْرِ رَمَضَانَ إِنَّ لَهُ فِي اللَّيْلِ سُبْحًا طَوِيلًا».

And from him, from Ali ibn Muhammad, from Ibrahim ibn Ishaq al-Ahmar, from Abdullah ibn Hammad, from Abdullah ibn Sinan, who said:

I (narrator) asked Imam ^(a.s) about 'a man who comes to his slave-girl (for intimacy) during the day in the month of Ramadan while travelling.'

Imam ^(a.s) said: "Does this one not know the right of the month of Ramadan? Indeed, he has a long expanse in the night."

[REFERENCES] Al-Kafi, Vol.4 p.134 • Tahdib Al-Ahkam, Vol.4 p.241 • Al-Istibsar, Vol.2 p.105 • Al-Wafi, Vol.11 p.319 • Wasa'il Al-Shi'ah, Vol.10 p.206

**HADITH:707**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

فَأَمَّا مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَتَى أَهْلَهُ فِي شَهْرِ رَمَضَانَ وَهُوَ مُسَافِرٌ فَقَالَ «لَا بَأْسَ».

As for what Ahmad ibn Muhammad ibn Isa narrated, from Muhammad ibn Sahl, from his father, who said:

I (narrator) asked Abu al-Hasan ^(a.s), peace be upon him, about 'a man who came to his wife (for intimacy) in the month of Ramadan while he was travelling.'

Imam ^(a.s) said: "There is no harm."

[REFERENCES] Qurb Al-Isnad, Vol.1 p.340 • Al-Kafi, Vol.4 p.133 • Tahdib Al-Ahkam, Vol.4 p.241 • Al-Istibsar, Vol.2 p.105 • Al-Wafi, Vol.11 p.318 • Wasa'il Al-Shi'ah, Vol.10 p.205 • Bihar Al-Anwar, Vol.9 3 p.321

**HADITH:708**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ بْنِ عُثْمَانَ عَنْ عَمْرِو بْنِ يَزِيدَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُسَافِرُ فِي شَهْرِ رَمَضَانَ أَلَهُ أَنْ يُصِيبَ مِنَ النِّسَاءِ قَالَ «نَعَمْ».

And from him, from Ibn Abi Umayr, from Hammad ibn Uthman, from Umar ibn Yazid, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who travels in the month of Ramadan, does he have the right to have intercourse with women?'

Imam ^(a.s) said: "Yes."

[REFERENCES] Al-Kafi, Vol.4 p.133 • Tahdib Al-Ahkam, Vol.4 p.241 • Al-Istibsar, Vol.2 p.106 • Al-Wafi, Vol.11 p.317 • Wasa'il Al-Shi'ah, Vol.10 p.205



HADITH:709**[SOURCE]** Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُثْبَةَ الْهَاشِمِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُجَامِعُ أَهْلَهُ فِي السَّفَرِ فِي شَهْرِ رَمَضَانَ فَقَالَ «لَا بَأْسَ بِهِ» .

فهذه الاخبار وما يجري مجراها في اباحة الوطئ للمسافر في شهر رمضان محمولة على من غلبته الشهوة ولم يتمكن من الصبر عليها ويخاف على نفسه الدخول في محذور فحينئذ ابيح له وطئ المحلات ، فاما من يقدر على الصبر عن ذلك فليس له ان يطأ حسب ما قدمناه ، مع انه ليس في شي من هذه الاخبار ان للمسافر ان يطأ ليلا أو نهارا ، وانما وردت متعزية من اقتران ذكر الزمان بهما ، ويمكن ان يكون المراد بها بالليل دون النهار ، غير انه ورد في بعض الاحاديث ما يتضمن ذكر النهار فالوجه فيه ما ذكرناه روى ذلك :

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Abd al-Malik ibn Utbah al-Hashimi, who said:

I (narrator) asked Abu al-Hasan ^(a.s), peace be upon him, about 'a man having intercourse with his wife while travelling in the month of Ramadan.'

Imam ^(a.s) said: "There is no harm in it."

[AL TUSI]

These reports and what is similar to them regarding the permissibility of intercourse for the traveller in the month of Ramadan are to be understood as referring to one whose desire overcomes him, and who is not able to be patient with it, and who fears for himself entering into something prohibited.

At that time, intercourse with those who are lawful was permitted for him.

As for one who is able to be patient concerning that, he has no right to have intercourse, according to what we have already presented.

In addition to this, there is nothing in any of these reports stating that the traveller may have intercourse by night or by day.

Rather, they have come stripped of any connection to the mention of time in them, and it is possible that what is intended by them is by night, not by day.

However, there has come in some of the hadiths that which includes mention of the day, so the interpretation of it is what we have mentioned.

He narrated that (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.242 • Al-Istibsar, Vol.2 p.106 • Wasa'il Al-Shi'ah, Vol.10 p.207

HADITH:710**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَفْقَدُ مِنْ سَفَرٍ بَعْدَ الْعَصْرِ فِي شَهْرِ رَمَضَانَ فَيُصِيبُ امْرَأَتَهُ حِينَ طَهَّرَتْ مِنَ الْحَيْضِ أَوْ يُؤَاقِعُهَا قَالَ «لَا بَأْسَ» .

Sa'ad ibn Abdullah, from Muhammad ibn Isa ibn Ubayd, from Uthman ibn Isa, from Hariz, from Muhammad ibn Muslim, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who arrives from a journey after the afternoon prayer in the month of Ramadan, and then comes to his wife (for intimacy) when she has become pure from menstruation. May he have intercourse with her?'

Imam ^(a.s) said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.242 • Tahdib Al-Ahkam, Vol.4 p.254 • Al-Istibsar, Vol.2 p.106 • Al-Istibsar, Vol.2 p.113 • Al-Wafi, Vol.11 p.318 • Wasa'il Al-Shi'ah, Vol.10 p.193 • Wasa'il Al-Shi'ah, Vol.10 p.208 • Wasa'il Al-Shi'ah, Vol.10 p.232

CHAPTER ON RULING OF THE UNCONSCIOUS PERSON, THE ONE AFFLICTED WITH BILE (SAHIB AL-MIRRAH) AND THE INSANE PERSON REGARDING PRAYER AND FASTING

٥٩ - باب حكم المغمى عليه وصاحب المرة والمجنون في الصلاة والصيام

🕌 HADITH 711 – 726 🕌

🕌 HADITH 🕌

HADITH:711

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الثَّالِثِ عَلَيْهِ السَّلَامُ أَسْأَلُهُ عَنِ الْمَغْمَى عَلَيْهِ يَوْمًا أَوْ أَكْثَرَ هَلْ يَقْضِي مَا فَاتَهُ أَمْ لَا فَكَتَبَ عَلَيْهِ السَّلَامُ «لَا يَقْضِي الصَّوْمَ وَلَا يَقْضِي الصَّلَاةَ».

Sa'ad ibn Abdullah, from Ayyub ibn Nuh, who said:

I (narrator) wrote to Abu al-Hasan al-Thalith ^(a.s) (the Third), peace be upon him, asking Imam ^(a.s) about 'one who is unconscious for a day or more, does he make up what he missed or not?'

So the Imam ^(a.s), peace be upon him, wrote: "He does not make up the fast, and he does not make up the prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.3 p.303 • Tahdib Al-Ahkam, Vol.4 p.243 • Al-Istibsar, Vol.1 p.458 • Wasa'il Al-Shi'ah, Vol.8 p.259 • Wasa'il Al-Shi'ah, Vol.10 p.226

🕌 HADITH 🕌

HADITH:712

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّقَّارُ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ قَالَ: كَتَبْتُ إِلَيْهِ عَلَيْهِ السَّلَامُ وَأَنَا بِالْمَدِينَةِ أَسْأَلُهُ عَنِ الْمَغْمَى عَلَيْهِ يَوْمًا أَوْ أَكْثَرَ هَلْ يَقْضِي مَا فَاتَهُ فَكَتَبَ عَلَيْهِ السَّلَامُ «لَا يَقْضِي الصَّوْمَ».

Muhammad ibn al-Hasan al-Saffar, from Ali ibn Muhammad al-Qasani, who said:

I (narrator) wrote to the Imam ^(a.s), peace be upon him, while I was in Madinah, asking Imam ^(a.s) about 'one who is unconscious for a day or more, does he make up what he missed?'

So the Imam ^(a.s), peace be upon him, wrote: "He does not make up the fast."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.243 • Al-Wafi, Vol.11 p.330 • Wasa'il Al-Shi'ah, Vol.10 p.226

**HADITH:713**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

حَرِيزٌ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ : فِي الرَّجُلِ يُغْمَى عَلَيْهِ الْأَيَّامَ قَالَ «لَا يُعِيدُ شَيْئاً مِنْ صَلَاتِهِ» .

Hariz, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a man who is unconscious for days.'

Imam ^(a.s) said: "He does not repeat anything of his prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.243 • Al-Wafi, Vol.8 p.1056 • Wasa'il Al-Shi'ah, Vol.8 p.263

**HADITH:714**

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ: سَأَلْتُهُ عَنِ الْمَغْمَى عَلَيْهِ يَوْماً أَوْ أَكْثَرَ هَلْ يَقْضِي مَا فَاتَهُ مِنَ الصَّلَاةِ أَمْ لَا فَكَتَبَ عَلَيْهِ السَّلَامُ «لَا يَقْضِي الصَّوْمَ وَلَا يَقْضِي الصَّلَاةَ» .

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Abd al-Jabbar, from Ali ibn Mahziyar, who said:

I (narrator) asked Imam ^(a.s) about 'one who is unconscious for a day or more, does he make up what he missed of the prayer or not?'

So the Imam ^(a.s), peace be upon him, wrote: "He does not make up the fast, and he does not make up the prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.3 p.176 • Tahdib Al-Ahkam, Vol.4 p.243 • Wasa'il Al-Shi'ah, Vol.8 p.262

**HADITH:715**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا مَا رَوَاهُ ابْنُ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْمَغْمَى عَلَيْهِ يَقْضِي صَلَاةَ ثَلَاثَةِ أَيَّامٍ» .

As for what Ibn Abi Umair narrated, from Hafs ibn al-Bakhtari, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "The one who is unconscious makes up the prayer of three days."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.243





HADITH:716

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

حَفْصُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يَقْضِي الْمَغْمَى عَلَيْهِ مَا قَاتَهُ».

Hafs, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "The one who is unconscious makes up what he missed."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.243 • Al-Wafi, Vol.8 p.1059 • Wasa'il Al-Shi'ah, Vol.8 p.266 • Wasa'il Al-Shi'ah, Vol.10 p.227



HADITH:717

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

حَفْصُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يَقْضِي صَلَاةَ يَوْمٍ».

Hafs, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "He makes up the prayer of one day."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.244 • Al-Wafi, Vol.8 p.1059



HADITH:718

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

حَفْصُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يَقْضِي الصَّلَاةَ الَّتِي أَفَاقَ فِيهَا».

Hafs, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "He makes up the prayer during which he regained consciousness."

[REFERENCES] Tahdib Al-Ahkam, Vol.3 p.304 • Tahdib Al-Ahkam, Vol.4 p.244 • Al-Istibsar, Vol.1 p.459 • Al-Wafi, Vol.8 p.1058



HADITH:719

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

إِبْنُ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْمَغْمَى عَلَيْهِ شَهْرًا مَا يَقْضِي مِنَ الصَّلَاةِ فَقَالَ «يَقْضِيهَا كُلُّهَا إِنَّ أَمْرَ الصَّلَاةِ شَدِيدٌ».

Ibn Abi Umayr, from Rifaa, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'one who is unconscious for a month, what does he make up of the prayer?'

Imam ^(a.s) said: "He makes all of it up. Indeed, the matter of prayer is severe."

[REFERENCES] Tahdib Al-Ahkam, Vol.3 p.305 • Tahdib Al-Ahkam, Vol.4 p.244 • Al-Istibsar, Vol.1 p.459 • Al-Wafi, Vol.8 p.1061 • Wasa'il Al-Shi'ah, Vol.8 p.265





HADITH:720

[SOURCE] Implicit (Muzmar)

الْحَسَنُ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الْمَرِيضِ يُغَمَّى عَلَيْهِ قَالَ «إِذَا كَانَ دُونَ ثَلَاثَةِ أَيَّامٍ فَلَيْسَ عَلَيْهِ قَضَاءٌ وَإِذَا أَغْمِيَ عَلَيْهِ ثَلَاثَةُ أَيَّامٍ فَعَلَيْهِ قَضَاءٌ الصَّلَاةِ فِيهِنَّ» .

Al-Hasan, from Zuraa, from Samaa, who said:

I (narrator) asked Imam ^(a.s) about ‘a sick person who becomes unconscious.’

Imam ^(a.s) said: “If it is less than three days, then there is no making up upon him; and if he is made unconscious for three days, then upon him is the making up of the prayer in them.”

[REFERENCES] Tahdib Al-Ahkam, Vol.3 p.303 • Tahdib Al-Ahkam, Vol.4 p.244 • Al-Istibsar, Vol.1 p.458 • Al-Wafi, Vol.8 p.1059 • Wasa'il Al-Shi'ah, Vol.8 p.265



HADITH:721

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْخَضِرُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كُلُّ شَيْءٍ تَرَكْتَهُ مِنْ صَلَوَاتِكَ لِمَرَضٍ أَوْ غَمٍّ عَلَيْكَ فِيهِ فَاقْضِهِ إِذَا أَقْفَتَ» .

Al-Nadr, from Abdullah ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “Everything that you have left of your prayers because of an illness in which you were made unconscious, make it up when you regain consciousness.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.244



HADITH:722

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

صَفْوَانُ عَنِ الْأَعْلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُغَمَّى عَلَيْهِ ثُمَّ يُفِيقُ قَالَ «يُقْضَى مَا فَاتَهُ وَ يُؤَدَّنُ فِي الْأَوَّلَى وَ يُقِيمُ فِي الْبَقِيَّةِ» .

Safwan, from al-Ala, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about ‘a man who becomes unconscious and then regains consciousness.’

Imam ^(a.s) said: “He makes up what he missed, and he gives the call to prayer for the first one and gives the iqamah for the rest.”

[REFERENCES] Tahdib Al-Ahkam, Vol.3 p.304 • Tahdib Al-Ahkam, Vol.4 p.244 • Al-Istibsar, Vol.1 p.459 • Al-Wafi, Vol.8 p.1060 • Wasa'il Al-Shi'ah, Vol.8 p.265 • Wasa'il Al-Shi'ah, Vol.8 p.270





HADITH:723

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

حَرِيزٌ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ رَجُلٌ أُغْمِيَ عَلَيْهِ شَهْرًا أَوْ يَفْضِي مِنْ صَلَاتِهِ شَيْئًا قَالَ يَفْضِي مِنْهَا ثَلَاثَةَ أَيَّامٍ.

فالوجه في هذه الاخبار ان نكملها على الاستحباب لان الذي يجب على الذي اغمي عليه ان يصلي الصلاة التي افاق في وقتها ، فاما ما عداها فمندوب إلى قضائها ، والذي يكشف عما قلناه ما رواه :

Hariz, from Abu Basir, who said:

I (narrator) said to Abu Ja'far ^{a.s}, peace be upon him: "A man was made unconscious for a month; does he make up anything of his prayer?"

Imam ^{a.s} said: "He makes up three days of it."

[AL TUSI]

The interpretation regarding these reports is that we should carry them upon recommendation, because what is obligatory upon one who was overcome by unconsciousness is that he pray the prayer in whose time he regained consciousness. As for what is besides it, he is recommended to make it up.

And what discloses what we have said is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.244 • Al-Wafi, Vol.8 p.1059 • Wasa'il Al-Shi'ah, Vol.8 p.266



HADITH:724

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

حَمَّادٌ عَنْ أَبِي كَهْمَسٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: وَ سُئِلَ عَنِ الْمَغْمَى عَلَيْهِ أَوْ يَفْضِي مَا تَرَكَ مِنَ الصَّلَاةِ فَقَالَ «أَمَّا أَنَا وَ وَلَدِي وَ أَهْلِي فَتَفْعَلُ ذَلِكَ».

Hammad, from Abu Kahmas, who said:

I (narrator) heard Abu Abdillah ^{a.s}, peace be upon him, when Imam ^{a.s} was asked about 'one who is unconscious, does he make up what he left of the prayer?'

Imam ^{a.s} said: "As for me, my children, and my family, we do that." – meaning make up the prayer.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.245 • Wasa'il Al-Shi'ah, Vol.8 p.266





HADITH:725

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ غَيْرِ وَاحِدٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنَّهُ سَأَلَهُ عَنِ الْمَغْمَى عَلَيْهِ شَهْرًا أَوْ أَزْبَعَيْنِ لَيْلَةً قَالَ فَقَالَ «إِنْ شِئْتَ أَخْبَرْتُكَ بِمَا أَمُرُ بِهِ نَفْسِي وَ وَلَدِي أَنْ تَقْضِيَ كُلَّ مَا فَاتَكَ» .

Ibrahim ibn Hashim, from more than one person, from Mansur ibn Hazim, from Abu Abdillah ^{a.s}, peace be upon him:

He (narrator) asked Imam ^{a.s} about 'one who is unconscious for a month or forty nights.'

He (narrator) said: "So Imam ^{a.s} said, 'If you wish, I will inform you of what I command myself and my children with: that you make up everything that you missed.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.245 • Al-Wafi, Vol.8 p.1060 • Wasa'il Al-Shi'ah, Vol.8 p.266 • Wasa'il Al-Shi'ah, Vol.10 p.227



HADITH:726

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كُلُّ مَا غَلَبَ اللَّهُ عَلَيْهِ فَلَيْسَ عَلَى صَاحِبِهِ شَيْءٌ» .

Ibrahim ibn Hashim, from Abdullah ibn al-Mughira, from Abdullah ibn Sinan, from Abu Abdillah ^{a.s}, peace be upon him:

Imam ^{a.s} said: "Everything over which Allah ^{SWT} has overcome a person, there is nothing upon its possessor."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.245 • Al-Wafi, Vol.8 p.1056 • Wasa'il Al-Shi'ah, Vol.8 p.263 • Wasa'il Al-Shi'ah, Vol.10 p.226



CHAPTER ON ONE WHO BECOMES MUSLIM IN MONTH OF RAMADAN, AND THE RULING OF ONE WHO REACHES PUBERTY IN IT, AND ONE WHO DIES AFTER HAVING FASTED PART OF IT OR NOT HAVING FASTED ANYTHING FROM IT

٦٠ - باب من اسلم في شهر رمضان وحكم من بلغ الحلم فيه ومن مات وقد صام بعضه أو لم يصم منه شيئاً

🕌 HADITH 727 – 749 🕌

🕌 HADITH 🕌

HADITH:727

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَمْرِو عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَنْ رَجُلٍ أَسْلَمَ فِي النِّصْفِ مِنْ شَهْرِ رَمَضَانَ مَا عَلَيْهِ مِنْ صِيَامٍ قَالَ «لَيْسَ عَلَيْهِ إِلَّا مَا أَسْلَمَ فِيهِ».

Al-Husayn ibn Said, from Muhammad ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s): Imam ^(a.s) was asked about 'a man who accepted Islam in the middle of the month of Ramadan, what fasting is upon him?'

Imam ^(a.s) said: "Nothing is upon him except that in which he accepted Islam."

[REFERENCES] Al-Kafi, Vol.4 p.125 • Tahdib Al-Ahkam, Vol.4 p.245 • Al-Istibsar, Vol.2 p.107 • Wasa'il Al-Shi'ah, Vol.10 p.328

🕌 HADITH 🕌

HADITH:728

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعِصِيِّ بْنِ الْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ عَنْ قَوْمٍ أَسْلَمُوا فِي شَهْرِ رَمَضَانَ وَقَدْ مَضَى مِنْهُ أَيَّامٌ هَلْ عَلَيْهِمْ أَنْ يَقْضُوا مَا مَضَى مِنْهُ أَوْ يَوْمُهُمُ الَّذِي أَسْلَمُوا فِيهِ قَالَ «لَيْسَ عَلَيْهِمْ قَضَاءٌ وَلَا يَوْمُهُمُ الَّذِي أَسْلَمُوا فِيهِ إِلَّا أَنْ يَكُونُوا قَدْ أَسْلَمُوا قَبْلَ طُلُوعِ الْفَجْرِ».

And from him, from Safwan ibn Yahya, from al-Is ibn al-Qasim, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a people who accepted Islam in the month of Ramadan while some days of it had already passed. Is it upon them to make up what had passed of it, or their day on which they accepted Islam?'

Imam ^(a.s) said: "There is no making up upon them, nor their day on which they accepted Islam, unless they had accepted Islam before the rising of dawn."

[REFERENCES] Al-Kafi, Vol.4 p.125 • Man La Yahduruhu Al-Faqih, Vol.2 p.129 • Tahdib Al-Ahkam, Vol.4 p.245 • Al-Istibsar, Vol.2 p.107 • Al-Wafi, Vol.11 p.330 • Wasa'il Al-Shi'ah, Vol.10 p.327 • Bihar Al-Anwar, Vol.8 0 p.132





HADITH:729

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: «فِي رَجُلٍ أَسْلَمَ فِي النَّصْفِ مِنْ شَهْرِ رَمَضَانَ إِنَّهُ لَيْسَ عَلَيْهِ إِلَّا مَا يَسْتَقْبِلُ».

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from Harun ibn Muslim, from Masada ibn Sadaqa, from Abu Abdillah ^(a.s), peace be upon him, from his fathers ^(a.s), peace be upon them:

Imam ^(a.s) said: “Imam Ali ^(a.s), peace be upon him, used to say, regarding a man who accepted Islam in the middle of the month of Ramadan; ‘nothing is upon him except what he faces going forward.’”

[REFERENCES] Al-Kafi, Vol.4 p.125 • Tahdib Al-Ahkam, Vol.4 p.246 • Al-Istisbar, Vol.2 p.107 • Al-Wafi, Vol.11 p.329 • Wasa'il Al-Shi'ah, Vol.10 p.328



HADITH:730

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَالَّذِي رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ أَبِي بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَسْلَمَ بَعْدَ مَا دَخَلَ فِي شَهْرِ رَمَضَانَ أَيَّامًا فَقَالَ «لِيَقْضَ مَا فَاتَهُ».

فهذه الرواية محمولة على من اسلم في شهر رمضان وفاته ذلك لعارض من مرض أو غير ذلك أو يكون ممن لم يعلم انه يجب عليه الصوم فافطر ثم علم بعد ذلك وجوبه عليه لزمه القضاء ، والذي يدل على ذلك انه قال : ليقض ما فاتة ، والفوت لا يكون إلا بعد توجه الفرض إلى المكلف ، ومن اسلم في النصف من شهر رمضان لم يكن ما مضى متوجها إليه إلا بشرط الاسلام فلذلك لم يلزمه القضاء.

قال الشيخ رحمه الله : (وإذا مات الانسان وقد صام من شهر رمضان بعضه فانه ينبغي للاكبر من ولده من الرجال ان يقضي عنه الصيام).

And that which al-Husayn ibn Said narrated, from al-Qasim ibn Muhammad, from Aban ibn Uthman, from al-Halabi, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about ‘a man who accepted Islam after some days had entered into the month of Ramadan.’

Imam ^(a.s) said: “Let him make up what he missed.”



[AL TUSI]

This narration is to be understood as referring to one who became Muslim in the month of Ramadan and missed that because of an obstacle such as illness or other than that, or he was among those who did not know that fasting was obligatory upon him, so he broke the fast, then after that he learned of its obligation upon him; making it up becomes binding upon him.

What indicates that is that Imam ^{a.s} said: “Let him make up what he missed,” and missing does not occur except after the obligation has become directed toward the morally obligated person.

And whoever became Muslim halfway through the month of Ramadan, what had passed was not directed toward him except on the condition of Islam, and for that reason making it up was not binding upon him.

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy upon him, said: “When a person dies and he had fasted part of the month of Ramadan, then it is appropriate for the eldest of his male children to make up the fasting on his behalf.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.246 • Al-Istibsar, Vol.2 p.107 • Al-Wafi, Vol.11 p.330 • Wasa'il Al-Shi'ah, Vol.10 p.329

﴿ HADITH ﴾

HADITH:731

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

يَدُلُّ عَلَى ذَلِكَ مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَمُوتُ وَ عَلَيْهِ دَيْنٌ مِنْ شَهْرِ رَمَضَانَ مَنْ يَقْضِي عَنْهُ قَالَ «أَوَّلَى النَّاسِ بِهِ» قُلْتُ فَإِنْ كَانَ أَوَّلَى النَّاسِ بِهِ امْرَأَةً قَالَ «لَا إِلَّا لِلرَّجَالِ».

What indicates that is what Muhammad ibn Yaqub narrated, from al-Husayn ibn Muhammad, from Mualla ibn Muhammad, from al-Washsha, from Hammad ibn Uthman, from one whom he mentioned, from Abu Abdillah ^{a.s}, peace be upon him, who said:

I (narrator) asked Imam ^{a.s} about ‘a man who dies while a debt from the month of Ramadan is upon him, who makes it up on his behalf?’

Imam ^{a.s} said: “The person most entitled to him.”

I (narrator) asked: “Then if the person most entitled to him is a woman?”

Imam ^{a.s} said: “No, only the men.”

[REFERENCES] Al-Kafi, Vol.4 p.124 • Tahdib Al-Ahkam, Vol.4 p.246 • Al-Istibsar, Vol.2 p.108 • Wasa'il Al-Shi'ah, Vol.10 p.331





HADITH:732

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدٍ قَالَ: كَتَبْتُ إِلَى الْأَخِيرِ عَلَيْهِ السَّلَامُ فِي رَجُلٍ مَاتَ وَ عَلَيْهِ قَضَاءٌ مِنْ شَهْرِ رَمَضَانَ عَشْرَةَ أَيَّامٍ وَلَهُ وَلِيَّانِ هَلْ يَجُوزُ لَهُمَا أَنْ يُقْضِيَ عَنْهُ جَمِيعاً خَمْسَةَ أَيَّامٍ أَحَدُ الْوَلِيِّينِ وَ خَمْسَةَ أَيَّامِ الْآخَرِ فَوَقَّعَ عَلَيْهِ السَّلَامُ «يُقْضَى عَنْهُ أَكْبَرُ وَلِيِّهِ عَشْرَةَ أَيَّامٍ وَلَاءُ إِنْ شَاءَ اللَّهُ» .

And from him, from Muhammad ibn Yahya, from Muhammad, who said:

I (narrator) wrote to the 'Al Akhir', the 'Last One' ^(a.s), peace be upon him, regarding 'a man who died while upon him was the making up of ten days from the month of Ramadan, and he has two guardians.

Is it permissible for both of them to make it up on his behalf together, five days by one of the two guardians and five days by the other?

So the Imam ^(a.s), peace be upon him, signed: "The eldest of his two guardians makes up ten consecutive days on his behalf, if Allah ^(SWT) wills."

[REFERENCES] Al-Kafi, Vol.4 p.124 • Man La Yahduruhu Al-Faqih, Vol.2 p.153 • Tahdib Al-Ahkam, Vol.4 p.247 • Al-Istibsar, Vol.2 p.108 • Al-Wafi, Vol.11 p.347 • Wasa'il Al-Shi'ah, Vol.10 p.330



HADITH:733

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ دَخَلَ عَلَيْهِ - شَهْرُ رَمَضَانَ وَ هُوَ مَرِيضٌ لَا يَقْدِرُ عَلَى الصَّيَامِ فَمَاتَ فِي شَهْرِ رَمَضَانَ أَوْ فِي شَهْرِ شَوَّالٍ - قَالَ «لَا صِيَامَ عَلَيْهِ وَ لَا قَضَاءَ عَنْهُ» فَلْتِ قَامَرَأَةُ نَفْسَاءَ دَخَلَ شَهْرُ رَمَضَانَ عَلَيْهَا وَ لَمْ تَقْدِرْ عَلَى الصَّوْمِ فَمَاتَتْ فِي شَهْرِ رَمَضَانَ أَوْ فِي شَوَّالٍ فَقَالَ «لَا يُقْضَى عَنْهَا» .

As for what Sa'ad ibn Abdullah narrated, from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Uthman ibn Isa, from Samaa ibn Mihran, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man upon whom the month of Ramadan entered while he was sick and unable to fast, then he died in the month of Ramadan or in the month of Shawwal.'

Imam ^(a.s) said: "There is no fasting upon him and no making up on his behalf."

I (narrator) asked: "Then a woman in postnatal bleeding, upon whom the month of Ramadan entered while she was unable to fast, then she died in the month of Ramadan or in Shawwal?"

Imam ^(a.s) said: "It is not made up on her behalf."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.247 • Al-Istibsar, Vol.2 p.108 • Al-Wafi, Vol.11 p.351 • Wasa'il Al-Shi'ah, Vol.10 p.332



HADITH:734

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرِيضِ فِي شَهْرِ رَمَضَانَ فَلَا يَصِحُّ حَتَّى يَمُوتَ قَالَ «لَا يُقْضَى عَنْهُ» وَالْحَائِضُ تَمُوتُ فِي شَهْرِ رَمَضَانَ قَالَ «لَا يُقْضَى عَنْهَا».

فالوجه في هذه ، الاحاديث ان القضاء عن الميت انما يجب إذا كان قد برء من مرضه وفرط في قضاء ما فاتته من الصلاة والصوم فحينئذ يجب على وليه ان يقضي عنه ، فاما إذا مات في مرضه ذلك فلا يجب على احد القضاء عنه ، والذي يدل على ما ذكرناه ما رواه :

And from him, from Muhammad ibn al-Husayn, from Muhammad ibn Abd al-Hamid, from Sayf ibn Amira, from Mansur ibn Hazim, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'the sick person in the month of Ramadan who does not recover until he dies.'

Imam ^(a.s) said: "It is not made up on his behalf."

(Imam ^(a.s) was asked) about 'the menstruating woman who dies in the month of Ramadan.'

Imam ^(a.s) said: "It is not made up on her behalf."

[AL TUSI]

The interpretation regarding these hadiths is that making up on behalf of the deceased only becomes obligatory if he had recovered from his illness and was negligent in making up what he had missed of prayer and fasting.

At that time, it becomes obligatory upon his guardian (wali) to make it up on his behalf. As for if he died in that illness of his, then it is not obligatory upon anyone to make it up on his behalf.

And what indicates what we have mentioned is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.247 • Al-Istibsar, Vol.2 p.108 • Al-Wafi, Vol.11 p.351 • Wasa'il Al-Shi'ah, Vol.10 p.332

﴿ HADITH ﴾

HADITH:735

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ظُرَيْفِ بْنِ نَاصِحٍ عَنْ أَبِي مَرْيَمَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا صَامَ الرَّجُلُ شَيْئاً مِنْ شَهْرِ رَمَضَانَ فَلَمْ يَزَلْ مَرِيضاً حَتَّى يَمُوتَ فَلَيْسَ عَلَيْهِ شَيْءٌ وَإِنْ صَحَّ ثُمَّ مَرَضَ حَتَّى يَمُوتَ وَكَانَ لَهُ مَالٌ تُصَدَّقَ عَنْهُ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ تُصَدَّقَ عَنْهُ وَلَيْتُهُ» .

Muhammad ibn al-Hasan al-Saffar, from Ahmad ibn Muhammad, from Zarif ibn Nasih, from Abu Maryam, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “If a man fasts something of the month of Ramadan, then remains sick until he dies, then there is nothing upon him.

And if he recovers, then becomes sick until he dies, and he had wealth, charity is given on his behalf.

But if he did not have wealth, his guardian gives charity on his behalf.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.248 • Al-Istibsar, Vol.2 p.109

﴿ HADITH ﴾

HADITH:736

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَفِي رِوَايَةٍ مُحَمَّدُ بْنُ يَعْقُوبَ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي مَرْيَمَ: مِثْلُ ذَلِكَ إِلَّا أَنَّهُ قَالَ «صَامَ عَنْهُ وَلَيْتُهُ» .

And in the narration of Muhammad ibn Yaqub, from al-Husayn ibn Muhammad, from Mualla ibn Muhammad, from al-Washsha, from Aban ibn Uthman, from Abu Maryam:

The like of that (in hadith 735), except that Imam ^(a.s) said: “His guardian fasts on his behalf.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.248 • Al-Istibsar, Vol.2 p.109





HADITH:737

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ امْرَأَةٍ مَرِضَتْ فِي رَمَضَانَ وَمَاتَتْ فِي شَهْرِ شَوَّالٍ فَأَوْصَتْ بِي أَنْ أَقْضِيَ عَنْهَا قَالَ «هَلْ بَرَأَتْ مِنْ مَرَضِهَا» قُلْتُ لَا مَاتَتْ فِيهِ قَالَ «لَا يُقْضَى عَنْهَا فَإِنَّ اللَّهَ لَمْ يَجْعَلْهُ عَلَيْهَا» قُلْتُ فَإِنِّي أَشْتَوِي أَنْ أَقْضِيَ عَنْهَا وَ قَدْ أَوْصَيْتَنِي بِذَلِكَ قَالَ «فَكَيْفَ تَقْضِي شَيْئاً لَمْ يَجْعَلْهُ اللَّهُ عَلَيْهَا فَإِنْ إِشْتَهَيْتَ أَنْ تَصُومَ لِنَفْسِكَ فَصُمْ» .

And from him, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Muhammad ibn Yahya, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about ‘a woman who became sick in (month of) Ramadan and died in the month of Shawwal, and she instructed me to make it up on her behalf.’ Imam ^(a.s) said: “Did she recover from her illness?”

I (narrator) said: “No, she died in it.”

Imam ^(a.s) said: “It is not made up on her behalf, for Allah ^(SWT) did not place it upon her.”

I (narrator) asked: “But I desire to make it up on her behalf, and she instructed me to do that.”

Imam ^(a.s) said: “So how can you make up something which Allah ^(SWT) did not place upon her? If you desire to fast for yourself, then fast.”

[REFERENCES] Al-Kafi, Vol.4 p.137 • ‘Ilal Al-Shara’i’, Vol.2 p.382 • Tahdib Al-Ahkam, Vol.4 p.248 • Al-Istibsar, Vol.2 p.109 • Awali Al-La’ali, Vol.3 p.143 • Al-Wafi, Vol.11 p.350 • Wasa’il Al-Shi’ah, Vol.10 p.332 • Bihar Al-Anwar, Vol.9 3 p.332



HADITH:738

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَأَيْضاً مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْغَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَدْرَكَهُ شَهْرُ رَمَضَانَ وَهُوَ مَرِيضٌ فَتَوَفَّيَ قَبْلَ أَنْ يَبْرَأَ قَالَ «لَيْسَ عَلَيْهِ شَيْءٌ وَ لَكِنْ يُقْضَى عَنِ الَّذِي يَبْرَأُ ثُمَّ يَمُوتُ قَبْلَ أَنْ يُقْضِيَ» .

And also what Muhammad ibn Yaqub narrated, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Ali ibn al-Hakam, from al-Ala ibn Razin, from Muhammad ibn Muslim, from one of the two Imams ^(a.s), peace be upon them, who said:

I (narrator) asked Imam ^(a.s) about ‘a man who was overtaken by the month of Ramadan while he was sick, then he died before recovering.’

Imam ^(a.s) said: “There is nothing upon him, but it is made up on behalf of the one who recovers and then dies before making it up.”

[REFERENCES] Al-Kafi, Vol.4 p.123 • Tahdib Al-Ahkam, Vol.4 p.248 • Al-Istibsar, Vol.2 p.110 • Al-Wafi, Vol.11 p.349 • Wasa’il Al-Shi’ah, Vol.10 p.329



HADITH:739

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَأَيْضاً مَا رَوَاهُ عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ مُحَمَّدٍ وَ أَحْمَدَ ابْنَيْ الْحَسَنِ عَنْ أَبِيهِمَا عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي الرَّجُلِ يَمُوتُ فِي شَهْرِ رَمَضَانَ قَالَ «لَيْسَ عَلَى وَلِيِّهِ أَنْ يَقْضِيَ عَنْهُ مَا بَقِيَ مِنَ الشَّهْرِ وَإِنْ مَرِضَ فَلَمْ يَصُمْ رَمَضَانَ ثُمَّ لَمْ يَزَلْ مَرِيضاً حَتَّى مَضَى رَمَضَانَ وَهُوَ مَرِيضٌ ثُمَّ مَاتَ فِي مَرَضِهِ ذَلِكَ فَلَيْسَ عَلَى وَلِيِّهِ أَنْ يَقْضِيَ عَنْهُ الصَّيَّامَ فَإِنْ مَرِضَ فَلَمْ يَصُمْ شَهْرَ رَمَضَانَ ثُمَّ صَحَّ بَعْدَ ذَلِكَ فَلَمْ يَقْضِهِ ثُمَّ مَرِضَ فَمَاتَ فَعَلَى وَلِيِّهِ أَنْ يَقْضِيَ عَنْهُ لِأَنَّهُ قَدْ صَحَّ فَلَمْ يَقْضِ وَ وَجَبَ عَلَيْهِ» .

فاما ما يموت الميت من الصوم في السفر فيجب القضاء عنه على كل حال ، يدل على ذلك ما رواه :

And also what Ali ibn al-Hasan ibn Faddal narrated, from Muhammad and Ahmad, the two sons of al-Hasan, from their father, from Abdullah ibn Bukayr, from some of our companions, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding ‘a man who dies in the month of Ramadan.’

Imam ^(a.s) said: “It is not upon his guardian to make up on his behalf what remains of the month.

And if he became sick and did not fast (month of) Ramadan, then continued to be sick until (month of) Ramadan passed while he was sick, then died in that illness of his, then it is not upon his guardian to make up the fasting on his behalf.

But if he became sick and did not fast the month of Ramadan, then recovered after that and did not make it up, then became sick and died, then it is upon his guardian to make it up on his behalf, because he had recovered and did not make it up, and it became obligatory upon him.”

[AL TUSI]

As for what the deceased dies having of fasting during travel, making it up on his behalf is obligatory in every case.

What indicates that is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.249 • Al-Istisbar, Vol.2 p.110 • Al-Wafi, Vol.11 p.350 • Wasa'il Al-Shi'ah, Vol.10 p.333



HADITH:740

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي الرَّجُلِ يُسَافِرُ فِي شَهْرِ رَمَضَانَ فَيَمُوتُ قَالَ «يُقْضَى عَنْهُ وَإِنْ امْرَأَةً حَاصَتْ فِي رَمَضَانَ فَمَاتَتْ لَمْ يُقْضَ عَنْهَا وَالْمَرِيضُ فِي رَمَضَانَ لَمْ يَصِحَّ حَتَّى مَاتَ لَمْ يُقْضَ عَنْهُ».

Ali ibn al-Hasan ibn Faddal, from Muhammad ibn al-Rabi, from Sayf ibn Amira, from Mansur ibn Hazim, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a man who travels in the month of Ramadan and dies.' Imam ^(a.s) said: "It is made up on his behalf.

And if a woman menstruates in (month of) Ramadan and dies, it is not made up on her behalf.

And the sick person in (month of) Ramadan who did not recover until he died, it is not made up on his behalf."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.249 • Al-Wafi, Vol.11 p.352 • Wasa'il Al-Shi'ah, Vol.10 p.334



HADITH:741

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلَاءٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي امْرَأَةٍ مَرِضَتْ فِي شَهْرِ رَمَضَانَ أَوْ طَمِئَتْ أَوْ سَافَرَتْ فَمَاتَتْ قَبْلَ أَنْ يَخْرُجَ رَمَضَانُ هَلْ يُقْضَى عَنْهَا فَقَالَ «أَمَّا الطَّمِئَتْ وَالْمَرَضُ فَلَا وَ أَمَّا السَّفَرُ فَتَعَمُّ».

And from him, from Ali ibn Asbat, from Ala, from Muhammad ibn Muslim, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a woman who became sick in the month of Ramadan, or menstruated, or travelled, then died before (month of) Ramadan ended. Is it made up on her behalf?'

Imam ^(a.s) said: "As for menstruation and sickness, no; but as for travel, yes."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.249 • Wasa'il Al-Shi'ah, Vol.10 p.334



HADITH:742

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ الرُّضَا عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «إِذَا مَاتَ رَجُلٌ وَعَلَيْهِ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ عِلَّةٍ فَعَلَيْهِ أَنْ يَتَصَدَّقَ عَنِ الشَّهْرِ الْأَوَّلِ وَيَقْضَى عَنِ الثَّانِي» .

ومن فاته شيء من شهر رمضان لمرض ولم يقضه حتى أتى عليه رمضان آخر فإن كان لم يصح فيما بينهما فليصم الثاني ويتصدق عن الأول وليس عليه قضاء ، وإن كان قد برء فيما بينهما ولم يقض ما فاته وفي نيته القضاء يصوم الحاضر ويقضي الأول ، وإن تركه متهاونا به لزمه القضاء والكفارة عن الأول وأن يصوم ما قد حضر وقته ، والذي يدل على ذلك ما رواه :

Muhammad ibn Yaqub, from a number of our companions, from Sahl ibn Ziyad, from al-Hasan ibn Ali al-Washsha, from Abu al-Hasan al-Ridha ^(a.s), peace be upon him, who said:

I (narrator) heard Imam ^(a.s) saying: “When a man dies while two consecutive months of fasting are upon him because of an illness, then upon him is that charity be given on behalf of the first month, and that the second be made up on his behalf.”

[AL TUSI]

Whoever misses anything from the month of Ramadan due to illness and does not make it up until another (month of) Ramadan comes upon him, then if he had not become healthy between the two, let him fast the second and give charity for the first, and there is no making up upon him.

If he had recovered between the two and did not make up what he missed, while in his intention was making it up, he fasts the present one and makes up the first.

If he left it out of negligence toward it, making it up and expiation for the first become binding upon him, and he must fast what its time has now arrived.

What indicates that is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.124 • Tahdib Al-Ahkam, Vol.4 p.249 • Al-Wafi, Vol.11 p.350 • Wasa'il Al-Shi'ah, Vol.10 p.334



HADITH:743

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُمَا عَلَيْهِمَا السَّلَامُ عَنْ رَجُلٍ مَرِضَ فَلَمْ يَصُمْ حَتَّى أَدْرَكَهُ شَهْرُ رَمَضَانَ آخِرُ فَقَالَ «إِنْ كَانَ قَدْ بَرَأَ ثُمَّ تَوَانَى قَبْلَ أَنْ يُدْرِكَهُ الصَّوْمُ الْآخِرُ صَامَ الَّذِي أَدْرَكَهُ وَتَصَدَّقَ عَنْ كُلِّ يَوْمٍ بِمُدٍّ مِنْ طَعَامٍ عَلَى مُسْكِينٍ وَ عَلَيْهِ قَضَاؤُهُ فَإِنْ كَانَ لَمْ يَزَلْ مَرِيضًا حَتَّى أَدْرَكَهُ شَهْرُ رَمَضَانَ آخِرُ صَامَ الَّذِي أَدْرَكَهُ وَ تَصَدَّقَ عَنِ الْأَوَّلِ لِكُلِّ يَوْمٍ مُدًّا عَلَى مُسْكِينٍ وَ لَيْسَ عَلَيْهِ قَضَاءٌ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad ibn Isa, from Hariz, from Muhammad ibn Muslim, who said:

I (narrator) asked the one of the two Imams ^(a.s), peace be upon them, about 'a man who became sick and did not fast until another month of Ramadan overtook him.'

So the Imams ^(a.s) said: "If he had recovered, then was negligent before the other fast overtook him, he fasts the one that has overtaken him, gives charity for each day with a mudd of food to a needy person, and upon him is its making up.

But if he had continued to be sick until another month of Ramadan overtook him, he fasts the one that has overtaken him and gives charity for the first, for each day a mudd to a needy person, and there is no making up upon him."

[REFERENCES] Al-Kafi, Vol.4 p.119 • Tahdib Al-Ahkam, Vol.4 p.250 • Al-Istibsar, Vol.2 p.110 • Al-Wafi, Vol.11 p.341 • Wasa'il Al-Shi'ah, Vol.10 p.335



HADITH:744

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ : فِي الرَّجُلِ يَمْرُضُ فَيُدْرِكُهُ شَهْرُ رَمَضَانَ وَ يَخْرُجُ عَنْهُ وَ هُوَ مَرِيضٌ حَتَّى يُدْرِكَهُ شَهْرُ رَمَضَانَ آخِرُ قَالَ «يَتَصَدَّقُ عَنِ الْأَوَّلِ وَ يَصُومُ الثَّانِي فَإِنْ كَانَ صَحَّ فِيمَا بَيْنَهُمَا وَ لَمْ يَصُمْ حَتَّى أَدْرَكَهُ شَهْرُ رَمَضَانَ آخِرُ صَامَهُمَا جَمِيعًا وَ تَصَدَّقَ عَنِ الْأَوَّلِ» .

And from him, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, and Muhammad ibn Ismail, from al-Fadl ibn Shadhan, from Ibn Abi Umayr, from Jamil, from Zurarah, from Abu Ja'far ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a man who becomes sick, then the month of Ramadan overtakes him, and it passes from him while he is sick, until another month of Ramadan overtakes him.'

Imam ^(a.s) said: "He gives charity for the first, and fasts the second. But if he had recovered in between them and did not fast until another month of Ramadan overtook him, he fasts both of them together and gives charity for the first."

[REFERENCES] Al-Kafi, Vol.4 p.119 • Man La Yahduruhu Al-Faqih, Vol.2 p.148 • Tahdib Al-Ahkam, Vol.4 p.250 • Al-Istibsar, Vol.2 p.111 • Wasa'il Al-Shi'ah, Vol.10 p.335



HADITH:745

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ كَانَ عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ طَائِفَةٌ ثُمَّ أَدْرَكَهُ شَهْرُ رَمَضَانَ قَابِلٌ فَقَالَ «إِنْ كَانَ صَحَّ فِيمَا بَيْنَ ذَلِكَ ثُمَّ لَمْ يَقْضِهِ حَتَّى أَدْرَكَهُ رَمَضَانٌ قَابِلٌ فَإِنَّ عَلَيْهِ أَنْ يَصُومَ وَ أَنْ يُطْعِمَ عَنْ كُلِّ يَوْمٍ مَسْكِينًا وَ إِنْ كَانَ مَرِيضًا فِيمَا بَيْنَ ذَلِكَ حَتَّى أَدْرَكَهُ شَهْرُ رَمَضَانَ قَابِلٌ فَلْيَبْسَ عَلَيْهِ إِلَّا الصَّيَامُ إِنْ صَحَّ فَإِنْ تَتَابَعَ الْمَرَضُ عَلَيْهِ فَعَلَيْهِ أَنْ يُطْعِمَ كُلَّ يَوْمٍ مَسْكِينًا» .

والذي يدل ايضا على ما ذكرناه من التقسيم ما رواه :

And from him, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Muhammad ibn Ismail, from Muhammad ibn al-Fudayl, and al-Husayn ibn Said, from Muhammad ibn al-Fudayl, from Abu al-Sabbah al-Kinani, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man upon whom there was a portion from the month of Ramadan, then a coming month of Ramadan overtook him.'

Imam ^(a.s) said: "If he had recovered in between that, then did not make it up until a coming (month of) Ramadan overtook him, then upon him is that he fast and that he feed a needy person for each day.

And if he was sick in between that until a coming month of Ramadan overtook him, then nothing is upon him except fasting if he recovers.

But if the illness continued upon him, then upon him is that he feed a needy person for each day."

[AL TUSI]

What also indicates the division which we have mentioned is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.120 • Tahdib Al-Ahkam, Vol.4 p.251 • Al-Istisbar, Vol.2 p.111 • Al-Wafi, Vol.11 p.342 • Wasa'il Al-Shi'ah, Vol.10 p.336

HADITH:746

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا مَرَضَ الرَّجُلُ مِنْ رَمَضَانَ إِلَى رَمَضَانَ ثُمَّ صَحَّ فَإِنَّمَا عَلَيْهِ لِكُلِّ يَوْمٍ أَفْطَرَ فِدْيَتُهُ طَعَامٌ وَهُوَ مُدٌّ لِكُلِّ مُسْكِينٍ» قَالَ «فَكَذَلِكَ أَيْضاً فِي كَفَّارَةِ الْيَمِينِ وَكَفَّارَةِ الظَّهَارِ مُدّاً مُدّاً وَ إِنْ صَحَّ فِيمَا بَيْنَ الرَّمَضَانَيْنِ فَإِنَّمَا عَلَيْهِ أَنْ يَفْضِيَ الصَّيَامَ فَإِنْ تَهَاوَنَ بِهِ وَ قَدْ صَحَّ فَعَلَيْهِ الصَّدَقَةُ وَ الصَّيَامُ جَمِيعاً لِكُلِّ يَوْمٍ مُدٌّ إِذَا فَرَغَ مِنْ ذَلِكَ الرَّمَضَانِ .

Al-Husayn ibn Said, from al-Qasim ibn Muhammad, from Ali, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “If a man is sick from (month of) Ramadan to (month of) Ramadan, then recovers, then upon him for each day that he broke the fast is only a redemption: food, and it is a mudd for each needy person.”

Imam ^(a.s) said: “And likewise also in the expiation of an oath and the expiation of zihar, a ‘mudd’, a ‘mudd’ (for each).

And if he recovers between the two (months of) Ramadans, then upon him is only that he make up the fast.

But if he is negligent regarding it while he has recovered, then upon him are charity and fasting together, for each day a mudd, when he finishes that (month of) Ramadan.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.251 • Al-Istibsar, Vol.2 p.111 • Al-Wafi, Vol.11 p.344 • Wasa'il Al-Shi'ah, Vol.10 p.337

HADITH:747

[SOURCE] Implicit (Muzmar)

وَالَّذِي رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَدْرَكَهُ رَمَضَانٌ وَعَلَيْهِ رَمَضَانٌ قَبْلَ ذَلِكَ لَمْ يَصُمْهُ قَالَ «يَتَصَدَّقُ بِدَلٍّ كُلِّ يَوْمٍ مِنَ الرَّمَضَانِ الَّذِي كَانَ عَلَيْهِ بِمُدٍّ مِنْ طَعَامٍ وَلْيَصُمْ هَذَا الَّذِي أَدْرَكَكَ فَإِذَا أَفْطَرَ فَلْيَصُمْ رَمَضَانَ الَّذِي كَانَ عَلَيْهِ فَإِنِّي كُنْتُ مَرِيضاً فَمَرَّ عَلَيَّ ثَلَاثَ رَمَضَانَاتٍ لَمْ أَصِحَّ فِيهِنَّ ثُمَّ أَدْرَكَتْ رَمَضَاناً فَتَصَدَّقْتُ بِدَلٍّ كُلِّ يَوْمٍ وَمِمَّا مَضَى بِمُدٍّ مِنْ طَعَامٍ ثُمَّ عَافَانِي اللَّهُ وَصُمْتُهِنَّ» .

فليس فيه ما يناقض ما ذكرناه من انه متى استمر به المرض لم يجب عليه إلا الصدقة دون القضاء ، لانه ليس في الخبر انه لم يصح فيما بينهم ، وانما قال فمر في ثلاث رمضان لم اصح فيهن ثم ادركت رمضان ، وهذا يقتضي انه لم يصح في رمضان انفسهن لا فيما بينهم ، ولو لم يحتمل إلا انه لم يصح فيما بينهم لكان فعله له والجمع بين القضاء والكفارة محمولا على الاستحباب ، والذي يكشف عما ذكرناه ما رواه :

And that which al-Husayn ibn Said narrated, from Uthman ibn Isa, from Samaa, who said:

I (narrator) asked Imam ^{a.s} about ‘a man whom (month of) Ramadan overtook while upon him was a (month of) Ramadan before that which he had not fasted.’

Imam ^{a.s} said: “He gives charity in place of each day of the (month of) Ramadan that was upon him with a mudd of food, and let him fast this one that has overtaken him. Then when he breaks the fast, let him fast the (month of) Ramadan that was upon him. For I was sick, and three (month of) Ramadans passed over me in which I did not recover, then a (month of) Ramadan overtook me, so I gave charity in place of each day of what had passed with a mudd of food.

Then Allah ^(SWT) granted me recovery, and I fasted them.”

[AL TUSI]

There is nothing in it that contradicts what we have mentioned, that whenever the illness continued with him, nothing was obligatory upon him except charity, rather than making it up (qada). That is because there is nothing in the report stating that he became well between them.

Rather, Imam ^{a.s} said: “Three (month of) Ramadans passed over me in which I was not well, then I reached another (month of) Ramadan.”

This necessitates that Imam ^{a.s} was not well during the (month of) Ramadans themselves, not between them.

And even if it could only mean that he was not well between them, then his doing that, and combining making up (qada) with expiation (kaffarah), would be understood as being recommended (istihbab).

What reveals what we have mentioned is what was narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.251 • Al-Istisbar, Vol.2 p.112 • Al-Wafi, Vol.11 p.344 • Wasa'il Al-Shi'ah, Vol.10 p.336



HADITH:748

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ أَفْطَرَ شَيْئاً مِنْ رَمَضَانَ فِي عَذْرِ ثُمَّ أَدْرَكَ رَمَضَاناً آخَرَ وَهُوَ مَرِيضٌ فَلْيَتَصَدَّقْ بِمُدٍّ لِكُلِّ يَوْمٍ فَأَمَّا أَنَا فَإِنِّي صُمْتُ وَتَصَدَّقْتُ» .

ألا ترى انه عليه السلام انما امر من فاته رمضان بالصدقة دون القضاء و اضاف القضاء والصدقة إلى نفسه ، فلولوا انه كان على طريق الاستحباب لما خص نفسه بذلك بل كان يعم به من شاركه في ذلك حسب ما اضاف إلى نفسه ، والخبر الذي

رواه :

Al-Husayn ibn Said, from Fadala, from Abdullah ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “Whoever breaks the fast for something of (month of) Ramadan due to an excuse, then another (month of) Ramadan overtakes him while he is sick, let him give charity with a mudd for each day. As for me, I fasted and gave charity.”

[AL TUSI]

Do you not see that the Imam ^(a.s), peace be upon him, only commanded the one who missed (month of) Ramadan to give charity, without making it up, and Imam ^(a.s) attributed making it up and charity to himself?

For if it had not been by way of recommendation (istihbab), Imam ^(a.s) would not have specified himself with that; rather, Imam ^(a.s) would have made it general for anyone who shared with him in that, just as Imam ^(a.s) attributed it to himself.

And the report that was narrated by (in the following hadith):

[REFERENCES] Tahdib AL-Ahkam, Vol.4 p.252 • AL-Istibsar, Vol.2 p.112 • AL-Wafi, Vol.11 p.344 • Wasa'il AL-Shi'ah, Vol.10 p.336

HADITH:749

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s) & Abu al-Hasan Imam Ali ibn Musa al-Ridha

^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبَادِ بْنِ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَكُونُ مَرِيضاً فِي شَهْرِ رَمَضَانَ ثُمَّ يَصِحُّ بَعْدَ ذَلِكَ فَيُؤَخِّرُ الْقِضَاءَ سَنَةً أَوْ أَقَلَّ مِنْ ذَلِكَ أَوْ أَكْثَرَ مَا عَلَيْهِ فِي ذَلِكَ قَالَ «أَجِبْ لَهُ تَعْجِيلَ الصَّيَامِ فَإِنْ كَانَ أَخَّرَهُ فَلَيْسَ عَلَيْهِ شَيْءٌ».

فانه ايضا محمول على ما ذكرناه فيما تقدم من انه متى اخره غير متهاون به وفي نيته الصيام انه ليس عليه شيء من الصدقة وانما يلزمه القضاء حسب ما تضمنه القرآن قال الله تعالى : (شهر رمضان الذي انزل فيه القرآن هدى للناس وبينات من الهدى والفرقان فمن شهد منكم الشهر فليصمه ومن كان مريضا أو على سفر فعدة من ايام أخر) ففرض على من شهد شهر رمضان أن يصومه ومن كان مسافرا أو مريضا ان يصوم عدة من ايام أخر ، وهذا غير مضاد لما قلناه أولا والحمد لله وحده.

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from Abbad ibn Sulayman, from Sa'ad ibn Sa'ad, from a man, from Abu al-Hasan ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'a man who is sick in the month of Ramadan, then recovers after that, but delays the making up for a year, or less than that, or more. What is upon him in that?'

Imam ^(a.s) said: "I like for him to hasten the fasting, but if he has delayed it, then there is nothing upon him."

[AL TUSI]

It is also to be understood according to what we mentioned previously: that whenever he delayed it without being neglectful regarding it, and with the intention of fasting, then nothing of charity is due upon him; rather, only making it up is binding upon him, according to what the Quran contains.

Allah ^{SWT}, the Exalted, said: *"The month of Ramadan in which the Quran was sent down, as guidance for the people and clear proofs of guidance and the Criterion (al-furqan). So whoever among you witnesses the month, let him fast it; and whoever is ill or on a journey, then a number from other days."* (Surah al-Baqarah 2:185)

Thus, Allah ^{SWT} obligated upon the one who witnesses the month of Ramadan to fast it, and upon the one who is travelling or ill to fast a number from other days.

This does not oppose what we said first, and praise belongs to Allah ^{SWT} alone.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.252 • Al-Istibsar, Vol.2 p.111 • Al-Wafi, Vol.11 p.345 • Wasa'il Al-Shi'ah, Vol.10 p.337

CHAPTER ON RULING OF THE SICK PERSON WHO BREAKS THE FAST THEN BECOMES WELL DURING PART OF THE DAY, THE MENSTRUATING WOMAN WHO BECOMES PURE, AND THE TRAVELLER WHO ARRIVES/TRAVELLER RETURNS

٦١ - باب حكم المريض يفطر ثم يصح في بعض النهار والحائض تطهر والمسافر يقدم

🕌 HADITH 750 – 757 🕌

قال الشيخ رحمه الله : (وإذا افطر المريض يوما من شهر رمضان ثم صح في بقية يومه وقد اكل وشرب فانه يجب عليه الامساك وعليه القضاء لذلك اليوم ، وكذلك المسافر إذا قدم في بعض النهار إلى منزله). يدل على ذلك ما رواه الزهري عن علي بن الحسين عليهما السلام في الخبر الذي ذكر فيه وجوه الصيام ونحن نورده على وجهه فيما بعد ان شاء الله تعالى.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said: “And if the sick person breaks his fast on a day of the month of Ramadan, then becomes well during the remainder of his day, while he had eaten and drunk, then abstaining (imsak) is obligatory upon him, and making up (qada) that day is also upon him. Likewise, the traveller, when he arrives at his home during part of the day.”

What indicates this is what al-Zuhri narrated from Imam Ali ibn al-Husayn ^{a.s}, peace be upon them both, in the report in which Imam ^{a.s} mentioned the categories of fasting, and we shall present it in its proper form later, if Allah ^{SWT}, the Exalted, wills.

🕌 HADITH 🕌

HADITH:750

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَرَوَى الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ عَنِ عَلِيٍّ عَنِ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ امْرَأَةٍ أَصْبَحَتْ صَائِمَةً فِي رَمَضَانَ فَلَمَّا ارْتَفَعَ النَّهَارُ حَاصَتْ قَالَ «تُفْطِرُ» قَالَ وَ سَأَلْتُهُ عَنْ امْرَأَةٍ رَأَتْ الطُّهْرَ أَوَّلَ النَّهَارِ قَالَ «تُصَلِّي وَ تَتِمُّ يَوْمَهَا وَ تَقْضِي» .

And al-Husayn ibn Said narrated, from al-Qasim, from Ali, from Abu Basir, who said:

I (narrator) asked Abu Abdillah ^{a.s}, peace be upon him, about ‘a woman who began the morning fasting in (month of) Ramadan, then when the day had risen high, she menstruated.’

Imam ^{a.s} said: “She breaks the fast.”

He (narrator) asked: “And I asked Imam ^{a.s} about ‘a woman who saw purity at the beginning of the day.’”

Imam ^{a.s} said: “She prays, completes her day, and makes it up.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.253 • Al-Wafi, Vol.11 p.324 • Wasa'il Al-Shi'ah, Vol.10 p.229





HADITH:751

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ مُسَافِرٍ دَخَلَ أَهْلَهُ قَبْلَ زَوَالِ الشَّمْسِ وَقَدْ أَكَلَ قَالَ «لَا يَنْبَغِي لَهُ أَنْ يَأْكُلَ يَوْمَهُ ذَلِكَ شَيْئًا وَلَا يُوَاقِعَ فِي شَهْرِ رَمَضَانَ إِنْ كَانَ لَهُ أَهْلٌ».

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Uthman ibn Isa, from Samaa, who said:

I (narrator) asked Imam ^{a.s} about 'a traveller who entered upon his family before the sun's decline while he had eaten.'

Imam ^{a.s} said: "It is not proper for him to eat anything on that day of his, nor to have intercourse in the month of Ramadan, if he has a wife."

[REFERENCES] Al-Kafi, Vol.4 p.132 • Tahdib Al-Ahkam, Vol.4 p.253 • Al-Istibsar, Vol.2 p.113 • Al-Wafi, Vol.11 p.311 • Wasa'il Al-Shi'ah, Vol.10 p.191



HADITH:752

[SOURCE] Implicit (Muzmar)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ قَالَ قَالَ: فِي الْمُسَافِرِ الَّذِي يَدْخُلُ أَهْلَهُ فِي شَهْرِ رَمَضَانَ وَقَدْ أَكَلَ قَبْلَ دُخُولِهِ قَالَ «يَكْفَى عَنِ الْأَكْلِ بَقِيَّةَ يَوْمِهِ وَعَلَيْهِ الْقَضَاءُ» وَقَالَ «فِي الْمُسَافِرِ يَدْخُلُ أَهْلَهُ وَهُوَ جُنُبٌ قَبْلَ الزَّوَالِ وَلَمْ يَكُنْ أَكَلَ فَعَلَيْهِ أَنْ يُتِمَّ صَوْمَهُ وَلَا قَضَاءَ عَلَيْهِ» يَعْنِي إِذَا كَانَتْ جَنَابَتُهُ مِنْ إِحْتِلَامٍ.

And from him, from Ali ibn Ibrahim, from Muhammad ibn Isa, from Yunus, who said:

He said regarding 'the traveller who enters upon his family in the month of Ramadan, and he had eaten before his entry.'

He said: "He refrains from eating for the rest of his day, and upon him is making it up (the fast)."

And He said: "Regarding the traveller who enters upon his family while he is in a state of major ritual impurity (janabah) before the sun's decline, and he had not eaten, then upon him is that he complete his fast, and there is no making up upon him," meaning if his major ritual impurity (janabah) was from a wet dream (ihtilam).

[REFERENCES] Al-Kafi, Vol.4 p.132 • Tahdib Al-Ahkam, Vol.4 p.254 • Al-Istibsar, Vol.2 p.113 • Al-Wafi, Vol.11 p.312



HADITH:753

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فاما ما رواه سعد بن عبد الله عن محمد بن عيسى بن عبيد عن عثمان بن عيسى عن حريز بن عبد الله عن محمد بن مسلم قال : سألت ابا عبد الله عليه السلام عن الرجل يقدم من سفر بعد العصر في شهر رمضان فيصيب امرأته حين طهرت من الحيض أيواقعها؟ قال : لا بأس به.

فليس بمناف لما ذكرناه لانا لم نقل انه يمسك بقية يومه فرضا وايجابا وانما ذكرناه تأديبا وترغيبا مع اننا قد بينا فيما تقدم انه ليس لمن أفطر في شهر رمضان لعذر أن يواقع أهله ، إلا ان يخاف على نفسه من شدة الحاجة إليه ، ولا يأمن من موقعة قبيح فحينئذ يسوغ له ذلك ، فاما مع الاختيار فلا يجوز حسب ما قدمناه ، فاما ما ذكره بعد ما شرحناه من احكام من يخرج إلى السفر قبل الزوال أو بعده فقد بينا ذلك فيما مضى مستوفى فلا وجه لاعادته. رحمه الله : (إذا علم المسافر انه يدخل إلى وطنه قبل الزوال امسك عما ينقض الصيام ، فإذا علم انه يدخل بعد الزوال أو عزم على ذلك قصر في الصوم والصلاة. والمسافر إذا قدم على أهله ولم يدخل عليهم إلا بعد طلوع الفجر ما بينه وبين نصف النهار فان كان لم يأكل شيئا ولم يفعل فعلا ينقض الصوم فيجب عليه صيام ذلك اليوم ويعتد به من رمضان ، وإن كان قد اكل امسك بقية نهاره تأديبا حسب ما قدمناه ، فإذا طلع الفجر عليه وهو خارج البلد فهو بالخيار ان شاء صام في ذلك اليوم وان شاء أفطر إلا ان الامساك والعزم على صوم ذلك اليوم افضل. والذي يدل على ذلك ما رواه :

As for what was narrated by Sa'ad ibn Abdullah, from Muhammad ibn Isa ibn Ubayd, from Uthman ibn Isa, from Hariz ibn Abdullah, from Muhammad ibn Muslim, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who arrives from a journey after the afternoon prayer in the month of Ramadan, and he comes upon his wife when she has become pure from menstruation, may he have intercourse with her?'

Imam ^(a.s) said: "There is no harm in it."

[AL TUSI]

This does not contradict what we have mentioned, because we did not say that he must abstain for the remainder of the day as an obligation and imposition. Rather, we mentioned it by way of discipline and encouragement.

Moreover, we have already explained previously that one who has broken his fast in the month of Ramadan due to an excuse should not have intercourse with his family, unless he fears for himself because of the intensity of his need, and does not feel safe from falling into something unlawful.

In that case, it is permissible for him. But when he has a choice, and no such fear exists, it is not permissible, according to what we have already set forth.

As for what he mentioned after this concerning the rulings of one who sets out on a journey before the decline of the sun from the meridian (zawal) or after it, we have already explained that fully in what has passed, so there is no need to repeat it.

He said, may Allah ^(SWT) have mercy upon him: "When the traveller knows that he will enter his homeland before the decline of the sun from the meridian (zawal), he abstains from whatever invalidates the fast.



Then, if he knows that he will enter after the decline of the sun from the meridian (zawal), or resolves upon that, he follows the traveller's ruling with respect to fasting and prayer.

And when the traveller comes to his family, but does not enter upon them until after the rising of dawn, between that time and midday, then if he has not eaten anything and has not committed any act that invalidates the fast, fasting that day becomes obligatory upon him, and it is counted for him as part of Ramadan.

But if he had eaten, then he abstains for the rest of his day by way of discipline (tadib), according to what we have already presented.

So when dawn rises upon him while he is still outside the town, he has a choice: if he wishes, he may fast that day, and if he wishes, he may break the fast. However, abstaining and resolving to fast that day is better."

What indicates this is what was narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.255

﴿ HADITH ﴾

HADITH:754

[SOURCE] Implicit (Muzmar)

أَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَقْدُمُ مِنْ سَفَرٍ فِي شَهْرِ رَمَضَانَ فَقَالَ «إِنْ قَدِمَ قَبْلَ زَوَالِ الشَّمْسِ فَعَلَيْهِ صِيَامُ ذَلِكَ الْيَوْمِ وَ يَعْتَدُ بِهِ» .

Al-Husayn ibn Said, from Fadala ibn Ayyub, from al-Husayn ibn Uthman, from Samaa, from Abu Basir, who said:

I (narrator) asked Imam ^{a.s} about 'a man who arrives from a journey in the month of Ramadan.'

Imam ^{a.s} said: "If he arrives before the sun's decline, then upon him is the fasting of that day, and he counts it."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.255 • Al-Wafi, Vol.11 p.311 • Wasa'il Al-Shi'ah, Vol.10 p.191





HADITH:755

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ قَدِمَ مِنْ سَفَرٍ فِي شَهْرِ رَمَضَانَ وَلَمْ يَطْعَمْ شَيْئًا قَبْلَ الزَّوَالِ قَالَ «يَصُومُ».

فهذان الخبران دلا على انه متى لم يكن اكل شيئا ودخل قبل الزوال فانه يجب عليه صوم ذلك اليوم ، والذي يدل على انه إذا طلع الفجر وهو خارج البلد فهو بالخيار ما رواه :

Muhammad ibn Yaqub, from a number of our companions, from Sahl ibn Ziyad, from Ahmad ibn Muhammad, who said:

I (narrator) asked Abu al-Hasan ^(a.s), peace be upon him, about ‘a man who arrived from a journey in the month of Ramadan and had not tasted anything before the sun’s decline.’

Imam ^(a.s) said: “He fasts.”

[AL TUSI]

These two reports indicate that whenever he has not eaten anything and enters before the decline of the sun from the meridian (zawal), fasting that day is obligatory upon him.

And what indicates that, when dawn rises while he is outside the town, he has the choice, is what was narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.132 • Tahdib Al-Ahkam, Vol.4 p.255 • Al-Wafi, Vol.11 p.311 • Wasa’il Al-Shi’ah, Vol.10 p.190



HADITH:756

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ عَنِ الرَّجُلِ يُقْبِلُ فِي شَهْرِ رَمَضَانَ مِنْ سَفَرٍ حَتَّى يَرَى أَنَّهُ سَيَدْخُلُ أَهْلَهُ صَحْوَةً أَوْ إِرْتِفَاعَ النَّهَارِ قَالَ «إِذَا طَلَعَ الْفَجْرُ وَهُوَ خَارِجٌ لَمْ يَدْخُلْ فَهُوَ بِالْخِيَارِ إِنْ شَاءَ صَامَ وَإِنْ شَاءَ أَفْطَرَ».

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Rifaa ibn Musa, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about ‘a man who comes in the month of Ramadan from a journey until he sees that he will enter upon his family in the forenoon or when the day has risen high.’

Imam ^(a.s) said: “When dawn rises while he is outside and has not entered, then he has the choice: if he wishes, he fasts, and if he wishes, he breaks the fast.”

[REFERENCES] Al-Kafi, Vol.4 p.132 • Man La Yahduruhu Al-Faqih, Vol.2 p.143 • Tahdib Al-Ahkam, Vol.4 p.255 • Al-Wafi, Vol.11 p.310 • Wasa’il Al-Shi’ah, Vol.10 p.189



HADITH:757

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

أَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ قَدِمَ مِنْ سَفَرٍ فِي شَهْرِ رَمَضَانَ فَيَدْخُلُ أَهْلَهُ جِئْنَ يُصْبِحُ أَوْ إِزْتِفَاعَ النَّهَارِ فَقَالَ «إِذَا طَلَعَ الْفَجْرُ وَهُوَ خَارِجٌ لَمْ يَدْخُلْ أَهْلَهُ فَهُوَ بِالْخِيَارِ إِنْ شَاءَ صَامَ وَإِنْ شَاءَ أَفْطَرَ» .

Al-Husayn ibn Said, from al-Nadr ibn Suwayd, from Asim ibn Humayd, from Muhammad ibn Muslim, who said:

I (narrator) asked Abu Ja'far ^(a.s), peace be upon him, about 'a man who arrived from a journey in the month of Ramadan and entered upon his family when morning began or when the day had risen high.'

Imam ^(a.s) said: "When dawn rises while he is outside and has not entered upon his family, then he has the choice: if he wishes, he fasts, and if he wishes, he breaks the fast."

[REFERENCES] Al-Kafi, Vol.4 p.132 • Tahdib Al-Ahkam, Vol.4 p.256 • Al-Wafi, Vol.11 p.311 • Wasa'il Al-Shi'ah, Vol.10 p.190

CHAPTER ON EXTENT OF ILLNESS IN WHICH BREAKING THE FAST BECOMES OBLIGATORY

٦٢ - باب حد المرض الذي يجب فيه الإفطار

🕌 HADITH 758 – 762 🕌

🕌 HADITH 🕌

HADITH:758

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ قَالَ: كَتَبْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَسْأَلُهُ مَا حَدُّ الْمَرَضِ الَّذِي يُفْطِرُ صَاحِبَهُ وَالْمَرَضِ الَّذِي يَدَعُ صَاحِبُهُ الصَّلَاةَ مِنْ قِيَامٍ فَقَالَ «بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ» وَ قَالَ «ذَاكَ إِلَيْهِ هُوَ أَعْلَمُ بِنَفْسِهِ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Ibn Udhayna, who said:

I (narrator) wrote to Abu Abdillah ^(a.s), peace be upon him, asking Imam ^(a.s): “What is the limit of the illness whose possessor breaks the fast, and the illness whose possessor leaves prayer while standing?”

Imam ^(a.s) said: “Rather, man is a witness over himself,”

And Imam ^(a.s) said: “That is up to him; he is more knowledgeable of himself.”

[REFERENCES] Al-Kafi, Vol.4 p.118 • Tahdib Al-Ahkam, Vol.4 p.256 • Al-Istisbar, Vol.2 p.114 • Al-Wafi, Vol.11 p.299 • Wasa'il Al-Shi'ah, Vol.5 p.494 • Wasa'il Al-Shi'ah, Vol.10 p.220

🕌 HADITH 🕌

HADITH:759

[SOURCE] Implicit (Muzmar)

وَعَنْهُ عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ رَجُلٍ 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 مَقْوُصٌ إِلَيْهِ فَإِنْ وَجَدَ ضَعْفًا فَلْيُفْطِرْ وَإِنْ وَجَدَ قُوَّةً فَلْيُصُمْ كَانَ الْمَرَضُ مَا كَانَ» .

And from him, from Ali, from his father, from Muhammad ibn Isa, from a man, from Samaa, who said:

I (narrator) asked Imam ^(a.s): “What is the limit of the illness in which breaking the fast becomes obligatory upon its possessor, just as it becomes obligatory upon him during travel, when whoever is sick or on a journey?”

Imam ^(a.s) said: “He is entrusted with it, and it is delegated to him. So if he finds weakness, let him break the fast, and if he finds strength, let him fast it, whatever the illness may be.”

[REFERENCES] Al-Kafi, Vol.4 p.118 • Tahdib Al-Ahkam, Vol.4 p.256 • Al-Istisbar, Vol.2 p.114 • Al-Wafi, Vol.11 p.300 • Wasa'il Al-Shi'ah, Vol.10 p.220



**HADITH:760**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَغَيْرِهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَّاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع : فِي الرَّجُلِ يَجِدُ فِي رَأْسِهِ وَجَعًا مِنْ ضِدَاعٍ شَدِيدٍ هَلْ يَجُوزُ لَهُ الْإِفْطَارُ قَالَ «إِذَا ضَدَّعَ ضِدَاعًا شَدِيدًا وَإِذَا حُمَّ حُمًى شَدِيدَةً وَإِذَا رَمِدَتْ عَيْنُهُ رَمَدًا شَدِيدًا فَقَدْ حَلَّ لَهُ الْإِفْطَارُ».

And from him, from Muhammad ibn Yahya and others, from Muhammad ibn Ahmad, from Ahmad ibn al-Hasan, from Amr ibn Said, from Musaddiq ibn Sadaqa, from Ammar al-Sabati, from Abu Abdillah ^(a.s):

(Imam ^(a.s) was asked) regarding 'a man who finds pain in his head from a severe headache, Is it permissible for him to break the fast?'

Imam ^(a.s) said: "If he is afflicted with a severe headache, and if he is afflicted with a severe fever, and if his eye becomes inflamed with severe inflammation, then breaking the fast has become lawful for him."

[REFERENCES] Al-Kafi, Vol.4 p.118 • Tahdib Al-Ahkam, Vol.4 p.256 • Al-Wafi, Vol.11 p.301 • Wasa'il Al-Shi'ah, Vol.10 p.220

**HADITH:761**

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْمَرْزُوقِيِّ قَالَ قَالَ الْفَقِيهَ عَلَيْهِ السَّلَامُ : «الْمَرِيضُ إِنَّمَا يُصَلِّي قَاعِدًا إِذَا صَارَ بِالْحَالِ الَّتِي لَا يَقْدِرُ فِيهَا أَنْ يَمْشِيَ مَقْدَارَ صَلَاتِهِ إِلَى أَنْ يَفْرَغَ قَائِمًا» .

ومن كان من المرض على حال يجب عليه فيها الافطار فتكلف الصيام لم يجز عنه وعليه القضاء ، يدل على ذلك قوله تعالى : (ومن كان مريضا أو على سفر فعدة من ايام أخر) فأوجب على المريض بظاهر اللفظ عدة من ايام أخر :

Muhammad ibn al-Hasan al-Saffar, from Muhammad ibn Isa, from Sulayman ibn Hafs al-Marwazi, who said: The Jurist (al-Faqih) Imam al-Hadi ^(a.s), peace be upon him, said: "The sick person only prays sitting when he reaches the condition in which he is unable to walk the amount of his prayer until he finishes while standing."

[AL TUSI]

And whoever is in such a state of illness that breaking the fast is obligatory upon him, but he burdens himself with fasting, it does not suffice for him, and making it up (qada) is upon him.

What indicates this is the saying of Allah ^(SWT), Exalted is He ^(SWT):

"And whoever is ill or on a journey, then a number from other days."

Thus, Allah ^(SWT) obligated upon the sick person, by the apparent meaning of the wording, a number from other days. And that which was narrated by (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.3 p.178 • Tahdib Al-Ahkam, Vol.4 p.257 • Al-Istibsar, Vol.2 p.114 • Awali Al-La'ali, Vol.3 p.82 • Al-Wafi, Vol.8 p.1044 • Wasa'il Al-Shi'ah, Vol.5 p.495 • Bihar Al-Anwar, Vol.8 1 p.335



HADITH:762**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عُقْبَةَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي رَجُلٍ صَامَ رَمَضَانَ وَهُوَ مَرِيضٌ قَالَ «يُتِمُّ صَوْمَهُ وَلَا يُعِيدُ يُجْزِيهِ» .

فليس بمناف لما ذكرناه لأن هذا المريض يحتمل أن يكون إنما أجزأ صومه عنه لأنه صام وتكلف في حال لم يضر الصوم به ولم يكن قد بلغ إلى حد وجب عليه الإفطار.

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Abdullah ibn Hilal, from Uqbah ibn Khalid, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) concerning 'a man who fasted (month of) Ramadan while he was ill.'

Imam ^(a.s) said: "He completes his fast, and he does not repeat it; it suffices him."

[AL TUSI]

It does not contradict what we have mentioned, because this sick person may have had his fast suffice for him only because he fasted and burdened himself in a state in which fasting did not harm him, and he had not reached the point at which breaking the fast became obligatory upon him.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.257 • Al-Wafi, Vol.11 p.302 • Wasa'il Al-Shi'ah, Vol.10 p.224

CHAPTER ON RULING OF TREATMENT FOR THE FASTING PERSON, KOHL, CUPPING, THE TOOTH-STICK (SIWAK), ENTERING THE BATHHOUSE, AND OTHER THAN THAT

٦٣- باب حكم العلاج للصائم والكحل والحجامة والسواك ودخول الحمام وغير ذلك

🕌 HADITH 763 – 807 🕌

قال الشيخ رحمه الله : (ولا بأس أن يقطر الصائم الدهن في اذنه ويعالجها إذا احتاج إلى ذلك ، ويكتحل بساير الاكحال ، ويحتجم ويفتصد إذا لم يخف على نفسه الضعف).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“There is no harm if the fasting person drops oil into his ear and treats it when he needs that, and applies any of the eye-powders (akhal), and undergoes cupping (hijamah) and bloodletting (fasd) when he does not fear weakness for himself.”

🕌 HADITH 🕌

HADITH:763

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّائِمِ يَصُبُّ فِي أُذُنِهِ الدَّهْنَ قَالَ «لَا بَأْسَ بِهِ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umair, from Hammad, who said: I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about ‘the fasting person pouring oil into his ear.’

Imam ^(a.s) said: “There is no harm in it.”

[REFERENCES] Al-Kafi, Vol.4 p.110 • Tahdib Al-Ahkam, Vol.4 p.258 • Wasa'il Al-Shi'ah, Vol.10 p.72

🕌 HADITH 🕌

HADITH:764

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الصَّائِمِ يَشْتَكِي أُذُنَهُ يَصُبُّ فِيهَا الدَّوَاءَ قَالَ «لَا بَأْسَ بِهِ» .

And from him, from Abu Ali al-Ashari, from Muhammad ibn Abd al-Jabbar, from Safwan ibn Yahya, from Hammad ibn Uthman, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about ‘the fasting person whose ear pains him, and he pours medicine into it.’

Imam ^(a.s) said: “There is no harm in it.”

[REFERENCES] Al-Kafi, Vol.4 p.110 • Tahdib Al-Ahkam, Vol.4 p.258 • Al-Wafi, Vol.11 p.182 • Wasa'il Al-Shi'ah, Vol.10 p.72





HADITH:765

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُلَيْمِ الْفَرَّاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الصَّائِمِ يَكْتَحِلُ قَالَ «لَا بَأْسَ بِهِ لَيْسَ بِطَعَامٍ وَلَا شَرَابٍ» .

And from him, from a number of our companions, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Sulaym al-Farra, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'the fasting person applying kohl to his eyes.'

Imam ^(a.s) said: "There is no harm in it; it is neither food nor drink."

[REFERENCES] Al-Kafi, Vol.4 p.111 • Tahdib Al-Ahkam, Vol.4 p.258 • Al-Istibsar, Vol.2 p.89 • Al-Wafi, Vol.11 p.189 • Wasa'il Al-Shi'ah, Vol.10 p.74



HADITH:766

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنِ الْحُسَيْنِ بْنِ أَبِي غُنْدَرٍ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْكُحْلِ لِلصَّائِمِ فَقَالَ «لَا بَأْسَ بِهِ إِنَّهُ لَيْسَ بِطَعَامٍ يُؤْكَلُ» .

Al-Husayn ibn Said, from Safwan, from al-Husayn ibn Abi Ghundar, from Ibn Abi Yafur, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'kohl for the fasting person.'

Imam ^(a.s) said: "There is no harm in it; it is not food that is eaten."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.258 • Al-Istibsar, Vol.2 p.89 • Al-Wafi, Vol.11 p.189 • Wasa'il Al-Shi'ah, Vol.10 p.75



HADITH:767

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا بَأْسَ بِالْكُحْلِ لِلصَّائِمِ» .

And from him, from Ibn Abi Umayr, from Abd al-Hamid ibn Abi al-Ala, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "There is no harm in (applying) kohl for the fasting person."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.259 • Al-Istibsar, Vol.2 p.89 • Al-Wafi, Vol.11 p.190 • Wasa'il Al-Shi'ah, Vol.10 p.76



**HADITH:768**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

فَأَمَّا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الصَّائِمِ إِذَا اشْتَكَى عَيْنُهُ يَكْتَحِلُ بِالذَّرُورِ وَمَا أَشْبَهَهُ أَمْ لَا يَسُوعُ لَهُ ذَلِكَ فَقَالَ «لَا يَكْتَحِلُ» .

As for what al-Husayn ibn Said narrated from al-Hasan ibn Ali, who said:

I (narrator) asked Abu al-Hasan ^(a.s), peace be upon him, about ‘the fasting person, when his eye pains him, whether he may apply eye powder (al-dharur) and what resembles it, such as ‘kohl’, or whether that is not permissible for him.’

Imam ^(a.s) said: “He should not apply kuhl.” – meaning the eye-powder (kuhl) or its sharp scent may enter the throat, for that is disliked.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.259 • Al-Istibsar, Vol.2 p.89 • Al-Wafi, Vol.11 p.191 • Wasa'il Al-Shi'ah, Vol.10 p.76

**HADITH:769**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَكْتَحِلُ وَهُوَ صَائِمٌ فَقَالَ «لَا إِنِّي أَتَخَوَّفُ أَنْ يَدْخُلَ رَأْسَهُ» .

فهذان الخبران وما يجري مجراها المراد به الكحل الذي يكون فيه المسك أو شيء مما له رائحة حادة فيدخل الحلق فانه يكره ذلك ، فاما ما لا يكون كذلك فلا بأس به ، والذي يدل على ما ذكرناه ما رواه :

And from him, from Muhammad ibn Abi Umayr, from Hammad ibn Uthman, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) was asked about ‘a man applying eye-powder (kuhl) while he is fasting.’

Imam ^(a.s) said: “No, for I fear that it may enter his head.” – meaning the eye-powder (kuhl) or its sharp scent may enter the throat, for that is disliked.

[AL TUSI]

These two reports, and whatever runs in their course, are intended to refer to the eye-powder (kuhl) in which there is musk or something that has a sharp scent, so it enters the throat, for that is disliked.

As for that which is not like that, then there is no harm in it.

And what indicates what we have mentioned is what was narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.259 • Al-Istibsar, Vol.2 p.89 • Al-Wafi, Vol.11 p.191 • Wasa'il Al-Shi'ah, Vol.10 p.76





HADITH:770

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الْكُحْلِ لِلصَّائِمِ فَقَالَ «إِذَا كَانَ كُحْلًا وَ لَيْسَ فِيهِ مُسْكٌ وَ لَيْسَ لَهُ طَعْمٌ فِي الْحَلْقِ فَلَيْسَ بِهِ بَأْسٌ» .

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Uthman ibn Isa, from Samaah, who said:

I (narrator) asked him about ‘kohl for the fasting person.’

He said: “If it is kohl, and there is no musk in it, and it has no taste in the throat, then there is no harm in it.”

[REFERENCES] Al-Kafi, Vol.4 p.111 • Tahdib Al-Ahkam, Vol.4 p.259 • Al-Istibsar, Vol.2 p.90 • Al-Wafi, Vol.11 p.190 • Wasa'il Al-Shi'ah, Vol.10 p.74



HADITH:771

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْأَعْلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ: أَنَّهُ سُئِلَ عَنِ الْمَرْأَةِ تَكْتَجِلُ وَ هِيَ صَائِمَةٌ فَقَالَ «إِذَا لَمْ يَكُنْ كُحْلًا تَجِدْ لَهُ طَعْمًا فِي حَلْقِهَا فَلَا بَأْسَ» .

وانما قلنا ان الكحل إذا كان فيه مسك فانه يكره دون ان يكون ذلك محظورا لما رواه :

Al-Husayn ibn Said, from Fadalath ibn Ayyub, from al-Ala, from Muhammad ibn Muslim, from one of the two Imams ^(a.s), peace be upon them:

Imam ^(a.s) was asked about ‘a woman applying kohl while she is fasting.’

Imam ^(a.s) said: “If it is not kohl whose taste she finds in her throat, then there is no harm.”

[AL TUSI]

And we only said that eye-powder (kuhl), when there is musk in it, is disliked (makruh), without that being prohibited (mahzur), because of what was narrated by (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.259 • Al-Istibsar, Vol.2 p.90 • Al-Wafi, Vol.11 p.190 • Wasa'il Al-Shi'ah, Vol.10 p.75





HADITH:772

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي دَاوُدَ الْمُسْتَرِيقِ وَ عَنْ صَفْوَانَ بْنِ يَحْيَى
عَنِ الْحُسَيْنِ بْنِ أَبِي غُنْدَرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَكْتَحِلُ بِكُحْلِ فِيهِ مِسْكٌ وَ أَنَا صَائِمٌ فَقَالَ «لَا بَأْسَ بِهِ» .

Sa'ad ibn Abdullah, from al-Hasan ibn Ali, from Abdullah ibn al-Mughirah, from Abu Dawud al-Mustariqq, and from Safwan ibn Yahya, from al-Husayn ibn Abi Ghundar, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “May I apply kohl containing musk while I am fasting?”

Imam ^(a.s) said: “There is no harm in it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.260 • Al-Istibsar, Vol.2 p.90 • Al-Wafi, Vol.11 p.190 • Wasa'il Al-Shi'ah, Vol.10 p.77



HADITH:773

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْغَلَاءِ قَالَ:
سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْجَامَةِ لِلصَّائِمِ فَقَالَ «نَعَمْ إِذَا لَمْ يَخَفْ ضَعْفًا» .

Muhammad ibn Yaquub, from Muhammad ibn Yahya, from Ahmad ibn Yahya, from Ali ibn al-Hakam, from al-Husayn ibn Abi al-Ala, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about ‘cupping (al-hijamah) for the fasting person.’

Imam ^(a.s) said: “Yes, if he does not fear weakness.” – meaning which makes him unable to keep the fast.

[REFERENCES] Al-Kafi, Vol.4 p.109 • Tahdib Al-Ahkam, Vol.4 p.260 • Al-Istibsar, Vol.2 p.90 • Al-Wafi, Vol.11 p.186 • Wasa'il Al-Shi'ah, Vol.10 p.78



HADITH:774

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ عَنْهُ عَنْ عَلِيٍّ بْنِ النُّعْمَانِ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّائِمِ يَخْتَجِمُ فَقَالَ «لَا
بَأْسَ إِلَّا أَنْ يَتَخَوَّفَ عَلَى نَفْسِهِ الضَّعْفَ» .

And from him, from Ali ibn al-Numan, from Said al-Araj, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about ‘the fasting person undergoing cupping (al-hijamah).’

Imam ^(a.s) said: “There is no harm, except if he fears weakness for himself.” – meaning which makes him unable to keep the fast.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.260 • Al-Istibsar, Vol.2 p.90 • Al-Wafi, Vol.11 p.186 • Wasa'il Al-Shi'ah, Vol.10 p.80





HADITH:775

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: «ثَلَاثَةٌ لَا يُفْطَرْنَ الصَّائِمُ الْقَيْءُ وَ الْإِحْتِلَامُ وَ الْجِمَامَةُ وَ قَدْ احْتَجَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ صَائِمٌ وَ كَانَ لَا يَرَى بَأْسًا بِالْكُحْلِ لِلصَّائِمِ» .

And from him, from Hammad ibn Isa, from Abdullah ibn Maymun, from Abu Abdillah Imam Ja'far ^(a.s) from his father, Imam al-Baqir ^(a.s), peace be upon them both, who said:

Imams ^(a.s) said: “Three things do not break the fast of the fasting person: vomiting, nocturnal emission (al-ihtilam), and cupping (al-hijamah).

The Messenger of Allah ^(SWT), underwent cupping while the Prophet ^(saws) was fasting, and the Prophet ^(saws) did not see any harm in kohl for the fasting person.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.260 • Al-Istibsar, Vol.2 p.90 • Al-Wafi, Vol.11 p.186 • Wasa'il Al-Shi'ah, Vol.10 p.80



HADITH:776

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَالَّذِي رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا بَأْسَ بِأَنْ يَحْتَجِمَ الصَّائِمُ إِلَّا فِي رَمَضَانَ فَإِنِّي أَكْرَهُ أَنْ يُعَرَّزَ بِنَفْسِهِ إِلَّا أَنْ يَخَافَ عَلَى نَفْسِهِ وَ إِذَا أَرَدْنَا الْجِمَامَةَ فِي رَمَضَانَ احْتَجَمْنَا لَيْلًا» .

فليس بمناف لما ذكرناه لانه انما كره الحجامه في رمضان وعلقه بحال الضرورة إذا خاف الانسان الضعف ، فاما من لم يخف الضعف فانه لا بأس به على كل حال والذي يدل على ما ذكرناه ما رواه :

And that which al-Husayn ibn Said narrated from Hammad, from Abdullah ibn al-Mughirah, from Abdullah ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “There is no harm in the fasting person undergoing cupping (al-hijamah), except in (month of) Ramadan, for I dislike that he should expose himself to danger, unless he fears for himself.

And when we want cupping (al-hijamah) in (month of) Ramadan, we undergo cupping at night.”

[AL TUSI]

It does not contradict what we have mentioned, because Imam ^(a.s) only disliked cupping (hijamah) in (month of) Ramadan and connected it to the state of necessity when a person fears weakness.

As for one who does not fear weakness, then there is no harm in it in every case.

And what indicates what we mentioned is what was narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.260 • Al-Istibsar, Vol.2 p.91 • Al-Wafi, Vol.11 p.186 • Wasa'il Al-Shi'ah, Vol.10 p.80





HADITH:777

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الصَّائِمِ أَيْحْتَجُّ فَقَالَ «إِنِّي أَتَخَوَّفُ عَلَيْهِ أَمَا يَتَخَوَّفُ عَلَى نَفْسِهِ» قُلْتُ فَمَاذَا تَتَخَوَّفُ عَلَيْهِ قَالَ «الْفَسْيَانُ أَوْ تَثُورَ بِهِ مِرَّةٌ» قُلْتُ أَرَأَيْتَ إِنْ قَوِيَ عَلَى ذَلِكَ وَلَمْ يَخْشَ شَيْئاً قَالَ «نَعَمْ إِنْ شَاءَ».

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, and Muhammad ibn Yahya, from Ahmad ibn Muhammad, all together from Ibn Abi Umair, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'the fasting person, may he undergo cupping (al-hijamah)?'

Imam ^(a.s) said: "I fear for him (of weakness); does he not fear for himself?"

I (narrator) asked: "What do you fear for him?"

Imam ^(a.s) said: "Fainting (al-ghashayan), or that bile (mirrah) may be stirred up in him."

I (narrator) replied: "What do you think, if he is strong enough for that and does not fear anything?"

Imam ^(a.s) said: "Yes, if he wishes."

[REFERENCES] Al-Kafi, Vol.4 p.109 • Man La Yahduruhu Al-Faqih, Vol.2 p.110 • Tahdib Al-Ahkam, Vol.4 p.261 • Al-Istibsar, Vol.2 p.91 • Al-Wafi, Vol.11 p.185 • Wasa'il Al-Shi'ah, Vol.10 p.77



HADITH:778

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَفْصَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَدْخُلُ الْحَمَّامَ وَهُوَ صَائِمٌ فَقَالَ «لَيْسَ بِهِ بَأْسٌ».

And from him, from Muhammad ibn Ahmad, from al-Husayn ibn Said, from al-Qasim ibn Muhammad, from Ali ibn Abi Hamzah, from Abu Basir, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man entering the bathhouse (al-hammam) while he is fasting.'

Imam ^(a.s) said: "There is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.261 • Al-Wafi, Vol.11 p.187 • Wasa'il Al-Shi'ah, Vol.10 p.82





HADITH:779

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْأَعْلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَدْخُلُ الْحَمَّامَ وَهُوَ صَائِمٌ فَقَالَ «لَا بَأْسَ مَا لَمْ يَخْشَ ضَعْفًا». قال الشيخ رحمه الله: (ولا بأس ان يستعمل السواك الرطب واليابس في أي الاوقات شاء من ليل أو نهار).

And from him, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from al-Ala, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him:

Imam ^(a.s) was asked about 'a man entering the bathhouse (al-hammam) while he is fasting.'

Imam ^(a.s) said: "There is no harm, so long as he does not fear weakness."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) bless him, said: "There is no harm in using the moist tooth-stick (siwak) and the dry one at any time he wishes, by night or by day."

[REFERENCES] Al-Kafi, Vol.4 p.109 • Man La Yahduruhu Al-Faqih, Vol.2 p.113 • Tahdib Al-Ahkam, Vol.4 p.261 • Al-Wafi, Vol.11 p.187 • Wasa'il Al-Shi'ah, Vol.10 p.81



HADITH:780

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَيْرِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يَسْتَاكَ الصَّائِمُ أَيَّ سَاعَةٍ مِنَ النَّهَارِ أَحَبَّ».

Al-Husayn ibn Said, from Hammad, from Abdullah ibn al-Mughirah, from Ibn Sinan, from Abu Abdillah ^(a.s):

Imam ^(a.s) said: "The fasting person may use the tooth-stick (siwak) at whichever hour of the day he wishes."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.261 • Al-Wafi, Vol.11 p.194 • Wasa'il Al-Shi'ah, Vol.10 p.82



HADITH:781

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ جَمِيعًا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْصَّائِمُ يَسْتَاكَ أَيَّ النَّهَارِ شَاءَ».

And from him, from al-Qasim ibn Muhammad, from Ali, from Abu Basir, and Muhammad ibn Abi Umayr, from Hammad, from al-Halabi, all together from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "The fasting person may use the tooth-stick (siwak) at whichever part of the day he wishes."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.262 • Al-Wafi, Vol.11 p.194 • Wasa'il Al-Shi'ah, Vol.10 p.82 • Bihar Al-Anwar, Vol.9 3 p.295 • Mustadrak Al-Wasa'il, Vol.1 p.370 • Mustadrak Al-Wasa'il, Vol.7 p.337



**HADITH:782**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ الْحَسَنِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَيْسْتَأْكَ الصَّائِمُ بِالْمَاءِ وَبِالْعُودِ الرُّطْبِ يَجِدُ طَعْمَهُ فَقَالَ «لَا بَأْسَ بِهِ».

And from him, from al-Hasan, from Safwan, from Ibn Muskan, from al-Halabi, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him: “May the fasting person use the tooth-stick (siwak) with water and with the moist stick, whose taste he finds?”

Imam ^(a.s) said: “There is no harm in it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.262 • Tahdib Al-Ahkam, Vol.4 p.323 • Al-Istibsar, Vol.2 p.91 • Al-Wafi, Vol.11 p.195 • Wasa'il Al-Shi'ah, Vol.10 p.83

**HADITH:783**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلَيْهِ بِنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ السَّوَاكِ لِلصَّائِمِ قَالَ «يَسْتَأْكَ أَيَّ سَاعَةٍ شَاءَ مِنْ أَوَّلِ النَّهَارِ إِلَى آخِرِهِ».

Ali ibn al-Hasan, from Muhammad ibn al-Hasan, from Muhammad ibn Sinan, from Abu al-Jarud, from Abu Ja'far ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about ‘the tooth-stick (siwak) for the fasting person.’

Imam ^(a.s) said: “He may use the tooth-stick (siwak) at whichever hour he wishes, from the beginning of the day to its end.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.262 • Al-Wafi, Vol.11 p.194 • Wasa'il Al-Shi'ah, Vol.10 p.83

**HADITH:784**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّائِمِ أَيَّ سَاعَةٍ يَسْتَأْكَ مِنَ النَّهَارِ قَالَ «مَتَى شَاءَ».

وقد رويت اخبار في كراهية السواك بالعود الرطب.

And from him, from Ali ibn Asbat, from Ala ibn Razin, from Muhammad ibn Muslim, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about ‘the fasting person, at which hour of the day may he use the tooth-stick (siwak)?’

Imam ^(a.s) said: “Whenever he wishes.”

[AL TUSI]

And reports have been narrated concerning the dislike of using the tooth-stick (siwak) with a moist stick.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.262 • Al-Wafi, Vol.11 p.195 • Wasa'il Al-Shi'ah, Vol.10 p.83



﴿ HADITH ﴾

HADITH:785

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

رَوَى عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلَاءِ الْقَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ
الْسَّلَامُ قَالَ: «يَسْتَاكَ الْأَصَائِمُ أَيُّ الْتَّهَارِ شَاءَ وَلَا يَسْتَاكَ بِعُودٍ رَطْبٍ وَلَا يَسْتَنْقِعُ فِي الْمَاءِ وَلَا يَصُبُّ عَلَى رَأْسِهِ وَلَا
يَتَبَرَّدُ بِالتُّوبِ وَلَا يَنْضَحُ الْمَرْوَحَةَ وَلَا يَنْضَحُ الْبُورِيَاءَ تَحْتَهُ وَلَا يَغْمِسُ رَأْسَهُ فِي الْمَاءِ» .

Ali ibn al-Hasan ibn Faddal narrated from Ali ibn Asbat, from Ala al-Qalla, from Muhammad ibn Muslim,
from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “The fasting person may use the tooth-stick (siwak) at whichever part
of the day he wishes, but he should not use a moist stick. He may soak himself in
water, pour it (water) over his head, cool himself with a cloth, sprinkle the fan (al-
mirwahah), and sprinkle the reed mat (al-buriya) beneath him, but he should not
immerse his head in water.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.262 • Al-Istibsar, Vol.2 p.91

﴿ HADITH ﴾

HADITH:786

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ قَالَ حَدَّثَنِي أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ
عَلَيْهِ السَّلَامُ قَالَ: «لَا يَسْتَاكَ الْأَصَائِمُ بِعُودٍ رَطْبٍ» .

And from him, from Ayyub ibn Nuh, from Abdullah ibn al-Mughirah, from Sa'ad ibn Abi Khalaf, who said: Abu
Basir narrated to me from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “The fasting person should not use a moist stick.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.262 • Al-Istibsar, Vol.2 p.92 • Al-Wafi, Vol.11 p.195 • Wasa'il Al-
Shi'ah, Vol.10 p.84

﴿ HADITH ﴾

HADITH:787

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَرَوَى مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ
عَلَيْهِ السَّلَامُ : أَنَّهُ كَرِهَ لِلصَّائِمِ أَنْ يَسْتَاكَ بِسَوَاكِ رَطْبٍ وَ قَالَ «لَا يَضُرُّ أَنْ يُبَلَّ سَوَاكُهُ بِالْمَاءِ ثُمَّ يُنْفِضَهُ حَتَّى لَا
يَبْقَى فِيهِ شَيْءٌ» .

فالكرهية في هذه الاخبار انما توجهت إلى من لا يضبط نفسه فيبصق ما يحصل في فمه من رطوبة العود فاما من يتمكن
من حفظ نفسه فلا بأس باستعماله على كل حال.

And Muhammad ibn Yaqub narrated from Ali ibn Ibrahim, from Abdullah ibn al-Mughirah, from Abdullah ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him:

He disliked for the fasting person to use a moist tooth-stick (siwak).

And Imam ^(a.s) said: "There is no harm in moistening his tooth-stick (siwak) with water, then shaking it off until nothing remains in it."

[AL TUSI]

The dislike in these reports is only directed toward one who does not control himself, so he spits out what gathers in his mouth from the moisture of the stick. As for one who is able to preserve himself, then there is no harm in using it in every case.

[REFERENCES] Al-Kafi, Vol.4 p.112 • Tahdib Al-Ahkam, Vol.4 p.263 • Al-Istibsar, Vol.2 p.92 • Al-Wafi, Vol.11 p.194 • Wasa'il Al-Shi'ah, Vol.2 p.26 • Wasa'il Al-Shi'ah, Vol.10 p.85

﴿ HADITH ﴾

HADITH:788

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

وَرَوَى مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ إِبرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُوسَى بْنِ أَبِي الْحَسَنِ الرَّازِيِّ عَنْ أَبِي الْحَسَنِ الرَّضَا عَلَيْهِ السَّلَامُ قَالَ: سَأَلَهُ بَعْضُ جُلَسَائِهِ عَنِ السَّوَاكِ فِي شَهْرِ رَمَضَانَ قَالَ «جَائِزٌ» فَقَالَ بَعْضُهُمْ إِنَّ السَّوَاكَ تَدْخُلُ رُطُوبَتُهُ فِي الْجَوْفِ فَقَالَ مَا تَقُولُ فِي السَّوَاكِ الرَّطْبِ تَدْخُلُ رُطُوبَتُهُ فِي الْحَلْقِ فَقَالَ «الْمَاءُ لِلْمُضْمَصَةِ أَرْطَبُ مِنَ السَّوَاكِ الرَّطْبِ».

فان قال قائل : لا بد من الماء للمضمضة من أجل السنة فلا بد من السواك من أجل السنة التي جاء بها جبرئيل ع إلى النبي ص . واما ما ذكره حكم السعوط والحقنة فقد مضى فيما تقدم ذكره فلا وجه لاعادته. ولا تقع المرأة في الماء.

And Muhammad ibn al-Hasan al-Saffar narrated from Ibrahim ibn Hashim, from Musa ibn Abi al-Hasan al-Razi, from Abu al-Hasan al-Ridha ^(a.s), peace be upon him, who said:

Some of those who sat with the Imam ^(a.s) asked him about 'the tooth-stick (siwak) in the month of Ramadan.'

Imam ^(a.s) said: "It is permissible."

Then some of them said: "The moisture of the tooth-stick enters the inside (of the throat)."

So he (narrator) asked: "What do you say about 'the moist tooth-stick, whose moisture enters the throat?'"

Imam ^(a.s) said: "Water for rinsing the mouth is more moist than the moist tooth-stick."

[AL TUSI]

If someone says: 'There must be water for rinsing the mouth because of the Sunnah, then there must also be the tooth-stick (siwak) because of the Sunnah which Jibril ^(a.s), peace be upon him, brought to Prophet ^(saws), may Allah ^(SWT) bless him and his family.'

As for what Shaykh, may Allah ^(SWT) have mercy on him, mentioned regarding the ruling of nasal medicine (saut) and the enema (huqnah), its mention has already passed previously, so there is no reason to repeat it. And a woman must not sit in water.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.263 • Al-Istibsar, Vol.2 p.92 • Al-Wafi, Vol.11 p.195 • Wasa'il Al-Shi'ah, Vol.10 p.83



**HADITH:789**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَغَيْرِهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّائِمِ يَسْتَنْقِعُ فِي الْمَاءِ فَقَالَ «لَا بَأْسَ وَ لَكِنْ لَا يَنْغَمِسُ فِيهِ وَ الْمَرْأَةُ لَا تَسْتَنْقِعُ فِي الْمَاءِ لِأَنَّهَا تَحْمِلُ الْمَاءَ بِفَرْجِهَا» .

قال الشيخ رحمه الله : (وتعمد القبي، يفطر الصائم ، وان ذرعه القبي لم يكن عليه شيء).

Muhammad ibn Yaqub, from Muhammad ibn Yahya and others, from Muhammad ibn Ahmad, from al-Sayyari, from Muhammad ibn Ali al-Hamadhani, from Hanan ibn Sadir, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'the fasting person soaking himself in water.'

Imam ^(a.s) said: "There is no harm, but he should not immerse himself in it.

And the woman should not soak herself in water, because she carries water with her private part."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: "Deliberately inducing vomiting breaks the fast of the fasting person, but if vomiting overcomes him, then nothing is upon him."

[REFERENCES] Al-Kafi, Vol.4 p.106 • 'Ilal Al-Shara'i', Vol.2 p.388 • Tahdib Al-Ahkam, Vol.4 p.263 • Al-Wafi, Vol.11 p.171 • Wasa'il Al-Shi'ah, Vol.10 p.37 • Bihar Al-Anwar, Vol.9 p.290

**HADITH:790**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا تَقَيَّأَ الصَّائِمُ فَعَلَيْهِ قَضَاءُ ذَلِكَ الْيَوْمِ فَإِنْ ذَرَعَهُ الْقَيْءُ مِنْ غَيْرِ أَنْ يَتَقَيَّأَ فَلَيْتَمَ صَوْمُهُ» .

Muhammad ibn Yaqub, from Muhammad ibn Ismail, from al-Fadl ibn Shadhan, and Abu Ali al-Ashari, from Muhammad ibn Abd al-Jabbar, all together from Safwan ibn Yahya, from Ibn Muskan, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "If the fasting person makes himself vomit, then he must make up that day (of fasting).

But if vomiting overcomes him without him making himself vomit, then let him complete his fast."

[REFERENCES] Al-Kafi, Vol.4 p.108 • Tahdib Al-Ahkam, Vol.4 p.264 • Al-Wafi, Vol.11 p.177 • Wasa'il Al-Shi'ah, Vol.10 p.87



**HADITH:791**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا تَقَيَّأَ الصَّائِمُ فَقَدْ أَفْطَرَ وَ إِنِ دَرَعَهُ مِنْ غَيْرِ أَنْ يَتَقَيَّأَ فَلْيُتِمِّ صَوْمَهُ» .

And from him, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, and Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s):

Imam ^(a.s) said: “If the fasting person makes himself vomit, then he has broken his fast. But if it overcomes him without him making himself vomit, then let him complete his fast.”

[REFERENCES] Al-Kafi, Vol.4 p.108 • Tahdib Al-Ahkam, Vol.4 p.264 • Al-Wafi, Vol.11 p.177 • Wasa'il Al-Shi'ah, Vol.10 p.86

**HADITH:792**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلِيُّ بْنُ الْحُسَيْنِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بِنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «مَنْ تَقَيَّأَ مُتَعَمِّدًا وَ هُوَ صَائِمٌ فَقَدْ أَفْطَرَ وَ عَلَيْهِ الْإِعَادَةُ فَإِنْ شَاءَ اللَّهُ عَذَّبَهُ وَ إِنْ شَاءَ غَفَرَ لَهُ» وَ قَالَ «مَنْ تَقَيَّأَ وَ هُوَ صَائِمٌ فَعَلَيْهِ الْقَضَاءُ» .

Ali ibn al-Hasan, from Harun ibn Muslim, from Masadah ibn Sadaqah, from Abu Abdillah ^(a.s), peace be upon him, from his father ^(a.s), peace be upon him:

Imam ^(a.s) said: “Whoever vomits deliberately while he is fasting has broken his fast, and he must repeat it. Then if Allah ^(SWT) wills, Allah ^(SWT) will punish him, and if Allah ^(SWT) wills, Allah ^(SWT) will forgive him.”

And Imam ^(a.s) said: “Whoever vomits while he is fasting must make it up.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.264 • Al-Wafi, Vol.11 p.177 • Wasa'il Al-Shi'ah, Vol.10 p.88

**HADITH:793**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدٍ وَ أَحْمَدَ ابْنَيْ الْحُسَيْنِ عَنْ أَبِيهِمَا عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ تَقَيَّأَ مُتَعَمِّدًا وَ هُوَ صَائِمٌ قَضَى يَوْمًا مَكَانَهُ» .

And from him, from Muhammad and Ahmad, the two sons of al-Hasan, from their father, from Abdullah ibn Bukayr, from some of our companions, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “Whoever vomits deliberately while he is fasting must make up a day in its place.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.264 • Al-Wafi, Vol.11 p.178 • Wasa'il Al-Shi'ah, Vol.10 p.88





HADITH:794

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ
الْقَلَسِ وَهُوَ الْجَشَاءُ يَرْتَفِعُ الطَّعَامُ مِنْ جَوْفِ الرَّجُلِ مِنْ غَيْرِ أَنْ يَكُونَ تَقِيًّا وَهُوَ قَائِمٌ فِي الصَّلَاةِ قَالَ «لَا يَنْقُصُ
ذَلِكَ وُضُوءَهُ وَلَا يَقْطَعُ صَلَاتَهُ وَلَا يُفْطِرُ صِيَامَهُ» .

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Uthman ibn Isa, from Samaah, who said:

I (narrator) asked Imam ^(a.s) about 'regurgitation (al-qals), and it is belching (al-jushah), when food rises from the inside of a man without him having vomited, while he is standing in prayer.'

Imam ^(a.s) said: "That does not invalidate his ablution, nor does it cut off his prayer, nor does it break his fast."

[REFERENCES] Al-Kafi, Vol.4 p.108 • Tahdib Al-Ahkam, Vol.4 p.264 • Al-Wafi, Vol.11 p.180 • Wasa'il Al-Shi'ah, Vol.7 p.239 • Wasa'il Al-Shi'ah, Vol.10 p.90



HADITH:795

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ
عَنِ الْقَلَسِ أَيْفَطِرُ الصَّائِمَ قَالَ «لَا» .

Ali ibn al-Hasan, from Ali ibn Asbat, from Ala ibn Razin, from Muhammad ibn Muslim, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'regurgitation (al-qals), does it break the fast of the fasting person?'

Imam ^(a.s) said: "No."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.265 • Wasa'il Al-Shi'ah, Vol.10 p.90





HADITH:796

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ الصَّائِمِ يَقْلِسُ فَيَخْرُجُ مِنْهُ الشَّيْءُ مِنَ الطَّعَامِ أَوْ يَفْطَرُهُ ذَلِكَ قَالَ «لَا» قُلْتُ فَإِنْ إِزْدَرَدَهُ بَعْدَ أَنْ صَارَ عَلَى لِسَانِهِ قَالَ «لَا يُفْطَرُهُ ذَلِكَ» .

فالوجه في هذا الخبر انه إذا ازدرده بعد ما صار في فمه ناسيا. فأما إذا تعدد ذلك فقد أفطر ولزمه ما يلزم المفطر متعمدا.

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Isa, from Ibn Mahbub, from Abdullah ibn Sinan, who said:

Abu Abdillah ^(a.s), peace be upon him, was asked about 'a fasting man who regurgitates (yaqlis), and something of food comes out from him. Does that break his fast?'

Imam ^(a.s) said: "No."

I (narrator) asked: "If he swallows it after it has come onto his tongue?"

Imam ^(a.s) said: "That does not break his fast."

[AL TUSI]

Thus, the proper meaning of this report is that it is when he swallowed it after it had reached his mouth forgetfully.

But if he deliberately did that, then he has broken the fast, and what is binding upon one who deliberately breaks the fast becomes binding upon him.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.265 • Al-Wafi, Vol.11 p.179 • Wasa'il Al-Shi'ah, Vol.10 p.88



HADITH:797

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ أَبِي جَمِيلَةَ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي صَائِمٍ يَتَمَضَّمُ قَالَ «لَا يَبْلَعُ رِيْقَهُ حَتَّى يَبْرُقَ ثَلَاثَ مَرَّاتٍ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ismail ibn Marrar, from Yunus, from Abu Jamilah, from Zayd al-Shahham, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) concerning 'a fasting person who rinses his mouth.'

Imam ^(a.s) said: "He should not swallow his saliva until he spits three times."

[REFERENCES] Al-Kafi, Vol.4 p.107 • Tahdib Al-Ahkam, Vol.4 p.265 • Tahdib Al-Ahkam, Vol.4 p.324 • Al-Istibsar, Vol.2 p.94 • Al-Wafi, Vol.11 p.174 • Wasa'il Al-Shi'ah, Vol.10 p.91





HADITH:798

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْصَّائِمُ يَدَّهْنُ بِالطَّيِّبِ وَ يَشْمُ الْرَّيْحَانَ» .

Sa'ad ibn Abdullah, from Muhammad ibn al-Hasan, from Muhammad ibn Abd al-Hamid, from Ahmad ibn Muhammad ibn Abi Nasr, from Abd al-Karim ibn Amr, from Abu Basir, from Abu Abdillah ^(a.s):

Imam ^(a.s) said: "The fasting person may apply perfume oil and smell sweet basil (al-rayhan)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.265 • Al-Wafi, Vol.11 p.208 • Wasa'il Al-Shi'ah, Vol.10 p.94



HADITH:799

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ التَّوْفَلِيِّ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا صَامَ تَطَيَّبَ بِالطَّيِّبِ وَ يَقُولُ «الطَّيِّبُ ثُحْفَةٌ الصَّائِمِ».

Muhammad ibn Yaqub, from a number of our companions, from Ahmad ibn Muhammad ibn Khalid, from his father, from Abdullah ibn al-Fadl al-Nawfali, from al-Hasan ibn Rashid, who said:

Abu Abdillah ^(a.s), peace be upon him, when he fasted, would perfume himself with fragrance.

And Imam ^(a.s) would say: "Fragrance is the gift of the fasting person."

[REFERENCES] Al-Kafi, Vol.4 p.113 • Man La Yahduruhu Al-Faqih, Vol.2 p.112 • Tahdib Al-Ahkam, Vol.4 p.265 • Al-Wafi, Vol.11 p.205 • Wasa'il Al-Shi'ah, Vol.10 p.92 • Bihar Al-Anwar, Vol.4 7 p.54 • Awalim Al-Uloom, Vol.20 p.148



HADITH:800

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ عَنْهُ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الصَّائِمُ يَشْمُ الْرَّيْحَانَ وَ الطَّيِّبَ فَقَالَ «لَا بَأْسَ» .

And from him, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Ali ibn al-Hakam, from Ala ibn Razin, from Muhammad ibn Muslim, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "The fasting person smells sweet basil (al-rayhan) and fragrance."

Imam ^(a.s) said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.266 • Al-Istibsar, Vol.2 p.92 • Al-Wafi, Vol.11 p.206 • Wasa'il Al-Shi'ah, Vol.10 p.91





HADITH:801

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: «إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَرِهَ الْمِسْكَ أَنْ يَتَطَيَّبَ بِهِ الصَّائِمُ».

And from him, from a number of our companions, from Ahmad ibn Muhammad, from Muhammad ibn Yahya, from Ghiyath, from Abu Abdillah Imam Ja'far ^(a.s) from his father, Imam al-Baqir ^(a.s):

The Imams ^(a.s) said: “Imam Ali ^(a.s), peace be upon him, disliked musk being used as perfume by the fasting person.”

[REFERENCES] Al-Kafi, Vol.4 p.112 • Tahdib Al-Ahkam, Vol.4 p.266 • Al-Wafi, Vol.11 p.205 • Wasa'il Al-Shi'ah, Vol.10 p.93



HADITH:802

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الصَّائِمِ أَتَرَى لَهُ أَنْ يَشُمَّ الرَّيْحَانَ أَمْ لَا تَرَى ذَلِكَ لَهُ فَقَالَ «لَا بَأْسَ بِهِ».

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Said, from Safwan ibn Yahya, from Abd al-Rahman ibn al-Hajjaj, who said:

I (narrator) asked Abu al-Hasan ^(a.s), peace be upon him, about ‘the fasting person, do you consider it permissible for him to smell sweet basil (al-rayhan), or do you not consider that permissible for him?’

Imam ^(a.s) said: “There is no harm in it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.266 • Al-Istibsar, Vol.2 p.93 • Al-Wafi, Vol.11 p.208 • Wasa'il Al-Shi'ah, Vol.10 p.93



HADITH:803

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

وَعَنْهُ عَنْ أَبِي جَعْفَرٍ عَنْ عَبَّادِ بْنِ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ قَالَ: كَتَبَ رَجُلٌ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ هَلْ يَشُمُّ الصَّائِمُ الرَّيْحَانَ يَتَلَذَّذُ بِهِ فَقَالَ عَلَيْهِ السَّلَامُ «لَا بَأْسَ بِهِ».

And from him, from Abu Jafar, from Abbad ibn Sulayman, from Sa'ad ibn Sad, who said:

A man wrote to Abu al-Hasan ^(a.s), peace be upon him: “May the fasting person smell sweet basil (al-rayhan), taking pleasure in it?”

So the Imam ^(a.s), peace be upon him, said: “There is no harm in it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.266 • Al-Istibsar, Vol.2 p.93 • Al-Wafi, Vol.11 p.208 • Wasa'il Al-Shi'ah, Vol.10 p.94





HADITH:804

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ دَاوُدَ بْنِ إِسْحَاقَ الْحَذَائِ عَنْ مُحَمَّدِ بْنِ
الْفَيْضِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَنْهَى عَنِ الرَّجِيسِ فَقُلْتُ جُعِلَتْ فِدَاكَ لِمَ ذَاكَ قَالَ «لِأَنَّهُ رِيحَانٌ الْأَعَاجِمِ» .

وقد رويت اخبار في كراهية شم الريحان ايضا روى :

Muhammad ibn Yaqub, from a number of our companions, from Ahmad ibn Muhammad ibn Khalid, from Dawud ibn Ishaq al-Hadhdha, from Muhammad ibn al-Fayd, who said:

I (narrator) heard Abu Abdillah ^(a.s), peace be upon him, forbidding narcissus (al-narjis). So I (narrator) asked: “May I be made your ransom, why is that?”

Imam ^(a.s) said: “Because it is the sweet basil of the non-Arabs.”

[AL TUSI]

And reports have also been narrated concerning the dislike of smelling aromatic herbs (rayhan). He narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.112 • 'Ilal Al-Shara'i', Vol.2 p.383 • Tahdib Al-Ahkam, Vol.4 p.266 • Al-Istibsar, Vol.2 p.94 • Wasa'il Al-Shi'ah, Vol.10 p.92



HADITH:805

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي بَكْرٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:
«الْصَّائِمُ لَا يَشُمُّ الرَّيْحَانَ» .

Ali ibn al-Hasan ibn Faddal, from Ibrahim ibn Abi Bakr, from al-Hasan ibn Rashid, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “The fasting person should not smell sweet basil (al-rayhan).”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.267 • Al-Istibsar, Vol.2 p.93 • Al-Wafi, Vol.11 p.209 • Wasa'il Al-Shi'ah, Vol.10 p.94



HADITH:806

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ الْحَسَنِ بْنِ بَقَّاحٍ عَنِ الْحَسَنِ بْنِ الصِّقْلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: وَ سَأَلْتُهُ عَنِ الصَّائِمِ يَلْبَسُ
الْتَّوْبَ الْمَبْلُولَ فَقَالَ «لَا وَ لَا يَشُمُّ الرَّيْحَانَ» .

And from him, from al-Hasan ibn Baqqah, from al-Hasan ibn al-Sayqal, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about ‘the fasting person wearing a wet garment.’

Imam ^(a.s) said: “No, and he should not smell sweet basil (al-rayhan).”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.267 • Al-Istibsar, Vol.2 p.93 • Al-Wafi, Vol.11 p.172 • Wasa'il Al-Shi'ah, Vol.10 p.38 • Wasa'il Al-Shi'ah, Vol.10 p.94



HADITH:807**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْحَائِضُ تَقْضِي الصَّلَاةَ قَالَ «لَا» قُلْتُ تَقْضِي الصَّوْمَ قَالَ «نَعَمْ» قُلْتُ مِنْ أَيْنَ جَاءَ هَذَا قَالَ «إِنَّ أَوَّلَ مَنْ قَاسَ إِبْلِيسُ» قُلْتُ فَالصَّائِمُ يَسْتَنْقِعُ فِي الْمَاءِ قَالَ «نَعَمْ» قُلْتُ فَيَبِلُ ثَوْبًا عَلَى جَسَدِهِ قَالَ «لَا» قُلْتُ مِنْ أَيْنَ جَاءَ هَذَا قَالَ «مِنْ ذَلِكَ» قُلْتُ الصَّائِمُ يَسْمُ الرِّيحَانَ قَالَ «لَا لِأَنَّهُ لَذَّةٌ وَ يُكْرَهُ لَهُ أَنْ يَتَلَذَّذَ» .

فهذه الاخبار وما جرى مجراها وردت مورد الكراهية دون الحظر فالاولى ترك التلذذ بسائر انواع اللذات للصائم ، وان كان متى فعله لم ينقض صومه ، وقد بين ذلك بقوله في الخبر الاخير لانه لذة ويكره له ان يتلذذ ، ويحتمل ايضا ان يكون المراد بذكر الريحان في هذه الاخبار النرجس دون غيره ألا ترى إلى الخبر الذي قدمناه في كراهية النرجس الذي رواه محمد بن الفيض عن ابي عبد الله عليه السلام انه ذكر كراهية ذلك ثم قال : لانه ريحان الاعاجم ، فاطلق عليه اسم الريحان ، فلا يمتنع أن يكون المراد بهذه الاخبار ايضا ذلك بعينه دون غيره.

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umair, from al-Hasan ibn Rashid:

I said to Abu Abdillah ^(a.s): “Does the menstruating woman make up the prayer?”Imam ^(a.s) said: “No.”I (narrator) asked: “Does she make up the fast?” Imam ^(a.s) said: “Yes.”

I (narrator) asked: “From where has this come?”

Imam ^(a.s) said: “Indeed, the first one to use analogy (Qiyaas) was Iblis.”

I (narrator) replied: “So may the fasting person soak himself in water?”

Imam ^(a.s) said: “Yes.”I (narrator) asked: “Then may he wet a garment over his body?” Imam ^(a.s) said: “No.”I (narrator) replied: “From where has this come?” Imam ^(a.s) said: “From that.”

I (narrator) asked: “May the fasting person smell sweet basil (al-rayhan)?”

Imam ^(a.s) said: “No, because it is a pleasure, and it is disliked for him to take pleasure.”

[AL TUSI]

These reports, and whatever runs in their course, have come in the context of dislike, not prohibition. Therefore, it is more appropriate for the fasting person to leave taking pleasure in all other types of pleasures, even though, whenever he does it, it does not invalidate his fast. Imam ^(a.s) clarified that by his statement in the last report: “because it is a pleasure, and it is disliked for him to take pleasure.”

It is also possible that what is meant by mentioning aromatic herbs (rayhan) in these reports is narcissus (narjis), and not anything else.

Do you not see the report that we presented earlier concerning the dislike of narcissus (narjis), which Muhammad ibn al-Fayd narrated from Abu Abdillah ^(a.s), peace be upon him, that Imam ^(a.s) mentioned the dislike of that, then said: “because it is the aromatic herb (rayhan) of the non-Arabs (al-aajam).”

Thus, Imam ^(a.s) applied the name aromatic herb (Rayhan) to it. It is not impossible that what is meant by these reports is also that very thing, and not anything else.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.267 • Al-Istibsar, Vol.2 p.93 • Al-Wafi, Vol.11 p.206

CHAPTER ON RULING OF THE FORGETFUL ONE AND THE MISTAKEN ONE REGARDING FASTING

٦٤ - باب حكم الساهي والغالط في الصيام

🕌 HADITH 808 – 827 🕌

قال الشيخ رحمه الله : (ومن أكل أو شرب أو جامع على السهو عن فرض الصيام لم يكن عليه حرج وليس عليه كفارة ولا قضاء).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} have mercy on him, said:

“Whoever eats, drinks, or has intercourse forgetfully regarding the obligation of fasting, then there is no blame upon him, and neither expiation (kaffarah) nor making up (qada) is upon him.”

🕌 HADITH 🕌

HADITH:808

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ صَامٍ فِي رَمَضَانَ فَأَكَلَ أَوْ شَرِبَ نَاسِيًا قَالَ «يُتِمُّ صَوْمَهُ وَ لَا يَسَّ عَلَيْهِ قَضَاءٌ» .

Al-Husayn ibn Said, from al-Qasim ibn Muhammad, from Ali, from Abu Basir, who said:

I (narrator) asked Abu Abdillah ^{a.s}, peace be upon him, about ‘a man who fasted in (month of) Ramadan, then ate or drank forgetfully.’

Imam ^{a.s} said: “He completes his fast, and there is no making up upon him.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.268 • Wasa'il Al-Shi'ah, Vol.10 p.52

🕌 HADITH 🕌

HADITH:809

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

وَعَنْهُ عَنِ الْحَسَنِ عَنْ يُونُسَ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ صَامَ فَتَنَسَّى وَ أَكَلَ وَ شَرِبَ فَلَا يَفْطِرُ مِنْ أَجْلِ أَنَّهُ نَسِيَ فَإِنَّمَا هُوَ رَزَقَهُ اللَّهُ فَلْيُتِمِّ صِيَامَهُ» .

And from him, from al-Hasan, from Yusuf ibn Aqil, from Muhammad ibn Qays, from Abu Ja'far ^{a.s}, peace be upon him, who said:

Imam ^{a.s} said: “The Commander of the Faithful ^{a.s}, peace be upon him, used to say, ‘Whoever fasts, then forgets and eats and drinks, should not break his fast because he forgot, for it is only provision that Allah ^{SWT} has provided him, so let him complete his fast.’”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.268 • Wasa'il Al-Shi'ah, Vol.10 p.52



**HADITH:810**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِزْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي الرَّجُلِ يَنْسَى فَيَأْكُلُ فِي شَهْرِ رَمَضَانَ قَالَ «يُتِمُّ صَوْمَهُ فَإِنَّمَا هُوَ شَيْءٌ أَطْعَمَهُ اللَّهُ عَزَّ وَجَلَّ».

قال الشيخ رحمه الله : (ومن أكل أو شرب أو جامع وهو يظن أن الفجر لم يطلع وكان طالعا فلا حرج عليه ان كان قد رصد الفجر فلم يتيقنه وعليه تمام يومه ذلك ، فان بدأ بالاكل أو الشرب أو بشئ مما عدناه قبل ان ينظر الفجر تم تبين بعد ذلك انه كان طالعا وجب عليه تمام ذلك اليوم ولزمه القضاء). يدل على ذلك ما رواه:

Muhammad ibn Yaqub, from a number of our companions, from Sahl ibn Ziyad, from Ahmad ibn Muhammad ibn Abi Nasr, from Dawud ibn Sirhan, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) concerning 'a man who forgets and eats in the month of Ramadan.'

Imam ^(a.s) said: "He completes his fast, for it is only something that Allah ^(SWT), Mighty and Majestic, has fed him."

[ALTUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: "Whoever eats, drinks, or has intercourse while thinking that dawn has not yet risen, though it had in fact risen, then there is no blame upon him if he had looked out for dawn and was not certain of its rising. He must complete that day of fasting.

But if he began eating, drinking, or doing any of the acts we have enumerated before looking out for dawn, and it then became clear to him afterwards that dawn had already risen, he must complete that day, and making it up (qada) becomes binding upon him."

What indicates this is what was narrated by (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.101 • Tahdib Al-Ahkam, Vol.4 p.268 • Al-Wafi, Vol.11 p.286 • Wasa'il Al-Shi'ah, Vol.10 p.51

**HADITH:811**

[SOURCE] Implicit (Muzmar)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَكَلَ أَوْ شَرِبَ بَعْدَ مَا طَلَعَ الْفَجْرُ فِي شَهْرِ رَمَضَانَ فَقَالَ «إِنْ كَانَ قَامَ فَتَنَظَرَ وَلَمْ يَرَ الْفَجَرَ فَأَكَلَ ثُمَّ عَادَ فَرَأَى الْفَجَرَ فَلْيُتِمِّ صَوْمَهُ فَلَا إِعَادَةَ عَلَيْهِ وَإِنْ كَانَ قَامَ فَأَكَلَ أَوْ شَرِبَ ثُمَّ نَظَرَ إِلَى الْفَجْرِ فَرَأَهُ أَنَّهُ قَدْ طَلَعَ فَلْيُتِمِّ صَوْمَهُ وَ يَقْضِي يَوْمًا آخَرَ لِأَنَّهُ بَدَأَ بِالْأَكْلِ قَبْلَ النَّظَرِ فَعَلَيْهِ الْإِعَادَةُ».

وليس ينافي هذا ما رواه



Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Uthman ibn Isa, from Samaah ibn Mihran, who said:

I asked Imam ^{a.s} about ‘a man who ate or drank after dawn had risen in Ramadan.’

Imam ^{a.s} said: “If he had risen and looked, and did not see the dawn, so he ate, then returned and saw the dawn, then let him complete his fast, and there is no repetition (qada) upon him.

But if he had risen and eaten or drunk, then looked toward the dawn and saw that it had risen, then let him complete his fast and make up another day, because he began with eating before looking, so repetition (qada) is upon him.”

[AL TUSI]

This is not contradicted by what was narrated by (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.96 • Tahdib Al-Ahkam, Vol.4 p.269 • Al-Istibsar, Vol.2 p.116 • Al-Wafi, Vol.11 p.287 • Wasa'il Al-Shi'ah, Vol.10 p.115

﴿ HADITH ﴾

HADITH:812

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Imam Muhammad ibn Ali al-Baqir ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنَّهُ سُئِلَ عَنْ رَجُلٍ تَسَحَّرَ ثُمَّ خَرَجَ مِنْ بَيْتِهِ وَ قَدْ طَلَعَ الْفَجْرُ وَ تَبَيَّنَ فَقَالَ «يَتِمُّ صَوْمُهُ ذَلِكَ ثُمَّ لِيَقْضِهِ وَإِنْ تَسَحَّرَ فِي غَيْرِ شَهْرِ رَمَضَانَ بَعْدَ طُلُوعِ الْفَجْرِ أَفْطَرْتُ» ثُمَّ قَالَ «إِنْ أَبِي كَانَ لَيْلَةً يُصَلِّي وَأَنَا أَكُلُ فَأَنْصَرَفَ فَقَالَ «أَمَا جَعَفَرُ فَقَدْ أَكَلَ وَ شَرِبَ بَعْدَ الْفَجْرِ» فَأَمَرَنِي فَأَفْطَرْتُ ذَلِكَ الْيَوْمَ فِي غَيْرِ شَهْرِ رَمَضَانَ .

لان القضاء انما وجب في هذا الخبر لانه بدأ بالاكل والشرب ولم ينظر الفجر ومن كان فعل ذلك فحكمه ما ذكرناه. قال الشيخ رحمه الله : (وان سأل غيره عن الفجر فخبره انه لم يطعم فقلده فاكل وشرب ثم علم انه كان طالعا فعليه القضاء).

Al-Husayn ibn Said, from Muhammad ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^{a.s}:

Imam ^{a.s} was asked about ‘a man who ate the pre-dawn meal, then left his house when dawn had already risen and become clear.’

Imam ^{a.s} said: “He completes that fast, then let him make it up (qada).

And if he ate the pre-dawn meal outside the month of Ramadan after the rising of dawn, he has broken the fast.”

Then Imam ^{a.s} said: “Indeed, one night my father (Imam al-Baqir ^{a.s}) was praying while I was eating, then he turned away and said: ‘As for Ja'far ^{a.s}, he has eaten and drunk after dawn.’ So he (Imam al-Baqir ^{a.s}) ordered me, and I broke the fast of that day outside the month of Ramadan.”

[AL TUSI]

That is because making it up (qada) only became obligatory in this report because Imam ^{a.s} began eating and drinking and did not look for dawn.

And whoever does that, his ruling is what we have mentioned.

The Shaykh (Al-Mufid), may Allah ^{SWT} bless him, said: “And if he asks someone else about dawn, and he informs him that it has not risen, so he relies upon him and eats and drinks, then later learns that it had risen, making it up (qada) is upon him.”

[REFERENCES] Al-Kafi, Vol.4 p.96 • Tahdib Al-Ahkam, Vol.4 p.269 • Al-Istibsar, Vol.2 p.116 • Al-Wafi, Vol.11



**HADITH:813**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَمْرَ الْجَارِيَةِ أَنْ تَنْظُرَ طَلَعَ الْفَجْرِ أَمْ لَا فَتَقُولَ لَمْ يَطْلُعْ فَأَكُلْ ثُمَّ أَنْظُرْ فَأَجِدُهُ قَدْ طَلَعَ جِئْتُ نَظَرْتُ قَالَ «تَيْتُمْ يَوْمَكُمْ وَتَقْضِيهِ أَمَا أَنْتَ لَوْ كُنْتَ أَنْتَ الَّذِي نَظَرْتَ مَا كَانَ عَلَيْكَ قَضَاؤُهُ».

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umair, from Muawiya ibn Ammar:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "I order the slave-girl to look whether dawn has risen or not, and she says: 'It has not risen, so I eat.'

Then I look and find that it had already risen when she looked."

Imam ^(a.s) said: "You complete your day and make it up (qada). Indeed, had you been the one who looked, there would have been no making it up upon you."

[REFERENCES] Al-Kafi, Vol.4 p.97 • Tahdib Al-Ahkam, Vol.4 p.269 • Al-Wafi, Vol.11 p.288

**HADITH:814**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ خَرَجَ فِي شَهْرِ رَمَضَانَ وَأَصْحَابُهُ يَتَسَحَّرُونَ فِي بَيْتٍ فَتَنْظُرُ إِلَى الْفَجْرِ فَتَنَادَاهُمْ فَكَفَّ بَعْضُهُمْ وَظَنَّ بَعْضُهُمْ أَنَّهُ يَسْحَرُ فَأَكَلَ قَالَ «يَتَيْتُمْ صَوْمَهُ وَيَقْضِي».

قال الشيخ: (ومن ظن ان الشمس قد غابت لعارض من الغيم أو غير ذلك فافطر ثم تبين انها لم تكن غابت في تلك الحال وجب عليه القضاء). الذي ذكره رواية سماعة بن مهران في رواية محمد بن يعقوب عن سماعة وابي بصير ولم يرو غيرهما.

Muhammad ibn Yaqub, from Muhammad ibn Ismail, from al-Fadl ibn Shadhan, from Safwan ibn Yahya, from Is ibn al-Qasim, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who went out in the month of Ramadan while his companions were eating the pre-dawn meal in a house. He looked toward the dawn and called out to them, so some of them stopped, while some of them thought that he was mocking, so he ate.'

Imam ^(a.s) said: "He completes his fast and makes it up."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: "Whoever thinks that the sun has set because of an intervening circumstance (arid) such as clouds or something else, so he breaks his fast, then it becomes clear that it had not set at that time, it is obligatory upon him to make it up."

What Shaykh, may Allah ^(SWT) have mercy on him, mentioned is the narration of Samaah ibn Mihran in the narration of Muhammad ibn Yaqub from Samaah and Abu Basir, and no one other than the two of them narrated it (in the following hadith).

[REFERENCES] Al-Kafi, Vol.4 p.97 • Man La Yahduruhu Al-Faqih, Vol.2 p.131 • Tahdib Al-Ahkam, Vol.4 p.270 • Al-Wafi, Vol.11 p.288 • Wasa'il Al-Shi'ah, Vol.10 p.118



HADITH:815**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عُبَيْدِ بْنِ يُوسُفَ عَنْ أَبِي بَصِيرٍ وَ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي قَوْمٍ صَامُوا شَهْرَ رَمَضَانَ فَغَشِيَهُمْ سَحَابٌ أَسْوَدٌ عِنْدَ غُرُوبِ الشَّمْسِ فَرَأَوْا أَنَّهُ اللَّيْلُ فَقَالَ «عَلَى الَّذِي أَفْطَرَ صِيَامَ ذَلِكَ الْيَوْمِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ «ثُمَّ أَتَمُّوا الصَّيَامَ إِلَى اللَّيْلِ» فَمَنْ أَكَلَ قَبْلَ أَنْ يَدْخُلَ اللَّيْلُ فَعَلَيْهِ قَضَاؤُهُ لِأَنَّهُ أَكَلَ مُتَعَمِّدًا» .

فالوجه في هذه الرواية متى شك في دخول الليل عند العارض وتساوت ظنونه ولم يكن لاحدهما مزية على الآخر لم يجز له أن يفطر حتى يتيقن دخول الليل أو يغلب على ظنه ، ومتى افطر والحال على ما وصفناه وجب عليه القضاء حسب ما تضمنه هذا الخبر. وإما متى غلب على ظنه دخول الليل فافطر ثم تبين بعد ذلك انه لم يكن قد دخل الليل فليكف عن الطعام وليس عليه قضاء. والذي يدل على ما ذكرناه ما رواه :

Muhammad ibn Yaqub narrated from Ali ibn Ibrahim, from Muhammad ibn Isa, from Ubayd, from Yunus, from Abu Basir and Samaah, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) concerning 'a people who fasted the month of Ramadan, then a black cloud covered them at the setting of the sun, so they thought that it was night.' Imam ^(a.s) said: "Upon the one who broke the fast is the fasting of that day (qada). Indeed Allah ^(SWT), Mighty and Majestic, says: 'Then complete the fast until the night.' (Surah Al-Baqarah 2:187) So whoever eats before the night enters, then making it up is upon him, because he ate deliberately."

[AL TUSI]

Thus, the interpretation of this narration is that whenever he doubts the entrance of the night due to an intervening circumstance (arid), and his assumptions are equal, and neither one has any advantage over the other, it is not permissible for him to break his fast until he is certain of the entrance of the night or it predominates in his assumption (dhann).

Whenever he breaks his fast while the situation is as we have described, it is obligatory upon him to make it up, according to what this report contains.

As for when it predominates in his assumption (dhann) that the night has entered, so he breaks his fast, then after that it becomes clear that the night had not entered, then he should refrain from food, and there is no making up upon him.

And what indicates what we have mentioned is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.100 • Tahdib Al-Ahkam, Vol.4 p.270 • Al-Istibsar, Vol.2 p.115 • Wasa'il Al-Shi'ah, Vol.10 p.121 • Tafsir Al-Burhan, Vol.1 p.398 • Tafsir Nur Al-Thaqalayn, Vol.1 p.174 • Tafsir Kanz Al-Daqaiq, Vol.2 p.255

**HADITH:816**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَلْحَسَنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ صَامٍ ثُمَّ ظَنَّ أَنَّ الشَّمْسَ قَدْ غَابَتْ وَفِي السَّمَاءِ غَيْمٌ فَأَفْطَرَ ثُمَّ إِنَّ السَّحَابَ انْجَلَى فَإِذَا الشَّمْسُ لَمْ تَغِبْ فَقَالَ «قَدْ تَمَّ صَوْمُهُ وَلَا يَفْضِيهِ».

Al-Husayn ibn Said, from Muhammad ibn al-Fudayl, from Abu al-Sabbah al-Kinani, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who fasted, then thought that the sun had set while there was cloud in the sky, so he broke his fast. Then the cloud cleared, and behold, the sun had not set.'

Imam ^(a.s) said: "His fast has been completed, and he does not make it up."

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.120 • Tahdib Al-Ahkam, Vol.4 p.270 • Al-Istisbar, Vol.2 p.115 • Al-Wafi, Vol.11 p.291 • Wasa'il Al-Shi'ah, Vol.10 p.123

**HADITH:817**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي جَمِيلَةَ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي رَجُلٍ صَائِمٍ ظَنَّ أَنَّ اللَّيْلَ قَدْ كَانَ دَخَلَ وَأَنَّ الشَّمْسَ قَدْ غَابَتْ وَكَانَ فِي السَّمَاءِ سَحَابٌ فَأَفْطَرَ ثُمَّ إِنَّ السَّحَابَ انْجَلَى فَإِذَا الشَّمْسُ لَمْ تَغِبْ فَقَالَ «تَمَّ صَوْمُهُ وَلَا يَفْضِيهِ».

Ali ibn al-Hasan ibn Faddal, from Muhammad ibn Abd al-Hamid, from Abu Jamilah, from Zayd al-Shahham, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) concerning 'a fasting man who thought that the night had already entered and that the sun had set, while there was cloud in the sky, so he broke his fast. Then the cloud cleared, and behold, the sun had not set.'

Imam ^(a.s) said: "His fast is complete, and he does not make it up."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.271 • Al-Wafi, Vol.11 p.291 • Wasa'il Al-Shi'ah, Vol.10 p.123



**HADITH:818**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «وَقَدْ أَلْمَعَرِبُ إِذَا غَابَ الْقُرْصُ فَإِنْ رَأَيْتَهُ بَعْدَ ذَلِكَ وَ قَدْ صَلَّيْتَ أَعَدْتَ الصَّلَاةَ وَ مَضَى صَوْمُكَ وَ تَكْفٌ عَنِ الطَّعَامِ إِنْ كُنْتَ قَدْ أَصَبْتَ مِنْهُ شَيْئاً» .

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from al-Abbas ibn Maruf, from Ali ibn Mahziyar, from Hammad ibn Isa, from Hariz ibn Abdullah, from Zurarah, who said:

Abu Ja'far ^(a.s) said: "The time of Maghrib is when the disc (of sun) disappears. So if you see it after that, and you have already prayed, you repeat the prayer, while your fast has passed, and you refrain from food if you had taken anything of it."

[REFERENCES] Al-Kafi, Vol.3 p.279 • Man La Yahduruhu Al-Faqih, Vol.2 p.121 • Tahdib Al-Ahkam, Vol.2 p.261 • Tahdib Al-Ahkam, Vol.4 p.271 • Al-Istibsar, Vol.2 p.115 • Al-Wafi, Vol.7 p.260 • Al-Wafi, Vol.11 p.291 • Wasa'il Al-Shi'ah, Vol.4 p.178 • Wasa'il Al-Shi'ah, Vol.10 p.122

**HADITH:819**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ فَصَّالَةَ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ قَالَ: «لَا تَنْقُضُ الْقُبْلَةَ الصَّوْمَ» .

Al-Husayn ibn Said, from Ibn Abi Umayr and Fadal, from Jamil, from Zurarah, from Abu Ja'far ^(a.s):

Imam ^(a.s) said: "A kiss does not invalidate the fast."

[REFERENCES] Al-Kafi, Vol.4 p.104 • Tahdib Al-Ahkam, Vol.4 p.271 • Al-Istibsar, Vol.2 p.82 • Al-Wafi, Vol.11 p.211 • Wasa'il Al-Shi'ah, Vol.10 p.97 • Wasa'il Al-Shi'ah, Vol.10 p.99

**HADITH:820**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْقُبْلَةِ فِي شَهْرِ رَمَضَانَ لِلصَّائِمِ أَ تُفْطَرُهُ قَالَ «لَا» .

وقد روي كراهية القبلة للصائم مخافة ان تسبق الانسان شهوته وخاصة للشباب.

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad ibn Isa, from al-Husayn ibn Said, from Uthman ibn Isa, from Samaah ibn Mihran, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a kiss in the month of Ramadan for the fasting person, does it break his fast?'

Imam ^(a.s) said: "No."

[AL TUSI]

And the dislike (karahah) of kissing for the fasting person has been narrated, out of fear that a person's desire may overcome him, especially for young men.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.271 • Al-Wafi, Vol.11 p.213 • Wasa'il Al-Shi'ah, Vol.10 p.100



**HADITH:821**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

رَوَى الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَصَّالَةَ عَنْ أَبَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ : أَنَّهُ سُئِلَ هَلْ يُبَاشِرُ الصَّائِمُ أَوْ يُقَبِّلُ فِي شَهْرِ رَمَضَانَ فَقَالَ «إِنِّي أَخَافُ عَلَيْهِ فَلْيَتَنَزَّ عَنْ ذَلِكَ إِلَّا أَنْ يَثِقَ أَنْ لَا يَسْبِقَهُ مَنِيَّتُهُ» .

Al-Husayn ibn Said narrated from Fadalāh, from Aban, from Muhammad ibn Muslim and Zurarah, from Abu Ja'far ^(a.s), peace be upon him:

Imam ^(a.s) was asked whether the fasting person may have physical contact or kiss in the month of Ramadan.

Imam ^(a.s) said: "I fear for him, so let him keep away from that, unless he is confident that his semen (lustful desires) will not overcome him."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.271 • Al-Istibsar, Vol.2 p.82 • Al-Wafi, Vol.11 p.213 • Wasa'il Al-Shi'ah, Vol.10 p.100

**HADITH:822**

[SOURCE] Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَعَنْهُ عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ عَنْ سَعْدِ بْنِ ظَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَقْبَلُ وَأَنَا صَائِمٌ فَقَالَ لَهُ «عَفَّ صَوْمَكَ فَإِنَّ بَدْءَ الْقِتَالِ اللَّطَامُ» .

ومتى امذى الانسان من مباشرة أو كلام وهو صائم فليس عليه شيء ، يدل على ذلك ما رواه :

And from him, from al-Husayn ibn Ulwan, from Sa'ad ibn Tarif, from al-Asbagh ibn Nubatah, who said:

A man came to the Commander of the Faithful ^(a.s), peace be upon him, and said:

"O Commander of the Faithful, may I kiss while I am fasting?"

Imam ^(a.s) said to him: "Keep your fast chaste, for the beginning of fighting is slapping (al-litam)."

[AL TUSI]

Whenever a person emits pre-seminal fluid (amdha) due to physical contact (mubasharah) or speech while he is fasting, then nothing is upon him.

What indicates that is what he narrated (in the following hadith):

[REFERENCES] 'Ilal Al-Shara'i', Vol.2 p.386 • Tahdib Al-Ahkam, Vol.4 p.272 • Al-Istibsar, Vol.2 p.82 • Al-Wafi, Vol.11 p.213 • Wasa'il Al-Shi'ah, Vol.10 p.99 • Wasa'il Al-Shi'ah, Vol.10 p.100



**HADITH:823**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَضَعُ يَدَهُ عَلَى جَسَدِ امْرَأَتِهِ وَهُوَ صَائِمٌ فَقَالَ «لَا بَأْسَ وَ إِنْ أَمَدَى فَلَا يُفْطِرُ» قَالَ «وَقَالَ «لَا تُبَاشِرُوهُنَّ» يَغْنِي الْغُشْيَانُ فِي شَهْرِ رَمَضَانَ بِالنَّهَارِ» .

Al-Husayn ibn Said, from al-Qasim, from Ali, from Abu Basir, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man placing his hand upon the body of his wife while he is fasting.'

Imam ^(a.s) said: "There is no harm, and if he emits pre-seminal fluid (amadha), it does not break the fast."

He (narrator) said: "And Imam ^(a.s) said: 'Do not have intimate relations with them,'" - meaning intercourse (al-ghishyan) in the month of Ramadan during the day."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.272 • Al-Istibsar, Vol.2 p.82 • Al-Wafi, Vol.11 p.214 • Wasa'il Al-Shi'ah, Vol.10 p.100 • Wasa'il Al-Shi'ah, Vol.10 p.128

**HADITH:824**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ الْقَاسِمِ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ كَلَّمَ امْرَأَتَهُ فِي شَهْرِ رَمَضَانَ وَهُوَ صَائِمٌ فَقَالَ «لَيْسَ عَلَيْهِ شَيْءٌ وَ إِنْ أَمَدَى فَلَيْسَ عَلَيْهِ شَيْءٌ وَ الْمُبَاشَرَةُ لَيْسَ بِهَا بَأْسٌ وَ لَا قَضَاءٌ يَوْمِهِ وَ لَا يَنْبَغِي لَهُ أَنْ يَتَعَرَّضَ لِرَمَضَانَ» .

And from him, from al-Qasim, from Ali, from Abu Basir, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who spoke (lustfully) to his wife in the month of Ramadan while he was fasting.'

Imam ^(a.s) said: "There is nothing upon him, and if he emits pre-seminal fluid (amadha), there is nothing upon him.

And physical contact has no harm in it, and there is no making up of his day, but he should not expose himself to (lustful intentions) in the (month of) Ramadan."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.272 • Al-Istibsar, Vol.2 p.83 • Al-Wafi, Vol.11 p.215 • Wasa'il Al-Shi'ah, Vol.10 p.128



HADITH:825**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عِيْسَى بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَفْصَةَ عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ لَامَسَ جَارِيَةً فِي شَهْرِ رَمَضَانَ فَأَمَدَى قَالَ «إِنْ كَانَ حَرَامًا فَلْيَسْتَغْفِرِ اللَّهَ إِسْتِغْفَارَ مَنْ لَا يَعُودُ أَبَدًا وَ يَصُومُ يَوْمًا مَكَانَ يَوْمٍ وَ إِنْ كَانَ مِنْ حَلَالٍ فَلْيَسْتَغْفِرِ اللَّهَ وَ لَا يَعُودُ وَ يَصُومُ يَوْمًا مَكَانَ يَوْمٍ» .

فهذا حديث شاذ نادر ومخالف لفتيا مشائخنا كلهم ، ولعل الراوي وهم في قوله في آخر الخبر : ويصوم يوما مكان يوم ، لان متضمن الخبر يدل عليه ، ألا ترى انه شرع في الفرق بين أن يكون امذى من مباشرة حرام وبين ان يكون الامضاء مباشرة حلال ، وعلى الفتيا الذي رواه لا فرق بينهما ، فعلم انه وهم من الراوي ، ومن باشر امرأته فامنى وجب عليه ما يجب على من جامع ، يدل على ذلك ما رواه :

As for what Ahmad ibn Muhammad ibn Isa narrated from al-Husayn ibn Said, from Ibn Abi Umair, from Muhammad ibn Abi Hamzah, from Rifaah ibn Musa, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about ‘a man who touched a slave-girl in the month of Ramadan and emitted pre-seminal fluid (amadha).’

Imam ^(a.s) said: “If it was unlawful, then let him seek Allah’s ^(SWT) forgiveness, the seeking of forgiveness of one who will never return (to this act), and let him fast a day in place of a day.

And if it was from what is lawful, then let him seek Allah’s ^(SWT) forgiveness and not return (to this act), and let him fast a day in place of a day.”

[AL TUSI]

This is an anomalous rare hadith, and it is contrary to the verdict (fatya) of all of our shaykhs. Perhaps the narrator erred (wahm) in his statement at the end of the report: “and he fasts a day in place of a day,” because the content of the report indicates that. Do you not see that Imam ^(a.s) began to distinguish between whether he emitted pre-seminal fluid (amdha) due to unlawful physical contact (mubasharah haram) and whether the emission of pre-seminal fluid (imdha) was due to lawful physical contact (mubasharah halal)?

According to the verdict that he narrated, there is no difference between the two. Thus it is known that it was an error (wahm) from the narrator.

And whoever has physical contact (bashara) with his wife and emits semen (amna), it is obligatory upon him what is obligatory upon one who has intercourse.

What indicates that is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.272 • Tahdib Al-Ahkam, Vol.4 p.320 • Al-Istibsar, Vol.2 p.83 • Al-Wafi, Vol.11 p.215 • Wasa'il Al-Shi'ah, Vol.10 p.129

HADITH

HADITH:826[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَغْبِثُ بِأَهْلِهِ فِي شَهْرِ رَمَضَانَ حَتَّى يُمْنِي قَالَ «عَلَيْهِ مِثْلُ مَا عَلَى الَّذِي يُجَامِعُ».

فإن امني الرجل من نظر أو كلام من غير مباشرة لم يكن عليه شيء ، يدل على ذلك ما رواه :

Al-Husayn ibn Said, from Safwan, from Abd al-Rahman ibn al-Hajjaj, who said:

I (narrator) asked Abu al-Hasan ^(a.s), peace be upon him, about 'a man who plays (foreplays) with his wife in the month of Ramadan until he emits semen.'

Imam ^(a.s) said: "Upon him is the like (verdict) of what is upon the one who has intercourse."

[AL TUSI]

If the man emits semen (amna) due to looking (at lustful things) or speech (of lustful nature), without physical contact (mubasharah), then nothing is upon him.

What indicates that is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.273

HADITH

HADITH:827[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ كَلَّمَ امْرَأَتَهُ فِي شَهْرِ رَمَضَانَ وَهُوَ صَائِمٌ فَأَمْنَى فَقَالَ «لَا بَأْسَ».

Al-Husayn ibn Said, from al-Qasim, from Ali, from Abu Basir, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who spoke (lustfully) to his wife during the month of Ramadan while he was fasting, and then emitted semen.'

Imam ^(a.s) said, "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.273 • Al-Wafi, Vol.11 p.216

CHAPTER ON MAKING UP THE MONTH OF RAMADAN, AND THE RULING OF ONE WHO BREAKS THE FAST IN IT INTENTIONALLY AND FORGETFULLY, AND ONE UPON WHOM FASTING TWO CONSECUTIVE MONTHS IS OBLIGATORY AND HE BREAKS THE FAST DURING THEM, OR UPON WHOM THERE IS A VOW REGARDING FASTING

٦٥ - باب قضاء شهر رمضان وحكم من افطر فيه على التعمد والنسيان ومن وجب عليه صيام شهرين متتابعين وافطر فيهما أو كان عليه نذر في صيام

🕌 HADITH 828 – 868 🕌

🕌 HADITH 🕌

HADITH:828

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا كَانَ عَلَى الرَّجُلِ شَيْءٌ مِنْ صَوْمِ شَهْرِ رَمَضَانَ فَلْيَقْضِهِ فِي أَيِّ الشُّهُورِ شَاءَ أَيَّاماً مُتَتَابِعَةً فَإِنْ لَمْ يَسْتَطِعْ فَلْيَقْضِهِ كَيْفَ شَاءَ وَلْيُحْصِ الْأَيَّامَ فَإِنْ فَرَّقَ فَحَسَنٌ وَإِنْ تَابَعَ فَحَسَنٌ» قَالَ قُلْتُ أَرَأَيْتَ إِنْ بَقِيَ عَلَيْهِ شَيْءٌ مِنْ صَوْمِ رَمَضَانَ - أَوْ يَفْضِيهِ فِي ذِي الْحِجَّةِ قَالَ «نَعَمْ» .

Al-Husayn ibn Said, from Muhammad ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “If a man owes anything from the fasting of the month of Ramadan, then let him make it up in whichever of the months he wishes, as consecutive days.

If he is not able, then let him make it up however he wishes, and let him count the days.

If he separates them, that is good, and if he follows them consecutively, that is good.”

He (narrator) said: “I asked, ‘What do you think if there remains upon him something from the fasting of (month of) Ramadan, should he make it up in Dhu al-Hijjah?’”

Imam ^(a.s) said: “Yes.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.274 • Al-Istibsar, Vol.2 p.117 • Al-Wafi, Vol.11 p.332



HADITH:829

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ أَفْطَرَ شَيْئاً مِنْ شَهْرِ رَمَضَانَ فِي عَذْرِ فَإِنْ قَصَّاهُ مُتَتَابِعاً فَهُوَ أَفْضَلُ وَإِنْ قَصَّاهُ مُتَفَرِّقاً فَحَسَنٌ» .

And from him, from Hammad, from Abdullah ibn al-Mughirah, from Ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “Whoever breaks the fast for any part of the month of Ramadan due to an excuse, then if he makes it up consecutively, it is better, and if he makes it up separately, that is good.”

[REFERENCES] Al-Kafi, Vol.4 p.120 • Tahdib Al-Ahkam, Vol.4 p.274 • Al-Istibsar, Vol.2 p.117 • Al-Wafi, Vol.11 p.331 • Wasa'il Al-Shi'ah, Vol.10 p.340

HADITH:830

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمَ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَكُونُ عَلَيْهِ أَيَّامٌ مِنْ شَهْرِ رَمَضَانَ أَوْ يَقْضِيهَا مُتَفَرِّقَةً قَالَ «لَا بَأْسَ بِتَفْرِيقِ قِصَاءِ شَهْرِ رَمَضَانَ إِنَّمَا الصَّيَامُ الَّذِي لَا يُفَرِّقُ كَفَّارَةَ الظَّهَارِ وَكَفَّارَةَ الدَّمِّ وَكَفَّارَةَ الْيَمِينِ» .

Muhammad ibn Yaqub, from a number of our companions, from Ahmad ibn Muhammad, from Ali ibn Ahmad ibn Ashyam, from Sulayman ibn Jafar al-Jafari, who said:

I (narrator) asked Abu al-Hasan ^(a.s), peace be upon him, about ‘a man who has days from the month of Ramadan upon him, should he make them up separately?’

Imam ^(a.s) said: “There is no harm in separating the making up of the month of Ramadan.

The fasting that is not to be separated is only the expiation of zihar (unlawful pre-Islamic practice), the expiation of blood, and the expiation of an oath.”

[REFERENCES] Al-Kafi, Vol.4 p.120 • Tahdib Al-Ahkam, Vol.4 p.274 • Al-Istibsar, Vol.2 p.117 • Al-Wafi, Vol.11 p.331

HADITH:831

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ عَلَيْهِ أَيَّامٌ مِنْ شَهْرِ رَمَضَانَ كَيْفَ يَقْضِيهَا فَقَالَ «إِنْ كَانَ عَلَيْهِ يَوْمَانِ فَلْيُفْطِرْ بَيْنَهُمَا يَوْمًا وَإِنْ كَانَ عَلَيْهِ خَمْسَةٌ فَلْيُفْطِرْ بَيْنَهُمَا أَيَّامًا وَلَيْسَ لَهُ أَنْ يَصُومَ أَكْثَرَ مِنْ سِتَّةِ أَيَّامٍ مُتَوَالِيَةٍ وَإِنْ كَانَ عَلَيْهِ ثَمَانِيَّةٌ أَيَّامٍ أَوْ عَشْرَةٌ أَفْطَرَ بَيْنَهُمَا يَوْمًا».

الوجه في هذه الرواية أن من وجب عليه قضاء شهر رمضان لم يلزمه قضاؤه متتابعاً حسب ما يجب عليه صومه ابتداءً ، فما يتضمن هذا الخبر من الأمر بالافطار والفصل بين هذه الايام انما هو أمر تخيير دون ايجاب ، وقد قدمنا ان قضاءه متتابعاً أفضل.

Sa'ad ibn Abdillah, from Ahmad ibn al-Hasan ibn Ali ibn Faddal, from Amr ibn Said, from Musaddiq ibn Sadaqah, from Ammar ibn Musa al-Sabati, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'a man who has days from the month of Ramadan upon him, how should he make them up?'

Imam ^(a.s) said: "If he has two days upon him, then let him break the fast between them for one day.

And if he has five upon him, then let him break the fast between them for some days. He does not have the right to fast more than six consecutive days.

And if he has eight days or ten upon him, he should break the fast between them for one day."

[AL TUSI]

The interpretation of this narration is that whoever is obligated to make up the month of Ramadan does not have to make it up consecutively (mutatabian), according to what is obligatory upon him in fasting it initially.

Therefore, what this report contains of the command to break the fast and separate between these days is only a command of choice, not obligation.

We have already mentioned that making it up consecutively is better.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.275 • Al-Wafi, Vol.11 p.334 • Wasa'il Al-Shi'ah, Vol.10 p.341



HADITH:832

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ أَبِي بَرٍّ عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَضَاءِ شَهْرِ رَمَضَانَ - فِي شَهْرِ ذِي الْحِجَّةِ وَاقْطَعَهُ فَقَالَ «إِقْضِهِ فِي شَهْرِ ذِي الْحِجَّةِ وَاقْطَعَهُ إِنْ شِئْتَ» .

Al-Husayn ibn Said, from al-Qasim ibn Muhammad al-Jawhari, from Aban ibn Uthman, from Abd al-Rahman ibn Abi Abdillah, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'making up the month of Ramadan in the month of Dhu al-Hijjah and interrupting it.'

Imam ^(a.s) said: "Make it up in the month of Dhu al-Hijjah, and interrupt it if you wish."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.275 • Al-Istibsar, Vol.2 p.119



HADITH:833

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَالَّذِي رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ قَالَ عَلَيْهِ السَّلَامُ: فِي قَضَاءِ شَهْرِ رَمَضَانَ إِنْ كَانَ لَا يَقْدِرُ عَلَى سَرِّهِ فَرَّقَهُ وَ قَالَ «لَا يَقْضِي شَهْرَ رَمَضَانَ فِي عَشْرِ ذِي الْحِجَّةِ» .

قوله عليه السلام: لا يقضي شهر رمضان في عشر ذي الحجة. المراد به إذا كان حاجا لانه مسافر، ولا يجوز للمسافر أن يقضي شهر رمضان إلا أن يقيم أو يعزم على المقام في بلد عشرة ايام، والذي يدل على ما ذكرناه ما قدمناه من جواز قضاء شهر رمضان في ذي الحجة فاما ما يدل على انه لا يجوز أن يقضي شهر رمضان في السفر ما رواه:

And that which Ahmad ibn Muhammad ibn Isa narrated, from Muhammad ibn Yahya, from Ghiyath ibn Ibrahim, from Abu Abdillah Imam Ja'far ^(a.s) from his father, Imam al-Baqir ^(a.s), peace be upon them both:

Imam ^(a.s) said: "Imam Ali ^(a.s) said regarding making up the month of Ramadan, 'If he is not able to fast it continuously, he should separate it. He should not make up the month of Ramadan during the ten days of Dhu al-Hijjah.'"

[AL TUSI]

The statement of Imam ^(a.s), peace be upon him: "The month of Ramadan is not made up during the ten days of Dhul Hijjah."

What is intended by it is if he is performing Hajj, because he is a traveller, and it is not permissible for a traveller to make up the month of Ramadan unless he resides or resolves to stay in a town for ten days.

What indicates what we have mentioned is what we have already presented regarding the permissibility of making up the month of Ramadan in Dhul Hijjah. As for what indicates that it is not permissible to make up the month of Ramadan while travelling, it is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.275 • Al-Istibsar, Vol.2 p.119 • Wasa'il Al-Shi'ah, Vol.10 p.344



HADITH:834

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عُقْبَةَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي رَجُلٍ مَرَضَ فِي شَهْرِ رَمَضَانَ فَلَمَّا بَرَأَ أَرَادَ الْحَجَّ كَيْفَ يَصْنَعُ بِقِضَاءِ الصَّوْمِ فَقَالَ «إِذَا رَجَعَ فَلْيُفِضْهُ».

قال الشيخ رحمه الله : (ومن وجب عليه قضاء شهر رمضان أو شيء من واجب الصيام لم يجز له التطوع حتى يؤدي ما وجب عليه) يدل على ما رواه :

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Muhammad ibn Abdillah ibn Hilal, from Uqbah ibn Khalid, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a man who became ill during the month of Ramadan, then when he recovered, he wanted to perform Hajj. What should he do regarding making up the fast?'

Imam ^(a.s) said: "When he returns (from Hajj), let him make it up."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: "Whoever is obligated to make up the month of Ramadan, or anything from the obligatory fast, it is not permissible for him to perform voluntary fasting until he fulfills what is obligatory upon him." What indicates that is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.276 • Al-Istibsar, Vol.2 p.120 • Al-Wafi, Vol.11 p.333

HADITH:835

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ طَائِفَةٌ أَيْتَطَوَّعُ فَقَالَ «لَا حَتَّى يَفْضِيَ مَا عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ».

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad, from al-Halabi, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man upon whom there is a portion from the month of Ramadan (of qada fast). May he perform voluntary fasting?'

Imam ^(a.s) said: "No, not until he makes up what is upon him from the month of Ramadan."

[REFERENCES] Al-Kafi, Vol.4 p.123 • Tahdib Al-Ahkam, Vol.4 p.276 • Al-Wafi, Vol.11 p.89 • Wasa'il Al-Shi'ah, Vol.10 p.346

HADITH:836

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الصَّاحِ الْكِنَانِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ أَيَّامٌ أَنْ يَتَطَوَّعَ فَقَالَ «لَا حَتَّى يَقْضِيَ مَا عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ» .

قال الشيخ رحمه الله : (ومن أصبح جنباً في يوم قد كان بيت له النية للصيام لقضاء شهر رمضان أو التطوع لم يجز له صيامه). يدل على ذلك ما رواه :

And from him, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Muhammad ibn Ismail, from Muhammad ibn al-Fudayl, from Abu al-Sabbah al-Kinani, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man upon whom there are days from the month of Ramadan; may he perform voluntary fasting?'

Imam ^(a.s) said: "No, not until he makes up what is upon him from the month of Ramadan."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said:

"Whoever enters the morning in a state of major ritual impurity (junub) on a day for which he had formed the intention overnight to fast, whether for making up the month of Ramadan or for voluntary fasting, it is not permissible for him to fast it."

What indicates that is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.123 • Tahdib Al-Ahkam, Vol.4 p.276 • Wasa'il Al-Shi'ah, Vol.10 p.346



HADITH:837

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَلْحَسَيْنُ بْنُ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ ابْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَقْضِي رَمَضَانَ فَيُجْنِبُ مِنْ أَوَّلِ اللَّيْلِ وَلَا يَغْتَسِلُ حَتَّى آخِرِ اللَّيْلِ وَهُوَ يَرَى أَنَّ الْفَجْرَ قَدْ طَلَعَ قَالَ «لَا يَصُومُ ذَلِكَ الْيَوْمَ وَ يَصُومُ غَيْرَهُ» .

قال الشيخ رحمه الله : (ومن أصبح صائما لقضاء يوم من شهر رمضان فافطر فيه ناسيا لم يكن عليه حرج ويتم بقية يومه بالصوم).

Al-Husayn ibn Said, from al-Nadr ibn Suwayd, from Ibn Sinan, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who is making up (month of) Ramadan, and he becomes in a state of major ritual impurity (junub) from the beginning of the night, and does not perform the ritual bath (ghusl) until the end of the night, while he thinks that dawn has already risen.'

Imam ^(a.s) said: "He should not fast that day, and he should fast another day instead."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said:

"Whoever enters the morning fasting to make up a day from the month of Ramadan, then breaks his fast in it forgetfully, there is no blame upon him, and he completes the rest of his day with fasting."

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.120 • Tahdib Al-Ahkam, Vol.4 p.277 • Al-Wafi, Vol.11 p.263 • Wasa'il Al-Shi'ah, Vol.10 p.67 • Bihar Al-Anwar, Vol.8 0 p.130



HADITH:838

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَلْحَسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَنْ رَجُلٍ نَسِيَ فَأَكَلَ وَ شَرِبَ ثُمَّ ذَكَرَ قَالَ «لَا يُفْطِرُ إِنَّمَا هُوَ شَيْءٌ رَزَقَهُ اللَّهُ فَلْيُتِمَّ صَوْمَهُ» .

Al-Husayn ibn Said, from Muhammad ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) was asked about 'a man who forgot, so he ate and drank, then remembered.'

Imam ^(a.s) said: "He does not break his fast. It is only something that Allah ^(SWT) has provided for him, so let him complete his fast."

[REFERENCES] Al-Kafi, Vol.4 p.101 • Man La Yahduruhi Al-Faqih, Vol.2 p.118 • Tahdib Al-Ahkam, Vol.4 p.277 • Al-Wafi, Vol.11 p.285 • Wasa'il Al-Shi'ah, Vol.10 p.50



HADITH:839

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ يُونُسَ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ صَامَ فَتَنَسَّى فَأَكَلَ وَ شَرِبَ فَلَا يُفْطِرُ مِنْ أَجْلِ أَنَّهُ نَسِيَ فَإِنَّمَا هُوَ رِزْقُ رَزَقَهُ اللَّهُ عَزَّ وَ جَلَّ فَلْيَتِمَّ صَوْمُهُ» .

Sa'ad ibn Abdillah, from Ahmad ibn Muhammad, from al-Husayn ibn Said, from Yusuf ibn Aqil, from Muhammad ibn Qays, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "The Commander of the Faithful ^(a.s), peace be upon him, used to say: 'Whoever fasts and then forgets, so he eats and drinks, then he does not break his fast because he forgot.

Rather, it is only sustenance which Allah ^(SWT), Mighty and Majestic, has provided for him, so let him complete his fast."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.277 • Al-Wafi, Vol.11 p.285

HADITH:840

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلٌ صَامَ يَوْمًا نَافِلَةً فَأَكَلَ وَ شَرِبَ نَاسِيًا قَالَ «يُتِمُّ يَوْمَهُ ذَلِكَ وَ لَيْسَ عَلَيْهِ شَيْءٌ» .

قال الشيخ رحمه الله : (فان تعمد فيه الافطار قبل الزوال لم يكن عليه شيء وصام يوما بدله إذا شاء ، وان افطر بعد الزوال وجب عليه الكفارة وهي اطعام شرة مساكين وصام بدله يوما ، فان لم يمكنه الاطعام صام ثلاثة ايام بدل الاطعام). يدل على ذلك ما رواه :

And from him, from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Wuhayb ibn Hafs, from Abu Basir, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "A man fasted one day as a voluntary fast, then ate and drank forgetfully."

Imam ^(a.s) said: "He should complete that day of his, and there is nothing upon him."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: "If he deliberately breaks the fast in it before midday (zawal), nothing is upon him, and he fasts a day in its place whenever he wishes.

If he breaks the fast after midday (zawal), the expiation (kaffarah) becomes obligatory upon him, and it is feeding ten poor persons, and he fasts a day in its place.

If he is unable to feed them, he fasts three days in place of feeding them."

What indicates that is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.277 • Al-Wafi, Vol.11 p.287 • Wasa'il Al-Shi'ah, Vol.10 p.52



HADITH:841

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ حَمْرَةَ بْنِ يَعْلَى عَنِ الْبَرْقِيِّ عَنْ عُبَيْدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «صَوْمُ النَّافِلَةِ لَكَ أَنْ تُفْطِرَ مَا بَيْنَكَ وَبَيْنَ اللَّيْلِ مَتَى مَا شِئْتَ وَصَوْمُ قَضَاءِ الْفَرِيضَةِ لَكَ أَنْ تُفْطِرَ إِلَى زَوَالِ الشَّمْسِ فَإِذَا زَالَتِ الشَّمْسُ فَلَيْسَ لَكَ أَنْ تُفْطِرَ» .

Sa'ad ibn Abdillah, from Hamzah ibn Yala, from al-Barqi, from Ubayd ibn al-Husayn, from Abdillah ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "As for voluntary fasting, you may break your fast between yourself and the night whenever you wish.

And as for the fasting of making up an obligatory fast, you may break your fast until the decline of the sun (zawal al-shams).

Then when the sun has declined, you do not have the right to break your fast."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.278 • Al-Istibsar, Vol.2 p.120 • Al-Wafi, Vol.11 p.235 • Wasa'il Al-Shi'ah, Vol.10 p.18



HADITH:842

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرَأَةِ تَقْضِي شَهْرَ رَمَضَانَ فَيُكْرِهَهَا زَوْجُهَا عَلَى الْإِفْطَارِ فَقَالَ «لَا يَنْبَغِي لَهُ أَنْ يُكْرِهَهَا بَعْدَ الزَّوَالِ» .

Al-Husayn ibn Said, from Fadalath ibn Ayyub, from al-Husayn ibn Uthman, from Samaah, from Abu Basir, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a woman who is making up the month of Ramadan, and her husband compels her to break the fast.'

Imam ^(a.s) said: "It is not appropriate for him to compel her after the decline of the sun (zawal)."

[REFERENCES] Al-Kafi, Vol.4 p.122 • Man La Yahduruhu Al-Faqih, Vol.2 p.149 • Tahdib Al-Ahkam, Vol.4 p.278 • Al-Istibsar, Vol.2 p.120 • Al-Wafi, Vol.11 p.236 • Wasa'il Al-Shi'ah, Vol.10 p.16





HADITH:843

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْقَبَّاسِ بْنِ مَعْرُوفٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ سِنَانٍ عَنْ عُثْمَانَ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي قَوْلِهِ الصَّائِمُ بِالْخِيَارِ إِلَى زَوَالِ الشَّمْسِ قَالَ «إِنَّ ذَلِكَ فِي الْفَرِيضَةِ فَأَمَّا النَّافِلَةُ فَلَهُ أَنْ يُفْطِرَ أَيَّ سَاعَةٍ شَاءَ إِلَى غُرُوبِ الشَّمْسِ».

قوله عليه السلام: ان ذلك في الفريضة يريد قضاء الفريضة لان نفس الفريضة ليس فيها خيار على حال.

Ahmad ibn Muhammad ibn Isa, from al-Abbas ibn Maruf, from Safwan ibn Yahya, from Ibn Sinan, from Uthman ibn Marwan, from Samaah ibn Mihran, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding his statement, 'The fasting person has the choice until the decline of the sun.'

Imam ^(a.s) said: "That is regarding the obligatory fast. As for the voluntary fast, he may break the fast at whichever hour he wishes until the setting of the sun."

[AL TUSI]

The statement of Imam ^(a.s), peace be upon him: "That is in the obligatory fast," means making up the obligatory fast, because the obligatory fast itself contains no choice in any circumstance.

[REFERENCES] Al-Kafi, Vol.4 p.122 • Man La Yahduruhi Al-Faqih, Vol.2 p.149 • Tahdib Al-Ahkam, Vol.4 p.278 • Al-Wafi, Vol.11 p.234



HADITH:844

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْحَارِثِ بْنِ مُحَمَّدٍ عَنْ بَرِيدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: فِي رَجُلٍ أَتَى أَهْلَهُ فِي يَوْمٍ يَقْضِيهِ مِنْ شَهْرِ رَمَضَانَ قَالَ «إِنْ كَانَ أَتَى أَهْلَهُ قَبْلَ الزَّوَالِ فَلَا شَيْءَ عَلَيْهِ إِلَّا يَوْمًا مَكَانَ يَوْمٍ وَإِنْ كَانَ أَتَى أَهْلَهُ فِي يَوْمٍ بَعْدَ الزَّوَالِ فَإِنَّ عَلَيْهِ أَنْ يَتَصَدَّقَ عَلَى عَشْرَةِ مَسَاكِينَ فَإِنْ لَمْ يَقْدِرْ صَامَ يَوْمًا مَكَانَ يَوْمٍ وَ صَامَ ثَلَاثَةَ أَيَّامٍ كَفَّارَةً لِمَا صَنَعَ».

Muhammad ibn Yaquub, from a number of our companions, from Ahmad ibn Muhammad, from Ibn Mahbub, from al-Harith ibn Muhammad, from Burayd al-Ijli, from Abu Ja'far ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a man who came (intimate relations) to his wife on a day that he was making up from the month of Ramadan.'

Imam ^(a.s) said: "If he came to his wife before the decline of the sun, then there is nothing upon him except a day in place of a day.

And if he came to his wife on a day after the decline of the sun, then upon him is to give charity to ten poor persons. If he is not able, he fasts a day in place of a day, and fasts three days as an expiation for what he did."

[REFERENCES] Al-Kafi, Vol.4 p.122 • Man La Yahduruhi Al-Faqih, Vol.2 p.149 • Tahdib Al-Ahkam, Vol.4 p.278 • Al-Wafi, Vol.11 p.337 • Wasa'il Al-Shi'ah, Vol.10 p.15 • Wasa'il Al-Shi'ah, Vol.10 p.347



HADITH:845

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلٌ وَقَعَ عَلَى أَهْلِهِ وَهُوَ يَقْضِي شَهْرَ رَمَضَانَ فَقَالَ «إِنْ كَانَ وَقَعَ عَلَيْهَا قَبْلَ صَلَاةِ الْعَصْرِ فَلَا شَيْءَ عَلَيْهِ يَصُومُ يَوْمًا بَدَلَ يَوْمٍ وَإِنْ فَعَلَ بَعْدَ الْعَصْرِ صَامَ ذَلِكَ الْيَوْمَ وَأَطْعَمَ عَشْرَةَ مَسَاكِينَ فَإِنْ لَمْ يُمْكِنْهُ صَامَ ثَلَاثَةَ أَيَّامٍ كَفَّارَةً لِدَٰلِكَ» .

Sa'ad ibn Abdillah, from Abu Jafar, from Ayyub ibn Nuh, from Muhammad ibn Abi Umayr, from Hisham ibn Salim, who said:

I (narrator) said to Abu Abdillah ^{a.s}, peace be upon him: “A man had intercourse with his wife while he was making up the month of Ramadan.”

Imam ^{a.s} said: “If he had intercourse with her before the afternoon prayer, then there is nothing upon him; he fasts a day in place of a day.

And if he did so after the afternoon prayer, he fasts that day and feeds ten poor persons. If he is not able to do so, he fasts three days as an expiation for that.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.279 • Al-Istibsar, Vol.2 p.120 • Al-Wafi, Vol.11 p.338 • Wasa'il Al-Shi'ah, Vol.10 p.347

HADITH:846

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ صَامَ قَصَاءً مِنْ شَهْرِ رَمَضَانَ فَأَتَى النِّسَاءَ قَالَ «عَلَيْهِ مِنَ الْكَفَّارَةِ مَا عَلَى الَّذِي أَصَابَ فِي شَهْرِ رَمَضَانَ ذَلِكَ الْيَوْمُ عِنْدَ اللَّهِ مِنْ أَيَّامِ رَمَضَانَ» .

فهذا الخبر ورد نادرا ، ويمكن ان يكون المراد به من أفطر هذا اليوم بعد الزوال على طريق الاستخفاف والتهاون بما يجب عليه من فرض الله تعالى ، فيجب عليه حينئذ من الكفارة ما على من أفطر يوما من شهر رمضان عقوبة له وتغليظا عليه ، فاما من افطر وهو معتقد ان الافضل اتمام صومه فليس عليه إلا ما قدمناه من اطعام عشرة مساكين أو صيام ثلاثة ايام .
Ali ibn al-Hasan ibn Faddal, from Muhammad ibn Ismail, from Hammad ibn Isa, from Hariz ibn Abdillahi, from Zurarah, who said:

I (narrator) asked Abu Ja'far ^(a.s), peace be upon him, about 'a man who fasted as a make-up fast from the month of Ramadan, then came (for intimate relations) to women.'

Imam ^(a.s) said: "Upon him of the expiation is what is upon the one who had intercourse during the month of Ramadan. That day, with Allah ^(SWT), is among the days of Ramadan."

[AL TUSI]

This report has come only rarely, and it is possible that what is intended by it is the case of a person who breaks the fast on that day after midday (zawal) out of belittlement (istikhfaf) and negligence (tahawun) toward the obligation of Allah ^(SWT), the Exalted, that was binding upon him.

In such a case, the expiation required of him is the same as that required from one who breaks the fast on a day of the month of Ramadan, as a punishment for him and as a form of severity (taghliz) against him.

As for one who breaks the fast while believing that completing his fast would have been better, then nothing is upon him except what we have already mentioned: feeding ten poor persons or fasting three days.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.279 • Al-Wafi, Vol.11 p.338 • Wasa'il Al-Shi'ah, Vol.10 p.348

HADITH:847

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَالَّذِي رَوَاهُ عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَّاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع : عَنْ الرَّجُلِ يَكُونُ عَلَيْهِ أَيَّامٌ مِنْ شَهْرِ رَمَضَانَ وَ يُرِيدُ أَنْ يَقْضِيَهَا مَتَى يُرِيدُ أَنْ يَنْوِي الصَّيَامَ قَالَ «هُوَ بِالْخِيَارِ إِلَى أَنْ تَزُولَ الشَّمْسُ فَإِذَا زَالَتِ الشَّمْسُ فَإِنْ كَانَ نَوَى الصَّوْمَ فَلْيَصُمْ وَ إِنْ كَانَ نَوَى الْإِفْطَارَ فَلْيُفْطِرْ» سُئِلَ فَإِنْ كَانَ نَوَى الْإِفْطَارَ يَسْتَقِيمُ أَنْ يَنْوِيَ الصَّوْمَ بَعْدَ مَا زَالَتِ الشَّمْسُ قَالَ «لَا» سُئِلَ فَإِنْ نَوَى الصَّوْمَ ثُمَّ أَفْطَرَ بَعْدَ مَا زَالَتِ الشَّمْسُ قَالَ «قَدْ أَسَاءَ وَ لَيْسَ عَلَيْهِ شَيْءٌ إِلَّا قَضَاءُ ذَلِكَ الْيَوْمِ الَّذِي أَرَادَ أَنْ يَقْضِيَهُ».

قوله عليه السلام : وليس عليه شيء إلا قضاء ذلك اليوم محمول على انه ليس عليه شيء من العقاب لان من أفطر في هذا اليوم لا يستحق العقاب وان أفطر بعد الزوال وتلزمه الكفارة حسب ما قد بيناه ، وليس كذلك من افطر في رمضان لانه يستحق العقاب والقضاء والكفارة. فاما النافلة بالخيار يفطر أي وقت شاء وليس عليه شيء ، يدل على ذلك ما قدمناه من الاخبار ، ويزيده بيانا ما رواه :

And that which Ali ibn al-Hasan narrated, from Ahmad ibn al-Hasan, from Amr ibn Said, from Musaddiq ibn Sadaqah, from Ammar al-Sabati, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) was asked about ‘a man upon whom there are days from the month of Ramadan, and he wants to make them up; when does he intend the fast?’

Imam ^(a.s) said: “He has the choice until the sun declines. Then when the sun has declined, if he had intended the fast, then let him fast, and if he had intended breaking the fast, then let him break the fast.”

Imam ^(a.s) was asked: “If he had intended breaking the fast, is it valid for him to intend the fast after the sun has declined?”

Imam ^(a.s) said: “No.”

Imam ^(a.s) was asked: “If he intended the fast, then broke the fast after the sun had declined?”

Imam ^(a.s) said: “He has done wrong, and there is nothing upon him except making up that day which he had intended to make up.”

[AL TUSI]

The statement of Imam ^(a.s), peace be upon him: “Nothing is upon him except making up that day,” is carried upon the meaning that nothing of punishment is upon him, because whoever breaks the fast on this day does not deserve punishment, even if he breaks the fast after midday (zawal), while the expiation (kaffarah) is binding upon him according to what we have already clarified. It is not like this for one who breaks the fast in (month of) Ramadan, because he deserves punishment, making up, and expiation. As for the voluntary fast (nafilah), he has the choice; he may break the fast at whatever time he wishes, and nothing is upon him. What indicates that is what we have already presented from the reports, and what increases it in clarification is what he narrated (in the following hadith):



HADITH:848

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي بَكْرٍ عَنْ أَبِي سَمَّاءَ عَنْ زَكْرِيَّا الْمُؤْمِنِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الَّذِي يَفْضِي شَهْرَ رَمَضَانَ هُوَ بِالْخِيَارِ فِي الْإِفْطَارِ مَا بَيْنَهُ وَبَيْنَ أَنْ تَزُولَ الشَّمْسُ وَفِي التَّطَوُّعِ مَا بَيْنَهُ وَبَيْنَ أَنْ تَغِيبَ الشَّمْسُ».

Ali ibn al-Hasan ibn Faddal, from Ibrahim ibn Abi Bakr ibn Abi Sammak, from Zakariyya al-Mumin, from Ishaq ibn Ammar, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "The one who is making up the month of Ramadan has the choice regarding breaking the fast between himself and when the sun declines, and in voluntary fasting, between himself and when the sun sets."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.280 • Al-Istibsar, Vol.2 p.122 • Al-Wafi, Vol.11 p.237 • Wasa'il Al-Shi'ah, Vol.10 p.18



HADITH:849

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «فِي الَّذِي يَفْضِي شَهْرَ رَمَضَانَ إِنَّهُ بِالْخِيَارِ إِلَى زَوَالِ الشَّمْسِ وَإِنْ كَانَ تَطَوُّعاً فَإِنَّهُ إِلَى اللَّيْلِ بِالْخِيَارِ».

Sa'ad ibn Abdillah, from Muhammad ibn al-Husayn ibn Abi al-Khattab, from al-Nadr ibn Suwayd, from Jamil ibn Darraj, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "Regarding the one who makes up the month of Ramadan, he has the choice until the decline of the sun.

And if it is voluntary (fast), then he has the choice until the night (when the sun sets)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.280 • Al-Istibsar, Vol.2 p.122 • Al-Wafi, Vol.11 p.237 • Wasa'il Al-Shi'ah, Vol.10 p.16



HADITH:850

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

فَأَمَّا مَا رَوَاهُ عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ وَ سَعْدَانَ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ قَالَ: «الصَّائِمُ تَطَوُّعاً بِالْخِيَارِ مَا بَيْنَهُ وَبَيْنَ نِصْفِ النَّهَارِ فَإِذَا انْتَصَفَ النَّهَارُ فَقَدْ وَجَبَ الصَّوْمُ».

فالمراد به ان الاولى إذا كان بعد الزوال أن يصومه ، وقد يطلق على ما الاولى فعله أنه واجب وقد بيناه في غير موضع فيما تقدم ، كما تقول غسل الجمعة واجب ، وصلاة الليل واجبة ولم ترد به الفرض الذي يستحق بتركه العقاب ، وانما المراد به الاولى فليس ينبغي تركه إلا لعذر. قال الشيخ: (ويؤخذ الصبي بالصوم إذا احتلم أو قدر على صيام ثلاثة أيام متتابعات).



As for what Ali ibn al-Hasan ibn Faddal narrated, from Harun ibn Muslim and Sadan, from Masadah ibn Sadaqah, from Abu Abdillah Imam Ja'far ^(a.s) from his father, Imam al-Baqir ^(a.s), peace be upon them both:

Imams ^(a.s) said: "Imam Ali ^(a.s), peace be upon him, said: 'The one fasting voluntarily has the choice between himself and midday. Then when the day reaches its middle, the fast has become obligatory.'"

[AL TUSI]

What is intended by it is that what is more appropriate, if it is after midday (zawal), is that he fast it.

What is more appropriate to do may be called obligatory, and we have clarified this in more than one place in what has preceded, just as you say: the Friday bath (ghusl al-jumuah) is obligatory, and the night prayer is obligatory, while you do not intend by it the obligation whose abandonment makes one deserving of punishment.

Rather, what is intended by it is what is more appropriate, so it should not be left except for an excuse.

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: "The boy is taken to fasting when he has a wet dream (ihtilam) or is able to fast three consecutive days."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.281 • Al-Istibsar, Vol.2 p.122 • Al-Wafi, Vol.11 p.237 • Wasa'il Al-Shi'ah, Vol.10 p.19

❖ HADITH ❖

HADITH:851

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَلْحَسَيْنُ بْنُ سَعِيدٍ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «عَلَى الصَّبِيِّ إِذَا إِخْتَلَمَ الصَّيَامَ وَ عَلَى الْجَارِيَةِ إِذَا حَاصَتْ الصَّيَامُ وَالْجَمَارُ إِلَّا أَنْ تَكُونَ مَمْلُوكَةً فَإِنَّهُ لَيْسَ عَلَيْهَا خِمَارٌ إِلَّا أَنْ تُحِبَّ أَنْ تَخْتِمِرَ وَ عَلَيْهَا الصَّيَامُ» .

Al-Husayn ibn Said, from al-Qasim ibn Muhammad, from Ali ibn Abi Hamzah, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "Fasting is upon the boy when he has a wet dream (ihtilam).

And fasting and the head-covering (khimar) are upon the girl are when she menstruates, unless she is owned, for there is no head-covering upon her (the bond girl) unless she wishes to cover herself with a head-covering (takhtamir), and fasting is upon her."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.281 • Tahdib Al-Ahkam, Vol.4 p.326 • Al-Istibsar, Vol.2 p.123 • Al-Wafi, Vol.11 p.101 • Wasa'il Al-Shi'ah, Vol.4 p.409 • Wasa'il Al-Shi'ah, Vol.10 p.236



HADITH:852

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَعَنْهُ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: «الْصَّيِّ إِذَا أَطَاقَ أَنْ يَصُومَ ثَلَاثَةَ أَيَّامٍ مُتَتَابِعَةٍ فَقَدْ وَجَبَ عَلَيْهِ صِيَامُ شَهْرِ رَمَضَانَ» .

And from him, from Fadalah ibn Ayyub, from Ismail ibn Abi Ziyad, from Abu Abdillah ^(a.s), peace be upon him, from his father ^(a.s), from Imam Ali ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: “The boy, when he is able to fast three consecutive days, then the fasting of the month of Ramadan has become obligatory upon him.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.281 • Al-Istibsar, Vol.2 p.123 • Al-Wafi, Vol.11 p.102



HADITH:853

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «إِنَّا نَأْمُرُ صِبْيَانَنَا بِالصِّيَامِ إِذَا كَانُوا بَنِي سَبْعٍ سِنِينَ بِمَا أَطَافُوا مِنْ صِيَامِ الْيَوْمِ فَإِنْ كَانَ إِلَى نِصْفِ النَّهَارِ أَوْ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلٌّ فَإِذَا غَلَبَهُمُ الْعَطَشُ وَالْعَرَثُ أَفْطَرُوا حَتَّى يَتَعَوَّدُوا الصِّيَامَ وَ يُطَبِّقُوهُ فَمَرُوا صِبْيَانَكُمْ إِذَا كَانُوا بَنِي تِسْعٍ سِنِينَ مَا أَطَافُوا مِنْ صِيَامٍ فَإِذَا غَلَبَهُمُ الْعَطَشُ أَفْطَرُوا» .

قال الشيخ رحمه الله : (والمستحاضة تفطر في شهر رمضان الايام التي كانت عاداتها الحيض ، وتصوم باقي الايام).

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “We command our boys (the Ahlul Bayt) to fast when they are sons of seven years, according to what they are able of fasting the day, whether it is until midday, or more than that, or less.

Then when thirst and hunger overcome them, they break the fast, until they become accustomed to fasting and are able to bear it.

So command your boys, when they are sons of nine years, according to what they are able of fasting, then when thirst overcomes them, they break the fast.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said:

“The woman experiencing irregular bleeding (mustahadah) breaks her fast during the month of Ramadan on the days that correspond to her usual menstrual habit, and she fasts on the remaining days.”

[REFERENCES] Al-Kafi, Vol.4 p.124 • Tahdib Al-Ahkam, Vol.4 p.282 • Al-Istibsar, Vol.2 p.123 • Al-Wafi, Vol.11 p.99 • Wasa'il Al-Shi'ah, Vol.10 p.234



HADITH:854

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

رَوَى ذَلِكَ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمُسْتَحَاضَةِ قَالَتْ فَقَالَ «تَصُومُ شَهْرَ رَمَضَانَ إِلَّا الْأَيَّامَ الَّتِي كَانَتْ تَحِيضُ فِيهِنَّ ثُمَّ تَقْضِيئُهَا بَعْدُ» .

قال الشيخ رحمه الله : (ومن وجب عليه صيام شهرين متتابعين في افطار يوم من شهر رمضان ، أو قتل خطأ ، أو كفارة ظهار ، أو نذر أوجبه على نفسه فافطر قبل ان يأتي بالصيام على الكمال ، فان تعمد الافطار من غير عذر قبل أن يكمل شهرا من الشهرين ، أو بعد أن يكمله من غير أن يصوم من الثاني شيئا فعليه ان يستقبل الصيام). يدل على ذلك ما رواه :

Muhammad ibn Yaqub narrated that, from a number of our companions, from Sahl ibn Ziyad, from al-Hasan ibn Mahbub, from Ali ibn Riab, from Samaah, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'the woman with irregular bleeding (mustahadah).'

Imam ^(a.s) said: "She fasts the month of Ramadan except for the days in which she used to menstruate, then she makes them up afterwards."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: "Whoever is obligated to fast two consecutive months because of breaking the fast on a day from the month of Ramadan, killing by mistake (qatl khata), the expiation of zihar, or a vow (nadhr) that he made binding upon himself, and then breaks the fast before completing the full period, then the ruling is as follows:

If he deliberately breaks the fast without an excuse before completing one full month of the two months, or after completing one month but before fasting anything from the second, then he must begin the fasting anew."

What indicates that is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.135 • Man La Yahduruhu Al-Faqih, Vol.2 p.145 • Tahdib Al-Ahkam, Vol.1 p.401 • Tahdib Al-Ahkam, Vol.4 p.282 • Tahdib Al-Ahkam, Vol.4 p.310 • Al-Wafi, Vol.6 p.474 • Al-Wafi, Vol.11 p.326 • Wasa'il Al-Shi'ah, Vol.2 p.344 • Wasa'il Al-Shi'ah, Vol.2 p.378 • Wasa'il Al-Shi'ah, Vol.10 p.230

HADITH:855

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَكُونُ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ يَفْرُقُ بَيْنَ الْأَيَّامِ فَقَالَ «إِذَا صَامَ أَكْثَرَ مِنْ شَهْرٍ فَوَصَلَهُ ثُمَّ عَرَضَ لَهُ أَمْرٌ فَأَفْطَرَ فَلَا بَأْسَ فَإِنْ كَانَ أَقَلَّ مِنْ شَهْرٍ أَوْ شَهْرًا فَعَلَيْهِ أَنْ يُعِيدَ الصَّيَّامَ».

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Uthman ibn Isa, from Samaah ibn Mihran, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man upon whom there is the fasting of two consecutive months, may he separate between the days?'

Imam ^(a.s) said: "If he has fasted more than a month and joined it, then an affair occurred for him and he broke the fast, there is no harm. But if it was less than a month or a month, then upon him is to repeat the fasting."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.282 • Al-Wafi, Vol.11 p.281

HADITH:856

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «صِيَامُ كَفَّارَةِ الْيَمِينِ فِي الظَّهَارِ شَهْرَانِ مُتَتَابِعَانِ وَالتَّابِعُ أَنْ يَصُومَ شَهْرًا وَ يَصُومَ مِنَ الْآخِرِ أَيَّامًا أَوْ شَيْئًا مِنْهُ فَإِنْ عَرَضَ لَهُ شَيْءٌ يُفْطِرُ مِنْهُ أَفْطَرَ ثُمَّ قَصَى مَا بَقِيَ عَلَيْهِ وَ إِنْ صَامَ شَهْرًا ثُمَّ عَرَضَ لَهُ شَيْءٌ فَأَفْطَرَ قَبْلَ أَنْ يَصُومَ مِنَ الْآخِرِ شَيْئًا فَلَمْ يُتَابِعْ فَلْيُعِدِ الصَّوْمَ كُلَّهُ» وَ قَالَ «صِيَامُ ثَلَاثَةِ أَيَّامٍ فِي كَفَّارَةِ الْيَمِينِ مُتَتَابِعَاتٌ وَ لَا يُفْصَلُ بَيْنَهُنَّ».

قال الشيخ رحمه الله : (فان تعمد الافطار بعد ان صام من الشهر الثاني شيئا فقد اخطأ وعليه البناء على الماضي بالتمام).

Al-Husayn ibn Said, from Muhammad ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "The fasting of the expiation of the oath in zihar is two consecutive months, and consecutiveness is that he fasts a month and fasts from the other some days or something from it.

Then if something occurs to him from which he breaks the fast, he breaks the fast, then makes up what remains upon him.

And if he fasts a month, then something occurs to him, so he breaks the fast before fasting anything from the other, then he has not maintained consecutiveness, so let him repeat the entire fast."

And Imam ^(a.s) said: "The fasting of three days in the expiation of an oath is consecutive, and they are not to be separated."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: "If he deliberately breaks the fast after having fasted something from the second month, then he has erred, and he must build upon what has passed by completing it."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.283 • Al-Wafi, Vol.11 p.281



HADITH:857

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: فِي رَجُلٍ صَامٍ فِي ظَهَارِ شَعْبَانَ ثُمَّ أَذْرَكَهُ شَهْرَ رَمَضَانَ قَالَ «يَصُومُ شَهْرَ رَمَضَانَ وَ يَسْتَأْنِفُ الصَّوْمَ فَإِنْ صَامَ فِي الظُّهَارِ فَرَادَ فِي النَّصْفِ يَوْمًا بَنَى وَ قَصَى بَقِيَّتَهُ» .

قال الشيخ رحمه الله : (فان مرض قبل ان يكمل الشهر الاول بالصيام أو بعد ان اكمله قبل ان يكون صام من الثاني شيئاً فافطر للمرض فليس عليه في كلا الحالين الاستقبال). يدل على ذلك ما رواه:

Muhammad ibn Yaqub, from Muhammad ibn Ismail, from al-Fadl ibn Shadhan, from Safwan ibn Yahya, from Mansur ibn Hazim, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) was asked regarding ‘a man who fasted in (expiation for) zihar during Shaban, then the month of Ramadan overtook him.’

Imam ^(a.s) said: “He fasts the month of Ramadan and begins the fast anew.

But if he fasted in (expiation for) zihar and exceeded half (one month) by one day, he builds upon it and makes up the remainder.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: “If he becomes ill before completing the first month by fasting, or after completing it before he has fasted anything from the second, and he breaks the fast because of illness, then in both cases he does not have to begin anew (istiqbal).”

What indicates that is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.139 • Man La Yahduruhu Al-Faqih, Vol.2 p.152 • Tahdib Al-Ahkam, Vol.4 p.283 • Al-Wafi, Vol.22 p.940 • Wasa'il Al-Shi'ah, Vol.10 p.375



HADITH:858

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ إِزَاهِيمَ بْنِ هَاشِمٍ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ وَعَبْدِ الْجَبَّارِ بْنِ الْمُبَارَكِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ كَانَ عَلَيْهِ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فَصَامَ خَمْسَةَ وَعِشْرِينَ يَوْمًا ثُمَّ مَرِضَ فَإِذَا بَرَأَ أَتَى يَبْنِي عَلَى صَوْمِهِ أَمْ يُعِيدُ صَوْمَهُ كُلَّهُ فَقَالَ «بَلْ يَبْنِي عَلَى مَا كَانَ صَامًا» ثُمَّ قَالَ «هَذَا مِمَّا غَلَبَ اللَّهُ عَلَيْهِ وَ لَيْسَ عَلَى مَا غَلَبَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ شَيْءٌ» .

Sa'ad ibn Abdillah, from Ibrahim ibn Hashim, from Ismail ibn Marrar and Abd al-Jabbar ibn al-Mubarak, from Yunus ibn Abd al-Rahman, from Hisham ibn Salim, from Sulayman ibn Khalid, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man upon whom there was the fasting of two consecutive months, so he fasted twenty-five days, then became ill. When he recovers, should he build upon his fast, or repeat his entire (sequence of) fast?'

Imam ^(a.s) said: "Rather, he builds upon what he had fasted."

Then Imam ^(a.s) said: "This is from what Allah ^(SWT) has overcome him with, and there is nothing upon one regarding what Allah ^(SWT), the Majestic, has overcome him with."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.284 • Al-Istisbar, Vol.2 p.124 • Wasa'il Al-Shi'ah, Vol.10 p.374



HADITH:859

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ وَ فَصَّالَةَ عَنْ رِفَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ عَنْ رَجُلٍ عَلَيْهِ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فَصَامَ شَهْرًا وَ مَرِضَ قَالَ «يَبْنِي عَلَيْهِ اللَّهُ حَبْسَهُ» فُلْتُ امْرَأَةً كَانَ عَلَيْهَا صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فَصَامَتْ فَأَفْطَرَتْ أَيَّامَ حَيْضِهَا قَالَ «تَقْضِيهَا» فُلْتُ فَإِنْ فَضَّضْتُهَا ثُمَّ يَبْسُتْ مِنَ الْحَيْضِ قَالَ «لَا تُعِيدُهَا أَجْزَأُهَا ذَلِكَ» .

Al-Husayn ibn Said, from Muhammad ibn Abi Umayr and Fadal, from Rifaah, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man upon whom there is the fasting of two consecutive months, so he fasted a month and became ill.'

Imam ^(a.s) said: "He builds upon it (the days he has already fasted); Allah ^(SWT) detained him (in the illness)."

I (narrator) asked: "A woman upon whom there was the fasting of two consecutive months, so she fasted, then broke the fast during the days of her menstruation."

Imam ^(a.s) said: "She makes them up." – meaning the days she missed.

I (narrator) asked: "Then if she makes them up, and thereafter her menstruation ceases altogether?"

Imam ^(a.s) said: "She does not repeat them; that suffices her."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.284 • Al-Istisbar, Vol.2 p.124 • Al-Wafi, Vol.11 p.282 • Wasa'il Al-Shi'ah, Vol.10 p.374



﴿ HADITH ﴾

HADITH:860

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَاصِمٍ بْنِ حَمَدٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ : مِثْلَ ذَلِكَ.

And from him, from al-Nadr ibn Suwayd, from Asim ibn Humayd, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him:

Imam ^(a.s) said the like of that (in hadith 859).

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.284 • Al-Istibsar, Vol.2 p.124 • Al-Wafi, Vol.11 p.282 • Wasa'il Al-Shi'ah, Vol.10 p.374

﴿ HADITH ﴾

HADITH:861

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَالَّذِي رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ جَمِيلٍ وَ مُحَمَّدٍ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الرَّجُلِ الْحَرِّ يَلْزِمُهُ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي ظَهَارٍ فَيَصُومُ شَهْرًا ثُمَّ يَمْرُضُ قَالَ «يَسْتَقْبِلُ فَإِنْ زَادَ عَلَى الشَّهْرِ الْآخَرَ يَوْمًا أَوْ يَوْمَيْنِ بَنَى عَلَى مَا بَقِيَ» .

And that which Muhammad ibn Yaquub narrated, from Ali ibn Ibrahim, from his father, and Muhammad ibn Ismail, from al-Fadl ibn Shadhan, all together from Ibn Abi Umair, from Jamil and Muhammad ibn Humran, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a free man upon whom the fasting of two consecutive months becomes binding in zihar, so he fasts a month, then becomes ill.'

Imam ^(a.s) said: "He begins anew (two consecutive months).

But if he exceeded the other month by one day or two days, he builds upon what remains."

[REFERENCES] Al-Kafi, Vol.4 p.138 • Tahdib Al-Ahkam, Vol.4 p.284 • Al-Istibsar, Vol.2 p.124 • Al-Wafi, Vol.22 p.937 • Wasa'il Al-Shi'ah, Vol.10 p.371

﴿ HADITH ﴾

HADITH:862

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَمَا رَوَاهُ أَيْضاً الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي بصيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَطْعِ صَوْمِ كَفَّارَةِ الْيَمِينِ وَ كَفَّارَةِ الظَّهَارِ وَ كَفَّارَةِ الدِّمِّ فَقَالَ «إِنْ كَانَ عَلَى رَجُلٍ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فَأَفْطَرَ أَوْ مَرَضَ فِي الشَّهْرِ الْأَوَّلِ فَإِنَّ عَلَيْهِ أَنْ يُعِيدَ الصِّيَامَ وَ إِنْ صَامَ الشَّهْرَ الْأَوَّلَ وَ صَامَ مِنَ الشَّهْرِ الثَّانِي شَيْئاً ثُمَّ عَرَضَ لَهُ مَا لَهُ أَلْعَذْرُ فَإِنَّمَا عَلَيْهِ أَنْ يَقْضِي» .

فهذه الاخبار محمولة على انه إذا كان مريض لا يمنعه من الصيام وان كان يشق عليه بعض المشقة ، فانه متى كان الامر على ما ذكرناه وجب عليه الاستئناف حسب ما تضمنته هذه الاخبار.



And what al-Husayn ibn Said also narrated, from al-Qasim ibn Muhammad, from Ali, from Abu Basir, who said:

I (narrator) asked Abu Abdillah ^{a.s}, peace be upon him, about 'interrupting the fasting of the expiation of an oath, the expiation of zihar, and the expiation of blood.'

Imam ^{a.s} said: "If a man has upon him the fasting of two consecutive months, then he breaks the fast or becomes ill in the first month, then upon him is to repeat the fasting. But if he fasted the first month and fasted something (by even a day) from the second month, then something occurs to him for which he has an excuse, then upon him is only to make it up."

[AL TUSI]

These reports are carried upon the meaning that if his illness does not prevent him from fasting, even though it causes him some hardship, then whenever the matter is as we have mentioned, it is obligatory upon him to begin anew (istinaf), according to what these reports contain.

[REFERENCES] Al-Kafi, Vol.4 p.139 • Tahdib Al-Ahkam, Vol.4 p.285 • Al-Istibsar, Vol.2 p.125 • Al-Wafi, Vol.22 p.940 • Wasa'il Al-Shi'ah, Vol.10 p.372 • Tafsir Nur Al-Thaqalayn, Vol.1 p.533 • Tafsir Kanz Al-Daqa'iq, Vol.3 p.505

﴿ HADITH ﴾

HADITH:863

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي رَجُلٍ جَعَلَ عَلَيْهِ صَوْمَ شَهْرٍ فَصَامَ مِنْهُ خَمْسَةَ عَشَرَ يَوْمًا ثُمَّ عَرَضَ لَهُ أَمْرٌ قَالَ «إِنْ كَانَ صَامَ خَمْسَةَ عَشَرَ يَوْمًا فَلَهُ أَنْ يَقْضِيَ مَا بَقِيَ عَلَيْهِ وَ إِنْ كَانَ أَقَلَّ مِنْ خَمْسَةَ عَشَرَ يَوْمًا لَمْ يُجْزِهِ حَتَّى يَصُومَ شَهْرًا تَامًا» .

Muhammad ibn Yaqub, from a number of our companions, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Musa ibn Bakr, from Abu Abdillah ^{a.s}, peace be upon him:

(Imam ^{a.s} was asked) regarding 'a man who made upon himself the fasting of a month, so he fasted fifteen days from it, then an affair occurred for him.'

Imam ^{a.s} said: "If he had fasted fifteen days, then he may make up what remains upon him. But if it was less than fifteen days, it would not suffice him until he fasts a complete month."

[REFERENCES] Al-Kafi, Vol.4 p.139 • Man La Yahduruhu Al-Faqih, Vol.2 p.152 • Tahdib Al-Ahkam, Vol.4 p.285 • Al-Wafi, Vol.11 p.282 • Wasa'il Al-Shi'ah, Vol.10 p.376



HADITH:864

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ الْفَضْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ قَالَ: فِي رَجُلٍ جَعَلَ عَلَى نَفْسِهِ صَوْمَ شَهْرٍ فَصَامَ خَمْسَةَ عَشَرَ يَوْمًا ثُمَّ عَرَضَ لَهُ أَمْرٌ فَقَالَ «جَائِزٌ لَهُ أَنْ يَفْضِي مَا بَقِيَ عَلَيْهِ وَإِنْ كَانَ أَقَلَّ مِنْ خَمْسَةَ عَشَرَ يَوْمًا لَمْ يَجِزْ لَهُ حَتَّى يَصُومَ شَهْرًا تَامًا».

قال الشيخ رحمه الله : (ومن نذر أن يصوم يوما بعينه فافطر لغير عذر وجبت عليه الكفارة على ما يجب على من افطر يوما من شهر رمضان وعليه قضاؤه).

Sa'ad ibn Abdilllah, from Abu Jafar, from al-Husayn ibn Said, from Fadalh ibn Ayyub, from Musa ibn Bakr, from al-Fudayl ibn Yasar, from Abu Ja'far ^(a.s), peace be upon him, who said:

Imam ^(a.s) said regarding 'a man who made upon himself the fasting of a month, so he fasted fifteen days, then an affair occurred for him.'

Imam ^(a.s) said: "It is permissible for him to make up what remains upon him. But if it was less than fifteen days, it is not permissible for him until he fasts a complete month."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said:

"Whoever vows (nadhar) to fast a specific day, then breaks the fast without an excuse, the expiation (kaffarah) becomes obligatory upon him according to what is obligatory upon one who breaks the fast on a day from the month of Ramadan, and he must make it up."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.285



HADITH:865

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

رَوَى مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ مُحَمَّدِ بْنِ عِبْسَى عَنْ أَبِيهِ عَنِ الصَّيْقَلِ: أَنَّهُ كَتَبَ إِلَيْهِ أَيُّضًا يَا سَيِّدِي رَجُلٌ نَذَرَ أَنْ يَصُومَ يَوْمًا لِلَّهِ فَوَقَعَ فِي ذَلِكَ الْيَوْمِ عَلَى أَهْلِهِ مَا عَلَيْهِ مِنَ الْكَفَّارَةِ فَأَجَابَهُ «يَصُومُ يَوْمًا بَدَلَ يَوْمٍ وَ تَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ».

Muhammad ibn al-Hasan al-Saffar narrated, from Muhammad ibn Isa, from his father, from al-Sayqal:

He (narrator) wrote to Imam ^(a.s): "My master, a man vowed to fast a day for Allah ^(SWT), then on that day he had intercourse with his wife. What expiation is upon him?"

Imam ^(a.s) answered him: "He fasts a day in place of a day, and frees a believing slave."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.286 • Al-Istibsar, Vol.2 p.125 • Wasa'il Al-Shi'ah, Vol.10 p.378



HADITH:866

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الرَّزَّازِ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مَهْزِيَّارَ: أَنَّهُ كَتَبَ إِلَيْهِ يَسْأَلُهُ يَا سَيِّدِي رَجُلٌ نَذَرَ أَنْ يَصُومَ يَوْمًا بِعَيْنَيْهِ فَوَقَعَ فِي ذَلِكَ الْيَوْمِ عَلَى أَهْلِهِ مَا عَلَيْهِ مِنَ الْكَفَّارَةِ فَكَتَبَ عَلَيْهِ أَسْلَامٌ إِلَيْهِ «يَصُومُ يَوْمًا بَدَلَ يَوْمٍ وَ تَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ» .

Muhammad ibn Yaqub narrated from Muhammad ibn Jafar al-Razzaz, from Ibn Isa, from Ibn Mahziyar:

Ibn Mahziyar wrote to Imam ^{a.s}: “O my master, a man vowed to fast a specific day, but on that day he had intercourse with his wife. What expiation is required of him?”

Imam ^{a.s} wrote to him: "He must fast one day in place of that day and free a believing slave."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.286 • Al-Istibsar, Vol.2 p.125 • Al-Wafi, Vol.11 p.547 • Wasa'il Al-Shi'ah, Vol.10 p.378 • Wasa'il Al-Shi'ah, Vol.22 p.392

HADITH:867

[SOURCE] Implicit (or Unnamed)

وقد روى ايضا محمد بن الحسن الصفار عن أحمد بن محمد وعبد الله بن محمد عن علي بن مهزيار قال : كتب بندار مولى ادريس يا سيدي نذرت ان اصوم كل يوم سبت فان انا لم اصمه ما يلزميني من الكفارة؟ فكتب عليه السلام وقرأته : لا تتركه الا من علة ، وليس عليك صومه في سفر ولا مرض إلا أن تكون نويت ذلك ، وان كنت افطرت فيه من غير علة فتصدق بعدد كل يوم لسبعة مساكين نسأل الله التوفيق لما يحب ويرضى.

وهذا الخبر قد قدمناه فيما مضى وليس بين هذه الرواية والروايتين الاولتين تناقض لان الكفارة انما تلزم بحسب احوال المفطرين ، فمن تمكن من عتق رقبة يجب عليه ذلك ، ومن لم يتمكن من ذلك وتمكن من اطعام سبعة مساكين اخرجه ، وان لم يتمكن من ذلك ايضا يقضي ذلك اليوم وليس عليه شئ وهذا كما بيناه فيمن افطر يوما من شهر رمضان على العمد دون الخطأ وحكم النذر حكمه على ما بيناه.

Muhammad ibn al-Hasan al-Saffar also narrated from Ahmad ibn Muhammad and Abdullah ibn Muhammad, from Ali ibn Mahziyar, who said:

‘Bandar’, the client (mawla) of Idris, wrote: “My master, I vowed to fast every Saturday. If I do not fast it, what expiation is binding upon me?”

So the Imam ^{a.s}, peace be upon him, wrote, and I (narrator) read it:

“Do not leave it except because of an illness. You are not required to fast it during travel or illness unless you had intended that.

And if you broke the fast on it without an illness, then give charity, for each day, to seven poor people.

We ask Allah ^{SWT} for success in what Allah ^{SWT} loves and is pleased with.”

[AL TUSI]

This report we have already presented previously, and there is no contradiction between this narration and the first two narrations, because the expiation only becomes binding according to the conditions of those who break the fast.

Whoever is able to free a slave, that is obligatory upon him.

Whoever is not able to do that but is able to feed seven poor people, he should give that out.

And if he is also not able to do that, he makes up that day, and nothing is upon him.

This is as we explained regarding one who deliberately breaks the fast for a day of the month of Ramadan, not by mistake, and the ruling of a vow is its ruling, as we have explained.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.287

﴿ HADITH ﴾

HADITH:868

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمَ قَالَ كَتَبَ الْحُسَيْنُ إِلَى الرَّضَا عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ رَجُلٌ نَذَرَ أَنْ يَصُومَ أَيَّاماً مَعْلُومَةً فَصَامَ بَعْضَهَا ثُمَّ إِغْتَلَّ فَأَفْطَرَ أَيَّامَهُ فِي صَوْمِهِ أَمْ يَحْتَسِبُ بِمَا مَضَى فَكَتَبَ عَلَيْهِ السَّلَامُ «يَحْتَسِبُ بِمَا مَضَى».

واما ما ذكره رحمه الله من حكم النذر في حال السفر فقد بيناه فيما تقدم في باب احكام المسافرين واشبعنا القول فيه فلا وجه لاعادته في هذا المكان.

Muhammad ibn Yaqub, from a number of our companions, from Ahmad ibn Muhammad, from Ali ibn Ahmad ibn Ashyam, who said:

Al-Husayn wrote to Imam al-Ridha ^{a.s}, peace be upon him: “May I be made your ransom, a man vowed to fast known days, so he fasted some of them, then became ill and broke the fast.

Does he begin his fast anew, or does he count what has passed?”

So the Imam ^{a.s}, peace be upon him, wrote: “He counts what has passed.”

[AL TUSI]

As for what Shaykh, may Allah ^{SWT} have mercy on him, mentioned regarding the ruling of a vow in the state of travel, we have explained it previously in the chapter on the ‘rulings of travellers’, and we have treated the discussion of it fully, so there is no reason to repeat it in this place.

[REFERENCES] Al-Kafi, Vol.4 p.141 • Tahdib Al-Ahkam, Vol.4 p.287 • Al-Wafi, Vol.11 p.509 • Wasa’il Al-Shi’ah, Vol.10 p.371 • Wasa’il Al-Shi’ah, Vol.10 p.385



CHAPTER ON ITIKAF AND WHAT FASTING IS OBLIGATORY IN IT

٦٦ - باب الاعتكاف وما يجب فيه من الصيام

🕌 HADITH 869 – 894 🕌

🕌 HADITH 🕌

HADITH:869

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ أَبِي عَمِيرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ رَسُولُ اللَّهِ ص إِذَا كَانَ الْعَشْرُ الْأَوَّلُ اعْتَكَفَ فِي الْمَسْجِدِ وَضُرِبَتْ لَهُ قُبَّةٌ مِنْ شَعْرِ وَشَمَرٍ أَلْمَزَزَ وَطَوَى فِرَاشَهُ» فَقَالَ بَعْضُهُمْ وَاعْتَزَلَ النِّسَاءَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «أَمَّا إِعْتَزَالُ النِّسَاءِ فَلَا» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “When the last ten days (of the month of Ramadan) came, the Messenger of Allah ^(SWT), would observe seclusion (itikaf) in the mosque, and a tent of hair would be set up for Him ^(saws).

And the Prophet ^(saws) would tighten the waist-wrapper (mizar), and fold up His ^(saws) bedding.”

Then some of them said: “And He ^(saws) would withdraw from women.”

So Abu Abdillah ^(a.s), peace be upon him, said: “As for withdrawing from women, no.” - meaning mixing with women, sitting with them, and speaking with them.

[REFERENCES] Al-Kafi, Vol.4 p.175 • Man La Yahduruhu Al-Faqih, Vol.2 p.184 • Tahdib Al-Ahkam, Vol.4 p.287 • Al-Istibsar, Vol.2 p.130 • Al-Wafi, Vol.11 p.483 • Wasa'il Al-Shi'ah, Vol.10 p.545 • Bihar Al-Anwar, Vol.16 p.273

🕌 HADITH 🕌

HADITH:870

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ: كُنْتُ بِالْمَدِينَةِ فِي شَهْرِ رَمَضَانَ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي أُرِيدُ أَنْ أَعْتَكِفَ فَمَاذَا أَقُولُ وَمَاذَا أَفْرُصُ عَلَى نَفْسِي فَقَالَ «لَا تَخْرُجْ مِنَ الْمَسْجِدِ إِلَّا لِحَاجَةٍ لَا بُدَّ مِنْهَا وَلَا تَقْعُدْ تَحْتَ ظِلَالٍ حَتَّى تَعُودَ إِلَى مَجْلِسِكَ» .

And from him, from a number of our companions, from Sahl ibn Ziyad, from Ahmad ibn Muhammad, from Dawud ibn Sirhan, who said:

I (narrator) was in Madinah during the month of Ramadan, so I said to Abu Abdillah ^(a.s), peace be upon him: “I want to observe seclusion (itikaf), so what should I say, and what should I impose upon myself?”

Imam ^(a.s) said: “Do not leave the mosque except for a need that is unavoidable, and do not sit under shades until you return to your sitting place (of itikaf).”

[REFERENCES] Al-Kafi, Vol.4 p.178 • Man La Yahduruhu Al-Faqih, Vol.2 p.187 • Tahdib Al-Ahkam, Vol.4 p.287 • Al-Wafi, Vol.11 p.491 • Wasa'il Al-Shi'ah, Vol.10 p.550



**HADITH:871**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا يَنْبَغِي لِلْمُعْتَكِفِ أَنْ يَخْرُجَ مِنَ الْمَسْجِدِ إِلَّا لِحَاجَةٍ لَا بُدَّ مِنْهَا ثُمَّ لَا يَجْلِسُ حَتَّى يَرْجِعَ وَلَا يَخْرُجَ فِي شَيْءٍ إِلَّا لِحَاجَةٍ أَوْ يَعُودَ مَرِيضاً وَلَا يَجْلِسُ حَتَّى يَرْجِعَ وَاعْتِكَافُ الْمَرْأَةِ مِثْلُ ذَلِكَ» .

Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “It is not appropriate for the one observing seclusion (mutakif) to leave the mosque except for a need that is unavoidable. Then he should not sit until he returns (to itikaf).

And he should not go out for anything except for a funeral, or to visit a sick person, and he should not sit until he returns. And the seclusion (itikaf) of a woman is like that.”

[REFERENCES] Al-Kafi, Vol.4 p.178 • Man La Yahduruhu Al-Faqih, Vol.2 p.187 • Tahdib Al-Ahkam, Vol.4 p.288 • Al-Wafi, Vol.11 p.491 • Wasa'il Al-Shi'ah, Vol.10 p.549

**HADITH:872**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «الْمُعْتَكِفُ لَا يَسْنُمُ الطِّيبَ وَلَا يَتَلَذُّ بِالرَّيْحَانِ وَلَا يُعَارِي وَلَا يَشْتَرِي وَلَا يَبِيعُ» قَالَ «وَمَنْ إِعْتَكَفَ ثَلَاثَةَ أَيَّامٍ فَهُوَ فِي الْيَوْمِ الرَّابِعِ بِالْخِيَارِ إِنْ شَاءَ إِزَادَ أَيَّاماً أُخَرَ وَ إِنْ شَاءَ خَرَجَ مِنَ الْمَسْجِدِ فَإِنْ أَقَامَ يَوْمَيْنِ بَعْدَ الثَّلَاثَةِ فَلَا يَخْرُجُ مِنَ الْمَسْجِدِ حَتَّى يَسْتَكْمِلَ ثَلَاثَةَ أُخَرَ» .

قال الشيخ رحمه الله : (ولا اعتكاف إلا بصوم).

Ali ibn al-Hasan, from Amr ibn Uthman, from al-Hasan ibn Mahbub, from Abu Ayyub, from Abu Ubaydah, from Abu Ja'far ^(a.s), peace be upon him:

Imam ^(a.s) said: “The one observing seclusion (mutakif) should not smell perfume, nor take pleasure in sweet-smelling plants (rayhan), nor argue, nor buy, nor sell.”

Imam ^(a.s) said: “And whoever observes seclusion for three days, then on the fourth day he has the choice: if he wishes, he may add other days, and if he wishes, he may leave the mosque.

But if he stays two days after the three, then he should not leave the mosque until he completes another three (days).”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: “There is no ritual seclusion (itikaf) except with fasting.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.288 • Al-Istisbar, Vol.2 p.129



**HADITH:873**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

رَوَى ذَلِكَ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا إِعْتِكَافَ إِلَّا بِصَوْمٍ».

Muhammad ibn Yaqub narrated that, from a number of our companions, from Sahl ibn Ziyad, from Ahmad ibn Muhammad, from Dawud ibn al-Husayn, from Abu al-Abbas, from Abu Abdillah ^(a.s), peace be upon him: Imam ^(a.s) said: “There is no seclusion (itikaf) except with fasting.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.288

**HADITH:874**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَرَوَى عَلِيُّ بْنُ الْحَسَنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا يَكُونُ إِلَّا بِصِيَامٍ».

And Ali ibn al-Hasan narrated from Ali ibn Asbat, from Ala ibn Razin, from Muhammad ibn Muslim, who said: Abu Abdillah ^(a.s), peace be upon him, said: “There is no seclusion (itikaf) except with fasting.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.288 • Wasa'il Al-Shi'ah, Vol.10 p.537 • Mustadrak Al-Wasa'il, Vol.7 p.561

**HADITH:875**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا يَكُونُ إِلَّا بِصَوْمٍ».

قال الشيخ رحمه الله : (ولا اعتكاف أقل من ثلاثة ايام).

And from him, from al-Abbas ibn Amir, from Abdullah ibn Bukayr, from Ubayd ibn Zurarah, who said:

Abu Abdillah ^(a.s), peace be upon him, said: “There is no seclusion (itikaf) except with fasting.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: “There is no ritual seclusion (itikaf) for less than three days.”

[REFERENCES] Sahifat Al-Ridha, Vol.1 p.67 • Al-Kafi, Vol.4 p.176 • Al-Kafi, Vol.4 p.176 • Uyun Al-Akhbar, Vol.2 p.38 • Tahdib Al-Ahkam, Vol.4 p.288 • Mutashabih Al-Quran wa Mukhtalifah, Vol.2 p.182 • Awali Al-La'ali, Vol.1 p.212 • Awali Al-La'ali, Vol.2 p.234 • Al-Wafi, Vol.11 p.485 • Wasa'il Al-Shi'ah, Vol.10 p.536



**HADITH:876**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا يَكُونُ الْإِعْتِكَافُ أَقَلَّ مِنْ ثَلَاثَةِ أَيَّامٍ وَمَنْ إِعْتَكَفَ صَامَ وَ يَنْبَغِي لِلْمُعْتَكِفِ إِذَا إِعْتَكَفَ أَنْ يَشْتَرِطَ كَمَا يَشْتَرِطُ الَّذِي يُحْرِمُ» .

Muhammad ibn Yaquub narrated from Ahmad ibn Muhammad, from Ibn Mahbub, from Abu Ayyub, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “Seclusion (itikaf) is not less than three days, and whoever observes itikaf must fast.

And it is appropriate for the one observing itikaf, when he observes itikaf, to stipulate a condition, just as the one who enters ihram stipulates a condition.”

[REFERENCES] Al-Kafi, Vol.4 p.177 • Man La Yahduruhu Al-Faqih, Vol.2 p.186 • Tahdib Al-Ahkam, Vol.4 p.289 • Al-Istibsar, Vol.2 p.128 • Al-Wafi, Vol.11 p.488 • Bihar Al-Anwar, Vol.9 5 p.150

**HADITH:877**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَلَاحٍ الْحَنَاطِي قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ عَنِ الْمَرْأَةِ كَانَ زَوْجُهَا غَائِبًا فَقَدِمَ وَ هِيَ مُعْتَكِفَةٌ بِإِذْنِ زَوْجِهَا فَخَرَجَتْ حِينَ بَلَغَهَا قُدُومُهُ مِنَ الْمَسْجِدِ إِلَى بَيْتِهَا وَ تَهَيَّأَتْ لِزَوْجِهَا حَتَّى وَاقَعَهَا فَقَالَ «إِنْ كَانَتْ خَرَجَتْ مِنَ الْمَسْجِدِ قَبْلَ أَنْ تَمُضِيَ ثَلَاثَةَ أَيَّامٍ وَلَمْ تَكُنْ إِشْتَرَطَتْ فِي إِعْتِكَافِهَا فَإِنَّ عَلَيْهَا مَا عَلَى الْمُظَاهِرِ» .

And from him, from a number of our companions, from Ahmad ibn Muhammad, from Ibn Mahbub, from Abu Wallad al-Hannat, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about ‘a woman whose husband had been absent, then he arrived while she was in seclusion for worship (itikaf) with the permission of her husband, so she went out, when news of his arrival reached her, from the mosque to her house, and she prepared herself for her husband until he had intercourse with her.’

Imam ^(a.s) said: “If she had gone out from the mosque before three days (of itikaf) had passed, and she had not stipulated a condition in her seclusion for worship (itikaf), then upon her is what is upon the one who performs zihar (al-muzahir).”

[REFERENCES] Al-Kafi, vol.4, p.177 • Man la Yahduruhu al-Faqih, vol.2, p.185 • Tahdib al-Ahkam, vol.4, p.289 • Al-Istibsar, vol.2, p.130 • Al-Wafi, vol.11, p.489 • Wasa'il al-Shi'ah, vol.10, p.548



**HADITH:878**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلَيْهِ بُنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا غَتَكَفَ أَلْعَبْدُ فَلْيَصُمْ» وَ قَالَ «لَا يَكُونُ إغْتِكَافٌ أَقَلُّ مِنْ ثَلَاثَةِ أَيَّامٍ وَ إِشْتَرَطَ عَلَى رَبِّكَ فِي إغْتِكَافِكَ كَمَا تَشْتَرِطُ فِي إِحْرَامِكَ إِنَّ ذَلِكَ فِي إغْتِكَافِكَ عِنْدَ عَارِضٍ إِنْ عَرَضَ لَكَ مِنْ عِلَّةٍ تَنْزِلُ بِكَ مِنْ أَمْرِ اللَّهِ» .

Ali ibn al-Hasan, from Muhammad ibn Ali, from al-Hasan ibn Mahbub, from Umar ibn Yazid, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “When the servant observes seclusion for worship (itikaf), let him fast.”

And Imam ^(a.s) said: “There is no seclusion for worship (itikaf) less than three days, and stipulate a condition upon your Lord ^(AZI) in your seclusion for worship (itikaf) just as you stipulate a condition in your state of consecration (ihram).

That is in your seclusion for worship (itikaf) in the case of an occurrence, if there occurs to you an illness that descends upon you from the command of Allah ^(SWT).”

[REFERENCES] Tahdhib al-Ahkam, vol.4, p.289 • Al-Istibsar, vol.2, p.129 • Al-Wafi, vol.11, p.489

**HADITH:879**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلَيْهِ بُنُ الْحَسَنِ عَنِ الْحَسَنِ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا غَتَكَفَ يَوْمًا وَ إِنْ لَمْ يَكُنْ إِشْتَرَطَ فَلَهُ أَنْ يَخْرُجَ وَ يَفْسَخَ إغْتِكَافَهُ وَ إِنْ أَقَامَ يَوْمَيْنِ وَ لَمْ يَكُنْ إِشْتَرَطَ فَلَيْسَ لَهُ أَنْ يَخْرُجَ وَ يَفْسَخَ إغْتِكَافَهُ حَتَّى تَمُضِيَ ثَلَاثَةُ أَيَّامٍ» .

قال الشيخ رحمه الله : (ولا يكون الاعتكاف إلا في المسجد الاعظم).

Ali ibn al-Hasan, from al-Hasan, from Abu Ayyub, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him:

Imam ^(a.s) said: “If he observes seclusion for worship (itikaf) for one day, and he had not stipulated a condition, then he may go out and annul his seclusion for worship (itikaf). And if he remains for two days and had not stipulated a condition, then he does not have the right to go out and annul his seclusion for worship (itikaf) until three days have passed.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: “Ritual seclusion (itikaf) is not to be except in the greatest mosque (al-masjid al-azam).”

[REFERENCES] Al-Kafi, vol.4, p.177 • Man la Yahduruhu al-Faqih, vol.2, p.186 • Tahdhib al-Ahkam, vol.4, p.289 • Al-Istibsar, vol.2, p.129 • Al-Wafi, vol.11, p.489 • Wasa'il al-Shi'ah, vol.10, p.543



**HADITH:880**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

رَوَى ذَلِكَ عَلِيُّ بْنُ الْحَسَنِ عَنْ أَحْمَدَ بْنِ صَبِيحٍ عَنْ عَلِيِّ بْنِ عَمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: «الْمُتَكَيِّفُ يَغْتَكِفُ فِي الْمَسْجِدِ الْجَامِعِ».

Ali ibn al-Hasan narrated that, from Ahmad ibn Sabih, from Ali ibn Imran, from Abu Abdillah Imam Ja'far ^(a.s) from his father, Imam al-Baqir ^(a.s), peace be upon them both:

Imam ^(a.s) said: "The one observing seclusion for worship (al-mutakif) observes seclusion for worship (yatakif) in the congregational mosque."

[REFERENCES] Tahdhib al-Ahkam, vol.4, p.290 • Al-Istibsar, vol.2, p.127 • Al-Wafi, vol.11, p.488 • Wasa'il al-Shi'ah, vol.10, p.539

**HADITH:881**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ الرَّازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا يَكُونُ إِيْتِكَافٌ إِلَّا فِي مَسْجِدٍ جَمَاعَةٍ»

قال الشيخ رحمه الله : (وقد روي انه لا يكون إلا في مسجد قد جمع فيه نبي أو وصي نبي).

And from him, from Muhammad ibn al-Walid, from Aban ibn Uthman, from Yahya ibn Abi al-Ala al-Razi, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "There is no seclusion for worship (itikaf) except in a mosque of congregation."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: "It has been narrated that it (itikaf) is not to be except in a mosque in which a Prophet ^(a.s) or the executor (wasi) of a Prophet ^(a.s) has led the congregational prayer.

[REFERENCES] Tahdhib al-Ahkam, vol.4, p.290 • Al-Istibsar, vol.2, p.127 • Al-Wafi, vol.11, p.488 • Wasa'il al-Shi'ah, vol.10, p.539 • Al-Fusul al-Muhimmah, vol.2, p.168



**HADITH:882**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

رَوَى ذَلِكَ مُحَمَّدُ بْنُ يَعْقُوبَ - عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ:
قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا تَقُولُ فِي الْإِعْتِكَافِ بِبَغْدَادَ فِي بَعْضِ مَسَاجِدِهَا فَقَالَ «لَا إِعْتِكَافَ إِلَّا فِي
مَسْجِدِ جَمَاعَةٍ قَدْ صَلَّى فِيهِ إِمَامٌ عَدْلٌ صَلَاةَ جَمَاعَةٍ وَلَا بَأْسَ أَنْ يُعْتَكَفَ فِي مَسْجِدِ الْكُوفَةِ وَ مَسْجِدِ الْمَدِينَةِ
وَ مَسْجِدِ مَكَّةَ.»

Muhammad ibn Yaqub narrated that, from a number of our companions, from Sahl ibn Ziyad, from Ibn Mahbub, from Umar ibn Yazid, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “What do you say regarding seclusion for worship (itikaf) in Baghdad in some of its mosques?”

Imam ^(a.s) said: “There is no seclusion for worship except in a mosque of congregation in which a just (divinely appointed) Imam has prayed the congregational prayer.

And there is no problem with seclusion for worship being observed in the Mosque of Kufa, the Mosque of Madinah, and the Mosque of Mecca.” (and also the Mosque of Basra)

[REFERENCES] Al-Kafi, vol.4, p.176 • Man la Yahduruhu al-Faqih, vol.2, p.184 • Tahdhib al-Ahkam, vol.4, p.290 • Al-Istibsar, vol.2, p.126 • Iqbal al-A'mal, vol.1, p.195 • Al-Wafi, vol.11, p.486 • Wasa'il al-Shi'ah, vol.10, p.540 • Bihar al-Anwar, vol.95, p.150 • Tafsir Nur al-Thaqalayn, vol.1, p.175 • Tafsir Kanz al-Daqa'iq, vol.2, p.256

**HADITH:883**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ فِي رَوَايَةٍ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَصَّالٍ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ: مِثْلَ ذَلِكَ
وَ زَادَ فِيهِ « مَسْجِدَ الْبَصْرَةِ » .

And in the narration of Ali ibn al-Hasan ibn Faddal, from Muhammad ibn Ali, from al-Hasan ibn Mahbub, from Umar ibn Yazid:

The like of that (in hadith 882), and Imam ^(a.s) added in it: “the Mosque of Basra.”

[REFERENCES] Al-Kafi, vol.4, p.176 • Man la Yahduruhu al-Faqih, vol.2, p.184 • Tahdhib al-Ahkam, vol.4, p.290 • Al-Istibsar, vol.2, p.126 • Iqbal al-A'mal, vol.1, p.195 • Al-Wafi, vol.11, p.486 • Wasa'il al-Shi'ah, vol.10, p.540 • Bihar al-Anwar, vol.95, p.150 • Tafsir Nur al-Thaqalayn, vol.1, p.175 • Tafsir Kanz al-Daqa'iq, vol.2, p.256



HADITH:884

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا إِعْتِكَافَ إِلَّا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ» وَ قَالَ إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ يَقُولُ «لَا أَرَى إِلَّا إِعْتِكَافَ إِلَّا فِي الْمَسْجِدِ الْحَرَامِ أَوْ فِي مَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَوْ فِي مَسْجِدٍ جَامِعٍ وَ لَا يَنْبَغِي لِلْمُعْتَكِفِ أَنْ يَخْرُجَ مِنَ الْمَسْجِدِ إِلَّا لِحَاجَةٍ لَا بُدَّ مِنْهَا ثُمَّ لَا يَجْلِسُ حَتَّى يَرْجِعَ وَ الْمَرْأَةُ مِثْلُ ذَلِكَ» .

Muhammad ibn Yaqub, from Sahl ibn Ziyad, from Ahmad ibn Muhammad, from Dawud ibn Sirhan, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “There is no seclusion for worship (itikaf) except in the last ten days of the month of Ramadan.”

And Imam ^(a.s) said: “Imam Ali ^(a.s), peace be upon him, used to say: ‘I do not regard seclusion for worship (itikaf) except in the Sacred Mosque, or in the Mosque of the Messenger, may Allah ^(SWT) bless him and his family, or in a congregational mosque.

And it is not appropriate for the one observing seclusion for worship (al-mutakif) to go out from the mosque except for a need that is unavoidable; then he must not sit until he returns. And for the woman is like that (also).”

[REFERENCES] Al-Kafi, vol.4, p.176 • Tahdhib al-Ahkam, vol.4, p.290 • Al-Istibsar, vol.2, p.126 • Al-Wafi, vol.11, p.487 • Tafsir Nur al-Thaqalayn, vol.1, p.175 • Tafsir Kanz al-Daqa'iq, vol.2, p.256

**HADITH:885**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَصَّالٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ أَبِي الصَّاحِ الْكِتَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سُئِلَ عَنِ الْإِعْتِكَافِ فِي رَمَضَانَ فِي الْعَشْرِ قَالَ «إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ يَقُولُ «لَا أَرَى الْإِعْتِكَافَ إِلَّا فِي الْمَسْجِدِ الْحَرَامِ أَوْ فِي مَسْجِدِ الرَّسُولِ أَوْ فِي مَسْجِدِ جَامِعٍ» .

قال الشيخ رحمه الله : (ومن افطر لغير عذر وهو معتكف أو جامع وجب عليه ما يجب على فاعل ذلك في شهر رمضان متعمدا لغير عذر).

Ali ibn al-Hasan ibn Faddal, from Muhammad ibn Ali, from Ali ibn al-Numan, from Abu al-Sabbah al-Kinani, from Abu Abdillah ^(a.s), peace be upon him:

He (narrator) said: “Imam ^(a.s) was asked about ‘seclusion for worship (itikaf) in (month of) Ramadan during the ten days.’”

Imam ^(a.s) said: “Imam Ali ^(a.s), peace be upon him, used to say: ‘I do not regard seclusion for worship (itikaf) except in the Sacred Mosque, or in the Mosque of the Messenger, or in a congregational mosque.’”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) have mercy on him, said: “Whoever breaks the fast without an excuse while he is observing ritual seclusion (mutakif), or has intercourse, then what is obligatory upon the one who does that deliberately in the month of Ramadan without an excuse is obligatory upon him.”

[REFERENCES] Tahdhib al-Ahkam, vol.4, p.291 • Al-Istibsar, vol.2, p.127 • Al-Wafi, vol.11, p.487 • Wasa'il al-Shi'ah, vol.10, p.539

**HADITH:886**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ مُعْتَكِفٍ وَاقَعَ أَهْلَهُ فَقَالَ «هُوَ بِمَنْزِلَةِ مَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ» .

Muhammad ibn Yaqub narrated, from a number of our companions, from Ahmad ibn Muhammad, from Abd al-Rahman ibn Abi Najran, from Abdullah ibn al-Mughirah, from Samaah ibn Mihran, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about ‘one observing seclusion for worship (mutakif) who had intercourse with his wife.’

Imam ^(a.s) said: “He is in the (same) position of one who breaks the fast for a day from the month of Ramadan.”

[REFERENCES] Al-Kafi, vol.4, p.179 • Man la Yahduruhu al-Faqih, vol.2, p.189 • Tahdhib al-Ahkam, vol.4, p.291 • Al-Istibsar, vol.2, p.130 • Al-Wafi, vol.11, p.494 • Wasa'il al-Shi'ah, vol.10, p.547



**HADITH:887**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ زُرَّادَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الْمُعْتَكِفِ يُجَامِعُ أَهْلَهُ فَقَالَ «إِذَا فَعَلَ فَعَلَيْهِ مَا عَلَى الْمُطَاهِرِ».

Ali ibn al-Hasan, from Muhammad ibn Ali, from al-Hasan ibn Mahbub, from Ali ibn Riab, from Zurarah, who said:

I (narrator) asked Abu Ja'far ^(a.s), peace be upon him, about 'the one observing seclusion for worship (al-mutakif) having intercourse with his wife.'

Imam ^(a.s) said: "If he does that, then upon him is what is upon the one who performs zihar (al-muzahir)." – meaning expiation.

[REFERENCES] Al-Kafi, vol.4, p.179 • Man la Yahduruhu al-Faqih, vol.2, p.188 • Tahdhib al-Ahkam, vol.4, p.291 • Al-Istibsar, vol.2, p.130 • Al-Wafi, vol.11, p.494 • Wasa'il al-Shi'ah, vol.10, p.546

**HADITH:888**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ مُعْتَكِفٍ وَاقَعَ أَهْلَهُ قَالَ «عَلَيْهِ مَا عَلَى الَّذِي أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّدًا عَثَقَ رَقَبَةً أَوْ صَوْمَ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ إِطْعَامَ سِتِّينَ مَسْكِينًا».

فان كان الجماع بالليل في شهر رمضان فعلى المجمع كفارة واحدة، وان كان بالنهار فعليه كفارتان.

And from him, from Abd al-Rahman ibn Abi Najran, from Safwan ibn Yahya, from Samaah ibn Mihran, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'one observing seclusion for worship (mutakif) who had intercourse with his wife.'

Imam ^(a.s) said: "Upon him is what is upon the one who deliberately breaks the fast for a day from the month of Ramadan; freeing a slave, or fasting two consecutive months, or feeding sixty poor persons."

[AL TUSI]

If the intercourse was at night in the month of Ramadan, then upon the one who has intercourse there is one expiation, and if it was during the day, then upon him there are two expiations.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.292 • Al-Istibsar, Vol.2 p.130 • Wasa'il Al-Shi'ah, Vol.10 p.547



HADITH:889**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ سِنَانٍ عَنْ عَبْدِ الْأَعْلَى بْنِ أَغَيْبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ وَطِئَ امْرَأَتَهُ وَهُوَ مُعْتَكِفٌ لَيْلًا فِي شَهْرِ رَمَضَانَ قَالَ «عَلَيْهِ الْكَفَّارَةُ» قَالَ قُلْتُ فَإِنْ وَطِئَهَا نَهَارًا قَالَ «عَلَيْهِ كَفَّارَتَانِ» .

وليس بين هذه الروايات وبين الخبر الذي قدمناه عن الحلبي عن أبي عبد الله عليه السلام من قوله : اما اعتزل النساء فلا ، تناقض لانه اراد عليه السلام بذلك مخالطتهن ومجالستهن ومحادثتهن دون الجماع ، والذي يحرم على المعتكف من ذلك الجماع دون غيره حسب ما قدمناه ، واما الخبر الذي رواه :

Muhammad ibn Sinan, from Abd al-Ala ibn Ayan, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who had intercourse with his wife while he was observing seclusion for worship (mutakif) at night in the month of Ramadan.'

Imam ^(a.s) said: "Upon him is the expiation (kaffarah)."

He (narrator) said: "I asked: 'Then if he has intercourse with her during the daytime?'"

Imam ^(a.s) said: "Upon him are two expiations (kaffaratan)."

[AL TUSI]

There is no contradiction between these narrations and the report which we have previously presented from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, in his saying: 'As for keeping away from women, no', because by that the Imam ^(a.s), peace be upon him, meant mixing with them, sitting with them, and speaking with them, apart from intercourse.

What is forbidden to the one observing ritual seclusion (mutakif) from that is intercourse, and nothing else, according to what we have previously presented.

As for the report which he narrated (in the following hadith):

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.2 p.188 • Tahdib Al-Ahkam, Vol.4 p.292 • Al-Wafi, Vol.11 p.495 • Wasa'il Al-Shi'ah, Vol.10 p.547 • Bihar Al-Anwar, Vol.8 0 p.134

HADITH:890**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَصَّالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: «الْمُعْتَكِفُ بِمَكَّةَ يُصَلِّي فِي أَيِّ بُيُوتِهَا شَاءَ سِوَاءَ عَلَيْهِ فِي الْمَسْجِدِ صَلَّى أَوْ فِي بُيُوتِهَا» .

فليس بمناف لما قدمناه من انه لا اعتكاف إلا في المساجد المخصصة لان الذي تضمن هذا الخبر جواز الصلاة في غير المسجد دون الاعتكاف ، وهذا لا يمنع منه لان عند الضرورة إذا خرج الانسان من المسجد بمكة ودخل عليه وقت الصلاة جاز له الصلاة في أي مكان شاء ، وليس كذلك حكم غيره من المساجد ، لا انه لا يجوز له ان يصلي حتى يرجع إلى المسجد الذي اعتكف فيه. والذي يبين عما ذكرناه ما رواه :

Al-Husayn ibn Said, from Fadal ibn Ayyub, from Abdullah ibn Sinan, who said:

Imam ^(a.s) said: “The one observing seclusion for worship (al-mutakif) in Mecca may pray in whichever of its houses he wishes; it is the same for him whether he prays in the mosque or in its houses.”

[AL TUSI]

It is not contrary to what we have previously presented, that there is no ritual seclusion (itikaf) except in the specific mosques, because what this report contains is the permissibility of prayer outside the mosque, not ritual seclusion. This is not prevented, because in a case of necessity, if a person exits the mosque in Mecca and the time of prayer enters upon him, it is permissible for him to pray in any place he wishes.

The ruling of other mosques is not like that, not that it is not permissible for him to pray until he returns to the mosque in which he was observing ritual seclusion.

What clarifies what we have mentioned is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.177 • Man La Yahduruhu Al-Faqih, Vol.2 p.185 • Tahdib Al-Ahkam, Vol.4 p.292 • Al-Istibsar, Vol.2 p.127 • Al-Wafi, Vol.11 p.492 • Wasa'il Al-Shi'ah, Vol.10 p.551

HADITH:891

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلَيْهِ بِنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «الْمُعْتَكِفُ بِمَكَّةَ يُصَلِّي فِي أَيِّ بُيُوتِهَا شَاءَ سِوَاءَ عَلَيْهِ صَلَّى فِي الْمَسْجِدِ أَوْ فِي بُيُوتِهَا» وَ قَالَ «لَا يَصْلُحُ الْعُكُوفُ فِي غَيْرِهَا إِلَّا أَنْ يَكُونَ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَوْ فِي مَسْجِدٍ مِنْ مَسَاجِدِ الْجَمَاعَةِ وَ لَا يُصَلِّي الْمُعْتَكِفُ فِي بَيْتٍ غَيْرِ الْمَسْجِدِ الَّذِي اعْتَكَفَ فِيهِ إِلَّا بِمَكَّةَ فَإِنَّهُ يَعْتَكِفُ بِمَكَّةَ حَيْثُ شَاءَ لِأَنَّهَا كُلُّهَا حَرَمُ اللَّهِ وَ لَا يَخْرُجُ الْمُعْتَكِفُ مِنَ الْمَسْجِدِ إِلَّا فِي حَاجَةٍ» .

قوله عليه السلام : فانه يعتكف بمكة حيث شاء ، انما يريد به يصلي صلاة الاعتكاف ألا ترى انه شرع في بيان صلاة المعتكف فقال : ولا يصلي المعتكف في بيت غير المسجد الذي اعتكف فيه إلا بمكة فانه يعتكف بمكة حيث شاء ، فلو ان المراد به ما ذكرناه لما حسن استثنائه من حكم الصلاة ، ولكن الكلام الثاني غير متعلق بالاول ويكون تقدير الكلام على ما قلناه ولا يصلي المعتكف في غير المسجد الذي اعتكف فيه إلا بمكة فانه يصلي في غير المسجد الذي اعتكف فيه بها وبهذا يتميز من سائر المواضع.

Ali ibn al-Hasan ibn Faddal, from Abd al-Rahman ibn Abi Najran, from Abdullah ibn Sinan, from Abu Abdillah: I (narrator) heard Imam ^(a.s) saying: “The one observing seclusion for worship (al-mutakif) in Mecca may pray in whichever of its houses he wishes; it is the same for him whether he prays in the mosque or in its houses.”

And Imam ^(a.s) said: “Devotional seclusion (al-ukuf) is not proper in other than it, except that it be in the Mosque of the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, or in one of the mosques of congregation.

And the one observing seclusion for worship must not pray in a house other than the mosque in which he observed seclusion for worship (itikaf), except in Mecca, for he observes seclusion for worship (yatakif) in Mecca wherever he wishes, because all of it is the Sanctuary of Allah ^(SWT). And the one observing seclusion for worship (itikaf) must not go out from the mosque except for a need.”

[AL TUSI]

The statement of the Imam ^(a.s), peace be upon him: “For he observes itikaf in Mecca wherever he wishes,” only means that he may pray wherever he wishes while observing itikaf. Do you not see that the Imam ^(a.s) was explaining the prayer of the one observing itikaf? Imam ^(a.s) said: “The one observing itikaf does not pray in any place other than the mosque in which he is observing itikaf, except in Mecca; for in Mecca he observes itikaf wherever he wishes.”

If the meaning were not as we have explained, then it would not be proper for this to be made an exception to the ruling concerning prayer, nor would the second statement be connected to the first.

Therefore, the implied meaning of the statement is: “The one observing itikaf does not pray anywhere other than the mosque in which he is observing itikaf, except in Mecca; for there, he may pray somewhere other than the mosque in which he is observing itikaf.” By this, Mecca is distinguished from all other places.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.293 • Al-Istibsar, Vol.2 p.128



**HADITH:892**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْمُعْتَكِفُ بِمَكَّةَ يُصَلِّي فِي أَيِّ بُيُوتِهَا شَاءَ وَالْمُعْتَكِفُ فِي غَيْرِهَا لَا يُصَلِّي إِلَّا فِي الْمَسْجِدِ الَّذِي سَمَّاهُ».

Muhammad ibn Yaqub, from Abu Ali al-Ashari, from Muhammad ibn Abd al-Jabbar, from Safwan, from Mansur ibn Hazim, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “The one observing seclusion for worship (al-mutakif) in Mecca may pray in whichever of its houses he wishes, and the one observing seclusion for worship in other than it must not pray except in the mosque which he named.”

[REFERENCES] Al-Kafi, Vol.4 p.177 • Man La Yahduruhi Al-Faqih, Vol.2 p.185 • Tahdib Al-Ahkam, Vol.4 p.293 • Al-Istibsar, Vol.2 p.128 • Al-Wafi, Vol.11 p.493 • Wasa'il Al-Shi'ah, Vol.10 p.551

**HADITH:893**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلِيُّ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ وَ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا مَرَضَ الْمُعْتَكِفُ أَوْ طِمِثَتِ الْمَرْأَةُ الْمُعْتَكِفَةُ فَإِنَّهُ يَأْتِي بَيْتَهُ ثُمَّ يُعِيدُ إِذَا بَرَأَ وَ يَصُومُ».

Ali ibn al-Hasan, from Muhammad ibn Ali, from Abu Jamilah, from Abd al-Rahman ibn al-Hajjaj; and Muhammad ibn Yaqub, from Muhammad ibn Ismail, from al-Fadl ibn Shadhan, from Safwan ibn Yahya, from Abd al-Rahman ibn al-Hajjaj, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “If the one observing seclusion for worship (al-mutakif) becomes ill, or the woman observing seclusion for worship (al-mutakifah) menstruates, then he comes to his house, then he repeats it when he recovers, and he fasts.”

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.187 • Tahdib Al-Ahkam, Vol.4 p.294 • Al-Wafi, Vol.11 p.493 • Wasa'il Al-Shi'ah, Vol.10 p.554

**HADITH:894**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

و فِي رِوَايَةٍ أُخْرَى: «لَيْسَ عَلَى الْمَرِيضِ ذَلِكَ».

And in another narration (following on from hadith 893): “That is not upon the sick person.”

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.187 • Tahdib Al-Ahkam, Vol.4 p.294 • Al-Wafi, Vol.11 p.493 • Wasa'il Al-Shi'ah, Vol.10 p.554



CHAPTER ON CATEGORIES OF FASTING AND THE EXPLANATION OF ALL OF THEM WITH CLARIFICATION

٦٧ - باب وجوه الصيام وشرح جميعها على البيان

🕌 HADITH 895 – 912 🕌

🕌 HADITH 🕌

HADITH:895

[SOURCE] Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ قَالَ: قَالَ يَوْمًا «يَا زُهْرِيُّ مِنْ أَيْنَ جِئْتَ» فَقُلْتُ مِنَ الْمَسْجِدِ فَقَالَ «فِيمَ كُنْتُمْ» قُلْتُ تَذَاكُرْنَا أَمْرَ الصَّوْمِ فَأَجْمَعَ رَأْيِي وَرَأْيُ أَصْحَابِي عَلَى أَنَّهُ لَيْسَ مِنَ الصَّوْمِ شَيْءٌ وَاجِبٌ إِلَّا صَوْمُ شَهْرِ رَمَضَانَ فَقَالَ «يَا زُهْرِيُّ لَيْسَ كَمَا قُلْتُمْ الصَّوْمُ عَلَى أَرْبَعِينَ وَجْهًا فَعَشْرَةٌ أَوْجُهُ مِنْهَا وَاجِبَةٌ كُجُوبُ شَهْرِ رَمَضَانَ وَعَشْرَةٌ أَوْجُهُ مِنْهَا صِيَامُهُنَّ حَرَامٌ وَأَرْبَعَةٌ عَشَرَ وَجْهًا مِنْهَا صَاحِبُهَا بِالْخِيَارِ إِنْ شَاءَ صَامَ وَإِنْ شَاءَ أَفْطَرَ وَصَوْمُ الْإِذْنِ عَلَى ثَلَاثَةِ أَوْجُهُ وَصَوْمُ التَّائِبِ وَصَوْمُ الْإِبَاحَةِ وَصَوْمُ الْمُسْرَمِ وَالْمَرَضِ» قُلْتُ جُعِلْتُ فِدَاكَ فَفَسَّرْهُنَّ لِي قَالَ «أَمَّا الْوَاجِبُ فَصِيَامُ شَهْرِ رَمَضَانَ وَشَهْرَيْنِ مُتَتَابِعَيْنِ فِي كَفَّارَةِ الظَّهَارِ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ «وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكَ تَوْعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ» فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ» وَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِيمَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ وَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي قَتْلِ الْخَطَايِمَنْ لَمْ يَجِدْ أَلَعَنَ وَاجِبٌ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ «وَمَنْ قَتَلَ مُؤْمِنًا خَطَا فَتَحْرِيرُ رَقَبَةٍ مُؤَمَّةٌ وَدِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ» إِلَى قَوْلِهِ «فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا» وَصَوْمُ ثَلَاثَةِ أَيَّامٍ فِي كَفَّارَةِ الْيَمِينِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَجَلَّ «فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ» هَذَا لِمَنْ لَمْ يَجِدْ الْأِطْعَامَ كُلَّ ذَلِكَ مُتَتَابِعٍ وَلَيْسَ بِمُتَفَرِّقٍ وَصِيَامُ أَدَى حَلْقِ الرَّأْسِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَجَلَّ «فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ» فَصَاحِبُهَا فِيهَا بِالْخِيَارِ فَإِنْ شَاءَ صَامَ ثَلَاثًا وَصَوْمُ دَمِ الْمُتَعَةِ وَاجِبٌ لِمَنْ لَمْ يَجِدِ الْهَدْيَ قَالَ اللَّهُ تَعَالَى «فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٌ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ» وَصَوْمُ جَرَاءِ الصَّيْدِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَجَلَّ «وَمَنْ قَتَلَ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءُ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَذِي بَالِغُ الْكَفَّةِ أَوْ كَفَّارَةُ طَعَامٍ مَسَاكِينَ أَوْ عَدَلَ ذَلِكَ صِيَامًا» أَتَدْرِي كَيْفَ يَكُونُ عَدْلُ ذَلِكَ صِيَامًا يَا زُهْرِيُّ «قَالَ قُلْتُ لَا أَذْرِي قَالَ «يُقَوَّمُ الصَّيْدُ قِيَمَةً عَادِلَةً وَتُقْفَضُ تِلْكَ الْقِيَمَةُ عَلَى الْبُرِّ ثُمَّ يُكَالُ ذَلِكَ أَلْبُرُّ أَصَوَاعًا فَيَصُومُ لِكُلِّ نِصْفٍ صَاعٍ يَوْمًا وَصَوْمُ النَّذْرِ وَاجِبٌ وَصَوْمُ الْإِغْيَافِ وَاجِبٌ وَأَمَّا صَوْمُ الْحَرَامِ فَصَوْمُ يَوْمِ الْفِطْرِ - وَيَوْمِ الْأَضْحَى وَثَلَاثَةِ أَيَّامٍ مِنْ أَيَّامِ التَّشْرِيقِ وَصَوْمُ يَوْمِ الشُّكِّ أَمْرًا بِهِ وَنَهْيًا عَنْهُ أَمْرًا بِهِ أَنْ نَصُومَهُ مَعَ صِيَامِ شَعْبَانَ - وَنَهْيًا عَنْهُ أَنْ يَنْفَرِدَ الرَّجُلُ بِصِيَامِهِ فِي الْيَوْمِ الَّذِي يَشُكُّ فِيهِ النَّاسُ» فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَإِنْ لَمْ يَكُنْ صَامَ مِنْ شَعْبَانَ شَيْئًا كَيْفَ يَصْنَعُ قَالَ «يَنْوِي لَيْلَةَ الشُّكِّ أَنَّهُ صَائِمٌ مِنْ



شُعْبَانَ - فَإِنْ كَانَ مِنْ شَهْرِ رَمَضَانَ أَجْزَأُ عَنْهُ وَإِنْ كَانَ مِنْ شُعْبَانَ لَمْ يَضُرَّهُ» قُلْتُ وَكَيْفَ يُجْزَى صَوْمُ تَطَوُّعٍ عَنْ فَرِيضَةٍ فَقَالَ «لَوْ أَنَّ رَجُلًا صَامَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ ثُمَّ عَلِمَ بَعْدَ ذَلِكَ أَجْزَأَ عَنْهُ لِأَنَّ الْفَرَضَ إِنَّمَا وَقَعَ عَلَى الْيَوْمِ بَعَيْنِهِ وَ صَوْمُ الْوَصَالِ حَرَامٌ وَ صَوْمُ الصَّمْتِ حَرَامٌ وَ صَوْمُ نَذْرِ الْمَعْصِيَةِ حَرَامٌ وَ صَوْمُ الدَّهْرِ حَرَامٌ وَ أَمَّا الصَّوْمُ الَّذِي صَاحِبُهُ فِيهِ بِالْخِيَارِ فَصَوْمُ يَوْمِ الْجُمُعَةِ وَ الْخَمِيسِ وَ صَوْمُ أَيَّامِ الْبَيْضِ وَ صَوْمُ سِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ بَعْدَ شَهْرِ رَمَضَانَ وَ صَوْمُ يَوْمِ عَرَفَةَ وَ يَوْمِ غَاشَوْرَاءَ فَكُلُّ ذَلِكَ فِيهِ صَاحِبُهُ بِالْخِيَارِ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ وَ أَمَّا صَوْمُ الْإِذْنِ فَالْمَرْأَةُ لَا تَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِ زَوْجِهَا وَ أَلْعَبْدُ لَا يَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِ مَوْلَاهُ وَ الصَّبِيُّ لَا يَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِ صَاحِبِهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ «مَنْ نَزَلَ عَلَى قَوْمٍ فَلَا يَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِهِمْ» فَأَمَّا صَوْمُ التَّأْدِيبِ فَإِنَّهُ يُؤْخَذُ الصَّبِيُّ إِذَا زَاهَقَ بِالصَّوْمِ تَأْدِيبًا وَ لَيْسَ بِفَرَضٍ وَ كَذَلِكَ مَنْ أَفْطَرَ لِعِلَّةٍ مِنْ أَوَّلِ النَّهَارِ ثُمَّ قَوِيَ بَقِيَّةُ يَوْمِهِ أَمَرَ بِالْإِمْسَاكِ عَنِ الطَّعَامِ بَقِيَّةَ يَوْمِهِ تَأْدِيبًا وَ لَيْسَ بِفَرَضٍ وَ كَذَلِكَ الْمُسَافِرُ إِذَا أَكَلَ مِنْ أَوَّلِ النَّهَارِ ثُمَّ قَدِمَ أَهْلُهُ أَمَرَ بِالْإِمْسَاكِ بَقِيَّةَ يَوْمِهِ وَ لَيْسَ بِفَرَضٍ وَ كَذَلِكَ الْحَائِضُ إِذَا طَهَّرَتْ أَمْسَكَتْ بَقِيَّةَ يَوْمِهَا وَ أَمَّا صَوْمُ الْإِبَاحَةِ فَمَنْ أَكَلَ أَوْ شَرِبَ نَاسِيًا أَوْ قَاءَ مِنْ غَيْرِ تَعَمُّدٍ فَقَدْ أَبَاحَ اللَّهُ عَزَّ وَ جَلَّ لَهُ ذَلِكَ وَ أَجْزَأَ عَنْهُ صَوْمُهُ - وَ أَمَّا صَوْمُ السَّقَرِ وَ الْمَرَضِ فَإِنَّ الْعَامَّةَ قَدْ اخْتَلَفَتْ فِي ذَلِكَ فَقَالَ قَوْمٌ يَصُومُونَ وَ قَالَ آخَرُونَ لَا يَصُومُونَ وَ قَالَ قَوْمٌ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ وَ أَمَّا نَحْنُ فَتَقُولُ يُفْطَرُ فِي الْحَالَيْنِ جَمِيعًا فَإِنْ صَامَ فِي حَالِ السَّقَرِ أَوْ فِي حَالِ الْمَرَضِ فَعَلَيْهِ الْقَضَاءُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ «فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ» فَهَذَا تَفْسِيرُ الصِّيَامِ .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from al-Qasim ibn Muhammad al-Jawhari, from Sulayman ibn Dawud, from Sufyan ibn Uyaynah, from al-Zuhri, from Imam Ali ibn al-Husayn ^(a.s), peace be upon them both, who said:

Imam ^(a.s) said one day: "O Zuhri, from where have you come?"

So I (narrator) said: "From the mosque."

Imam ^(a.s) said: "What were you discussing?"

I (narrator) said: "We were discussing the matter of fasting, and my view, as well as the view of my companions, settled upon the idea that no fast is obligatory except the fasting of the month of Ramadan."

Imam ^(a.s) said: "O Zuhri, it is not as you have said. Fasting is upon forty aspects.

Ten of them are obligatory (1-10), like the obligation of the month of Ramadan.

Ten of them are forbidden (11-20).

Fourteen of them are those in which a person has a choice: if he wishes, he fasts, and if he wishes, he breaks the fast (21-34).

Then there is the fast of permission, which has three aspects (35-37);

The fast of discipline (38);

The fast of allowance (39);

And the fast of travel and illness (40)."

I (narrator) said: "May I be made your ransom, then explain them to me."

Imam ^{a.s} said:

“As for the obligatory fasts, they are:

(1) the fasting of the month of Ramadan;

(2) fasting two consecutive months for the expiation of zihar, because Allah ^{SWT}, Mighty and Majestic, says: *‘Those who divorce their wives in this manner (zihar), then (wish to) retract what they said, must free a slave before they touch each other. This (penalty) is meant to deter you. And Allah ^{SWT} is All-Aware of what you do.*

But if the husband cannot afford this, let him then fast two consecutive months before the couple touch each other (for expiation).’ (Surah Al-Mujadilah 58:3-4)

(3) Also, fasting two consecutive months is obligatory for whoever breaks the fast of a day from the month of Ramadan.

(4) And, Fasting two consecutive months is also obligatory in the case of killing by mistake, for whoever cannot find a slave to free, because Allah ^{SWT}, Mighty and Majestic, says: *‘And whoever kills a believer by mistake, then freeing a believing slave and blood-money delivered to his family,’* until the saying of Allah ^{SWT}: *‘But whoever does not find, then fasting two consecutive months as repentance from Allah ^{SWT}; and Allah ^{SWT} is Knowing, Wise.’* (Surah An-Nisa 4:92)

(5) And Fasting three days for the expiation of an oath is also obligatory. Allah ^{SWT}, Mighty and Majestic, says: *‘Then fasting three days; that is the expiation of your oaths when you swear.’* (Surah Al-Ma'idah 5:89) This applies to the one who cannot find the means to feed others. All of this is to be performed consecutively, not separately.

(6) And fasting due to the harm of shaving the head is also obligatory. Allah ^{SWT}, Mighty and Majestic, says: *‘So whoever among you is ill, or has harm from (shaving) his head, then a ransom of fasting, or charity, or sacrifice.’* (Surah Al-Baqarah 2:184-185)

The person has a choice in this matter: if he wishes, he fasts three days.

(7) And, the fasting required in place of the sacrificial offering of Tamattu (dam al-mutah) is also obligatory for whoever cannot find the sacrificial animal (al-Hady). Allah ^{SWT}, says: *‘Whoever performs ‘umrah (during the Hajj months) followed by Hajj (offers) what can be obtained with ease of sacrificial animals. And whoever cannot find (or afford such an animal) - then a fast of three days during Hajj and of seven when you have returned (home). Those are ten complete (days).’* (Surah Al-Baqarah 2:196)

(8) And fasting as recompense for hunting is also obligatory. Allah ^{SWT}, Mighty and Majestic, says: *‘Whoever kills game intentionally must compensate by offering its equivalence, as judged by two just men among you, to be offered at the Sacred House, or by feeding the needy, or by fasting so that they may taste the consequences of their violations.’* (Surah Al-Ma'idah 5:95)

Imam ^{a.s} said: “Do you know how its equivalent is calculated in fasting, O Zuhri?”

I (narrator) said: “I do not know.”

Imam ^{a.s} said: “The hunted animal is valued at a fair value, then that value is distributed over wheat (al-burr). The wheat is then measured in sa', and he fasts one day for every half sa'.

(9) And the fast of a vow is also obligatory.

(10) And fasting during seclusion for worship (itikaf) is obligatory.



As for the forbidden fasts, they are:

(11) Fasting on the day of al-Fitr,

(12) And fasting the day of al-Adha,

(13, 14, 15) And fasting the three days of al-Tashriq,

(16) And the fast of the day of doubt. As for the day of doubt, we were both commanded regarding it and forbidden regarding it. We were commanded to fast it as part of the fasting of Shaban, and we were forbidden from singling it out as a fast on the day concerning which the people are in doubt (about the start of the month of Ramadan)."

I said to Imam ^{a.s.}: "May I be made your ransom, then if he had not fasted anything from Shaban, what should he do?"

Imam ^{a.s.} said: "He should intend on the night of doubt that he is fasting from Shaban. Then, if it turns out to be from the month of Ramadan, it suffices for him; and if it is from Shaban, it does not harm him."

I (narrator) said: "How can a voluntary fast suffice for an obligatory one?"

Imam ^{a.s.} said: "If a man fasted a day thinking it was from Shaban, then later learned that it was from the month of Ramadan, it would suffice for him, because the obligation only fell upon that very day."

(17) And the fast of wisal is forbidden.

(18) And the fast of silence is forbidden.

(19) And the fast of a vow made for disobedience is forbidden.

(20) And the perpetual fasting is forbidden.

As for the fasts in which a person has a choice, they are:

(21) The fast of Friday,

(22) And the fast of Thursday,

(23) And the fast of Monday,

(24, 25, 26) And the fast of the white days, meaning the 13th, 14th and 15th of every month,

(27, 28, 29, 30, 31, 32) And the fast of six days from Shawwal after the month of Ramadan,

(33) And the fast of the day of Arafah,

(34) And the fast of the day of Ashura.

In all of these, the person has a choice: if he wishes, he fasts, and if he wishes, he breaks the fast.

As for the fast of permission, they are:

(35) a woman does not fast voluntarily except with the permission of her husband;

(36) And a servant does not fast voluntarily except with the permission of his master;

(37) And a guest does not fast voluntarily except with the permission of his host. The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, said: 'Whoever stays with a people should not fast voluntarily except with their permission.'

As for the fast of discipline, they are:

(38) When a boy approaches maturity, he is trained to fast as discipline, though it is not obligatory upon him.

Likewise, whoever breaks the fast due to an ailment at the beginning of the day, then regains strength for the remainder of the day, is commanded to refrain from food for the rest of that day as discipline, though it is not obligatory.

Likewise, if a traveller eats at the beginning of the day, then returns to his family, he is commanded to refrain for the remainder of the day, though it is not obligatory.

Likewise, when a menstruating woman becomes pure, she refrains for the remainder of her day.

As for the fast of allowance, they are:

(39) Whoever eats or drinks forgetfully, or vomits unintentionally, then Allah ^{SWT}, Mighty and Majestic, has allowed that for him, and his fast remains sufficient.

As for the fast of travel and illness, they are:

(40) the generality have differed regarding it. One group said: 'He fasts.' Another group said: 'He does not fast.' And another group said: 'If he wishes, he fasts, and if he wishes, he breaks the fast.'

As for us, we say, he breaks the fast in both cases.

So if he fasts while travelling, or while ill, then he must make it up, because Allah ^{SWT}, Mighty and Majestic, says: *'So whoever among you is ill or on a journey, then a number of other days.'*

So this is the explanation of fasting."

[REFERENCES] Al-Kafi, Vol.4 p.83 • Tahdib Al-Ahkam, Vol.4 p.294 • Al-Wafi, Vol.11 p.37



HADITH:896[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رِثَابٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ قَتَلَ رَجُلًا خَطَأً فِي الشَّهْرِ الْحَرَامِ قَالَ «تُعْلَظُ عَلَيْهِ الْعُقُوبَةُ وَ عَلَيْهِ عَثْقُ رَقَبَةٍ أَوْ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ أَشْهُرِ الْحَرَمِ» قُلْتُ فَإِنَّهُ يَدْخُلُ فِي هَذَا شَيْءٌ فَقَالَ «وَمَا هُوَ» قُلْتُ يَوْمُ الْعيدِ وَ أَيَّامُ التَّشْرِيقِ قَالَ «يَصُومُ فَإِنَّهُ حَقٌّ لَزَمَهُ» .

فليس بمناقض لما تضمنه الخبر الاول من تحريم صيام العيدين لان التحريم انما وقع على من يصومهما مختارا مبتدءا ، فاما إذا لزمه شهران متتابعان على حسب ما تضمنه الخبر فيلزمه صوم هذه الايام لادخاله نفسه في ذلك فاما صيام ايام التشريق خاصة فقد روي ان التحريم فيها يختص بمن كان بمنى فاما من كان في غير منى من البلدان فلا بأس ان يصومها ، روى ذلك .

Muhammad ibn Yaqub, from a number of our companions, from Sahl ibn Ziyad, from Ibn Mahbub, from Ibn Riab, from Zurarah, from Abu Ja'far ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'a man who killed a man by mistake in the sacred month.'

Imam ^(a.s) said: "The punishment is made more severe upon him, and upon him is freeing a slave or fasting two consecutive months from the sacred months."

I (narrator) asked: "Then something enters into this."

Imam ^(a.s) said: "And what is it?"

I (narrator) replied: "The day of Eid and the days of al-Tashriq."

Imam ^(a.s) said: "He fasts, for it is a right that has become binding upon him."

[AL TUSI]

It is not contradictory to what the first report contains regarding the prohibition of fasting on the two Eids, because the prohibition only applies to one who fasts them by choice and from the outset.

As for when two consecutive months become binding upon him according to what the report contains, then fasting these days becomes binding upon him because he has entered himself into that.

As for fasting the days of al-Tashriq (ayyam al-tashriq) specifically, it has been narrated that the prohibition during them applies specifically to one who is in Mina.

As for one who is in other than Mina, among the cities, there is no harm in his fasting them. He narrated that (in the following hadith).

[REFERENCES] Al-Kafi, Vol.4 p.139 • Tahdib Al-Ahkam, Vol.4 p.297 • Al-Istibsar, Vol.2 p.131 • Wasa'il Al-Shi'ah, Vol.10 p.380 • Tafsir Nur Al-Thaqalayn, Vol.1 p.531 • Tafsir Kanz Al-Daqaiq, Vol.3 p.505

**HADITH:897**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ صِيَامِ أَيَّامِ التَّشْرِيقِ فَقَالَ «أَمَّا بِالْأَمْصَارِ فَلَا بَأْسَ وَ أَمَّا بِمِثْيَ فَلَا» .

و اما صوم الوصال : فهو ان يجعل عشاءه سحوره فذلك محرم ، روى ذلك.

Ahmad ibn Muhammad ibn Isa, from Muhammad ibn Abi Umayr, from Muhammad ibn Abi Hamzah, from Muawiyah ibn Ammar, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'fasting the days of al-Tashriq.'

Imam ^(a.s) said: "As for in the cities, there is no problem, but as for in Mina, then no."

[AL TUSI]

As for the fast of continuous joining (sawm al-wisal), it is that he makes his dinner his pre-dawn meal (suhur), and that is forbidden. He narrated that (in the following hadith).

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.297 • Al-Istibsar, Vol.2 p.132 • Al-Wafi, Vol.11 p.84 • Wasa'il Al-Shi'ah, Vol.10 p.516

**HADITH:898**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ رَوَاهُ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْوِصَالُ فِي الصِّيَامِ أَنْ يَجْعَلَ عَشَاءَهُ سَحُورَهُ» .

Muhammad ibn al-Hasan al-Saffar, from Ahmad ibn Muhammad, from one who narrated it, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "Continuous joining (sawm al-wisal) in fasting is that he makes his dinner his pre-dawn meal (suhur)."

[REFERENCES] Al-Kafi, Vol.4 p.95 • Tahdib Al-Ahkam, Vol.4 p.298 • Al-Wafi, Vol.11 p.68 • Wasa'il Al-Shi'ah, Vol.10 p.521



**HADITH:899****[SOURCE]** Implicit (Muzmar)

وَالَّذِي رَوَاهُ عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْهُمْ عَلَيْهِمُ السَّلَامُ قَالَ: «إِذَا أَفْطَرْتَ مِنْ رَمَضَانَ فَلَا تَصُومَنَّ بَعْدَ الْفِطْرِ تَطَوُّعاً إِلَّا بَعْدَ ثَلَاثٍ يَمْضِينَ» .

فالوجه فيه انه ليس في صيام هذه الايام من الفضل والتبرك به ما في غيرها من الايام ، وان كان يجوز صومه حسب ما تضمنه الخبر من التخيير. واما صوم يوم عرفة : فقد ورد فيه الترغيب حسب ما تضمنه الخبر وقد ورد فيه كراهية اما ما ورد من الترغيب ما رواه :

And what Ali ibn al-Hasan ibn Faddal narrated, from Muhammad ibn Ismail, from Hammad ibn Isa, from Hariz, from them, peace be upon them:

They said: “When you break the fast from (month of) Ramadan, then you must not fast voluntarily after al-Fitr except after three days have passed.”

[AL TUSI]

The meaning of it is that in fasting these days there is not, of merit and seeking blessing through it, what there is in other days, even though fasting it is permissible according to what the report contains of choice.

As for fasting the day of Arafah: encouragement regarding it has been reported according to what the report contains, and dislike regarding it has also been reported. As for what has been reported of encouragement, it is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.298 • Al-Istibsar, Vol.2 p.132 • Al-Wafi, Vol.11 p.85 • Wasa'il Al-Shi'ah, Vol.10 p.519

**HADITH:900**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s) & Abu Muhammad Imam Hasan Ibn Ali al-Mujtaba ^(a.s) & Abu Abdillah Imam Husayn ibn Ali Sayyid al-Shuhada ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ يَزِيدَ عَنْ أَبِي هَمَّامٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: «صَوْمُ يَوْمِ عَرَفَةَ يَعْدِلُ السَّنَةَ» وَ قَالَ «لَمْ يَصُمْهُ الْحَسَنُ عَلَيْهِ السَّلَامُ وَ صَامَهُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ» .

Ali ibn al-Hasan ibn Faddal, from Yaqub ibn Yazid, from Abu Hammam, from Abd al-Rahman ibn Abi Abdullah, from Abu al-Hasan ^(a.s), peace be upon him:

Imam ^(a.s) said: “Fasting the day of Arafah is equal to the year.”

And Imam ^(a.s) said: “Imam al-Hasan ^(a.s), peace be upon him, did not fast (day of Arafah), and Imam al-Husayn ^(a.s), peace be upon him, fasted (day of Arafah).”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.298 • Al-Istibsar, Vol.2 p.133 • Iqbal Al-A'mal, Vol.1 p.331 • Al-Wafi, Vol.11 p.81 • Wasa'il Al-Shi'ah, Vol.10 p.465



**HADITH:901**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s) & Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

أَلْحَسَنُ بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ: «كَانَ أَبِي عَلَيْهِ السَّلَامُ يَصُومُ يَوْمَ عَرَفَةَ فِي الْيَوْمِ الْحَارِّ فِي الْمَوْقِفِ وَ يَأْمُرُ بِظِلٍّ مُرْتَفِعٍ فَيُضْرَبُ لَهُ فَيَغْتَسِلُ مِمَّا يَبْلُغُ مِنْهُ الْحَرُّ» .

واما كراهيته فقد روى ذلك :

Al-Husayn ibn Said, from Sulayman al-Jafari, who said:

I (narrator) heard Abu al-Hasan ^(a.s), peace be upon him, saying:

“My father ^(a.s), peace be upon him, used to fast the day of Arafah on the hot day at the standing place, and He ^(a.s) would command that an elevated shade be set up for him, so it would be erected for him, and He ^(a.s) would wash himself because of the heat that reached him.”

[AL TUSI]

As for its being disliked, he narrated that (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.298 • Al-Istibsar, Vol.2 p.133 • Al-Wafi, Vol.11 p.80 • Wasa'il Al-Shi'ah, Vol.10 p.465

**HADITH:902**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ مُحَمَّدٍ وَ أَحْمَدَ ابْنَيْ الْحَسَنِ عَنْ أَبِيهِمَا عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ قَبِيْسٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يَصُمْ يَوْمَ عَرَفَةَ مُنْذُ نَزَلَ صِيَامُ شَهْرِ رَمَضَانَ» .

Ali ibn al-Hasan ibn Faddal, from Muhammad and Ahmad, the two sons of al-Hasan, from their father, from Thalabah ibn Maymun, from Muhammad ibn Qays, who said:

I heard Abu Ja'far ^(a.s), peace be upon him, saying: “Indeed, the Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, did not fast the day of Arafah from the time the fasting of the month of Ramadan was revealed.”

[REFERENCES] Al-Kafi, Vol.4 p.146 • Tahdib Al-Ahkam, Vol.4 p.298 • Al-Istibsar, Vol.2 p.133 • Iqbal Al-A'mal, Vol.1 p.331 • Al-Wafi, Vol.11 p.79 • Wasa'il Al-Shi'ah, Vol.10 p.464 • Wasa'il Al-Shi'ah, Vol.10 p.466



HADITH:903

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin ^(a.s)

وَعَنْهُ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ صَوْمِ يَوْمِ عَرَفَةَ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّهُمْ يَزْعُمُونَ أَنَّهُ يَغْدِلُ صَوْمَ سَنَةٍ قَالَ «كَانَ أَبِي عَلَيْهِ السَّلَامُ لَا يَصُومُهُ» قُلْتُ وَ لِمَ ذَاكَ قَالَ «إِنَّ يَوْمَ عَرَفَةَ يَوْمٌ دُعَاءٍ وَ مَسْأَلَةٍ وَ أَتَخَوَّفُ أَنْ يُضْعِفَنِي عَنِ الدُّعَاءِ وَ أَكْرَهُ أَنْ أَصُومَهُ وَ أَتَخَوَّفُ أَنْ يَكُونَ عَرَفَةُ - يَوْمٌ أَضْحَى فَلَيْسَ بِيَوْمِ صَوْمٍ».

فالوجه في الجمع بين هذه الاخبار ان من قوي على صوم هذا اليوم قوة لا يمنعه من الدعاء فانه يستحب له صوم هذا اليوم ، ومن خاف الضعف وما يمنعه من الدعاء والمسألة فالأولى له ترك صومه ، والذي يكشف عما ذكرناه ما رواه :

And from him, from Amr ibn Uthman, from Hanan ibn Sadir, from his father, from Abu Ja'far ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'fasting the day of Arafah',

And I asked: "May I be made your ransom, they claim that it is equal to fasting a year."

Imam ^(a.s) said: "My father ^(a.s), peace be upon him, would not fast it."

I (narrator) asked: "And why is that?"

Imam ^(a.s) said: "Indeed, the day of Arafah is a day of supplication and asking, and I fear that it would weaken me from supplication, and I dislike fasting it, and I fear that Arafah may be the day of Adha, so it is not a day of fasting."

[AL TUSI]

The proper way of reconciling these reports is that whoever has the strength to fast this day, a strength that does not prevent him from supplication, then it is recommended for him to fast this day.

And whoever fears weakness and what would prevent him from supplication and asking, then it is more appropriate for him to leave fasting it.

What reveals what we have mentioned is what he narrated (in the following hadith):

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.2 p.88 • 'Ilal Al-Shara'i', Vol.2 p.385 • Tahdib Al-Ahkam, Vol.4 p.299 • Al-Istibsar, Vol.2 p.133 • Iqbal Al-A'mal, Vol.1 p.331 • Al-Wafi, Vol.11 p.80 • Wasa'il Al-Shi'ah, Vol.10 p.465 • Bihar Al-Anwar, Vol.9 4 p.123 • Mustadrak Al-Wasa'il, Vol.7 p.527

**HADITH:904**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

أَلْحَسَنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ صَوْمِ يَوْمِ عَرَفَةَ قَالَ «مَنْ قَوِيَ عَلَيْهِ فَحَسَنَ إِنَّ لَمْ يَمْنَعْكَ مِنَ الدَّعَاءِ فَإِنَّهُ يَوْمُ دُعَاءٍ وَ مَسْأَلَةٍ فَصُمُّهُ وَإِنْ خَشِيتَ أَنْ تَضَعْفَ عَنْ ذَلِكَ فَلَا تَصُمْهُ» .

واما صوم يوم عاشورا : فقد ورد فيه الترغيب في صومه ، وقد وردت الكراهية ايضا اما ما روي من الترغيب في صومه

فقد روى :

Al-Husayn ibn Said, from Fadal, from Aban ibn Uthman, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about' fasting the day of Arafah.'

Imam ^(a.s) said: "Whoever has strength for it, then it is good, if it does not prevent you from supplication, for it is a day of supplication and asking, so fast it.

And if you fear that you will become weak from that, then do not fast it."

[AL TUSI]

As for fasting the day of Ashura, the encouragement regarding fasting it has been reported, and dislike has also been reported.

As for what was narrated of encouragement regarding fasting it, he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.299 • Al-Istibsar, Vol.2 p.134 • Al-Wafi, Vol.11 p.80 • Wasa'il Al-Shi'ah, Vol.10 p.465

**HADITH:905**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ قَالَ: «صُومُوا أَلْعَاشُورَاءَ - التَّاسِعَ وَالْعَاشِرَ فَإِنَّهُ يُكَفِّرُ ذُنُوبَ سَنَةٍ» .

Ali ibn al-Hasan ibn Faddal, from Harun ibn Muslim, from Masadah ibn Sadaqah, from Abu Abdillah Imam Ja'far ^(a.s) from his father, Imam al-Baqir ^(a.s), peace be upon them both:

The Imams ^(a.s) said: "Imam Ali ^(a.s), peace be upon him, said, 'Fast Ashura, the ninth and the tenth (of Muharram), for it expiates the sins of a year.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.299 • Al-Istibsar, Vol.2 p.134 • Iqbal Al-A'mal, Vol.2 p.559 • Al-Wafi, Vol.11 p.75 • Wasa'il Al-Shi'ah, Vol.10 p.457 • Bihar Al-Anwar, Vol.9 5 p.341 • Mustadrak Al-Wasa'il, Vol.7 p.524



**HADITH:906**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ يَزِيدَ بْنِ يَزِيدَ عَنْ أَبِي هَمَّامٍ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: «صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ عَاشُورَاءَ» .

And from him, from Yaqub ibn Yazid, from Abu Hammam, from Abu al-Hasan ^(a.s), peace be upon him:

Imam ^(a.s) said: “The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, fasted the day of Ashura.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.299 • Al-Istibsar, Vol.2 p.134 • Al-Wafi, Vol.11 p.75 • Wasa'il Al-Shi'ah, Vol.10 p.457

**HADITH:907**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عُبَيْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: «صِيَامُ يَوْمَ عَاشُورَاءَ كَفَّارَةٌ سَنَةٍ» .

Sa'ad ibn Abdullah, from Abu Jafar, from Jafar ibn Muhammad ibn Ubaydullah, from Abdullah ibn Maymun al-Qaddah, from Abu Abdillah Imam Ja'far ^(a.s) from his father, Imam al-Baqir ^(a.s), peace be upon them both:

The Imams ^(a.s) said: “Fasting the day of Ashura is the expiation of a year.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.300 • Al-Istibsar, Vol.2 p.134 • Al-Wafi, Vol.11 p.75 • Wasa'il Al-Shi'ah, Vol.10 p.457



HADITH:908**[SOURCE]** Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلَيْهِ بِنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ الْأَحْمَرِ عَنْ كَثِيرِ النَّوَّاءِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «لَزِقَتِ السَّفِينَةُ - يَوْمَ عَاشُورَاءَ عَلَى الْجُودِيِّ فَأَمَرَ نُوحٌ عَلَيْهِ السَّلَامُ مَنْ مَعَهُ مِنَ الْجِنِّ وَالْإِنْسِ أَنْ يَصُومُوا ذَلِكَ الْيَوْمَ» وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ «أَتَذَرُونَ مَا هَذَا الْيَوْمُ هَذَا الْيَوْمُ الَّذِي تَابَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ عَلَى آدَمَ وَ حَوَاءَ عَلَيْهَا السَّلَامُ وَ هَذَا الْيَوْمُ الَّذِي فَلَقَ اللَّهُ فِيهِ الْبَحْرَ لِبَنِي إِسْرَائِيلَ فَأَغْرَقَ فِرْعَوْنَ وَ مَنْ مَعَهُ وَ هَذَا الْيَوْمُ الَّذِي غَلَبَ فِيهِ مُوسَى عَلَيْهِ السَّلَامُ فِرْعَوْنَ وَ هَذَا الْيَوْمُ الَّذِي وُلِدَ فِيهِ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ وَ هَذَا الْيَوْمُ الَّذِي تَابَ اللَّهُ فِيهِ عَلَى قَوْمِ يُونُسَ عَلَيْهِ السَّلَامُ وَ هَذَا الْيَوْمُ الَّذِي وُلِدَ فِيهِ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ وَ هَذَا الْيَوْمُ الَّذِي يَقُومُ فِيهِ الْقَائِمُ عَلَيْهِ السَّلَامُ » .

واما ما روي في كراهية صومه فقد روى :

Ali ibn al-Hasan, from Muhammad ibn Abdullah ibn Zurarah, from Ahmad ibn Muhammad ibn Abi Nasr, from Aban ibn Uthman al-Ahmar, from Kathir al-Nawwa, from Abu Ja'far ^(a.s), peace be upon him:

Imam ^(a.s) said: "The ark came to rest on the day of Ashura (tenth of Muharram) upon al-Judi, so Nuh ^(a.s), peace be upon him, commanded those who were with him from the jinn and mankind to fast that day."

And Abu Ja'far ^(a.s), peace be upon him, said: "Do you know what this day is?

This is the day on which Allah ^(SWT), Mighty and Majestic, turned in repentance toward Adam ^(a.s) and Hawwa ^(s.a), peace be upon her;

And this is the day on which the Majestic Allah ^(SWT) split the sea for the Children of Israel, so Allah ^(SWT) drowned Firaun and those with him;

And this is the day on which Musa ^(a.s), peace be upon him, overcame Firaun;

And this is the day on which Ibrahim ^(a.s), peace be upon him, was born;

And this is the day on which Allah ^(SWT) turned in repentance toward the people of Prophet Yunus ^(a.s), peace be upon him;

And this is the day on which Isa ibn Maryam ^(a.s), peace be upon him, was born;

And this is the day on which al-Qaim ^(ajf), peace be upon him, will rise."

[AL TUSI]

As for what was narrated regarding the dislike of fasting it, he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.300 • Iqbal Al-A'mal, Vol.2 p.558 • Al-Wafi, Vol.11 p.76 • Wasa'il Al-Shi'ah, Vol.10 p.458 • Mustadrak Al-Wasa'il, Vol.7 p.523

**HADITH:909**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ نُوحِ بْنِ شُعَيْبٍ النَّيْسَابُورِيِّ عَنْ يَاسِينَ الصَّرِيرِ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَا: «لَا تَصُمْ يَوْمَ عَاشُورَاءَ وَلَا يَوْمَ عَرَفَةَ بِمَكَّةَ وَلَا بِالْمَدِينَةِ وَلَا فِي وَطَنِكَ وَلَا فِي مِصْرٍ مِنَ الْأَمْصَارِ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Nuh ibn Shuayb al-Naysaburi, from Yasin al-Darir, from Hariz, from Zurarah, from Abu Abdillah Imam Ja'far ^(a.s) from his father, Imam al-Baqir ^(a.s), peace be upon them both:

The Imams ^(a.s) both said: “Do not fast the day of Ashura (tenth of Muharram), nor the day of Arafah in Mecca, nor in Madinah, nor in your homeland, nor in any city from among the cities.”

[REFERENCES] Al-Kafi, Vol.4 p.146 • Tahdib Al-Ahkam, Vol.4 p.300 • Al-Istibsar, Vol.2 p.134 • Iqbal Al-A'mal, Vol.1 p.331 • Al-Wafi, Vol.11 p.71 • Wasa'il Al-Shi'ah, Vol.10 p.462

**HADITH:910**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْهَاشِمِيِّ عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْوُشَّاءِ قَالَ حَدَّثَنِي نَجِیَّةُ بْنُ الْحَارِثِ الْأَعْطَارُ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ فَقَالَ «صَوْمٌ مَثْرُوكٌ بِنَزُولِ شَهْرِ رَمَضَانَ وَالْمَثْرُوكُ بِدَعَةٍ» قَالَ نَجِیَّةُ فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ ذَلِكَ مِنْ بَعْدِ أَبِيهِ عَلَيْهِ السَّلَامُ فَأَجَابَ بِمِثْلِ جَوَابِ أَبِيهِ ثُمَّ قَالَ لِي «أَمَّا إِنَّهُ صِيَامٌ يَوْمَ مَا نَزَلَ بِهِ كِتَابٌ وَلَا جَرَتْ بِهِ سُنَّةٌ إِلَّا سُنَّةُ آلِ زِيَادٍ لَعَنَهُمُ اللَّهُ بِقَتْلِ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ» .

And from him, from al-Hasan ibn Ali al-Hashimi, from Muhammad ibn Musa, from Yaqub ibn Yazid, from al-Washsha, who said: Najiyah ibn al-Harith al-Attar narrated to me, saying:

I (narrator) asked Abu Ja'far ^(a.s), peace be upon him, about 'fasting the day of Ashura.' Imam ^(a.s) said: “It is a fast abandoned by the coming down of the month of Ramadan, and (doing) the abandoned is an innovation.”

Najiyah said: “Then I asked Abu Abdillah ^(a.s), peace be upon him, about that after his father ^(a.s), peace be upon him, and Imam ^(a.s) answered with the like of the answer of his father ^(a.s).”

Then Imam ^(a.s) said to me: “Indeed, it is the fast of a day concerning which no Book came down and no Sunnah took place, except the Sunnah of the family of Ziyad, may Allah ^(SWT) curse them, through the killing of Imam al-Husayn ibn Ali ^(a.s), may the blessings of Allah ^(SWT) be upon him.”

[REFERENCES] Al-Kafi, Vol.4 p.146 • Tahdib Al-Ahkam, Vol.4 p.301 • Al-Istibsar, Vol.2 p.134 • Al-Wafi, Vol.11 p.71 • Wasa'il Al-Shi'ah, Vol.10 p.461



HADITH:911**[SOURCE]** Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

وَعَنْهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْهَاشِمِيِّ عَنْ مُحَمَّدَ بْنِ عِيسَى بْنِ عُبَيْدٍ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ عِيسَى أَجِي قَالَ: سَأَلْتُ
الرَّضَا عَلَيْهِ السَّلَامُ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ وَمَا يَقُولُ النَّاسُ فِيهِ فَقَالَ «عَنْ صَوْمِ ابْنِ مَرْجَانَةَ لَعَنَهُ اللَّهُ تَسْأَلُنِي
ذَلِكَ يَوْمَ مَا صَامَهُ إِلَّا الْأَدْعِيَاءُ مِنْ آلِ زِيَادٍ بِقَتْلِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَهُوَ يَوْمٌ تَشَاءَمَ بِهِ آلُ مُحَمَّدٍ وَ
يَتَشَاءَمُ بِهِ أَهْلُ الْإِسْلَامِ وَالْيَوْمُ الْمُتَشَائِمُ بِهِ الْإِسْلَامُ وَالْأَهْلُ لَا يُصَامُ وَلَا يُتَبَرَّكُ بِهِ وَ يَوْمُ الْإِثْنَيْنِ يَوْمٌ نَحْسٍ
قَبِضَ اللَّهُ فِيهِ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمَا أُصِيبَ آلُ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ إِلَّا فِي يَوْمِ الْإِثْنَيْنِ فَتَشَاءَمُوا بِهِ وَ
تَبَرَّكُوا بِهِ أَغْدَاؤُنَا وَ يَوْمُ عَاشُورَاءَ قُتِلَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ وَ تَبَرَّكُ بِهِ ابْنُ مَرْجَانَةَ وَ تَشَاءَمَ بِهِ آلُ مُحَمَّدٍ عَلَيْهِمُ
السَّلَامُ فَمَنْ صَامَهُمَا وَ تَبَرَّكُ بِهِمَا لَقِيَ اللَّهَ عَزَّ وَ جَلَّ مَمْسُوحَ الْقَلْبِ وَ كَانَ مُحْشَرَهُ مَعَ الَّذِينَ سَتُوا صَوْمَهُمَا وَ
تَبَرَّكُوا بِهِمَا» .

And from him, from al-Hasan ibn Ali al-Hashimi, from Muhammad ibn Isa ibn Ubayd, who said: Jafar ibn Isa, my brother, narrated to us, saying:

I (narrator) asked Imam al-Ridha ^(a.s), peace be upon him, about ‘fasting the day of Ashura and what the people say regarding it.’

Imam ^(a.s) said: “Are you asking me about the fast of Ibn Marjanah, may Allah ^(SWT) curse him? That is a day which none fasted except the claimants from the family of Ziyad through the killing of Imam al-Husayn ^(a.s), may the blessings of Allah ^(SWT) be upon him. And it is a day by which the family of Muhammad ^(saws) regarded as ill-omened.

And it is a day by which the people of Islam regard as ill-omened.

And the day which Islam and its people regard as ill-omened is not fasted and is not treated as blessed.

And Monday is a day of misfortune, on which Allah ^(SWT) took His blessed Prophet ^(saws), may Allah ^(SWT) bless him and his family, and the family of Prophet Muhammad ^(saws), peace be upon them, were not afflicted except on Monday, so we regarded it as ill-omened, and our enemies treated it as blessed.

And the day of Ashura, Imam al-Husayn ^(a.s), peace be upon him, was killed, and Ibn Marjanah treated it as blessed, and the family of Prophet Muhammad ^(saws), peace be upon them, regarded it as ill-omened.

So whoever fasts the two of them (Mondays and Ashura) and treats the two of them as blessed will meet Allah ^(SWT), Mighty and Majestic, with the heart wiped out, and his place of gathering will be with those who established fasting the two of them (Mondays and Ashura) and treated the two of them as blessed.”

[REFERENCES] Al-Kafi, Vol.4 p.146 • Tahdib Al-Ahkam, Vol.4 p.301 • Al-Istisbar, Vol.2 p.135 • Al-Wafi, Vol.11 p.72 • Wasa'il Al-Shi'ah, Vol.10 p.460 • Bihar Al-Anwar, Vol.4 5 p.94 • Awalim Al-Uloom, Vol.17 p.325

HADITH:912**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْهَاشِمِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنْ زَيْدِ النَّرْسِيِّ قَالَ حَدَّثَنَا عُبَيْدُ بْنُ زُرَّارَةَ قَالَ: سَمِعْتُ زُرَّارَةَ يَسْأَلُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ فَقَالَ «مَنْ صَامَهُ كَانَ حَظُّهُ مِنْ صِيَامِ ذَلِكَ الْيَوْمِ حَظَّ ابْنِ مَرْجَانَةَ وَ آلِ زِيَادٍ» قَالَ قُلْتُ وَ مَا حَظُّهُمْ مِنْ ذَلِكَ الْيَوْمِ فَقَالَ «النَّارُ». فالوجه في هذه الأحاديث ان من صام يوم عاشورا على طريق الحزن بمصاب رسول الله صلى الله عليه وآله والجزع لما حل بعترته فقد اصاب ، ومن صامه على ما يعتقد فيه مخالفونا من الفضل في صومه والتبرك به والاعتقاد ببركته وسعادته فقد أثم واخطأ.

And from him, from al-Hasan ibn Ali al-Hashimi, from Muhammad ibn Isa, who said: Muhammad ibn Abi Umayr narrated to me, from Zayd al-Narsi, who said: Ubayd ibn Zurarah narrated to us, saying:

I (narrator) heard Zurarah asking Abu Abdillah ^(a.s), peace be upon him, about 'fasting the day of Ashura.'

Imam ^(a.s) said: "Whoever fasts it, his share from fasting that day will be the share of Ibn Marjanah and the family of Ziyad."

He (narrator) said: "I asked, 'And what is their share from that day?'"

Imam ^(a.s) said: "The Fire (of Hell)."

[AL TUSI]

The meaning of these hadiths is that whoever fasts the day of Ashura by way of grief over the calamity of the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, and anguish over what befell his progeny (itrah), then he has done correctly.

And whoever fasts it according to what those who oppose us (mukhalifuna) believe regarding the merit of fasting it, seeking blessing through it, and believing in its blessing and felicity, then he has sinned and erred.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.301 • Al-Istibsar, Vol.2 p.135

CHAPTER ON FASTING THREE DAYS IN EVERY MONTH AND WHAT HAS COME CONCERNING THAT

٦٨ - باب صيام ثلاثة أيام في كل شهر وما جاء في ذلك

🕌 HADITH 913 – 918 🕌

🕌 HADITH 🕌

HADITH:913

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «صَامَ رَسُولُ اللَّهِ ص حَتَّى قِيلَ مَا يُفْطِرُ ثُمَّ أَفْطَرَ حَتَّى قِيلَ مَا يَصُومُ ثُمَّ صَامَ صَوْمَ دَاوُدَ عَلَيْهِ السَّلَامُ يَوْمًا وَ يَوْمًا لَا ثُمَّ فِضَّ عَلَيْهِ السَّلَامُ عَلَى صِيَامِ ثَلَاثَةِ أَيَّامٍ فِي الشَّهْرِ وَ قَالَ «يَعْدِلُنْ صَوْمَ الدَّهْرِ وَ يَذْهَبُنْ بِوَحْرِ الصَّدْرِ» قَالَ حَمَّادٌ فَقُلْتُ فَمَا الْوَحْرُ فَقَالَ «الْوَحْرُ الْوَسْوَسةُ» قَالَ حَمَّادٌ فَقُلْتُ أَيُّ الْأَيَّامِ هِيَ قَالَ «أَوَّلُ خَمِيسٍ فِي الشَّهْرِ وَ أَوَّلُ أَرْبَعَاءَ بَعْدَ الْعَشْرِ وَ آخِرُ خَمِيسٍ فِيهِ» فَقُلْتُ لِمَ صَارَتْ هَذِهِ الْأَيَّامُ أَلْتِي ثَصَامٌ فَقَالَ «إِنَّ مَنْ قَبْلَنَا مِنَ الْأُمَمِ كَانَ إِذَا نَزَلَ عَلَى أَحَدِهِمُ الْعَذَابُ نَزَلَ فِي هَذِهِ الْأَيَّامِ الْمَخُوفَةِ».

Muhammad ibn Yaqub, from al-Husayn ibn Muhammad, from Mualla ibn Muhammad, from al-Washsha, from Hammad ibn Uthman, from Abu Abdillah ^(a.s), peace be upon him, who said:

I heard Imam ^(a.s) saying: “The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, fasted until it was said: 'he does not break the fast; (meaning that the blessed Prophet ^(saws) is always fasting)

Then the Prophet ^(saws) broke the fast until it was said: ‘he does not fast’; (meaning that the blessed Prophet ^(saws) does not fast at all)

Then the Prophet ^(saws) fasted the fast of Dawud ^(a.s), peace be upon him; one day and one day not;

Then the Prophet ^(saws), peace be upon him, was taken (died) while upon fasting three days in the month.”

And the Imam ^(a.s) said: “(fasting three days in a month) equal the fasting of the lifetime, and they remove the rancor (wahar) of the chest.”

Hammad said: “So I asked: What is al-wahar?”

Imam ^(a.s) said: “Al-wahar is whispering (al-waswasah).”

Hammad said: “So I asked: ‘Which days are they?’”

Imam ^(a.s) said: “The first Thursday in the month, and the first Wednesday after the tenth (of the month), and the last Thursday in it.”

So I (narrator) replied: “Why did these become the days that are fasted?”

Imam ^(a.s) said: “Indeed, those before us from the nations, when punishment descended upon one of them, it descended on these feared days.”

[REFERENCES] Al-Kafi, Vol.4 p.89 • Man La Yahduruhu Al-Faqih, Vol.2 p.82 • Tahdib Al-Ahkam, Vol.4 p.302 • Al-Istibsar, Vol.2 p.136 • Al-Duru' Al-Waqiyah, Vol.1 p.55 • Al-Wafi, Vol.11 p.43 • Wasa'il Al-Shi'ah, Vol.10 p.415 • Tafsir Al-Burhan, Vol.2 p.506



**HADITH:914**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الصِّيَامِ فِي الشَّهْرِ كَيْفَ هُوَ فَقَالَ «ثَلَاثٌ فِي الشَّهْرِ فِي كُلِّ عَشْرِ يَوْمٍ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ «مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا» وَثَلَاثَةُ أَيَّامٍ فِي الشَّهْرِ صَوْمُ الدَّهْرِ» .

And from him, from a number of our companions, from Sahl ibn Ziyad, from Ahmad ibn Muhammad ibn Abi Nasr, who said:

I (narrator) asked Abu al-Hasan ^(a.s), peace be upon him, about ‘fasting in the month, how is it done?’

Imam ^(a.s) said: “Three in the month, one day in every ten.

Indeed, Allah ^(SWT), Mighty and Majestic, says: ‘Whoever comes with a good deed, then for him is ten like it’. (Surah Al-An'am 6:160)

And thus three days in the month is (as if) fasting perpetually.” – meaning fasting for the whole thirty days of the month.

[REFERENCES] Al-Kafi, Vol.4 p.93 • Tahdib Al-Ahkam, Vol.4 p.302 • Al-Duru' Al-Waqiyah, Vol.1 p.55 • Al-Wafi, Vol.11 p.46

**HADITH:915**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ صَوْمِ الشُّبَّةِ فَقَالَ «صِيَامُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ الْخَمِيسَ وَ الْأَرْبِعَاءَ وَ الْخَمِيسَ يَذْهَبُ بِبَلَابِلِ الْقَلْبِ وَ وَحَرِ الصَّدْرِ الْخَمِيسَ وَ الْأَرْبِعَاءَ وَ الْخَمِيسَ وَ إِنْ صَامَ فِي كُلِّ عَشْرَةِ أَيَّامٍ يَوْمًا فَإِنَّ ذَلِكَ ثَلَاثُونَ حَسَنَةً وَ إِنْ أَحَبَّ أَنْ يَزِيدَ عَلَى ذَلِكَ فَلْيَزِدْ» .

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad ibn Isa, from al-Husayn ibn Said, from al-Qasim ibn Muhammad al-Jawhari, from Ali ibn Abi Hamzah, from Abu Basir, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about ‘the fast of the Sunnah.’

Imam ^(a.s) said: “Fasting three days from every month: (first) Thursday, Wednesday (after the tenth), and (last) Thursday; of the month.

They remove the anxieties of the heart and the burning rancor of the chest (wahar al-sadr): Thursday, Wednesday, and Thursday.

And if he wishes, (he can also fast) Monday, Wednesday, and Thursday.

And if he fasts one day in every ten days, then that is thirty good deeds.

And if he loves to increase beyond that, then let him increase.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.303 • Al-Istisbar, Vol.2 p.136 • Al-Wafi, Vol.11 p.49 • Wasa'il Al-Shi'ah, Vol.10 p.425



**HADITH:916**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ يَعْقُوبَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ عَنْ زِيَادِ الْقُنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بَسَّانٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «إِذَا كَانَ فِي أَوَّلِ الشَّهْرِ - خَمِيسَانِ فَصُمْ أَوْلَهُمَا فَإِنَّهُ أَفْضَلُ وَ إِذَا كَانَ فِي آخِرِهِ خَمِيسَانِ فَصُمْ آخِرَهُمَا فَإِنَّهُ أَفْضَلُ» .

Muhammad ibn Yaquub, from al-Husayn ibn Muhammad, from Muhammad ibn Imran, from Ziyad al-Qandi, from Abdullah ibn Sinan, who said:

Abu Abdillah ^(a.s), peace be upon him, said to me: “If there are two Thursdays at the beginning of the month, then fast the first of them, for it is better.

And if there are two Thursdays at its end, then fast the last of them, for it is better.”

[REFERENCES] Al-Kafi, Vol.4 p.94 • Man La Yahduruhu Al-Faqih, Vol.2 p.83 • Tahdib Al-Ahkam, Vol.4 p.303 • Al-Istibsar, Vol.2 p.136 • Al-Duru' Al-Waqiyah, Vol.1 p.61 • Al-Wafi, Vol.11 p.47 • Wasa'il Al-Shi'ah, Vol.10 p.416

**HADITH:917**

[SOURCE] Implicit (Muzmar)

وَالَّذِي رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عِمْرَانَ الْأَشْعَرِيِّ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُهُ عَنْ صَوْمِ ثَلَاثَةِ أَيَّامٍ فِي الشَّهْرِ فَقَالَ «فِي كُلِّ عَشْرَةِ أَيَّامٍ يَوْمٌ خَمِيسٌ وَ أَرْبَعَاءٌ وَ خَمِيسٌ وَ الشَّهْرُ الَّذِي يَلِيهِ أَرْبَعَاءٌ وَ خَمِيسٌ وَ أَرْبَعَاءٌ» .

فليس بمناف لما قدمناه من الاخبار لان الانسان مخير ان يصوم اربعاء بين خميسين أو خميسا بين اربعائين ، وعلى ايهما عمل فليس عليه شيء ، لان الاصل في هذا الصوم التنفل والتطوع فكيف في ترتيبه ، والذي يدل على ما ذكرناه ما رواه :

And that which Muhammad ibn Ahmad ibn Yahya narrated, from al-Husayn ibn Muhammad, from Imran al-Ashari, from Zurah, from Samaah, from Abu Basir, who said:

I (narrator) asked Imam ^(a.s) about ‘fasting three days in the month.’

Imam ^(a.s) said: “In every ten days, one day: (first) Thursday, Wednesday (after the tenth), and (last) Thursday;

And the month that follows it: Wednesday, Thursday, and Wednesday.”

[AL TUSI]

It is not contrary to the reports we have previously presented, because a person has the choice to fast a Wednesday between two Thursdays, or a Thursday between two Wednesdays.

Whichever of the two he acts upon, there is nothing upon him, because the basis of this fast is supererogation (tanafful) and voluntary devotion (tatawwu), so how then regarding its arrangement?

What indicates what we have mentioned is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.303 • Al-Istibsar, Vol.2 p.137 • Al-Duru' Al-Waqiyah, Vol.1 p.59 • Al-Wafi, Vol.11 p.50 • Wasa'il Al-Shi'ah, Vol.10 p.429



HADITH:918**[SOURCE]** Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُوسَى بْنِ جَعْفَرٍ الْمَدَائِنِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ بْنِ دَاوُدَ قَالَ: سَأَلْتُ الرَّضَا عَلَيْهِ السَّلَامُ عَنِ الصَّيَامِ فَقَالَ «ثَلَاثَةُ أَيَّامٍ فِي الشَّهْرِ الْأَرْبَعَاءِ - وَ الْخَمِيسُ وَ الْجُمُعَةُ » فَقُلْتُ إِنَّ أَصْحَابَنَا يَصُومُونَ أَرْبَعَاءَ بَيْنَ خَمِيسَيْنِ فَقَالَ «لَا بَأْسَ بِذَلِكَ وَ لَا بَأْسَ بِخَمِيسٍ بَيْنَ أَرْبَعَاءَيْنِ» .

Muhammad ibn Ahmad ibn Yahya, from Musa ibn Jafar al-Madaini, from Ibrahim ibn Ismail ibn Dawud, who said:

I (narrator) asked Imam al-Ridha ^(a.s), peace be upon him, about ‘fasting.’

Imam ^(a.s) said: “Three days in the month: Wednesday, Thursday, and Friday.”

So I (narrator) asked: “Our companions fast a Wednesday between two Thursdays.” – meaning the first and the last Thursday of the month.

Imam ^(a.s) said: “There is no problem with that,

And there is no problem with a Thursday between two Wednesdays.” – meaning the first and the last Wednesday of the month.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.304 • Al-Istibsar, Vol.2 p.137 • Al-Duru’ Al-Waqiyah, Vol.1 p.59 • Al-Wafi, Vol.11 p.50 • Wasa’il Al-Shi’ah, Vol.10 p.429 • Bihar Al-Anwar, Vol.9 4 p.105

CHAPTER ON FASTING THE FOUR DAYS IN THE YEAR

٦٩ - باب صوم الاربعة الايام في السنة

🕌 HADITH 919 – 922 🕌

🕌 HADITH 🕌

HADITH:919

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بُغْيَ أَصْحَابِنَا عَنْ أَبِي الْحَسَنِ الرُّضَا عَلَيْهِ السَّلَامُ قَالَ: «بَعَثَ اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ «رَحْمَةً لِلْعَالَمِينَ» فِي سَبْعَةِ وَ عَشْرِينَ مِنْ رَجَبٍ فَمَنْ صَامَ ذَلِكَ الْيَوْمَ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ صِيَامَ سِتِّينَ شَهْرًا وَ فِي خَمْسَةِ وَ عَشْرِينَ مِنْ ذِي الْقَعْدَةِ وَصَّعَ اللَّهُ النَّبِيَّتَ وَ هُوَ أَوَّلُ رَحْمَةٍ وَضَعَتْ عَلَى وَجْهِ الْأَرْضِ فَجَعَلَهُ اللَّهُ عَزَّ وَجَلَّ «مَثَابَةً لِلنَّاسِ وَ أَمْنًا» فَمَنْ صَامَ ذَلِكَ الْيَوْمَ كَتَبَ اللَّهُ لَهُ صِيَامَ سِتِّينَ شَهْرًا وَ فِي أَوَّلِ يَوْمٍ مِنْ ذِي الْحِجَّةِ وَلِدَ إِبْرَاهِيمَ خَلِيلُ الرَّحْمَنِ فَمَنْ صَامَ ذَلِكَ الْيَوْمَ كَتَبَ اللَّهُ لَهُ صِيَامَ سِتِّينَ شَهْرًا» .

Muhammad ibn Yaqub, from a number of our companions, from Sahl ibn Ziyad, from some of our companions, from Abu al-Hasan al-Ridha ^(a.s), peace be upon him:

Imam ^(a.s) said: “Allah ^(SWT) sent Muhammad, may Allah ^(SWT) bless him and his family, as a mercy to the worlds, on the twenty-seventh of Rajab.

So whoever fasts that day, Allah ^(SWT), Mighty and Majestic, writes for him the fasting of sixty months.

And on the twenty-fifth of Dhu al-Qadah, Allah ^(SWT) placed the House (Ka’aba), and it is the first mercy placed upon the face of the earth, so Allah ^(SWT), Mighty and Majestic, made it a place of return for the people and a security.

So whoever fasts that day, Allah ^(SWT) writes for him the fasting of sixty months.

And on the first day of Dhu al-Hijjah, Ibrahim ^(a.s), the intimate friend of the All-Merciful ^(SWT) (Khalil al-Rahman), was born.

So whoever fasts that day, Allah ^(SWT) writes for him the fasting of sixty months.”

[REFERENCES] Al-Kafi, Vol.4 p.149 • Tahdib Al-Ahkam, Vol.4 p.304 • Rawdat Al-Wa’izin, Vol.2 p.351 • Al-Wafi, Vol.11 p.54

🕌 HADITH 🕌

HADITH:920

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

وَ عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يُونُسَ بْنِ أَسْحَدٍ عَنْ حَمْدَانَ بْنِ الْفَضْلِ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ الصَّبَّاحِ قَالَ: خَرَجَ عَلَيْنَا أَبُو الْحَسَنِ يَعْني الرُّضَا عَلَيْهِ السَّلَامُ بِمَرَوْ فِي يَوْمٍ خَمْسَةِ وَ عَشْرِينَ مِنْ ذِي الْقَعْدَةِ فَقَالَ «صُومُوا فَإِنِّي أَصْبَحْتُ صَائِمًا» قُلْنَا جَعَلْنَا اللَّهُ فِدَاكَ أَيُّ يَوْمٍ هُوَ قَالَ «يَوْمٌ نُشِرَتْ فِيهِ الرَّحْمَةُ وَ دُحِيتَ فِيهِ الْأَرْضُ وَ نُصِبَتْ فِيهِ الْكَعْبَةُ وَ هَبَطَ فِيهِ آدَمُ عَلَيْهِ السَّلَامُ» .



And from him, from a number of our companions, from Sahl ibn Ziyad, from Yusuf ibn al-Sukht, from Hamdan ibn al-Nadr, from Muhammad ibn Abdullah ibn al-Sayqal, who said:

Abu al-Hasan, meaning Imam al-Ridha ^{a.s.}, came out to us in Marw on the day of the twenty-fifth of Dhu al-Qadah, and said: “Fast, for I have entered the morning fasting.” We asked: “May Allah ^{SWT} make us your ransom, what day is it?” Imam ^{a.s.} said: “A day in which mercy was spread, and in which the earth was spread out, and in which the Kaa’ba was erected, and in which Adam ^{a.s.}, descended.”

[REFERENCES] Al-Kafi, Vol.4 p.149 • Tahdib Al-Ahkam, Vol.4 p.304 • Iqbal Al-A’mal, Vol.1 p.310 • Al-Wafi, Vol.11 p.54 • Wasa’il Al-Shi’ah, Vol.10 p.450

﴿ HADITH ﴾

HADITH:921

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq ^{a.s.}

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ لِلْمُسْلِمِينَ عِيدٌ غَيْرُ الْعِيدَيْنِ قَالَ «نَعَمْ يَا حَسَنُ أَعْظَمُهُمَا وَأَشْرَفُهُمَا» قَالَ قُلْتُ وَ أَيُّ يَوْمٍ هُوَ قَالَ «هُوَ يَوْمٌ نُصِبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِيهِ عَلَمًا لِلنَّاسِ» فَقُلْتُ جُعِلْتُ فِدَاكَ وَ مَا يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيهِ قَالَ «تَصُومُهُ يَا حَسَنُ وَ تَكْتُمُ فِيهِ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ تَبَرَّأُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِمَّنْ ظَلَمَهُمْ وَ إِنَّ الْأَنْبِيَاءَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ كَانَتْ تَأْمُرُ الْأَوْصِيَاءَ بِالْيَوْمِ الَّذِي يُقَامُ فِيهِ الْوَصِي أَنْ يُتَّخَذَ عِيدًا» قَالَ قُلْتُ فَمَا لِمَنْ صَامَهُ قَالَ «صِيَامٌ سِتْنِينَ شَهْرًا وَ لَا تَدْعُ صِيَامَ سَبْعَةِ وَ عَشْرِينَ مِنْ رَجَبٍ فَإِنَّهُ الْيَوْمُ الَّذِي نَزَلَتْ فِيهِ النُّبُوءَةُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ تَوَابَهُ مِثْلُ سِتْنِينَ شَهْرًا لَكُمْ» .

And from him, from Ali ibn Ibrahim, from his father, from al-Qasim ibn Yahya, from his grandfather al-Hasan ibn Rashid, from Abu Abdillah ^{a.s.}, peace be upon him, who said:

I (narrator) said to Imam ^{a.s.}: “May I be made your ransom, do the Muslims have an Eid other than the two Eids?” – meaning Eid Al Fitr and Eid Al Adha.

Imam ^{a.s.} said: “Yes, O Hasan, one that is greatest of them and the most noble of all.”

He (narrator) said: “I asked: ‘And which day is it?’”

Imam ^{a.s.} said: “It is the day on which Commander of the Faithful ^{a.s.}, peace be upon him, was appointed in it as a standard for the people.” – meaning Day of Ghadeer.

So I said: “May I be made your ransom, and what is appropriate for us to do on it?”

Imam ^{a.s.} said: “You fast it, O Hasan, and you increase in it the sending of blessings upon Muhammad ^{saws} and his family, and you disassociate yourself to Allah ^{SWT}, Mighty and Majestic, from those who wronged them.

And indeed the prophets ^{a.s.}, used to command the successors regarding the day on which the successor is established (Ghadeer), that it be taken as an Eid.”

He (narrator) said: “I asked: ‘Then what is there for one who fasts it?’”

Imam ^{a.s.} said: “The fasting (equal) to that of sixty months.

And do not leave fasting the twenty-seventh of Rajab, for it is the day on which prophethood came down upon Muhammad ^{saws}, may Allah ^{SWT} bless him and his family, and its reward is like sixty months (of fasting) for you.”

[REFERENCES] Al-Kafi, Vol.4 p.148 • Tahdib Al-Ahkam, Vol.4 p.305



HADITH:922

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

أَبُو عَبْدِ اللَّهِ بْنُ عَيَّاشٍ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ زِيَادٍ الْهَمْدَانِيُّ وَعَلِيُّ بْنُ مُحَمَّدٍ الثُّسْتَرِيُّ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ أَلَيْثٍ أَلَمَكِّيُّ قَالَ حَدَّثَنِي أَبُو إِسْحَاقَ بْنُ عَبْدِ اللَّهِ الْعَلَوِيُّ الْغُرَيْضِيُّ قَالَ: وَحَكَ فِي صَدْرِي مَا الْأَيَّامُ الَّتِي تُصَامُ فَقَصَدْتُ مَوْلَانَا أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ وَهُوَ بِصَرْبَا وَلَمْ أَبْدِ ذَلِكَ لِأَحَدٍ مِنْ خَلْقِ اللَّهِ فَدَخَلْتُ عَلَيْهِ فَلَمَّا بَصُرَنِي قَالَ عَلَيْهِ السَّلَامُ «يَا أَبَا إِسْحَاقَ جِئْتَ تَسْأَلُنِي عَنِ الْأَيَّامِ الَّتِي يُصَامُ فِيهِنَّ وَهِيَ أَرْبَعَةٌ أَوَّلُهُنَّ يَوْمُ السَّابِعِ وَالْعِشْرِينَ مِنْ رَجَبٍ - يَوْمُ بَعَثَ اللَّهُ تَعَالَى مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى خَلْقِهِ «رَحْمَةً لِّلْعَالَمِينَ» وَ يَوْمُ مَوْلِدِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ السَّابِعُ عَشَرَ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ وَ يَوْمُ الْخَامِسِ وَالْعِشْرِينَ مِنْ ذِي الْقَعْدَةِ فِيهِ دُحِيتِ الْكَعْبَةُ وَ يَوْمُ الْغَدِيرِ فِيهِ أَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَخَاهُ عَلِيًّا عَلَيْهِ السَّلَامُ عَلَمًا لِلنَّاسِ وَ إِمَامًا مِنْ بَعْدِهِ» قُلْتُ صَدَقْتَ جُعِلَتْ فِدَاكَ لِذَلِكَ فَصَدَّقْتُ أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ .

Abu Abdullah ibn Ayyash said: Ahmad ibn Ziyad al-Hamadani and Ali ibn Muhammad al-Tustari narrated to me, saying: Muhammad ibn al-Layth al-Makki narrated to us, saying:

Abu Ishaq ibn Abdullah al-Alawi al-Uraydi narrated to me, saying: “And there was uncertainty in my chest regarding which days are to be fasted, so I went to our master Abu al-Hasan Ali ibn Muhammad ^(a.s), peace be upon him, while he was in Sarba, and I did not disclose that (question) to anyone from the creation of Allah ^(SWT).

So I entered upon Imam ^(a.s), and when he saw me, the Imam ^(a.s), peace be upon him, said:

“O Abu Ishaq, you have come to ask me about ‘the days on which fasting is observed’. These days of fasting are divided in four;

(1) The first of them is the day of twenty-seventh of Rajab, the day on which Allah ^(SWT), Exalted, sent Muhammad, may Allah ^(SWT) bless him and his family, to His ^(SWT) creation as a mercy to the worlds;

(2) And the day of the birth of the Prophet ^(saws), may Allah ^(SWT) bless him and his family, and it is the seventeenth of the month of Rabi al-Awwal;

(3) And the day of the twenty-fifth of Dhu al-Qadah, in which the Ka’aba was spread out;

(4) And the day of al-Ghadeer, in which the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, established his brother Imam Ali ^(a.s), peace be upon him, as a standard for the people and an Imam after him.”

I (narrator) replied: “You have spoken the truth, may I be made your ransom. It is indeed for this reason that I came to you.

I bear witness that you are indeed the Proof of Allah ^(SWT) over His ^(SWT) creation.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.305 • Al-Wafi, Vol.11 p.55 • Madinat Ma’ajiz Al-A’immah, Vol.7 p.507 • Awalim Al-Uloom, Vol.15 p.226



CHAPTER ON FASTING RAJAB AND THE DAYS FROM IT

٧٠- باب صيام رجب والايام منه

🕋 HADITH 923 – 924 🕋

🕋 HADITH 🕋

HADITH:923

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَضْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ حَدَّثَنَا كَثِيرٌ بَيَّاعُ النَّوَى قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «سَمِعَ نُوحٌ صَرِيرَ السَّفِينَةِ عَلَى الْجُودِيِّ فَخَافَ عَلَيْهَا فَأَخْرَجَ رَأْسَهُ مِنْ جَانِبِ السَّفِينَةِ فَرَفَعَ يَدَهُ وَأَشَارَ بِإِصْبَعِهِ وَهُوَ يَقُولُ - رَهْمَانُ اتَّقِنِ وَتَأْوِيلُهُمَا يَا رَبِّ أَحْسِنِ وَ إِنْ نُوحًا عَلَيْهِ السَّلَامُ لَمَّا رَكِبَ السَّفِينَةَ رَكِبَهَا فِي أَوَّلِ يَوْمٍ مِنْ رَجَبٍ فَأَمَرَ مَنْ مَعَهُ مِنَ الْجِنِّ وَالْإِنْسِ أَنْ يَصُومُوا ذَلِكَ الْيَوْمَ» فَقَالَ «وَمَنْ صَامَهُ مِنْكُمْ تَبَاعَدَتْ عَنْهُ النَّارُ مَسِيرَةَ سَنَةٍ وَمَنْ صَامَ سَبْعَةَ أَيَّامٍ مِنْهُ غُلِقَتْ عَنْهُ أَبْوَابُ النَّارِ السَّبْعَةُ وَمَنْ صَامَ ثَمَانِيَةَ أَيَّامٍ مِنْهُ فَتَحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ وَمَنْ صَامَ عَشْرَةَ أَيَّامٍ مِنْهُ أُعْطِيَ مَسْأَلَتَهُ وَمَنْ صَامَ خَمْسَةَ وَعِشْرِينَ يَوْمًا مِنْهُ قِيلَ لَهُ إِسْتَأْنِفِ الْعَمَلَ فَقَدْ غُفِرَ لَكَ وَمَنْ رَادَّ رَأْدَهُ اللَّهُ» .

Ali ibn al-Hasan ibn Faddal, from Muhammad ibn Abdullah ibn Zurarah, from Ahmad ibn Muhammad ibn Abi Nasr, from Aban ibn Uthman, who said: Kathir, the seller of date-stones, narrated to us, saying:

I (narrator) heard Abu Ja'far ^(a.s), peace be upon him, saying: "Nuh ^(a.s) heard the creaking of the ark upon al-Judi, so he feared for it.

Nuh ^(a.s) brought his head out from the side of the ark, raised his hand, and pointed with his finger while saying: 'Rahman itqan', and the interpretation of the two of these words is: 'O Lord ^(AZI), make good.'

And indeed, when Nuh ^(a.s), peace be upon him, boarded the ark, he boarded it on the first day of Rajab, so he commanded those who were with him from the jinn and mankind to fast that day."

Then Imam ^(a.s) said: "And whoever among you fasts it (the first of Rajab), the Fire will be distanced from him by the travel of a year;

And whoever fasts seven days of it (the month of Rajab), the seven gates of the Fires will be closed against him;

And whoever fasts eight days of it (the month of Rajab), the eight gates of the Gardens will be opened for him;

And whoever fasts days of it (the month of Rajab), he will be given his request;

And whoever fasts twenty-five days of it (the month of Rajab), it will be said to him: "Begin the deeds anew, for you have been forgiven (of all bad deeds);

And whoever increases (in the fasts of the month of Rajab), Allah ^(SWT) will increase him."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.306 • Iqbal Al-A'mal, Vol.2 p.635 • Al-Wafi, Vol.11 p.57



HADITH:924

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَرُوِيَ عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «رَجَبُ نَهْرٍ فِي الْجَنَّةِ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ وَ أَحْلَى مِنَ الْعَسَلِ مَنْ صَامَ يَوْماً مِنْ رَجَبٍ سَقَاهُ اللَّهُ مِنْ ذَلِكَ النَّهْرِ» .

And it has been narrated from Abu al-Hasan Musa ^(a.s), peace be upon him:

Imam ^(a.s) said: “Rajab is a river in Paradise, whiter than milk and sweeter than honey. Whoever fasts a day from the month of Rajab, Allah ^(SWT) will give him to drink from that river.”

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.2 p.92 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.53 • Fada'il Al-Ashhur Al-Thalathah, Vol.1 p.23 • Tahdib Al-Ahkam, Vol.4 p.306 • Iqbal Al-A'mal, Vol.2 p.635 • Al-Wafi, Vol.11 p.59 • Wasa'il Al-Shi'ah, Vol.10 p.472 • Bihar Al-Anwar, Vol.8 p.175 • Bihar Al-Anwar, Vol.9 4 p.37 • Zad Al-Ma'ad, Vol.1 p.12

CHAPTER ON FASTING SHABAN

٧١ - باب صيام شعبان

🕌 HADITH 925 – 932 🕌

🕌 HADITH 🕌

HADITH:925

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَلَمَةَ صَاحِبِ السَّابِرِيِّ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «صَوْمُ شَعْبَانَ وَ شَهْرِ رَمَضَانَ مُتَتَابِعَيْنِ تَوْبَةٌ مِنَ اللَّهِ» .

Muhammad ibn Yaqub, from a number of our companions, from Ahmad ibn Muhammad, and Ali ibn Ibrahim, from his father, all together from Ibn Abi Umayr, from Salamah, the companion of al-Sabiri, from Abu al-Sabbah al-Kinani, who said:

I (narrator) heard Abu Abdillah ^(a.s), peace be upon him, saying: “Fasting Shaban and the month of Ramadan consecutively is repentance from Allah ^(SWT).”

[REFERENCES] Tafsir Al-'Ayyashi, Vol.1 p.266 • Al-Kafi, Vol.4 p.91 • Al-Kafi, Vol.4 p.92 • Man La Yahduruhu Al-Faqih, Vol.2 p.93 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.59 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.60 • Fada'il Al-Ashhur Al-Thalathah, Vol.1 p.60 • Al-Muqni'ah, Vol.1 p.369 • Tahdib Al-Ahkam, Vol.4 p.307 • Al-Istibsar, Vol.2 p.137

🕌 HADITH 🕌

HADITH:926

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَصُومُ شَعْبَانَ وَ شَهْرَ رَمَضَانَ وَ يَصِلُهُمَا وَ يَنْهَى النَّاسَ أَنْ يَصِلُوهُمَا وَ كَانَ يَقُولُ «هُمَا شَهْرُ اللَّهِ وَ هُمَا كَفَّارَةٌ لِمَا قَبْلَهُمَا وَ مَا بَعْدَهُمَا» .

Al-Husayn ibn Said, from al-Husayn ibn Ulwan, from Amr ibn Khalid, from Abu Ja'far ^(a.s), peace be upon him: Imam ^(a.s) said: “The Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, used to fast Shaban and the month of Ramadan and join them together, and the Prophet ^(saws) would forbid the people from joining them together.

And the Prophet ^(saws) used to say: ‘They are the two months of Allah ^(SWT), and they are an expiation for what is before them and what is after them.’”

[REFERENCES] Al-Kafi, Vol.4 p.92 • Man La Yahduruhu Al-Faqih, Vol.2 p.93 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.60 • Fada'il Al-Ashhur Al-Thalathah, Vol.1 p.51 • Tahdib Al-Ahkam, Vol.4 p.307 • Al-Istibsar, Vol.2 p.137 • Iqbal Al-A'mal, Vol.2 p.684 • Al-Wafi, Vol.11 p.64 • Wasa'il Al-Shi'ah, Vol.10 p.496 • Bihar Al-Anwar, Vol.9 4 p.76



HADITH:927

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا تَقُولُ فِي الرَّجُلِ يَصُومُ شَعْبَانَ وَشَهْرَ رَمَضَانَ قَالَ «هُمَا الشَّهْرَانِ اللَّذَانِ قَالَ اللَّهُ تَعَالَى «شَهْرَيْنِ مُتْتَابِعَيْنِ تَوْبَةُ مَنْ اللَّهِ» قَالَ قُلْتُ أَفَلَا يَفْصِلُ بَيْنَهُمَا قَالَ «إِذَا أَفْطَرَ مِنَ اللَّيْلِ فَهُوَ فَصْلٌ وَإِنَّمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ «لَا وَصَالَ فِي صِيَامٍ» يَغْنِي لَا يَصُومُ الرَّجُلُ يَوْمَيْنِ مُتَوَالِيَيْنِ مِنْ غَيْرِ إِفْطَارٍ وَ قَدْ يُسْتَحَبُّ لِلْعَبْدِ أَنْ لَا يَدَعَ السَّحُورَ» .

Muhammad ibn Yaqub, from Ali ibn Muhammad, from some of our companions, from Muhammad ibn Sulayman, from his father, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “What do you say regarding a man who fasts Shaban and the month of Ramadan?”

Imam ^(a.s) said: “They are the two months about which Allah ^(SWT), the Exalted, said: ‘Two consecutive months as repentance from Allah ^(SWT).’” (Surah An-Nisa 4:92)

He (narrator) said: “I asked, ‘Then should he not separate between them?’”

Imam ^(a.s) said: “When he breaks his fast during the night, then that is a separation. The Messenger of Allah ^(SWT), peace and blessings of Allah ^(SWT) be upon him and his family, only said, ‘There is no continuous fasting in fasting,’ meaning that a man should not fast two consecutive days without breaking the fast, and it is recommended for the servant not to leave the pre-dawn meal (al-suhur).”

[REFERENCES] Al-Kafi, Vol.4 p.92 • Tahdib Al-Ahkam, Vol.4 p.307 • Al-Istibsar, Vol.2 p.138 • Al-Wafi, Vol.11 p.65 • Wasa'il Al-Shi'ah, Vol.10 p.496 • Tafsir Al-Burhan, Vol.2 p.148 • Tafsir Nur Al-Thaqalayn, Vol.1 p.532 • Tafsir Kanz Al-Daqaiq, Vol.3 p.505



**HADITH:928**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدَ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ مَخَارِقٍ وَ أَبِي جُنَادَةَ السَّلُولِيِّ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ : «مَنْ صَامَ شَعْبَانَ كَانَ لَهُ طَهْرَةٌ مِنْ كُلِّ زَلَّةٍ وَ وَضْمَةٍ وَ بَادِرَةٍ» قَالَ أَبُو حَمْرَةَ فَقُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ مَا الْوَضْمَةُ قَالَ «الْيَمِينُ فِي الْمَعْصِيَةِ وَ لَا نَذْرٌ فِي مَعْصِيَةٍ» فَقُلْتُ مَا الْبَادِرَةُ فَقَالَ «الْيَمِينُ عِنْدَ الْغَضَبِ وَ التَّوْبَةُ مِنْهَا عِنْدَ اللَّتَمِ» .

And from him, from several of our companions, from Ahmad ibn Muhammad ibn Khalid, from Muhammad ibn Ali, from al-Husayn ibn Mukhariq and Abu Junadah al-Saluli, from Abu Hamzah, from Abu Ja'far ^(a.s), peace be upon him, from his father ^(a.s), peace be upon him:

The Messenger of Allah ^(SWT), blessings of Allah ^(SWT) be upon him and his family, said: 'Whoever fasts Shaban, it will be for him a purification from every slip (of sin), stain (wasmah), and rash utterance (badirah).'"

Abu Hamzah said: "So I asked to Abu Ja'far ^(a.s), 'What is the stain (wasmah)?"

Imam ^(a.s) said: "An oath in disobedience, and there is no vow in disobedience."

So I (narrator) asked: "What is the rash utterance (badirah)?"

Imam ^(a.s) said: "An oath at the time of anger, and repentance from it is at the time of regret."

[REFERENCES] Al-Kafi, Vol.4 p.93 • Man La Yahduruhu Al-Faqih, Vol.2 p.92 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.58 • Ma'ani Al-Akhbar, Vol.1 p.169 • Tahdib Al-Ahkam, Vol.4 p.307 • Iqbal Al-A'mal, Vol.2 p.684 • Al-Wafi, Vol.11 p.61 • Wasa'il Al-Shi'ah, Vol.10 p.488 • Bihar Al-Anwar, Vol.9 4 p.73

**HADITH:929**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

عَلِيُّ بْنُ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ وَ مُحَمَّدَ بْنِ الْوَلِيدِ وَ عَمْرٍو بْنِ عَثْمَانَ وَ سِنْدِيٍّ بْنِ مُحَمَّدٍ جَمِيعِهِمْ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ صَوْمِ شَعْبَانَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ كَانَ أَحَدٌ مِنْ آبَائِكَ عَلَيْهِمُ السَّلَامُ يَصُومُ شَعْبَانَ قَالَ «كَانَ خَيْرُ آبَائِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَكْثَرُ صِيَامِهِ فِي شَعْبَانَ» .

Ali ibn al-Hasan ibn Faddal, from Muhassin ibn Ahmad, Muhammad ibn al-Walid, Amr ibn Uthman, and Sindi ibn Muhammad, all of them from Yunus ibn Yaqub, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'the fast of Shaban',

And I said to Imam ^(a.s): "May I be made your ransom, did any of your fathers ^(a.s), peace be upon them, fast the month of Shaban?"

Imam ^(a.s) said: "The best of my fathers (ancestors), the Messenger of Allah ^(SWT), peace and blessings of Allah ^(SWT) be upon him and his family, had most of his fasting in the month of Shaban."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.308 • Al-Istibsar, Vol.2 p.138 • Al-Wafi, Vol.11 p.59 • Wasa'il Al-Shi'ah, Vol.10 p.491



**HADITH:930**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ هَلْ صَامَ أَحَدٌ مِنْ آبَائِكَ شَعْبَانَ فَقَالَ «خَيْرُ آبَائِي - رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَامَهُ».

Muhammad ibn Yaqub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Uthman ibn Isa, from Samaah, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him, "Did any of your fathers fast the month of Shaban?"

Imam ^(a.s) said: "The best of my fathers (ancestors), the Messenger of Allah ^(SWT), peace and blessings of Allah ^(SWT) be upon him and his family, fasted it (Shaban)."

[REFERENCES] Al-Kafi, Vol.4 p.90 • Al-Kafi, Vol.4 p.91 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.60 • Fada'il Al-Ashhur Al-Thalathah, Vol.1 p.60 • Tahdib Al-Ahkam, Vol.4 p.308 • Tahdib Al-Ahkam, Vol.4 p.308 • Al-Wafi, Vol.11 p.59 • Wasa'il Al-Shi'ah, Vol.10 p.485 • Wasa'il Al-Shi'ah, Vol.10 p.487 • Bihar Al-Anwar, Vol.9 4 p.76

**HADITH:931**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وعنه عن أبي علي الأشعري عن محمد بن عبد الجبار ومحمد بن إسماعيل عن الفضل بن شاذان عن صفوان عن ابن مسكان عن الحلبي قال : سألت أبا عبد الله عليه السلام هل صام أحد من آبائك شعبان قط؟ فقال : صامه خير آبائي رسول الله صلى الله عليه وآله.

And from him, from Abu Ali al-Ashari, from Muhammad ibn Abd al-Jabbar and Muhammad ibn Ismail, from al-Fadl ibn Shadhan, from Safwan, from Ibn Muskan, from al-Halabi, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him: "Did any of your forefathers ever fast the month of Shaban?"

Imam ^(a.s) said: "The best of my forefathers fasted it, the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.308

**HADITH:932**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كُنْ نِسَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا كَانَ عَلَيْهِ صِيَامٌ أَخَّرَنَ ذَلِكَ إِلَى شَعْبَانَ كَرَاهِيَةً أَنْ يَمْنَعَنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَاجَتَهُ فَإِذَا كَانَ شَعْبَانُ صُمْنَا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ « شَعْبَانُ شَهْرِي »».

فاما الاخبار التي وردت في النهي عن صوم شعبان وانه ما صامه أحد من الائمة فالمراد بها انه لم يصمه احد من الائمة ع على ان صومه يجري مجرى شهر رمضان في الفرض والوجوب لان قوما قالوا ان صومه فريضة ، وكان أبو الخطاب لعنه



الله واصحابه يذهبون إليه ويقولون أن من افطر يوما منه لزمه من الكفارة ما يلزم من افطر يوما من شهر رمضان ، فورد عنهم ع الانكار لذلك وانه لم يصمه احد منهم على هذا الوجه ، والاخبار التي تضمنت الفصل بين شهر شعبان وشهر رمضان فالمراد بها التهي عن الوصال الذي بينا فيما مضى انه محرم ، وقد دل على هذا التأويل الخبر الذي قدمناه عن محمد بن سليمان عن أبيه عن ابي عبد الله حين قال قلت له : أفلا يفصل بينهما قال : إذا أفطر من الليل فهو فصل ، وانما قال رسول الله : لا وصال في صيام يعني لا يصوم الرجل يومين متواليين من غير افطار ، وقد يستحب للرجل ان لا يدع السحور.

And from him, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hafs ibn al-Bakhtari, from Abu Abdillah ^{a.s}, peace be upon him:

Imam ^{a.s} said: “The wives of the Prophet ^{saws}, peace and blessings of Allah ^{SWT} be upon him and his family, when fasting was due upon them, would delay that until the month of Shaban, out of dislike that they should prevent the Messenger of Allah ^{SWT}, peace and blessings of Allah ^{SWT} be upon him and his family, from his need.

So when it was the month of Shaban, they (the wives) would fast, and the Messenger of Allah ^{SWT}, peace and blessings of Allah ^{SWT} be upon him and his family, would also (fast) and say, ‘Shaban is my month.’”

[AL TUSI]

As for the reports that have come regarding the prohibition of fasting the month of Shaban, and that none of the Imams ^{a.s}, peace be upon them, fasted it, what is meant by them is that none of the Imams ^{a.s}, peace be upon them, fasted the month of Shaban on the basis that its fasting was like the fasting of the month of Ramadan in obligation and duty.

This is because a group claimed that fasting the month of Shaban was obligatory. Abu al-Khattab, may Allah ^{SWT} curse him, and his companions used to hold this view. They used to say that whoever breaks the fast on one day from the month of Shaban becomes liable for the same expiation that is binding upon one who breaks the fast on one day from the month of Ramadan.

Therefore, the denial came from the Imams ^{a.s}, peace be upon them, regarding this belief, and that none of them fasted the month of Shaban in this manner.

As for the reports that mention separating between the month of Shaban and the month of Ramadan, what is meant by them is the prohibition of continuous fasting (wisal), which we have already explained to be forbidden.

The report that we presented earlier from Muhammad ibn Sulayman, from his father, from Abu Abdillah ^{a.s}, peace be upon him, indicates this interpretation.

He said: “I said to Imam ^{a.s}: ‘Should he not separate between them?’”

Imam ^{a.s} said: “If he breaks the fast at night, then that is separation. The Prophet ^{saws}, only said: ‘There is no continuous fasting (wisal) in fasting,’ meaning that a man should not fast two consecutive days without breaking the fast.”

And it is recommended for a man not to leave the pre-dawn meal (suhur).

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.94 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.60 • Fada'il Al-Ashhur Al-Thalathah, Vol.1 p.59 • Tahdib Al-Ahkam, Vol.4 p.308 • Bihar Al-Anwar, Vol.9 4 p.76



CHAPTER ON ADDITIONS

٧٢ - باب الزيادات

🌀 HADITH 933 – 00 🌀

🌀 HADITH 🌀

HADITH:933

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الثَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ قَالَ: فِي رَجُلٍ نَذَرَ أَنْ يَصُومَ زَمَانًا قَالَ «الزَّمانُ خَمْسَةُ أَشْهُرٍ وَالْجَيْنُ سِتَّةُ أَشْهُرٍ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ «تُؤْتِي أَكْلَهَا كُلَّ حِينٍ يَأْذَنُ رَبُّهَا» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from al-Nawfali, from al-Sakuni, from Imam Jafar al-Sadiq ^(a.s), from his fathers ^(a.s), peace be upon them:

Imam Ali ^(a.s), said regarding 'a man who vowed to fast for a period of time (zamanan).' Imam ^(a.s) said: "The period of time (al-zaman) is five months, and the time (al-hin) is six months, because Allah ^(SWT), the Exalted, says: '(always) yielding its fruit in every season by the Will of its Lord ^(AZI).'" (Surah Ibrahim 14:25)

[REFERENCES] Tafsir Al-'Ayyashi, Vol.2 p.224 • Al-Kafi, Vol.4 p.142 • 'Ilal Al-Shara'i', Vol.2 p.387 • Tahdib Al-Ahkam, Vol.4 p.309 • Al-Wafi, Vol.11 p.510 • Wasa'il Al-Shi'ah, Vol.10 p.388 • Tafsir Al-Burhan, Vol.3 p.299 • Tafsir Al-Burhan, Vol.3 p.299 • Bihar Al-Anwar, Vol.9 3 p.335 • Bihar Al-Anwar, Vol.101 p.228

🌀 HADITH 🌀

HADITH:934

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَنْ رَجُلٍ قَالَ لِلَّهِ عَلَيَّ أَنْ أَصُومَ حِينًا وَ ذَلِكَ فِي شَكِّي فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «قَدْ أَتَى أَبِي عَلَيْهِ السَّلَامُ فِي مِثْلِ ذَلِكَ فَقَالَ «صُمْ سِتَّةَ أَشْهُرٍ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ «تُؤْتِي أَكْلَهَا كُلَّ حِينٍ يَأْذَنُ رَبُّهَا» «بِعَنِي سِتَّةَ أَشْهُرٍ» .

And from him, from Ali ibn Ibrahim, from his father, from Ibn Mahbub, from Khalid ibn Jarir, from Abu al-Rabi al-Shami, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) was asked about 'a man who said, 'For Allah ^(SWT) upon me is that I fast for a time (hinan),' and that was in my uncertainty.

So Abu Abdillah ^(a.s), peace be upon him, said: "My father ^(a.s), peace be upon him, was approached regarding the like of that, so He ^(a.s) said:

'Fast six months, for Allah ^(SWT), the Exalted, says: '(always) yielding its fruit in every season by the Will of its Lord ^(AZI).' (Surah Ibrahim 14:25) meaning six months."

[REFERENCES] Tafsir Al-'Ayyashi, Vol.2 p.224 • Al-Kafi, Vol.4 p.142 • Tahdib Al-Ahkam, Vol.4 p.309 • Tahdib Al-Ahkam, Vol.8 p.314 • Al-Wafi, Vol.11 p.511 • Wasa'il Al-Shi'ah, Vol.10 p.387 • Tafsir Al-Burhan, Vol.3 p.299 • Tafsir Al-Burhan, Vol.3 p.300 • Bihar Al-Anwar, Vol.101 p.228 • Tafsir Nur Al-Thaqalayn, Vol.2 p.536



**HADITH:935**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ رَجُلٌ أَسْرَثُهُ الرُّومُ وَلَمْ يَصُمْ شَهْرَ رَمَضَانَ وَلَمْ يَذَرِ أَيُّ شَهْرٍ هُوَ قَالَ «يَصُومُ شَهْرًا يَتَوَخَّاهُ وَ يَحْتَسِبُ بِهِ فَإِنْ كَانَ الشَّهْرُ الَّذِي صَامَهُ قَبْلَ رَمَضَانَ لَمْ يُجْزِهِ وَإِنْ كَانَ بَعْدَ شَهْرِ رَمَضَانَ أَجْزَاهُ».

Sa'ad ibn Abdullah, from al-Hasan ibn Ali, from Abdullah ibn al-Mughirah, from Ubays ibn Hisham, from Aban ibn Uthman, from Abd al-Rahman ibn Abi Abdullah, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): “A man was taken captive by the Romans, and he did not fast the month of Ramadan, and he did not know which month it was.”

Imam ^(a.s) said: “He should fast a month, seeking to determine it, and count it thereby. If the month which he fasted was before (month of) Ramadan, it will not suffice him, and if it was after the month of Ramadan, it will suffice him.”

[REFERENCES] Al-Kafi, Vol.4 p.180 • Man La Yahduruhu Al-Faqih, Vol.2 p.125 • Tahdib Al-Ahkam, Vol.4 p.310 • Al-Wafi, Vol.11 p.159 • Wasa'il Al-Shi'ah, Vol.10 p.276

**HADITH:936**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

محمد بن يعقوب عن عدة من أصحابنا عن سهل بن زياد عن الحسن بن محبوب عن علي بن رئاب عن سماعة قال: سألت أبا عبد الله عليه السلام عن المستحاضة قال فقال: تصوم شهر رمضان إلا الأيام التي كانت تحيض فيهن ثم تقضيها بعد.

Muhammad ibn Yaqub, from a number of our companions, from Sahl ibn Ziyad, from al-Hasan ibn Mahbub, from Ali ibn Riab, from Samaah, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about ‘the woman with irregular bleeding (mustahadah).’

Imam ^(a.s) said: “She fasts the month of Ramadan except for the days in which she used to menstruate, then she makes them up afterwards.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.310



HADITH:937

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Jawad ^(a.s) & Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ: كَتَبْتُ إِلَيْهِ امْرَأَةً طَهَّرَتْ مِنْ حَيْضِهَا أَوْ مِنْ دَمٍ نَفَاسِهَا فِي أَوَّلِ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ ثُمَّ اسْتَحَاضَتْ فَصَلَّتْ وَ صَامَتْ شَهْرَ رَمَضَانَ كُلَّهُ مِنْ غَيْرِ أَنْ تَعْمَلَ مَا تَعْمَلُ الْمُسْتَحَاضَةُ مِنَ الْغُسْلِ لِكُلِّ صَلَاتَيْنِ هَلْ يَجُوزُ صَوْمُهَا وَ صَلَاتُهَا أَمْ لَا فَكَتَبَ عَلَيْهِ السَّلَامُ «تَقْضِي صَوْمَهَا وَ لَا تَقْضِي صَلَاتَهَا لِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يَأْمُرُ - فَاطِمَةَ عَلَيْهَا السَّلَامُ وَ الْمُؤْمِنَاتِ مِنْ نِسَائِهِ بِذَلِكَ» .

قال محمد بن الحسن : انما لم يأمرها بقضاء الصلاة إذا لم تعلم ان عليها لكل صلاتين غسلا ولا تعلم ما يلزم المستحاضة ، فاما مع العلم بذلك فالترك له على العمد يلزمها القضاء .

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Abd al-Jabbar, from Ali ibn Mahziyar, who said:

I (narrator) wrote to Imam ^(a.s): “A woman became pure from her menstruation or from the blood of her postnatal bleeding (nifas) on the first day of the month of Ramadan, then she had irregular bleeding (istihadah), so she prayed and fasted the whole month of Ramadan without doing what the woman with irregular bleeding (al-mustahadah) does of performing the ritual bath (ghusl) for every two prayers. Is her fasting and her prayer valid or not?”

So the Imam ^(a.s), peace be upon him, wrote:

“She must make up her fasting, and she does not make up her prayer, because the Messenger of Allah ^(SWT), peace and blessings of Allah ^(SWT) be upon him and his family, used to command the blessed Sayyidah Fatimah ^(s.a), peace be upon her, and the believing women among his wives, with that.”

[AL TUSI]

Muhammad ibn al-Hasan said: “Imam ^(a.s) only did not command her to make up the prayer when she did not know that upon her there is a ritual bath (ghusl) for every two prayers, and she did not know what is binding upon the woman with irregular bleeding (mustahadah).

As for when there is knowledge of that, then deliberately leaving it makes making it up obligatory upon her.”

[REFERENCES] Al-Kafi, Vol.4 p.136 • Man La Yahduruhu Al-Faqih, Vol.2 p.144 • ‘Ilal Al-Shara’i’, Vol.1 p.293 • Tahdib Al-Ahkam, Vol.4 p.310 • Al-Wafi, Vol.11 p.326 • Wasa’il Al-Shi’ah, Vol.2 p.349 • Wasa’il Al-Shi’ah, Vol.10 p.66 • Bihar Al-Anwar, Vol.7 8 p.112 • Awalim Al-Uloom, Vol.23 p.374

**HADITH:938**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ الْحَلْبِيِّ قَالَ: سَأَلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَجَنَّبَ فِي شَهْرِ رَمَضَانَ فَتَنَسَّى أَنْ يَغْتَسِلَ حَتَّى خَرَجَ شَهْرُ رَمَضَانَ قَالَ «عَلَيْهِ أَنْ يَقْضِيَ الصَّلَاةَ وَالصَّيَامَ» .

Muhammad ibn al-Hasan ibn al-Walid, from Muhammad ibn al-Hasan al-Saffar, from Ahmad ibn Muhammad, from Ibn Abi Umayr, from Hammad, from al-Halabi, who said:

Abu Abdillah ^(a.s), peace be upon him, was asked about 'a man who became ritually impure (ajnaba) in the month of Ramadan, then forgot to perform the ritual bath (yaghtasil) until the month of Ramadan ended.'

Imam ^(a.s) said: "Upon him is to make up the prayer and the fasting."

[REFERENCES] Tahdib Al-Ahkam, Vol.1 p.150 • Tahdib Al-Ahkam, Vol.4 p.311 • Awali Al-La'ali, Vol.3 p.144 • Al-Wafi, Vol.11 p.262 • Wasa'il Al-Shi'ah, Vol.2 p.257 • Wasa'il Al-Shi'ah, Vol.10 p.238

**HADITH:939**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ امْرَأَةٍ أَصَبَحَتْ صَائِمَةً فَلَمَّا ارْتَفَعَ النَّهَارُ أَوْ كَانَ الْعِشَاءَ حَاضَتْ أَتَفْطِرُ قَالَ «نَعَمْ وَإِنْ كَانَ وَقْتُ الْمَغْرِبِ فَلْتَفْطِرْ» قَالَ وَ سَأَلْتُهُ عَنِ امْرَأَةٍ رَأَتْ الطُّهْرَ فِي أَوَّلِ النَّهَارِ فِي شَهْرِ رَمَضَانَ فَتَغْتَسِلُ وَ لَمْ تَطْعَمْ كَيْفَ تَصْنَعُ فِي ذَلِكَ الْيَوْمِ قَالَ «تَفْطِرُ ذَلِكَ الْيَوْمَ فَإِنَّمَا إِفْطَارُهَا مِنْ الدَّمِ» .

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'a woman who entered the morning while fasting, then when the day had risen, or when it was evening, she menstruated. Should she break her fast?'

Imam ^(a.s) said: "Yes, and even if it is the time of sunset, let her break her fast."

He (narrator) said: "And I asked Imam ^(a.s) about 'a woman who saw purity at the beginning of the day in the month of Ramadan, so she performs the ritual bath (taghtasil), and has not eaten. What should she do regarding that day?'"

Imam ^(a.s) said: "She should break her fast on that day, for her breaking of the fast is only due to the blood."

[REFERENCES] Al-Kafi, Vol.4 p.135 • Tahdib Al-Ahkam, Vol.4 p.311 • Al-Wafi, Vol.11 p.321 • Wasa'il Al-Shi'ah, Vol.10 p.227



**HADITH:940**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «لَا بَأْسَ أَنْ يَذُوقَ الرَّجُلُ الصَّائِمُ الْقِدْرَ».

Al-Husayn ibn Said, from al-Hasan ibn Ali ibn Faddal, from Abdullah ibn Bukayr, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him:

Imam ^(a.s) said: "There is no harm in the fasting man tasting the pot (of cooking)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.311

**HADITH:941**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عَثْمَانَ قَالَ: سَأَلَ ابْنُ أَبِي يَعْفُورٍ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَأَنَا أَسْمَعُ عَنِ الصَّائِمِ يَصُبُّ الدَّوَاءَ فِي أُذُنِهِ قَالَ «نَعَمْ وَ يَذُوقُ الْمَرْقَ وَ يَزُقُّ الْفَرْخَ».

And from him, from Ibn Abi Umayr, from Hammad ibn Uthman, who said:

Ibn Abi Yafur asked Abu Abdillah ^(a.s), peace be upon him, while I was listening, about 'the fasting person pouring medicine into his ear.'

Imam ^(a.s) said: "Yes, and he may taste the broth and feed the chick (al-farkh)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.311 • Al-Istibsar, Vol.2 p.95 • Al-Wafi, Vol.11 p.199 • Wasa'il Al-Shi'ah, Vol.10 p.106

**HADITH:942**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ: أَنَّهُ سُئِلَ عَنِ الْمَرْأَةِ الصَّائِمَةِ تَطْبُخُ الْقِدْرَ فَتَذُوقُ الْمَرْقَ تَنْظُرُ إِلَيْهِ فَقَالَ «لَا بَأْسَ» وَ سُئِلَ عَنِ الْمَرْأَةِ يَكُونُ لَهَا الصَّبِيُّ وَ هِيَ صَائِمَةٌ فَتَمَضُّعُ لَهُ الْخُبْزَ تُطْعِمُهُ فَقَالَ «لَا بَأْسَ بِهِ وَ الطَّيْرُ إِنْ كَانَ لَهَا».

And from him, from Muhammad ibn Abi Umayr, from Hammad, from al-Halabi:

Imam ^(a.s) was asked about 'a fasting woman who cooks the pot and tastes the broth, looking into it.' – meaning the odours enter her nose and throat.

Imam ^(a.s) said: "There is no harm."

And Imam ^(a.s) was asked about 'a woman who has a child while she is fasting, so she chews bread (food) for him to feed him.'

Imam ^(a.s) said: "There is no harm in it, and likewise for the bird (to feed it), if it is hers."

[REFERENCES] Al-Kafi, Vol.4 p.114 • Tahdib Al-Ahkam, Vol.4 p.312 • Al-Istibsar, Vol.2 p.95 • Al-Wafi, Vol.11



HADITH:943[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَلْحَسَيْنُ بْنُ سَعِيدٍ عَنْ عَلِيِّ بْنِ أَلْعَمَّانِ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّائِمِ يَذُوقُ الشَّيْءَ وَلَا يَبْلَعُهُ فَقَالَ «لَا».

لان هذه الرواية محمولة على من لا يكون به حاجة إلى ذلك ، والرخصة انما وردت في ذلك لصاحبة الصبي أو الطباخ الذي يخاف على فساد طعامه أو من عنده طائر إن لم يذوقه هلك ، فاما من هو مستغن عن جميع ذلك فلا يجوز له ان يذوق بالطعام.

Al-Husayn ibn Said, from Ali ibn al-Numan, from Said al-Araj, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'the fasting person tasting something and not swallowing it.'

Imam ^(a.s) said: "No."

[AL TUSI]

Because this narration is applied to one who has no need for that.

The concession regarding that only came for the woman responsible for a child, or the cook who fears the spoiling of his food, or one who has a bird which, if he does not feed it by placing food into its beak (yazuququhu), will perish.

As for one who is in no need of all of that, it is not permissible for him to taste the food.

[REFERENCES] Al-Kafi, Vol.4 p.115 • Tahdib Al-Ahkam, Vol.4 p.312 • Al-Istibsar, Vol.2 p.95 • Al-Wafi, Vol.11 p.200 • Wasa'il Al-Shi'ah, Vol.10 p.106

HADITH:944[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ إِبرَاهِيمَ بْنِ هَاشِمٍ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ وَ عَبْدِ الْجَبَّارِ بْنِ الْمُبَارَكِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ كَانَ عَلَيْهِ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فَلَمْ يَقْدِرْ عَلَى الصَّيَامِ وَ لَمْ يَقْدِرْ عَلَى الْعِتْقِ وَ لَمْ يَقْدِرْ عَلَى الصَّدَقَةِ قَالَ «فَلْيَصُمْ ثَمَانِيَةَ عَشَرَ يَوْمًا عَنْ كُلِّ عَشْرَةِ مَسَاكِينَ ثَلَاثَةَ أَيَّامٍ».

Sa'ad ibn Abdullah, from Ibrahim ibn Hashim, from Ismail ibn Marrar and Abd al-Jabbar ibn al-Mubarak, from Yunus ibn Abd al-Rahman, from Abdullah ibn Sinan, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'a man upon whom was the fasting of two consecutive months, but he was not able to fast, and he was not able to free a slave, and he was not able to give charity.'

Imam ^(a.s) said: "Then let him fast eighteen days, three days for every ten needy persons."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.312 • Wasa'il Al-Shi'ah, Vol.10 p.381

**HADITH:945**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

محمد بن يعقوب عن عدة من أصحابنا عن أحمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن علي بن ابي حمزة عن ابي ابراهيم عليه السلام قال : سألته عن رجل جعل على نفسه صوم شهر بالكوفة وشهر بالمدينة وشهر بمكة من بلاء ابتلي به فقضي انه صام بالكوفة شهرا ودخل المدينة فصام بها ثمانية عشر يوما ولم يقم الجمال عليه قال : يصوم ما بقي عليه إذا انتهى إلى بلده.

Muhammad ibn Yaqub, from a number of our companions, from Ahmad ibn Muhammad, from al-Husayn ibn Said, from al-Qasim ibn Muhammad, from Ali ibn Abi Hamzah, from Abu Ibrahim ^{a.s}, peace be upon him, who said:

I (narrator) asked Imam ^{a.s} about 'a man who made binding upon himself the fasting of one month in Kufa, one month in Madinah, and one month in Mecca, because of a trial with which he was afflicted.

It was decreed that he fasted one month in Kufa, and entered Madinah, so he fasted there eighteen days, but the camel-driver (al-jammal) did not stay for him (to finish his fasting).'

Imam ^{a.s} said: He fasts what remains upon him when he reaches his town.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.313

**HADITH:946**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s} & Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ عَمَرَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ قَالَ: سَأَلْتُ الرَّضَا عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ نَذَرَ نَذْرًا فِي صِيَامٍ فَعَجَزَ فَقَالَ «كَانَ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ «عَلَيْهِ مَكَانٌ كُلِّ يَوْمٍ مُدٌّ» .

Muhammad ibn Yaqub, from Ahmad ibn Muhammad, from Ali ibn Ahmad, from Musa ibn Umar, from Muhammad ibn Mansur, who said:

I (narrator) asked Imam al-Ridha ^{a.s}, peace be upon him, about 'a man who made a vow concerning fasting, then became incapable.'

Imam ^{a.s} said: "My father ^{a.s}, peace be upon him, used to say:

'Upon him, in place of every day, is one mudd (of food in charity).'

[REFERENCES] Al-Kafi, Vol.4 p.143 • Tahdib Al-Ahkam, Vol.4 p.313 • Al-Wafi, Vol.11 p.520 • Wasa'il Al-Shi'ah, Vol.10 p.390



**HADITH:947****[SOURCE]** Implicit (Muzmar)

وَعَنْهُ عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ: سَأَلْتُهُ عَمَّنْ لَمْ يَصُمْ الثَّلَاثَةَ الْأَيَّامَ وَهُوَ يَشْتَدُّ عَلَيْهِ الصَّيَامُ هَلْ فِيهِ فِدَاءٌ قَالَ «مُدٌّ مِنْ طَعَامٍ فِي كُلِّ يَوْمٍ».

And from him, from Abu Ali al-Ashari, from Muhammad ibn Abd al-Jabbar, from Safwan ibn Yahya, from Is ibn al-Qasim, who said:

I (narrator) asked Imam ^(a.s) about 'one who did not fast the three days while fasting was becoming severe upon him. Is there a ransom (fida) in it?'

Imam ^(a.s) said: "A mudd of food (in charity) for each day."

[REFERENCES] Al-Kafi, Vol.4 p.144 • Tahdib Al-Ahkam, Vol.4 p.313 • Al-Duru' Al-Waqiyah, Vol.1 p.65 • Al-Wafi, Vol.11 p.354 • Wasa'il Al-Shi'ah, Vol.10 p.433

**HADITH:948****[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ صَالِحِ بْنِ عَقْبَةَ عَنْ عَقْبَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جُعِلْتُ فِدَاكَ إِنِّي قَدْ كَثُرْتُ وَصَعُفْتُ عَنِ الصَّيَامِ فَكَيْفَ أَصْنَعُ بِهِذِهِ الثَّلَاثَةَ الْأَيَّامَ فِي كُلِّ شَهْرٍ فَقَالَ «يَا عَقْبَةُ تَصَدَّقْ بِدِرْهَمٍ عَنْ كُلِّ يَوْمٍ» قَالَ قُلْتُ دِرْهَمٌ وَاحِدٌ فَقَالَ «أَلَعَلَّهَا كَثُرَتْ عِنْدَكَ وَ أَنْتَ تَسْتَقِلُّ الدَّرْهَمَ» قَالَ قُلْتُ نَعَمْ إِنَّ نِعَمَ اللَّهِ عَلَيَّ لَسَابِقَةٌ فَقَالَ «يَا عَقْبَةُ لِإِطْعَامِ مُسْلِمٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ».

And from him, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Muhammad ibn Ismail ibn Bazi, from Salih ibn Uqbah, from Uqbah, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "May I be made your ransom, I have become old and weak from fasting, so what should I do regarding these three days in every month?"

Imam ^(a.s) said: "O Uqbah, give a dirham in charity for each day."

He (narrator) said: "I asked, 'One dirham?'"

Imam ^(a.s) said: "Perhaps they have become many with you, and you consider the dirham little."

He (narrator) said: "I said, 'Yes, indeed the blessings of Allah ^{SWT} upon me are abundant.'"

Imam ^(a.s) said: "O Uqbah, feeding a Muslim is better than fasting for a month."

[REFERENCES] Al-Kafi, Vol.4 p.144 • Tahdib Al-Ahkam, Vol.4 p.313 • Al-Duru' Al-Waqiyah, Vol.1 p.64 • Al-Wafi, Vol.11 p.355 • Wasa'il Al-Shi'ah, Vol.10 p.434



**HADITH:949**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَعَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَوْ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ الرَّجُلُ يَتَعَمَّدُ الشَّهْرَ فِي الْأَيَّامِ الْقَصَارِ يُصُومُهُ لِلْسَّنَةِ قَالَ «لَا بَأْسَ» .

And from him, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from al-Hasan ibn Rashid, who said: I (narrator) said to Abu Abdillah ^(a.s), peace be upon him, or to Abu al-Hasan ^(a.s), peace be upon him: “A man deliberately chooses the month during the short days and fasts it for the year.”

Imam ^(a.s) said: “There is no harm.”

[REFERENCES] Al-Kafi, Vol.4 p.145 • Tahdib Al-Ahkam, Vol.4 p.313 • Al-Wafi, Vol.11 p.49 • Wasa'il Al-Shi'ah, Vol.10 p.430

**HADITH:950**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنِ الْحَسَنِ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي حَمْرَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ صَوْمُ ثَلَاثَةِ أَيَّامٍ فِي كُلِّ شَهْرٍ أُؤَخَّرُهَا إِلَى الشَّتَاءِ ثُمَّ أَصُومُهَا قَالَ «لَا بَأْسَ» .

And from him, from several of our companions, from Sahl ibn Ziyad, from Ibn Mahbub, from Ibrahim ibn Mihzam, from al-Husayn ibn Abi Hamzah, from Abu Hamzah, who said:

I (narrator) said to Abu Ja'far ^(a.s), peace be upon him: “The fast of three days in every month, may I delay them until winter and then fast them?”

Imam ^(a.s) said: “There is no harm.”

[REFERENCES] Al-Kafi, Vol.4 p.145 • Tahdib Al-Ahkam, Vol.4 p.313 • Al-Wafi, Vol.11 p.48 • Wasa'il Al-Shi'ah, Vol.10 p.430



HADITH:951**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ وَ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ عَلَيْهِ مِنَ الثَّلَاثَةِ الْأَيَّامِ الشَّهْرِ هَلْ يَصْلُحُ لَهُ أَنْ يُؤَخَّرَهَا وَ يَصُومَهَا فِي آخِرِ الشَّهْرِ قَالَ «لَا بَأْسَ» فَلْتُ يَصُومَهَا مُتَوَالِيَةً أَوْ يَفْرُقُ بَيْنَهَا قَالَ «مَا أَحَبُّ إِنْ شَاءَ مُتَوَالِيَةً وَ إِنْ شَاءَ فَرَّقَ بَيْنَهَا» .

And from him, from Ahmad ibn Idris and Muhammad ibn Yahya, from Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn al-Hasan, from Amr ibn Said, from Musaddiq ibn Sadaqah, from Ammar ibn Musa, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about ‘a man upon whom there are some of the three days of the month. Is it proper for him to delay them and fast them at the end of the month?’ Imam ^(a.s) said: “There is no harm.”

I (narrator) asked: “Should he fast them consecutively, or separate between them?” Imam ^(a.s) said: “Whatever he likes; if he wishes, consecutively, and if he wishes, he separates between them.”

[REFERENCES] Al-Kafi, Vol.4 p.145 • Tahdib Al-Ahkam, Vol.4 p.314 • Al-Wafi, Vol.11 p.49 • Wasa'il Al-Shi'ah, Vol.10 p.431

HADITH:952**[SOURCE]** Implicit (or Unnamed)

الحسين بن سعيد عن أخيه الحسن عن زرعة عن سماعة قال : سألته عن السحور لمن اراد الصوم فقال : اما في شهر رمضان فان الفضل في السحور فليفعل ولو بشربة من ماء ، واما في التطوع فمن أحب ان يتسحر فليفعل ومن لم يفعل فلا بأس.

Al-Husayn ibn Sa'id, from his brother al-Hasan, from Zur'ah, from Sama'ah, who said:

I (narrator) asked Imam ^(a.s) about ‘the pre-dawn meal (suhur) for one who intends to fast.’

Imam ^(a.s) said: “As for the month of Ramadan, the merit is in the pre-dawn meal, so let him do it, even with a drink of water.

As for voluntary fasting, whoever likes to take the pre-dawn meal, let him do it, and whoever does not do it, there is no harm.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.314

**HADITH:953**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ أَسْأَلُهُ عَنْ قَوْمٍ عِنْدَنَا يُصَلُّونَ وَلَا يَصُومُونَ شَهْرَ رَمَضَانَ وَأَنَا أَحْتَاجُ إِلَيْهِمْ يَحْصُدُونَ لِي فَإِذَا دَعَوْتُهُمْ إِلَى الْحَصَادِ لَمْ يُجِيبُوا حَتَّى أُطْعِمَهُمْ وَهُمْ يَجِدُونَ مَنْ يُطْعِمُهُمْ فَيَذْهَبُونَ إِلَيْهِ وَيَدْعُونِي وَأَنَا أَضِيقُ مِنْ إِطْعَامِهِمْ فِي شَهْرِ رَمَضَانَ فَكَتَبْتُ عَلَيْهِ السَّلَامُ إِلَيَّ بِحَظِّهِ «أَعْرِفُهُ أَطْعِمُهُمْ».

Sa'ad ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Said, from al-Hasan ibn Ali ibn Faddal, who said:

I (narrator) wrote to Abu al-Hasan al-Ridha ^{a.s}, peace be upon him, asking Imam ^{a.s} about 'a group among us who pray but do not fast the month of Ramadan, and I need them to harvest for me.

So when I call them to the harvest, they do not respond until I feed them, while they find someone who will feed them, so they go to him and leave me, and I feel constrained about feeding them in the month of Ramadan.'

So the Imam ^{a.s}, peace be upon him, wrote to me in his handwriting:

"I know it. Feed them."

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.169 • Tahdib Al-Ahkam, Vol.4 p.314 • Al-Wafi, Vol.11 p.357 • Wasa'il Al-Shi'ah, Vol.10 p.363

**HADITH:954**

[SOURCE] Implicit (Muzmar)

وَرَوَى ابْنُ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ تَمَتَّعَ فَلَمْ يَجِدْ مَا يُهْدِي فَصَامَ ثَلَاثَةَ أَيَّامٍ فَلَمَّا قَضَى نُسُكَهُ بَدَأَ لَهُ أَنْ يُقِيمَ سَنَةً قَالَ «فَلْيَنْظُرْ مِنْهَلْ أَهْلَ بَلَدِهِ فَإِذَا ظَنَّ أَنَّهُمْ قَدْ دَخَلُوا بَلَدَهُمْ فَلْيَصُمْ السَّبْعَةَ الْأَيَّامَ».

And Ibn Muskan narrated from Abu Basir, who said:

I (narrator) asked him about 'a man who performed tamattu, but did not find what he could offer as a sacrifice, so he fasted three days. Then, when he had completed his rites, it occurred to him to stay for a year.'

He said: "Let him consider the journey route of the people of his town; then, when he thinks they would have entered their town, he should fast the seven days."

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.511 • Tahdib Al-Ahkam, Vol.4 p.314 • Wasa'il Al-Shi'ah, Vol.14 p.190



HADITH

HADITH:955

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَفِي رِوَايَةٍ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنْتَهُ إِنْ كَانَ لَهُ مُقَامٌ بِمَكَّةَ فَأَرَادَ أَنْ يَصُومَ السَّبْعَةَ تَرَكَ الصَّيَّامَ بِقَدْرِ سَيْرِهِ إِلَى أَهْلِهِ أَوْ شَهْرًا ثُمَّ صَامَ».

And in the narration of Muawiyah ibn Ammar, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "That if he has a stay in Makkah and wants to fast the seven, he should leave fasting for the length of his journey to his family, or one month, then fast."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.2 p.511 • Tahdib Al-Ahkam, Vol.4 p.315 • Al-Wafi, Vol.14 p.1196 • Wasa'il Al-Shi'ah, Vol.14 p.190 • Mustadrak Al-Wasa'il, Vol.10 p.121

HADITH

HADITH:956

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

محمد بن أحمد بن يحيى عن يعقوب بن يزيد عن أحمد ابن محمد بن أبي نصر عن ذكره عن أبي عبد الله عليه السلام قال: قلت له الرجل يكون عليه القضاء من شهر رمضان ويصبح فلا يأكل إلى العصر أيجوز له أن يجعله قضاء من شهر رمضان؟ قال: نعم.

Muhammad ibn Ahmad ibn Yahya, from Ya'qub ibn Yazid, from Ahmad ibn Muhammad ibn Abi Nasr, from one whom he mentioned, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): "A man has upon him the make-up fast (qada) from the month of Ramadan, and he enters the morning and does not eat until the afternoon. Is it permissible for him to make it a make-up fast (qada) from the month of Ramadan?" Imam ^(a.s) said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.315

**HADITH:957**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنِ الْعَمْرَكِيِّ الْخُرَاسَانِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ صَوْمِ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَالسَّبْعَةِ أَوْ يَصُومُهَا مُتَوَالِيَةً أَوْ يُفَرِّقُ بَيْنَهَا قَالَ «يَصُومُ الثَّلَاثَةَ لَا يُفَرِّقُ بَيْنَهَا وَالسَّبْعَةَ لَا يُفَرِّقُ بَيْنَهَا وَلَا يَجْمَعُ السَّبْعَةَ وَالثَّلَاثَةَ جَمِيعاً» .

And from him, from Muhammad ibn Ahmad al-Alawi, from al-Amraki al-Khurasani, from Ali ibn Jafar, from his brother Imam Musa ibn Ja'far ^(a.s), peace be upon them both, who said:

I (narrator) asked Imam ^(a.s) about 'the fast of three days during the Hajj and the seven (days to be fasted). Should he fast them consecutively or separate between them?'

Imam ^(a.s) said: "He fasts the three days, not separating between them, and the seven days, not separating between them, and he does not combine the seven days and the three days all together."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.175 • Tafsir Al-'Ayyashi, Vol.1 p.93 • Tafsir Al-'Ayyashi, Vol.1 p.93 • Tahdib Al-Ahkam, Vol.4 p.315 • Al-Istibsar, Vol.2 p.281 • Al-Wafi, Vol.14 p.1185 • Wasa'il Al-Shi'ah, Vol.10 p.383 • Wasa'il Al-Shi'ah, Vol.14 p.183 • Wasa'il Al-Shi'ah, Vol.14 p.200 • Tafsir Al-Burhan, Vol.1 p.425

**HADITH:958**

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي صَمْرَةَ أَنَسِ بْنِ عِيَاضٍ اللَّيْثِيِّ عَنْ سَعْدِ بْنِ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ قَالَ سَمِعْتُ رَجُلًا مِنْ بَنِي الْحَارِثِ بْنِ كَعْبٍ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: لَيْسَ أَنَا أَنْهَى عَنْ صَوْمِ يَوْمِ الْجُمُعَةِ وَ لَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ «لَا تَصُومُوا يَوْمَ الْجُمُعَةِ إِلَّا أَنْ تَصُومُوا قَبْلَهُ أَوْ بَعْدَهُ» .

Ahmad ibn Muhammad, from Abu Damrah Anas ibn Iyad al-Laythi, from Sa'ad ibn Abd al-Malik ibn Umayr, who said:

I (narrator) heard a man from Banu al-Harith ibn Kab say: "I heard Abu Hurayrah saying: It is not I who forbid fasting on Friday, but I heard the Messenger of Allah ^(SWT), peace and blessings of Allah ^(SWT) be upon him and his family, say:

'Do not fast on Friday unless you fast before it or after it.'

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.315 • Al-Wafi, Vol.11 p.85



**HADITH:959**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنِ الْوَشَّاءِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: رَأَيْتُهُ صَائِمًا يَوْمَ الْجُمُعَةِ فَقُلْتُ لَهُ جَعِلْتُ فِدَاكَ إِنَّ النَّاسَ يَزْعُمُونَ أَنَّهُ يَوْمٌ عِيدٌ فَقَالَ «كَلَّا إِنَّهُ يَوْمٌ خَفِضَ وَ دَعِيَ» .

قال محمد بن الحسن : هذا الخبر هو المعمول عليه والاول طريقه رجال العامة لا يعمل به.

And from him, from Musa ibn Jafar, from al-Washsha, from Ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) saw Imam ^(a.s) fasting on Friday, so I said to him: “May I be made your ransom, indeed the people claim that it (Friday) is a day of Eid.”

Imam ^(a.s) said: “No, indeed it is a day of ease and rest.”

[AL TUSI]

Muhammad ibn al-Hasan said: This report is the one acted upon, and the first one, its chain is through the men of the generality (al-ammah), so it is not acted upon.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.316 • Al-Wafi, Vol.11 p.85 • Wasa'il Al-Shi'ah, Vol.10 p.412

**HADITH:960**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

محمد بن يعقوب عن يعقوب بن يزيد عن ابن أبي عمير عن حفص بن البختري عن أبي عبد الله عليه السلام قال : ان نساء النبي صلى الله عليه وآله إذا كان عليهن صيام أخرن ذلك إلى شعبان كراهية أن يمنعن رسول الله صلى الله عليه وآله حاجته فإذا كان شعبان صمن وصام معهن قال : وكان رسول الله صلى الله عليه وآله يقول : شعبان شهري.

Muhammad ibn Ya'qub, from Ya'qub ibn Yazid, from Ibn Abi Umair, from Hafs ibn al-Bakhtari, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “The wives of the Prophet ^(saws), may Allah ^(SWT) bless him and his family, when they had fasting upon them, would delay that until the month of Shaban, out of dislike that they should prevent the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, from His ^(saws) need.

So when it was Shaban, they would fast, and He ^(saws) would fast with them.”

Imam ^(a.s) said: “And the Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, used to say: ‘Shaban is my month.’”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.316



**HADITH:961**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ هَارُونَ بْنِ الْحَسَنِ بْنِ جَبَلَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ يَدْخُلُ عَلَيَّ شَهْرُ رَمَضَانَ فَأَصُومُ بَعْضَهُ فَتَحْضُرُنِي نَيْتُهُ زِيَارَةَ قَبْرِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَأَزُورُهُ وَأُفْطِرُ ذَاهِباً وَجَائِئاً أَوْ أَقِيمُ حَتَّى أَفْطِرَ وَأَزُورُهُ بَعْدَ مَا أَفْطِرُ يَوْمٍ أَوْ يَوْمَيْنِ فَقَالَ «أَقِمِ حَتَّى تُفْطِرَ» قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَهُوَ أَفْضَلُ قَالَ «نَعَمْ أَمَا تَقْرَأُ فِي كِتَابِ اللَّهِ «فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ» .

And from him, from Harun ibn al-Hasan ibn Jabalah, from Samaah, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) said to Imam ^(a.s): “May I be made your ransom, the month of Ramadan enters upon me, so I fast part of it, then the intention to visit the grave of Abu Abdillah ^(a.s), peace be upon him, comes to me.

Should I visit him (Imam al-Husayn ^(a.s)) and break my fast while going and returning, or should I remain until I break the fast, and visit him after I have broken the fast by a day or two?”

Imam ^(a.s) said: “Remain until you break the fast.”

I (narrator) said to Imam ^(a.s): “May I be made your ransom, is that better?”

Imam ^(a.s) said: “Yes. Do you not read in the Book of Allah ^{SWT}: ‘So whoever among you witnesses the month (of Ramadan), let him fast it?’” (Surah Al-Baqarah 2:185)

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.316 • Al-Wafi, Vol.11 p.305 • Wasa'il Al-Shi'ah, Vol.10 p.183 • Tafsir Al-Burhan, Vol.1 p.393 • Bihar Al-Anwar, Vol.9 p.116

**HADITH:962**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

عَنْهُ عَنْ عَلِيِّ بْنِ السُّدِّيِّ عَنْ حَمَادِ بْنِ عِيسَى عَنْ شُعَيْبِ بْنِ يَعْقُوبَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ قَالَ: «لَا أُجِيزُ فِي الطَّلَاقِ وَلَا فِي الْهَلَالِ إِلَّا رَجُلَيْنِ» .

From him, from Ali ibn al-Sindi, from Hammad ibn Isa, from Shuayb ibn Yaqub, from Imam Jafar al-Sadiq ^(a.s), from his father ^(a.s):

Imam ^(a.s) said: “Imam Ali ^(a.s), peace be upon him, said: ‘I do not permit, regarding divorce and regarding the crescent moon, except two men (as witnesses).’”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.316 • Al-Wafi, Vol.11 p.126 • Wasa'il Al-Shi'ah, Vol.10 p.289



**HADITH:963**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

محمد بن علي بن محبوب عن إبراهيم عن إسماعيل بن مرار عن يونس عن حبيب عن أبي عبد الله عليه السلام قال : لا تجوز الشهادة لرؤية الهلال دون خمسين رجلا عدد القسامة ، وإنما يجوز شهادة رجلين إذا كانا من خارج المصر وكان بالمصر علة فاخبرا أنهما رأياه واخبرا عن قوم صاموا للرؤية.

Muhammad ibn Ali ibn Mahbub, from Ibrahim, from Ismail ibn Marar, from Yunus, from Habib, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “Testimony for the sighting of the crescent is not permissible with fewer than fifty men, the number of the collective oath (qasamah).

The testimony of two men is only permissible if they are from outside the city (misr), and there is an obstruction (illah) in the city, so they inform that they saw the moon and inform about a people who fasted due to the sighting.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.316

**HADITH:964**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

عَلِيُّ بْنُ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَرَى الْهَلَالَ فِي شَهْرِ رَمَضَانَ وَحْدَهُ لَا يُبْصِرُهُ غَيْرُهُ لَهُ أَنْ يَصُومَ قَالَ «إِذَا لَمْ يَشْكُ فِيهِ فَلْيَصُمْ وَإِلَّا فَلْيَصُمْ مَعَ النَّاسِ» .

Ali ibn Jafar, from his brother Imam Musa ibn Ja'far ^(a.s), peace be upon them both, who said:

I (narrator) asked Imam ^(a.s) about ‘a man who sees the crescent moon in the month of Ramadan by himself, and no one else sees it. May he fast?’

Imam ^(a.s) said: “If he does not doubt it, then let him fast; otherwise, let him fast with the people.”

[REFERENCES] Qurb Al-Isnad, Vol.1 p.231 • Tahdib Al-Ahkam, Vol.4 p.317 • Al-Wafi, Vol.11 p.138 • Bihar Al-Anwar, Vol.9 3 p.296



**HADITH:965**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدٌ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ الْهَنْدِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ خَلَادِ بْنِ عُمَارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «دَخَلْتُ عَلَى أَبِي الْعَبَّاسِ فِي يَوْمٍ شَكٌّ وَأَنَا أَعْلَمُ أَنَّهُ مِنْ شَهْرِ رَمَضَانَ وَهُوَ يَتَعَدَّى فَقَالَ يَا أَبَا عَبْدِ اللَّهِ لَيْسَ هَذَا مِنْ أَيَّامِكَ فُلْتُ لِمَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا صَوْمِي إِلَّا بِصَوْمِكَ وَلَا إِفْطَارِي إِلَّا بِإِفْطَارِكَ قَالَ فَقَالَ أَدُنْ قَالَ فَدَنَوْتُ فَأَكَلْتُ وَأَنَا أَعْلَمُ أَنَّهُ مِنْ شَهْرِ رَمَضَانَ».

Muhammad, from al-Haytham ibn Abi Masruq al-Nahdi, from Ahmad ibn Muhammad ibn Abi Nasr, from Khallad ibn Umarah, who said:

Abu Abdillah ^(a.s), peace be upon him, said: "I entered upon Abu al-Abbas on a day of doubt, while I knew that it was from the month of Ramadan, and he was eating lunch.

So he (Abu al-Abbas) said: 'O Abu Abdullah, is this not from your days?'

Imam ^(a.s) said: "Why, O Commander of the Faithful? My fasting is only with your fasting, and my breaking of the fast is only with your breaking of the fast."

Imam ^(a.s) said: "So he (Abu al-Abbas) said, 'Come near.'"

Imam ^(a.s) said: "So I came near and ate, while I knew that it was from the month of Ramadan."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.317 • Al-Wafi, Vol.11 p.158 • Wasa'il Al-Shi'ah, Vol.10 p.132 • Awalim Al-Uloom, Vol.20 p.396

**HADITH:966**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَعَنْهُ عَنِ الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي الْجَارُودِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَا شَكْنَا سَنَةً فِي عَامٍ مِنْ تِلْكَ الْأَعْوَامِ فِي الْأَصْحَى - فَلَمَّا دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَكَانَ بَعْضُ أَصْحَابِنَا يُصْحِي فَقَالَ - «الْفِطْرُ يَوْمٌ يُفْطِرُ النَّاسُ وَالْأَصْحَى يَوْمٌ يُصْحِي النَّاسُ وَالصَّوْمُ يَوْمٌ يَصُومُ النَّاسُ».

And from him, from al-Abbas, from Abdullah ibn al-Mughirah, from Abu al-Jarud, who said:

I (narrator) asked Abu Ja'far ^(a.s), peace be upon him: "We doubted one year, in one of those years, regarding al-Adha.

Then when I entered upon Abu Ja'far ^(a.s), peace be upon him, while some of our companions were offering the sacrifice, Imam ^(a.s) said:

'Al-Fitr is the day when the people break the fast, and al-Adha is the day when the people offer the sacrifice, and fasting is the day when the people fast.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.317 • Al-Wafi, Vol.11 p.138 • Wasa'il Al-Shi'ah, Vol.10 p.133



**HADITH:967**

[SOURCE] Implicit (Muzmar)

عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: سَأَلْتُهُ عَنْ رَجُلَيْنِ قَامَا فَنَظَرَا إِلَى الْفَجْرِ فَقَالَ أَحَدُهُمَا هُوَ ذَا وَقَالَ الْآخَرُ مَا أَرَى شَيْئًا قَالَ «فَلْيَأْكُلِ الَّذِي لَمْ يَتَبَيَّنْ لَهُ الْفَجْرُ وَ قَدْ حَرَّمَ الْأَكْلُ عَلَى الَّذِي رَعِمَ أَنَّهُ قَدْ رَأَى الْفَجْرَ إِنَّ اللَّهَ تَعَالَى يَقُولُ «كُلُوا وَ اشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ» .

From him, from Muhammad ibn al-Husayn, from Uthman ibn Isa, from Samaah ibn Mihran, who said:

I (narrator) asked Imam ^{a.s} about ‘two men who stood and looked toward the dawn, and one of them said, ‘It is this,’ and the other said, ‘I do not see anything.’

Imam ^{a.s} said: “Then let the one to whom the dawn has not become clear eat, while eating has become forbidden for the one who claimed that he has seen the dawn. Indeed Allah ^{SWT}, the Exalted, says: ‘Eat and drink until the white thread becomes clear to you from the black thread of the dawn, then complete the fast until the night.’” (Surah Al-Baqarah 2:187)

[REFERENCES] Al-Kafi, Vol.4 p.97 • Tahdib Al-Ahkam, Vol.4 p.317 • Wasa'il Al-Shi'ah, Vol.10 p.119 • Tafsir Nur Al-Thaqalayn, Vol.1 p.174

**HADITH:968**[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبِي بَانَ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ وَقْتِ إِفْطَارِ الصَّائِمِ قَالَ «حِينَ يَبْدُو ثَلَاثَةُ أَنْجُمٍ» وَقَالَ لِرَجُلٍ ظَنَّ أَنَّ الشَّمْسَ قَدْ غَابَتْ فَأَفْطَرَ ثُمَّ أَبْصَرَ الشَّمْسَ بَعْدَ ذَلِكَ قَالَ «لَيْسَ عَلَيْهِ قَضَاءٌ» .

قال محمد بن الحسن : ما تضمنه هذا الخبر من ظهور ثلاثة انجم لا يعتبر به ، والمراعى ما قدمناه من سقوط القرص وعلامته زوال الحمرة من ناحية المشرق ، وهذا كان يعتبره اصحاب ابي الخطاب لعنهم الله.

Ahmad ibn Muhammad, from al-Husayn ibn Said, from Fadal, from Aban, from Zurarah, who said:

I asked Abu Ja'far ^{a.s}, about ‘the time of breaking the fast of the fasting person.’

Imam ^{a.s} said: “When three stars appear.”

And Imam ^{a.s} said regarding ‘a man who thought that the sun had set, so he broke his fast, then he saw the sun after that.’

Imam ^{a.s} said: “There is no making up (qada) upon him.”

[AL TUSI]

Muhammad ibn al-Hasan said: “What this report contains regarding the appearance of three stars is not to be considered. What is observed is what we have previously mentioned: the falling of the disc, and its sign is the disappearance of the redness from the direction of the east. This was something considered by the companions of Abu al-Khattab, may Allah ^{SWT} curse them.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.318 • Al-Wafi, Vol.11 p.232



**HADITH:969**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْهُ عَنْ أَحْمَدَ عَنِ الْبَرْقِيِّ عَنْ جَعْفَرِ بْنِ الْمُثَنَّى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَكُلُ فِي شَهْرِ رَمَضَانَ بِاللَّيْلِ حَتَّى أَشْكَّ قَالَ «كُلْ حَتَّى لَا تَشْكَّ».

From him, from Ahmad, from al-Barqi, from Jafar ibn al-Muthanna, from Ishaq ibn Ammar, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: “May I eat during the night in the month of Ramadan until I doubt?”

Imam ^(a.s) said: “Eat until you do not doubt.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.318 • Al-Wafi, Vol.11 p.230 • Wasa'il Al-Shi'ah, Vol.10 p.120 • Bihar Al-Anwar, Vol.8 0 p.131

**HADITH:970**

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

عَنْهُ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَّارٍ قَالَ: كَتَبَ الْخَلِيلُ بْنُ هَاشِمٍ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ رَجُلٌ سَمِعَ الْوُطْءَ وَالنَّدَاءَ فِي شَهْرِ رَمَضَانَ فَظَنَّ أَنَّ النَّدَاءَ لِلْسَّحُورِ فَجَامَعَ وَخَرَجَ فَإِذَا الصُّبْحُ قَدْ أَصْفَرَ فَكَتَبَ عَلَيْهِ السَّلَامُ بِحَطِّهِ «يَقْضِي ذَلِكَ الْيَوْمَ إِنْ شَاءَ اللَّهُ».

From him, from Ibrahim ibn Mahziyar, who said: Al-Khalil ibn Hashim wrote to Abu al-Hasan ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) about ‘a man who heard the footsteps (al-wat) and the call in the month of Ramadan, so he thought that the call was for the pre-dawn meal (al-suhur), and he had intercourse and went out, and behold, the morning had become bright.’

So the Imam ^(a.s), peace be upon him, wrote in his handwriting: “He makes up (qada) that day, if Allah ^(SWT) wills.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.318 • Al-Wafi, Vol.11 p.289 • Wasa'il Al-Shi'ah, Vol.10 p.115

**HADITH:971**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «مَا يَضُرُّ الصَّائِمَ مَا صَنَعَ إِذَا اجْتَنَّبَ أَرْبَعَ خِصَالٍ الطَّعَامَ وَالشَّرَابَ وَالنِّسَاءَ وَالْإِرْتِمَاسَ فِي الْمَاءِ».

From him, from Yaqub ibn Yazid, from Muhammad ibn Abi Umayr, from Hammad, from Muhammad ibn Muslim, who said:

I (narrator) heard Abu Ja'far ^(a.s), peace be upon him, saying: “It does not harm the fasting person whatever he does, if he avoids four qualities: (eating) food and drink, (intimacy with) women, and immersion in water (al-irtimas).”

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.2 p.107 • Tahdib Al-Ahkam, Vol.4 p.318 • Al-Wafi, Vol.11 p.165



**HADITH:972**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عنه عن ابن ابي عمير عن حماد وغيره عن ابي عبد الله عليه السلام قال قال : لا ينشد الشعر بالليل ولا ينشد في شهر رمضان بليل ولا نهار فقال له إسماعيل : يا ابتاه فانه فينا؟! قال : وان كان فينا.

From him, from Ibn Abi Umair, from Hammad and others, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) said: "Poetry is not to be recited at night, and it is not to be recited in the month of Ramadan, by night or by day."

So Ismail ibn Ja'far said to Imam ^(a.s): "O my father ^(a.s), even if it is concerning us?"

Imam ^(a.s) said: "Even if it is concerning us."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.318

**HADITH:973**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْهُ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ أَبِي بَدْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: الرَّجُلُ يَكُونُ صَائِمًا فَيَقَالُ لَهُ أَ صَائِمٌ أَنْتَ فَيَقُولُ لَا فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «هَذَا كَذِبٌ» .

From him, from Muhammad ibn Isa ibn Abi Badr, from Ubayd ibn Zurarah, from Abu Abdillah ^(a.s), peace be upon him, who said:

(Imam ^(a.s) was asked) about 'a man who is fasting, and it is said to him, 'Are you fasting?' So he says, 'No.'

Abu Abdillah ^(a.s), peace be upon him, said: "This is a lie."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.319 • Al-Wafi, Vol.5 p.935 • Wasa'il Al-Shi'ah, Vol.10 p.135

**HADITH:974**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ زُرْعَةَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الصَّائِمُ يَقْبَلُ قَالَ «نَعَمْ وَ يُعْطِيهَا لِسَانَهُ تَمَضُّهُ» .

From him, from Ahmad ibn Muhammad, from al-Husayn, from al-Nadr ibn Suwayd, from Zurah, from Abu Basir, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "May the fasting person kiss (his wife)?"

Imam ^(a.s) said: "Yes, and he may give her his tongue for her to suck."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.319 • Al-Wafi, Vol.11 p.216 • Wasa'il Al-Shi'ah, Vol.10 p.102



**HADITH:975**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْ عَنْ بَعْضِ الْكُوفِيِّينَ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: فِي الرَّجُلِ يَأْتِي الْمَرْأَةَ فِي دُبُرِهَا وَهِيَ صَائِمَةٌ قَالَ «لَا يَنْقُضُ صَوْمَهَا وَلَيْسَ عَلَيْهَا غُسْلٌ» .

قال محمد بن الحسن : هذا لخبر غير معمول عليه وهو مقطوع الاسناد لا يعول عليه.

From him, from some of the Kufans, raising it to Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a man who (intimately) comes to a woman in her anus while she is fasting.'

Imam ^(a.s) said: "It does not invalidate her fast, and there is no ritual bath (ghusl) upon her."

[AL TUSI]

Muhammad ibn al-Hasan said: This report is not acted upon, and it is cut off in chain of transmission, so it is not relied upon.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.319 • Tahdib Al-Ahkam, Vol.4 p.319 • Tahdib Al-Ahkam, Vol.7 p.460 • Al-Sarair, Vol.3 p.609 • Awali Al-La'ali, Vol.3 p.137 • Al-Wafi, Vol.6 p.411 • Al-Wafi, Vol.6 p.411 • Al-Wafi, Vol.11 p.217 • Al-Wafi, Vol.11 p.217 • Wasa'il Al-Shi'ah, Vol.2 p.200

**HADITH:976**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ إِبْنِ أَبِي عُمَيْرٍ عَنْ حَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي وَلَاذٍ الْحَنَاطِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي أَقْبَلُ بِنْتًا لِي صَغِيرَةً وَأَنَا صَائِمٌ فَيَدْخُلُ فِي جَوْفِي مِنْ رِبْقِهَا شَيْءٌ قَالَ فَقَالَ لِي «لَا بَأْسَ لَيْسَ عَلَيْكَ شَيْءٌ» .

Muhammad ibn Ali ibn Mahbub, from Muhammad ibn Isa, from Ibn Abi Umayr, from Hasan ibn Mahbub, from Abu Wallad al-Hannat, who said:

I (narrator) said to Abu Abdillah ^(a.s), peace be upon him: "I kiss my young daughter while I am fasting, and some of her saliva accidentally gets into my mouth/throat. Does that affect my fast?"

He (narrator) said: "Imam ^(a.s) said to me: 'There is no harm; there is nothing upon you.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.319 • Al-Wafi, Vol.11 p.203 • Wasa'il Al-Shi'ah, Vol.10 p.102



HADITH

HADITH:977[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أحمد بن محمد عن علي بن الحكم عن رجل عن أبي عبد الله عليه السلام قال : إذا أتى الرجل المرأة في الدبر وهي صائمة لم ينقض صومها وليس عليها غسل.

قال محمد بن الحسن : هذا لخبر غير معمول عليه وهو مقطوع الاسناد لا يعول عليه.

Ahmad ibn Muhammad, from Ali ibn al-Hakam, from a man, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) said) about 'a man who comes to the woman in the anus (dubr) while she is fasting, that it does not invalidate her fast, and no ritual bathing (ghusl) is upon her.'

[AL TUSI]

Muhammad ibn al-Hasan said: "This report is not acted upon, and it is cut off in chain of transmission, so it is not relied upon."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.319

HADITH

HADITH:978[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ أَلْعَلَوِيِّ عَنِ الْعَمْرِكِيِّ الْبُؤْفَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ الصَّائِمِ أَلَهُ أَنْ يَمَصَّ لِسَانَ الْمَرْأَةِ أَوْ تَفْعَلَ الْمَرْأَةُ ذَلِكَ قَالَ «لَا بَأْسَ».

Muhammad ibn Ahmad, from Muhammad ibn Ahmad al-Alawi, from al-Amraki al-Bufaki, from Ali ibn Jafar, from his brother Imam Musa ibn Ja'far ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'the fasting man, Is it permissible for him to suck the tongue of the woman, or for the woman to do that?'

Imam ^(a.s) said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.320 • Al-Wafi, Vol.11 p.217 • Wasa'il Al-Shi'ah, Vol.10 p.102



**HADITH:979**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أحمد بن محمد عن ابن أبي عمير عن محمد بن أبي حمزة عن رفاعة قال : سألت أبا عبد الله عليه السلام عن رجل لامس جارية في شهر رمضان فامضى قال : ان كان حراما فليستغفر الله استغفار من لا يعود ابدا ويصوم يوما مكان يوم وان كان حلالا يستغفر الله ولا يعود ويصوم يوما مكان يوم.

قال محمد بن الحسن : هذا الخبر محمول على الاستحباب لان الامذاء ليس مما يفسد الصيام.

Ahmad ibn Muhammad, from Ibn Abi Umayr, from Muhammad ibn Abi Hamzah, from Rifa'ah, who said:

I (narrator) asked Abu Abdillah ^{a.s}, peace be upon him, about 'a man who touched a slave-girl (jariyah) in the month of Ramadan and emitted pre-seminal fluid (madhy).' Imam ^{a.s} said: "If it was unlawful, then let him seek forgiveness from Allah ^{SWT} with the seeking of forgiveness of one who will never return, and let him fast a day in place of a day.

And if it was lawful, he should seek forgiveness from Allah ^{SWT} and not return, and fast a day in place of a day."

[AL TUSI]

Muhammad ibn al-Hasan said: "This report is carried upon recommendation, because emitting pre-seminal fluid (imdhah) is not among that which invalidates fasting."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.320

**HADITH:980**

[SOURCE] Implicit (Muzmar)

عنه عن مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ لَزِقَ بِأَهْلِهِ فَأَنْزَلَ قَالَ «عَلَيْهِ إِطْعَامُ سِتِّينَ مَسْكِينًا مُدًّا لِكُلِّ مَسْكِينٍ».

From him, from Muhammad ibn al-Husayn, from Uthman ibn Isa, from Samaah, who said:

I (narrator) asked Imam ^{a.s} about 'a man who attached himself (was intimate) to his wife and ejaculated.'

Imam ^{a.s} said: "Upon him is the feeding of sixty needy persons, one mudd for each needy person."

[REFERENCES] Al-Nawadir (Lil-Ash'ari), Vol.1 p.68 • Tahdib Al-Ahkam, Vol.4 p.320 • Al-Wafi, Vol.11 p.276 • Wasa'il Al-Shi'ah, Vol.10 p.40 • Wasa'il Al-Shi'ah, Vol.10 p.49 • Bihar Al-Anwar, Vol.9 3 p.281



**HADITH:981**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ الْقَاسِمِ عَنْ عَلِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ وَضَعَ يَدَهُ عَلَى شَيْءٍ مِنْ جَسَدِ امْرَأَتِهِ فَأَذْفَقَ فَقَالَ «كَفَّارَتُهُ أَنْ يَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ يُطْعِمَ سِتِّينَ مَسْكِينًا أَوْ يُعْتِقَ رَقَبَةً» .

From him, from Ahmad ibn Muhammad, from al-Husayn, from al-Qasim, from Ali, from Abu Basir, who said: I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who placed his hand on something from the body of his wife and emitted semen.'

Imam ^(a.s) said: "His expiation is that he fast two consecutive months, or feed sixty needy persons, or free a slave."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.320 • Awali Al-La'ali, Vol.3 p.138 • Al-Wafi, Vol.11 p.276 • Wasa'il Al-Shi'ah, Vol.10 p.40

**HADITH:982**

[SOURCE] Implicit (or Unnamed)

الصفار عن إبراهيم بن هاشم عن عبد الرحمن بن حماد عن إبراهيم بن عبد الحميد عن بعض مواليه قال : سألته عن احتلام الصائم فقال : احتلم في شهر رمضان نهارا فليس له ان ينام حتى يغتسل ، ومن اجنب ليلا في شهر رمضان فلا ينام إلى ساعة حتى يغتسل ، فمن اجنب في شهر رمضان فنام حتى يصبح فعليه عتق رقبة أو اطعام ستين مسكينا وقضاء ذلك اليوم ويتمه ولن يدركه ابدا.

Al-Saffar, from Ibrahim ibn Hashim, from Abd al-Rahman ibn Hammad, from Ibrahim ibn Abd al-Hamid, from one of his retainers (mawali), who said:

I (narrator) asked Imam ^(a.s) about 'the wet dream of the fasting person'.

Imam ^(a.s) said: "If he has a wet dream in the month of Ramadan during the daytime, then it is not for him to sleep until he performs ritual bathing (ghusl).

And whoever becomes ritually impure (junub) at night in the month of Ramadan must not sleep for even an hour until he performs ritual bathing (ghusl).

So whoever becomes ritually impure in the month of Ramadan and sleeps until morning, then upon him is the freeing of a slave, or feeding sixty poor persons, and making up that day, and he must complete it, and he will never attain it (the rewards) ever."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.321



**HADITH:983**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْ يَزِيدَ بْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ سُوْقَةَ عَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الرَّجُلِ يَلَاعِبُ أَهْلَهُ أَوْ جَارِيَتَهُ وَهُوَ فِي قِصَاءِ شَهْرِ رَمَضَانَ فَيَسْبِقُهُ الْمَاءُ فَيَنْزِلُ قَالَ «عَلَيْهِ مِنَ الْكَفَّارَةِ مِثْلُ مَا عَلَى الَّذِي يَجَامِعُ فِي رَمَضَانَ» .

قال محمد بن الحسن : قد تكلمنا على مثل هذا الخبر فيما مضى فلا وجه لا عادته.

From him, from Yaqub ibn Yazid, from Ibn Abi Umayr, from Hafs ibn Suqah, from one who mentioned him, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a man who plays (lustfully) with his wife or his slave-girl while he is making up the month of Ramadan, and the fluid overcomes him, so he ejaculates.'

Imam ^(a.s) said: "Upon him, of expiation, is the like of what is upon the one who has intercourse in (month of) Ramadan."

[AL TUSI]

Muhammad ibn al-Hasan said: "We have already spoken about the like of this report in what has passed, so there is no reason to repeat it."

[REFERENCES] Al-Nawadir (Lil-Ash'ari), Vol.1 p.69 • Al-Kafi, Vol.4 p.103 • Tahdib Al-Ahkam, Vol.4 p.321 • Al-Wafi, Vol.11 p.339 • Wasa'il Al-Shi'ah, Vol.10 p.39 • Wasa'il Al-Shi'ah, Vol.10 p.130 • Bihar Al-Anwar, Vol.9 3 p.281

**HADITH:984**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَخْبُوبٍ عَنِ الْقَبَّاسِ عَنِ ابْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي رَجُلٍ أَفْطَرَ فِي شَهْرِ رَمَضَانَ مُتَعَمِّدًا مِنْ غَيْرِ عُدْرٍ قَالَ «يُعْتَقُ نَسَمَةٌ أَوْ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ يُطْعِمُ سِتِّينَ مِسْكِينًا فَإِنْ لَمْ يَقْدِرْ عَلَى ذَلِكَ تَصَدَّقْ بِمَا يُطِيقُ» .

Muhammad ibn Ali ibn Mahbub, from al-Abbas, from Ibn al-Mughirah, from Abdullah ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a man who deliberately broke the fast in the month of Ramadan without an excuse.'

Imam ^(a.s) said: "He frees a person, or fasts two consecutive months, or feeds sixty needy persons. Then, if he is not able to do that, he gives in charity whatever he is able."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.321



**HADITH:985**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Prophet Muhammad ibn Abdullah ^(saws)

عَنْهُ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّدًا قَالَ «عَلَيْهِ خَمْسَةَ عَشَرَ صَاعًا لِكُلِّ مُسْكِينٍ مُدٌّ مِثْلُ الَّذِي صَنَعَ رَسُولُ اللَّهِ ص .»

From him, from al-Husayn ibn Said, from Fadal, from Aban, from Abd al-Rahman, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who deliberately broke the fast of a day from the month of Ramadan.'

Imam ^(a.s) said: "Upon him are fifteen sa' (of charity), for each needy person one mudd, like that which the Messenger of Allah ^(SWT), peace and blessings of Allah ^(SWT) be upon him and his family, did."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.321 • Al-Istisbar, Vol.2 p.96

**HADITH:986**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْهُ عَنْ أَحْمَدَ بْنِ عَبْدِ وَاسِعٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ يَسَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي رَجُلٍ جَعَلَ لِلَّهِ عَلَيْهِ نَذْرًا صِيَامَ سَنَةٍ فَلَمْ يَسْتَطِعْ قَالَ «يَصُومُ شَهْرًا وَبَعْضُ الشَّهْرِ الْآخِرِ» ثُمَّ قَالَ «لَا بَأْسَ أَنْ يَفْطَعَ الصَّوْمَ» .

From him, from Ahmad ibn Abdus, from al-Hasan ibn Ali ibn Faddal, from Abdullah ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) regarding 'a man who made a vow to Allah ^(SWT) upon himself to fast a year, but he was not able.'

Imam ^(a.s) said: "He fasts a month and part of the other month."

Then Imam ^(a.s) said: "There is no harm in cutting off the fast."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.321 • Al-Wafi, Vol.11 p.517 • Wasa'il Al-Shi'ah, Vol.10 p.391

**HADITH:987**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْهُ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ آدَمَ بْنِ إِسْحَاقَ عَنْ رَجُلٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سُئِلَ عَنْ رَجُلٍ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ فَقَالَ «كَفَّارَتُهُ جَرِيْبَانِ مِنْ طَعَامٍ وَهُوَ عِشْرُونَ صَاعًا» .

From him, from Ibrahim ibn Hashim, from Adam ibn Ishaq, from a man, from Muhammad ibn al-Numan, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) was asked about 'a man who broke the fast of a day from the month of Ramadan.'

Imam ^(a.s) said: "His expiation is two jaribs (jariban) of food, and that is twenty sa'."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.2 p.116 • Tahdib Al-Ahkam, Vol.4 p.322 • Al-Wafi, Vol.11 p.274 • Wasa'il Al-Shi'ah, Vol.10 p.47



**HADITH:988**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْهُ عَنْ أَحْمَدَ بْنِ عَبْدِوَيْسٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي رَجُلٍ جَعَلَ لِلَّهِ نَذْرًا وَلَمْ يُسَمِّ شَيْئًا قَالَ «يَصُومُ سِتَّةَ أَيَّامٍ» .

From him, from Ahmad ibn Abdus, from al-Hasan ibn Ali, from Abu Jamilah, from some of our companions, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) concerning 'a man who made a vow (nadhr) to Allah ^(SWT) and did not name anything (conditions).'

Imam ^(a.s) said: "He fasts six days."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.322 • Al-Wafi, Vol.11 p.511 • Wasa'il Al-Shi'ah, Vol.10 p.392

**HADITH:989**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْهُ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ إِسْمَاعِيلَ الْقَصِيرِ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سُئِلَ عَنْ رَجُلٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ وَهُوَ جُنُبٌ ثُمَّ أَرَادَ الصِّيَامَ بَعْدَ مَا اغْتَسَلَ وَمَضَى مَا مَضَى مِنَ النَّهَارِ قَالَ «يَصُومُ إِنْ شَاءَ وَهُوَ بِالْخِيَارِ إِلَى نِصْفِ النَّهَارِ» .

From him, from Abu Abdillah al-Razi, from Ismail ibn Mihran, from Ismail al-Qasir, from Ibn Bukayr, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) was asked about 'a man upon whom the sun rose while he was in a state of major ritual impurity (junub), then he wanted to fast after he had performed ghusl, and whatever had passed of the day had passed.'

Imam ^(a.s) said: "He may fast if he wishes, and he has the choice (to break fast) until midday."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.322 • Al-Wafi, Vol.11 p.235 • Wasa'il Al-Shi'ah, Vol.10 p.68

**HADITH:990**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَجْتَنَبَ فِي رَمَضَانَ فَنَسِيَ أَنْ يَغْتَسِلَ حَتَّى خَرَجَ رَمَضَانُ - قَالَ «عَلَيْهِ قَضَاءُ الصَّلَاةِ وَالصِّيَامِ» .

Ahmad ibn Muhammad, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'a man who became in a state of major ritual impurity (junub) in (month of) Ramadan, then forgot to perform ghusl until (month of) Ramadan ended.'

Imam ^(a.s) said: "Upon him is the making up of the prayer and the fast."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.322



**HADITH:991**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الْقَيْءِ فِي رَمَضَانَ فَقَالَ «إِنْ كَانَ شَيْءٌ يَبْدُرُهُ فَلَا بَأْسَ وَإِنْ كَانَ شَيْئًا يُكْرِهُ نَفْسُهُ عَلَيْهِ أَفْطَرَ وَ عَلَيْهِ الْقَضَاءُ» قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ عَثَّ بِالْمَاءِ يَتَمَضَّمُ بِهِ مِنْ عَطَشٍ فَدَخَلَ حَلْقَهُ قَالَ «عَلَيْهِ قَضَاؤُهُ وَإِنْ كَانَ فِي وَضوءٍ فَلَا بَأْسَ» .

Muhammad, from Muhammad ibn al-Husayn, from Uthman ibn Isa, from Samaah, who said:

I (narrator) asked Imam ^(a.s) about 'vomiting in (month of) Ramadan.'

Imam ^(a.s) said: "If it is something that overtakes him unexpectedly, then there is no harm, but if it is something that he forces himself to do, he has broken the fast, and upon him is the making up."

He (narrator) said: "And I asked Imam ^(a.s) about 'a man who played with water, rinsing his mouth with it because of thirst, and it entered his throat.'"

Imam ^(a.s) said: "Upon him is its making up, but if it was during wudu, then there is no harm."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.322

**HADITH:992**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الصَّائِمِ أَ يَسْتَاكُ بِالْمَاءِ قَالَ «لَا بَأْسَ وَلَا يَسْتَاكُ بِالسَّوَاكِ الرَّطْبِ» .

قال محمد بن الحسن: هذا الخبر محمول على الكراهية على ما تقدم القول فيه، يدل على ذلك ما رواه:

And from him, from Ahmad ibn Muhammad, from Ibn Abi Umair, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'the fasting person, May he clean his teeth with water?'

Imam ^(a.s) said: "There is no harm, but he should not clean his teeth with the moist tooth-stick (siwak)."

[AL TUSI]

Muhammad ibn al-Hasan said: "This report is carried upon dislikedness (karahah), according to what the statement about it has preceded."

What indicates that is what he narrated (in the following hadith):

[REFERENCES] Al-Kafi, Vol.4 p.112 • Tahdib Al-Ahkam, Vol.4 p.323 • Al-Wafi, Vol.11 p.193 • Wasa'il Al-Shi'ah, Vol.10 p.84



**HADITH:993**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

محمد عن محمد بن الحسين بن ابي الخطاب عن صفوان عن ابن مسكان عن الحلبي قال : سألت ابا عبد الله عليه السلام أيسترك الصائم بالماء والعود الرطب يجد طعمه؟ فقال : لا بأس.

Muhammad, from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Safwan, from Ibn Muskan, from al-Halabi, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him: "May the fasting person clean his teeth (yastak) with water and a moist stick, while finding its taste?"

Imam ^(a.s) said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.323

**HADITH:994**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Amir al-Mu'minin Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

هَارُونُ بْنُ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ : أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ سُئِلَ عَنِ الذُّبَابِ يَدْخُلُ فِي حَلْقِ الصَّائِمِ قَالَ «لَيْسَ عَلَيْهِ قَضَاءٌ إِنَّهُ لَيْسَ بِطَعَامٍ» .

Harun ibn Muslim, from Masadah ibn Sadaqah, from Imam Jafar al-Sadiq ^(a.s), from his father ^(a.s), from his forefathers ^(a.s), peace be upon them:

Imam Ali ^(a.s), peace be upon him, was asked about 'a fly entering the throat of a fasting person.'

Imam ^(a.s) said: "There is no making up upon him; indeed, it is not food."

[REFERENCES] Al-Kafi, Vol.4 p.115 • Tahdib Al-Ahkam, Vol.4 p.323 • Al-Wafi, Vol.11 p.201 • Wasa'il Al-Shi'ah, Vol.10 p.109

**HADITH:995**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَيُّوبُ بْنُ نُوحٍ عَنْ صَفْوَانَ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ قَالَ حَدَّثَنِي غِيَاثٌ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا بَأْسَ بِأَنْ يَزْدَرِدَ الصَّائِمُ نَخَامَتَهُ» .

Ayyub ibn Nuh, from Safwan, from Sa'ad ibn Abi Khalaf, who said: Ghiyath narrated to me, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "There is no harm in the fasting person swallowing his phlegm (nukhamah)."

[REFERENCES] Al-Kafi, Vol.4 p.115 • Tahdib Al-Ahkam, Vol.4 p.323 • Al-Wafi, Vol.11 p.201



**HADITH:996**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَحْمَدُ بْنُ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ الْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَّاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَتَمَضَّمُ فَيَدْخُلُ فِي حَلْقِهِ الْمَاءَ وَهُوَ صَائِمٌ قَالَ «لَيْسَ عَلَيْهِ شَيْءٌ إِذَا لَمْ يَتَعَمَّدْ ذَلِكَ» قُلْتُ فَإِنْ تَمَضَّمَصَ الثَّانِيَةَ فَدَخَلَ فِي حَلْقِهِ الْمَاءَ قَالَ «لَيْسَ عَلَيْهِ شَيْءٌ» قُلْتُ تَمَضَّمَصَ الثَّلَاثَةَ قَالَ فَقَالَ «قَدْ أَسَاءَ وَ لَيْسَ عَلَيْهِ شَيْءٌ وَلَا قَضَاءٌ».

Ahmad ibn al-Hasan, from Amr ibn Saeed al-Madaini, from Musaddiq ibn Sadaqah, from Ammar al-Sabati, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who rinses his mouth, and water enters his throat while he is fasting.'

Imam ^(a.s) said: "There is nothing upon him if he did not deliberately intend that."

I (narrator) asked: "So if he rinsed his mouth a second time, and water entered his throat?"

Imam ^(a.s) said: "There is nothing upon him."

I (narrator) asked: "He rinsed his mouth a third time."

Imam ^(a.s) said: "He has acted badly (exceeded the allowed amount), but there is nothing upon him (about breaking his fast), and no making up (qada)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.323 • Al-Wafi, Vol.11 p.175 • Wasa'il Al-Shi'ah, Vol.10 p.72

**HADITH:997**

[SOURCE] Implicit (or Unnamed)

وروى أبو جميلة عن زيد الشحام في رجل صائم تمضمض قال : لا يبلع ريقه حتى يبرز ثلاث مرات.

And Abu Jamilah narrated from Zayd al-Shahham concerning 'a fasting man who rinsed his mouth (tamadmada).'

He said: 'He must not swallow his saliva until he spits three times.'

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.323

**HADITH:998**

[SOURCE] Implicit (or Unnamed)

وقد روي مرة واحدة.

And it has been narrated (in further addition to hadith 997):

'(He must not swallow his saliva until he spits) One time.'

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.323



**HADITH:999**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْحَسَنِ عَنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ :
فِي الصَّائِمِ يَتَوَضَّأُ لِلصَّلَاةِ فَيَدْخُلُ الْمَاءُ فِي حَلْقِهِ قَالَ «إِنْ كَانَ وَضُوؤُهُ لِصَلَاةٍ قَرِيبَةٍ فَلَيْسَ عَلَيْهِ قَضَاءٌ وَإِنْ
كَانَ وَضُوؤُهُ لِصَلَاةٍ نَافِلَةٍ فَعَلَيْهِ الْقَضَاءُ» .

Ahmad ibn Muhammad ibn al-Hasan, from al-Husayn, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) concerning 'the fasting person who performs wudu (ablution) for prayer, and water enters his throat.'

Imam ^(a.s) said: "If his wudu (ablution) was for an obligatory prayer, then there is no making up upon him, but if his wudu was for a supererogatory prayer, then upon him is the making up."

[REFERENCES] Al-Kafi, Vol.4 p.107 • Tahdib Al-Ahkam, Vol.4 p.324 • Al-Wafi, Vol.11 p.173 • Wasa'il Al-Shi'ah, Vol.10 p.70

**HADITH:1000**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

محمد بن الحسين عن أبي جميلة عن اسحاق بن عمار قال : قلت لابي عبد الله عليه السلام سائم ارتمس في الماء متعمداً عليه قضاء ذلك اليوم؟ قال : ليس عليه قضاء ولا يعودن.

Muhammad ibn al-Husayn, from Abu Jamilah, from Ishaq ibn Ammar, who said,

I said to Abu Abdillah ^(a.s), peace be upon him, about 'a fasting person deliberately immersed himself in water. Is he required to make up that day?'

Imam ^(a.s) said: "He is not required to make it up, but he must not do it again."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.324

**HADITH:1001**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الرَّجُلِ يَعْطَشُ فِي رَمَضَانَ فَقَالَ «لَا بَأْسَ أَنْ يَمَصَّ أَلْحَاتِمَهُ» .

Ahmad, from al-Husayn, from al-Nadr ibn Suwayd, from Abdullah ibn Sinan, from Abu Abdillah ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) concerning 'the man who becomes thirsty in (month of) Ramadan.'

Imam ^(a.s) said: "There is no harm in sucking the ring."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.324



**HADITH:1002**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْهُ عَنِ الْحَسَنِ عَنِ الْقَاسِمِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الصَّائِمِ يَمْضَغُ الْإِلَكَ فَقَالَ «نَعَمْ إِنْ شَاءَ».

قال محمد بن الحسن: هذا الخبر غير معمول عليه.

From him, from al-Husayn, from al-Qasim, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him, said: I (narrator) asked Imam ^(a.s) about 'the fasting person chewing gum (ilk)'.

Imam ^(a.s) said: "Yes, if he wishes."

[AL TUSI]

Muhammad ibn al-Hasan said: "This report is not acted upon."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.324 • Al-Wafi, Vol.11 p.198 • Wasa'il Al-Shi'ah, Vol.10 p.105

**HADITH:1003**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنِ الرَّضَا عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الصَّائِمِ يَتَذَخَّرُ بِعُودٍ أَوْ يَغَيِّرُ ذَلِكَ فَيَدْخُلُ الدُّخْنَةُ فِي حَلْقِهِ فَقَالَ «جَائِزٌ لَا بَأْسَ بِهِ» قَالَ وَ سَأَلْتُهُ عَنِ الصَّائِمِ يَدْخُلُ الْغُبَارُ فِي حَلْقِهِ قَالَ «لَا بَأْسَ».

Ahmad ibn al-Hasan ibn Ali ibn Faddal, from Amr ibn Saeed, from Imam al-Ridha ^(a.s), said:

I (narrator) asked Imam ^(a.s) about 'the fasting person fumigating himself with aloeswood or with something other than that, and the smoke enters his throat.'

Imam ^(a.s) said: "It is permissible, there is no harm in it."

He said: "And I asked Imam ^(a.s) about 'the fasting person when dust enters his throat.'"

Imam ^(a.s) said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.324 • Al-Wafi, Vol.11 p.203 • Wasa'il Al-Shi'ah, Vol.10 p.70

**HADITH:1004**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

عَلِيُّ بْنُ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الصَّائِمِ يَذُوقُ الشَّرَابَ وَ الطَّعَامَ يَجِدُ طَعْمَهُ فِي حَلْقِهِ قَالَ «لَا يَفْعَلُ» قُلْتُ فَإِنْ فَعَلَ فَمَا عَلَيْهِ قَالَ «لَا شَيْءَ عَلَيْهِ وَ لَا يَعُودُ».

Ali ibn Jafar, from his brother Imam Musa ibn Ja'far ^(a.s), peace be upon him, who said:

I ask Imam ^(a.s) about 'a fasting person tasting drink or food, with its taste in his throat.'

Imam ^(a.s) said: "He should not do so."

I (narrator) asked: "So if he does it, what is upon him?"

Imam ^(a.s) said: "There is nothing upon him, and he should not return to it."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.325 • Al-Wafi, Vol.11 p.199 • Wasa'il Al-Shi'ah, Vol.10 p.106



**HADITH:1005**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

عَلِيُّ بْنُ جَعْفَرٍ عَنْ أَخِيهِ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ وَالْمَرْأَةِ هَلْ يَصْلِحُ لَهُمَا أَنْ يَسْتَذْجِلَا الدَّوَاءَ وَهُمَا صَائِمَانِ قَالَ «لَا بَأْسَ» .

Ali ibn Jafar, from his brother, who said:

I (narrator) asked Imam ^(a.s) about 'the man and the woman, is it proper for them to insert medicine while they are both fasting?'

Imam ^(a.s) said: "There is no harm."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.261 • Qurb Al-Isnad, Vol.1 p.230 • Al-Kafi, Vol.4 p.110 • Tahdib Al-Ahkam, Vol.4 p.325 • Al-Wafi, Vol.11 p.182 • Wasa'il Al-Shi'ah, Vol.10 p.41

**HADITH:1006**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَمَّارُ السَّابَّاطِيُّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْحَجَامِ يَحْجُمُ وَهُوَ صَائِمٌ قَالَ «لَا يَنْبَغِي» وَ عَنِ الصَّائِمِ يَحْتَجِمُ قَالَ «لَا بَأْسَ» .

Ammar al-Sabati said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'the cupper performing cupping while he is fasting.'

Imam ^(a.s) said: "It is not appropriate."

And (Imam ^(a.s) was asked) about 'the fasting person undergoing cupping.'

Imam ^(a.s) said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.325 • Al-Wafi, Vol.11 p.187 • Wasa'il Al-Shi'ah, Vol.10 p.81

**HADITH:1007**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ فَضَالَةَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ سَافَرَ فِي رَمَضَانَ فَأَدْرَكَهُ الْمَوْتُ قَبْلَ أَنْ يَقْضِيَهُ قَالَ «يَقْضِيهِ أَفْضَلُ أَهْلِ بَيْتِهِ» .

Ahmad ibn Muhammad, from al-Husayn, from Fadal, from al-Husayn ibn Uthman, from Samaah, from Abu Basir, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who travelled in (month of) Ramadan, then death overtook him before he could make it up.'

Imam ^(a.s) said: "The most virtuous of his household should make it up for him."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.325 • Al-Wafi, Vol.11 p.348 • Wasa'il Al-Shi'ah, Vol.10 p.332



**HADITH:1008**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عُقْبَةَ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ صَامٍ وَهُوَ مَرِيضٌ قَالَ «تَمَّ صَوْمُهُ وَ لَا يُعِيدُ يُجْزِيهِ» .

Muhammad ibn al-Husayn, from Muhammad ibn Abdillah, from Uqbah ibn Khalid, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who fasted while he was sick.'

Imam ^(a.s) said: "His fast is complete, and he does not repeat it; it suffices him."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.325

**HADITH:1009**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ عَنْ فَضَالَةَ عَنْ سَيْفٍ عَنْ أَبِي بَكْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَهُ أَبِي وَ أَنَا أَسْمَعُ عَنْ حَدِّ الْمَرَضِ الَّذِي يُتْرَكُ فِيهِ الصَّوْمُ فَقَالَ «إِذَا لَمْ يَسْتَطِعْ أَنْ يَتَسَحَّرَ» .

Al-Husayn, from Fadal, from Sayf, from Abu Bakr, from Abu Abdillah ^(a.s), peace be upon him, who said:

My father asked Imam ^(a.s), while I was listening, about 'the limit of the illness in which fasting is to be left.'

Imam ^(a.s) said: "When he is not able to take the pre-dawn meal."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.2 p.132 • Tahdib Al-Ahkam, Vol.4 p.325 • Wasa'il Al-Shi'ah, Vol.10 p.219

**HADITH:1010**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عنه عن ابن ابي عمير عن حماد عن الحلبي عن ابي عبد الله عليه السلام قال : سألته عن رجل كبير يضعف عن صوم شهر رمضان قال : يتصدق بما يجزي عنه ، طعام مسكين لكل يوم.

From him, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'an elderly man who becomes weak from fasting the month of Ramadan.'

Imam ^(a.s) said: 'He should give in charity what suffices on his behalf: the food of one poor person for each day.'

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.325



**HADITH:1011**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَمَّارُ السَّابَّاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الصَّائِمِ يُصِيبُهُ الْعَطَشُ حَتَّى يَخَافَ عَلَى نَفْسِهِ قَالَ «يَشْرَبُ بِقَدَرٍ مَا يُمَسِّكُ رَمَقَهُ وَ لَا يَشْرَبُ حَتَّى يَزُولَ» .

Ammar al-Sabati said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'the fasting person who is afflicted by thirst until he fears for himself (from death).'

Imam ^(a.s) said: "He drinks the amount by which he preserves his remaining life, and he does not drink until he is quenched."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.326

**HADITH:1012**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ السُّدِّيِّ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي كَمْ يُؤْخَذُ الصَّبِيُّ بِالصِّيَامِ فَقَالَ «مَا بَيْنَهُ وَ بَيْنَ خَمْسِ عَشْرَةَ سَنَةً وَ أَرْبَعِ عَشْرَةَ سَنَةً وَ إِنْ هُوَ صَامَ قَبْلَ ذَلِكَ فَدَعُهُ» .

Muhammad ibn Ali ibn Mahbub, from Ali ibn al-Sindi, from Hammad ibn Isa, from Muawiyah ibn Wahb, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, 'at what age is the boy taken (made) to fasting?'

Imam ^(a.s) said: "Between him and fifteen years and fourteen years, and if he fasts before that, then leave him."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.326

**HADITH:1013**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

فَأَمَّا مَا رَوَاهُ السَّكُونِيُّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: «الصَّبِيُّ إِذَا أَطَاقَ الصَّوْمَ ثَلَاثَةَ أَيَّامٍ مُتَتَابِعَةٍ فَقَدْ وَجَبَ عَلَيْهِ صِيَامُ شَهْرِ رَمَضَانَ» .

As for what al-Sakuni narrated from Abu Abdillah Imam Ja'far ^(a.s) from his father, Imam al-Baqir ^(a.s), peace be upon them both:

Imam ^(a.s) said: "The boy, when he is able to fast three consecutive days, then fasting the month of Ramadan has become obligatory upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.326



**HADITH:1014**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَمَا رَوَاهُ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَنَّهُ سُئِلَ عَنِ الصَّبِيِّ مَتَى يَصُومُ قَالَ «إِذَا أَطَاقَهُ» .

فمحمول على الاستحباب بدلالة الخبر الاول ، ويدل عليه ايضا ما رواه :

And what Muhammad ibn Muslim narrated from Abu Ja'far ^(a.s), peace be upon him:

Imam ^(a.s) was asked about 'the boy, when does he (made to) fast?'

Imam ^(a.s) said: "When he is able to bear it."

[AL TUSI]

Thus it is carried upon recommendation, by the indication of the first report.

And what also indicates it is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.326 • Al-Wafi, Vol.11 p.103 • Wasa'il Al-Shi'ah, Vol.10 p.236

**HADITH:1015**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الحسين بن سعيد عن القاسم بن محمد عن علي عن أبي بصير عن أبي عبد الله عليه السلام قال : على الصبي إذا احتلم الصيام وعلى الجارية إذا حاضت الصيام والخمار إلا أن تكون مملوكة فإنه ليس عليها خمار إلا أن تحب أن تختمر وعليها الصيام.

Al-Husayn ibn Sa'id, from al-Qasim ibn Muhammad, from Ali, from Abu Basir, from Abu Abdillah ^(a.s):

Imam ^(a.s) said: "Upon the boy, when he has a wet dream, is (obligation of) fasting,

And upon the girl, when she menstruates, is (obligation of) fasting and the veil (khimar), unless she is an owned slave-woman (mamlukah), for there is no veil (khimar) upon her unless she likes to veil herself, and fasting is (still) upon her."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.327

**HADITH:1016**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ امْرَأَةٍ تَجْعَلُ لِلَّهِ عَلَيْهَا صَوْمَ شَهْرَيْنِ مُتَتَابِعَيْنِ فَتَحِيضُ قَالَ «تَصُومُ مَا حَاضَتْ فَهَوَ يُجْزِيهَا» .

Muhammad ibn Ali ibn Mahbub, from Yaqub ibn Yazid, from Ibn Abi Umair, from Rifaa ibn Musa, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'a woman who makes it upon herself for Allah ^(SWT) to fast two consecutive months, then she menstruates.'

Imam ^(a.s) said: "She fasts what she menstruated, and it suffices her."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.327 • Al-Wafi, Vol.11 p.517 • Wasa'il Al-Shi'ah, Vol.10 p.373



**HADITH:1017**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْهُ عَنْ عَلِيِّ بْنِ السُّدَيْيِّ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا تَخْرُجَ فِي رَمَضَانَ - إِلَّا لِلْحَجِّ أَوْ الْعُمْرَةِ أَوْ مَالٍ تَخَافُ عَلَيْهِ الْفُوتَ أَوْ لِزَرْعٍ يَحِينُ حَصَادُهُ».

From him, from Ali ibn al-Sindi, from Hammad ibn Isa, from al-Husayn ibn al-Mukhtar, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “Do not go out in (month of) Ramadan except for Hajj, or Umrah, or wealth which you fear may be lost, or for crops whose harvest time has arrived.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.327 • Al-Wafi, Vol.11 p.304 • Wasa'il Al-Shi'ah, Vol.10 p.183 • Al-Fusul Al-Muhimmah, Vol.2 p.156

**HADITH:1018**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ عَنْ عَلِيٍّ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْخُرُوجِ إِذَا دَخَلَ رَمَضَانُ فَقَالَ «لَا إِلَّا فِيمَا أَخْبَرَكَ بِهِ خُرُوجًا إِلَى مَكَّةَ أَوْ غَزَاً فِي سَبِيلِ اللَّهِ أَوْ مَالًا تَخَافُ هَلَاقَهُ أَوْ أَخًا تَخَافُ هَلَاقَهُ» وَ قَالَ «إِنَّهُ لَيْسَ أَحٌ مِنَ الْأَبِّ وَالْأُمِّ».

Al-Husayn ibn Saeed, from al-Qasim, from Ali, from Abu Basir, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'going out when (month of) Ramadan has entered.'

Imam ^(a.s) said: “No, except in what I inform you of: going out to Makkah, or fighting in the way of Allah ^(SWT), or wealth whose destruction you fear, or a brother whose destruction you fear.”

And Imam ^(a.s) said: “Indeed, it is not a brother from the father and the mother.”

[REFERENCES] Al-Kafi, Vol.4 p.126 • Man La Yahduruhu Al-Faqih, Vol.2 p.139 • Tahdib Al-Ahkam, Vol.4 p.327 • Al-Wafi, Vol.11 p.303 • Wasa'il Al-Shi'ah, Vol.10 p.181

**HADITH:1019**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَعَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُرِيدُ السَّفَرَ فِي رَمَضَانَ قَالَ «إِذَا أَصْبَحَ فِي بَلَدِهِ ثُمَّ حَرَجَ فَإِنْ شَاءَ صَامَ وَإِنْ شَاءَ أَفْطَرَ».

And from him, from Yaqub ibn Yazid, from Ibn Abi Umayr, from Rifaa ibn Musa, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who wants to travel in (month of) Ramadan.'

Imam ^(a.s) said: “If he begins the morning in his town and then goes out, then if he wishes, he may fast, and if he wishes, he may break the fast.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.327 • Al-Wafi, Vol.11 p.314 • Wasa'il Al-Shi'ah, Vol.10 p.187



HADITH:1020**[SOURCE]** Implicit (Muzmar)

عَنْهُ عَنْ عَلِيِّ بْنِ السُّنْدِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ كَيْفَ يَصْنَعُ إِذَا أَرَادَ اَلْسَفَرَ قَالَ «إِذَا طَلَعَ الْفَجْرُ وَلَمْ يَشْخَصْ فَعَلَيْهِ صِيَامُ ذَلِكَ الْيَوْمِ وَإِنْ خَرَجَ مِنْ أَهْلِهِ قَبْلَ طُلُوعِ الْفَجْرِ فَلْيُفْطِرْ وَلَا صِيَامَ عَلَيْهِ وَإِنْ قَدِمَ بَعْدَ زَوَالِ الشَّمْسِ أَفْطَرَ وَلَا يَأْكُلُ ظَاهِرًا وَإِنْ قَدِمَ مِنْ سَفَرِهِ قَبْلَ زَوَالِ الشَّمْسِ فَعَلَيْهِ صِيَامُ ذَلِكَ الْيَوْمِ إِنْ شَاءَ».

From him, from Ali ibn al-Sindi, from Uthman ibn Isa, from Samaah, who said:

I (narrator) asked Imam ^(a.s) about the man, 'what should he do when he wants to travel?'

Imam ^(a.s) said: "When dawn rises and he has not departed (his home town), then upon him is the fasting of that day.

But if he goes out from his family before the rising of dawn, then let him break the fast, and there is no fast upon him.

And if he arrives after the sun has passed the meridian, he breaks the fast and does not eat openly.

And if he arrives from his journey before the sun has passed the meridian, then upon him is the fasting of that day, if he wishes."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.327 • Al-Wafi, Vol.11 p.313

HADITH:1021**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَمَاعَةُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَنْ أَرَادَ اَلْسَفَرَ فِي رَمَضَانَ فَطَلَعَ الْفَجْرُ وَهُوَ فِي أَهْلِهِ فَعَلَيْهِ صِيَامُ ذَلِكَ الْيَوْمِ وَإِذَا سَافَرَ لَا يَنْبَغِي أَنْ يُفْطِرَ ذَلِكَ الْيَوْمَ وَحْدَهُ وَلَيْسَ يَفْتَرِقُ التَّقْصِيرُ وَالْإِفْطَارُ فَمَنْ قَصَرَ فَلْيُفْطِرْ».

Samaah said:

Abu Abdillah ^(a.s), peace be upon him, said: "Whoever wants to travel in (month of) Ramadan, and dawn rises while he is among his family, then upon him is the fasting of that day.

And when he travels, it is not appropriate that he alone should break the fast on that day.

Shortening (the prayer) and breaking the fast do not separate; so whoever shortens (the prayer), let him break the fast."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.328 • Al-Wafi, Vol.11 p.313 • Wasa'il Al-Shi'ah, Vol.10 p.187

**HADITH:1022**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَحْمَدُ بْنُ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَّاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَقُولُ لِلَّهِ عَلَيَّ أَنْ أَصُومَ شَهْرًا أَوْ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلَّ فَعَرَّضَ لَهُ أَمْرًا لَا بُدَّ لَهُ مِنْ أَنْ يُسَافِرَ أَوْ يَصُومَ وَهُوَ مُسَافِرٌ قَالَ «إِذَا سَافَرَ فَلْيُفْطِرْ لِأَنَّهُ لَا يَجِلُّ لَهُ الصَّوْمُ فِي السَّفَرِ فَرِيضَةً كَانَ أَوْ غَيْرَهُ وَ الصَّوْمُ فِي السَّفَرِ مَعْصِيَةٌ» .

Ahmad ibn al-Hasan, from Amr ibn Saeed, from Musaddiq ibn Sadaqah, from Ammar al-Sabati, who said: I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'the man who says, 'For Allah ^(SWT) upon me is that I fast a month, or more than that, or less,' then a matter arises for him in which he has no choice but to travel. Should he fast while he is a traveller?'

Imam ^(a.s) said: "When he travels, let him break the fast, because fasting during travel is not lawful for him, whether it is obligatory or other than that, and fasting during travel is disobedience."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.328 • Al-Wafi, Vol.11 p.514 • Wasa'il Al-Shi'ah, Vol.10 p.199

**HADITH:1023**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

محمد بن علي بن محبوب عن عبد الرحمن بن أبي نجران عن حماد بن عيسى عن عبد الرحمن بن أبي عبد الله عن أبي عبد الله عليه السلام قال: سألته عن رجل صام شهر رمضان في السفر قال: إن كان لم يبلغه أن رسول الله صلى الله عليه وآله نهى عن ذلك فليس عليه القضاء وقد أجزأ عنه الصوم.

Muhammad ibn Ali ibn Mahbub, from Abd al-Rahman ibn Abi Najran, from Hammad ibn Isa, from Abd al-Rahman ibn Abi Abdullah, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'a man who fasted the month of Ramadan while traveling.'

Imam ^(a.s) said: "If it had not reached him that the blessed Messenger of Allah ^(SWT), may Allah ^(SWT) bless him and his family, forbade that, then there is no make-up fast upon him, and the fast has sufficed on his behalf."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.328



**HADITH:1024**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْهُ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ دَاوُدَ بْنِ الْحَصِينِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُسَافِرُ فِي رَمَضَانَ وَمَعَهُ جَارِيَةٌ أَوْ يَفْعُ عَلَيْهَا قَالَ «نَعَمْ» .

From him, from Ayyub ibn Nuh, from al-Abbas ibn Amir, from Dawud ibn al-Husayn, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'the man who travels in (month of) Ramadan and has a slave girl (jariyah) with him, may he have intercourse with her?'

Imam ^(a.s) said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.328 • Wasa'il Al-Shi'ah, Vol.10 p.207

**HADITH:1025**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَحْمَدُ بْنُ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ عَلَيْهِ أَيَّامٌ مِنْ شَهْرِ رَمَضَانَ كَيْفَ يَقْضِيهَا قَالَ «إِنْ كَانَ عَلَيْهِ يَوْمَانِ فَلْيُفْطِرْ بَيْنَهُمَا يَوْمًا وَإِنْ كَانَ عَلَيْهِ خَمْسَةٌ أَيَّامٍ فَلْيُفْطِرْ بَيْنَهُمَا يَوْمَيْنِ وَإِنْ كَانَ عَلَيْهِ شَهْرٌ فَلْيُفْطِرْ بَيْنَهَا أَيَّامًا وَلَيْسَ لَهُ أَنْ يَصُومَ أَكْثَرَ مِنْ ثَمَانِيَةِ أَيَّامٍ يَعْنِي مُتَوَالِيَةً فَإِنْ كَانَ عَلَيْهِ ثَمَانِيَةُ أَيَّامٍ أَوْ عَشْرَةُ أَيَّامٍ أَفْطَرَ بَيْنَهَا يَوْمًا» .

Ahmad ibn al-Hasan, from Amr ibn Saeed, from Musaddiq ibn Sadaqah, from Ammar, from Abu Abdillah ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'a man upon whom there are days from the month of Ramadan: how should he make them up?'

Imam ^(a.s) said: "If there are two days (of qada fasts) upon him, then let him break the fast between them for one day.

And if there are five days (of qada fasts) upon him, then let him break the fast between them for two days.

And if there is a month (of qada fasts) upon him, then let him break the fast between them for some days.

And he does not have the right to fast more than eight days (of qada fasts), meaning consecutively. So if there are eight days or ten days (of qada fasts) upon him, he breaks the fast between them for one day."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.328 • Al-Istisbar, Vol.2 p.118



HADITH:1026**[SOURCE]** Implicit (Muzmar)

مُحَمَّدُ بْنُ عِيسَى عَنْ عَلِيٍّ وَإِسْحَاقَ ابْنَيْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ قَالَ: كَتَبَ رَجُلٌ إِلَى الْفَقِيهِ عَلَيْهِ السَّلَامُ يَا مَوْلَايَ نَذَرْتُ أَنِّي مَتَى فَاتْتَنِي صَلَاةُ اللَّيْلِ صُمْتُ فِي صَبِيحَتِهَا فَفَاتَهُ ذَلِكَ كَيْفَ يَصْنَعُ وَهَلْ لَهُ مِنْ ذَلِكَ مَخْرَجٌ وَكَمْ يَجِبُ عَلَيْهِ مِنَ الْكَفَّارَةِ فِي صَوْمِ كُلِّ يَوْمٍ تَرَكَهُ أَنْ كَفَّرَ إِنْ أَرَادَ ذَلِكَ قَالَ فَكَتَبَ عَلَيْهِ السَّلَامُ «يَفْرُقُ عَنْ كُلِّ يَوْمٍ مَدًّا مِنْ طَعَامٍ كَفَّارَةً».

Muhammad ibn Isa, from Ali and Ishaq, the two sons of Sulayman ibn Dawud, from Ibrahim ibn Muhammad:

He (narrator) said: “A man wrote to al-Faqih ^{a.s.}, ‘O my master, I vowed that whenever the night prayer missed me, I would fast on its morning’, but that missed him.

What should he do, and is there a way out for him from that, and how much expiation is obligatory upon him for the fast of each day that he left, if he wishes to make expiation for that?”

He (narrator) said: “So the Imam ^{a.s.}, peace be upon him, wrote,

‘He distributes (charity), for each day, a mudd of food as expiation.’”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.329 • Al-Wafi, Vol.11 p.521 • Wasa'il Al-Shi'ah, Vol.10 p.391

HADITH:1027**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s.}

الْحَسَنُ بْنُ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي رَجُلٍ كَانَ عَلَيْهِ صَوْمٌ «شَهْرَيْنِ مُتَتَابِعَيْنِ» فِي ظَهَارٍ فَصَامَ ذَا الْقَعْدَةِ وَدَخَلَ عَلَيْهِ ذُو الْحِجَّةِ - كَيْفَ يَصْنَعُ قَالَ «يَصُومُ ذَا الْحِجَّةِ كُلَّهُ إِلَّا أَيَّامَ التَّشْرِيقِ ثُمَّ يَقْضِيهَا فِي أَوَّلِ يَوْمٍ مِنَ الْمُحَرَّمِ حَتَّى يَبْتَغِيَ ثَلَاثَةَ أَيَّامٍ فَيَكُونُ قَدْ صَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ» ثُمَّ قَالَ «وَلَا يَنْبَغِي لَهُ أَنْ يَقْرَبَ أَهْلَهُ حَتَّى يَقْضِيَ الثَّلَاثَةَ الْأَيَّامَ التَّشْرِيقِ الَّتِي لَمْ يَصُمْهَا وَلَا بَأْسَ إِنْ صَامَ شَهْرًا ثُمَّ صَامَ مِنَ الشَّهْرِ الَّذِي يَلِيهِ أَيَّامًا ثُمَّ عَرَضَتْ لَهُ عِلَّةٌ أَنْ يَفْطَعَهُ ثُمَّ يَقْضِيَ بَعْدَ تَمَامِ الشَّهْرِ».

Al-Hasan ibn Mahbub, from Abu Ayyub, from Abu Abdillah ^{a.s.}, peace be upon him:

(Imam ^{a.s.} was asked) about ‘a man on whom was fasting of two straight months in zihar, so he fasted Dhu al-Qadah, and Dhu al-Hijjah entered on him. What can he do?’

Imam ^{a.s.} said: “He fasts all of Dhu al-Hijjah except the days of al-tashriq, then he makes them up on the first day of Muharram until he completes three days, so he will have fasted two consecutive months.”

Then Imam ^{a.s.} said: “And it is not appropriate for him to approach his wife until he makes up the three days of al-tashriq which he did not fast.

And there is no harm if he fasts a month, then fasts some days from the month that follows it, then an illness occurs to him that causes him to cut it off, then he makes it up after the completion of the month.”

[REFERENCES] Al-Kafi, Vol.4 p.138 • Man La Yahduruhu Al-Faqih, Vol.2 p.152 • Tahdib Al-Ahkam, Vol.4 p.329 • Al-Wafi, Vol.22 p.939 • Wasa'il Al-Shi'ah, Vol.10 p.373

**HADITH:1028**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

هَارُونُ بْنُ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ : فِي الرَّجُلِ يُوقِفُ عَلَى نَفْسِهِ أَيَّامًا مَعْرُوفَةً مُسَمَّاةً فِي كُلِّ شَهْرٍ فَيَسَافِرُ بَعْدَهُ الشُّهُورِ قَالَ «لَا يَصُومُ لِأَنَّهُ فِي سَفَرٍ وَلَا يَفْضِيهَا إِذَا شَهِدَ» .

Harun ibn Muslim, from Masadah ibn Sadaqah, from Imam Jafar al-Sadiq ^(a.s), from his father ^(a.s), peace be upon him:

(Imam ^(a.s) was asked) concerning 'a man who appoints for himself known, named days in every month, then travels for the number of the months.'

Imam ^(a.s) said: "He does not fast, because he is on a journey, and he does not make them up when he is present."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.329 • Wasa'il Al-Shi'ah, Vol.10 p.392

**HADITH:1029**

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ عُبَيْدٍ قَالَ: كَتَبْتُ إِلَيْهِ يَعْني أَبَا الْحَسَنِ الثَّالِثَ عَلَيْهِ السَّلَامُ يَا سَيِّدِي رَجُلٌ نَذَرَ أَنْ يَصُومَ يَوْمًا لِلَّهِ فَوَقَعَ فِي ذَلِكَ الْيَوْمِ عَلَى أَهْلِهِ مَا عَلَيْهِ مِنَ الْكُفَّارَةِ فَأَجَابَهُ عَلَيْهِ السَّلَامُ «يَصُومُ يَوْمًا بَدَلَ يَوْمٍ وَ تَحْرِيرُ رَقَبَةٍ» .

Muhammad, from Muhammad ibn Isa, from al-Husayn ibn Ubayd, who said:

I (narrator) wrote to Imam ^(a.s), meaning Abu al-Hasan al-Thalith ^(a.s) (the Third), peace be upon him: "O my master, a man vowed to fast a day for Allah ^(SWT), then on that day he had intercourse with his wife; what expiation is upon him?"

So the Imam ^(a.s), peace be upon him, answered him: "He fasts one day in place of a day, and the freeing of a slave."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.330 • Wasa'il Al-Shi'ah, Vol.10 p.131 • Wasa'il Al-Shi'ah, Vol.10 p.378



**HADITH:1030**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

هَارُونُ بْنُ مُسْلِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ صَالِحِ بْنِ عَبْدِ اللَّهِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ إِنَّ أَخِي حُبَسَ فَجَعَلْتُ عَلَى نَفْسِي صَوْمَ شَهْرٍ فَصُمْتُ قَرَبًا أَتَانِي بَعْضُ إِخْوَانِي لِأَفْطِرَ فَأَفْطَرْتُ أَيَّامًا أَفَأَفْضِيهِ قَالَ «لَا بَأْسَ» .

قال محمد بن الحسن : هذا الخبر يدل على انه متى لم يشترط التتابع جاز له أن يفرق.

Harun ibn Muslim, from Ibn Abi Umayr, from Salih ibn Abdillah, who said:

I (narrator) said to Abu al-Hasan Musa ^(a.s), peace be upon him: “Indeed, my brother was imprisoned, so I made upon myself the fasting of a month.

So I fasted, but sometimes some of my brothers would come to me so that I would break the fast, and I broke the fast for some days. Should I make it up”

Imam ^(a.s) said: “There is no harm.”

[AL TUSI]

Muhammad ibn al-Hasan said: “This report indicates that whenever he did not stipulate consecutiveness (of fasts), it is permissible for him to separate them.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.330 • Al-Wafi, Vol.11 p.516 • Wasa'il Al-Shi'ah, Vol.10 p.393

**HADITH:1031**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

إِبْنُ أَبِي عُمَيْرٍ عَنْ زِيَادِ بْنِ أَبِي الْحَلَّالِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «لَا تَصُمْ بَعْدَ الْأَضْحَى ثَلَاثَةَ أَيَّامٍ وَلَا بَعْدَ الْفِطْرِ ثَلَاثَةَ أَيَّامٍ إِنَّهَا أَيَّامُ أَكْلِ وَ شُرْبٍ» .

Ibn Abi Umayr, from Ziyad ibn Abi al-Hallal, who said:

Abu Abdillah ^(a.s), peace be upon him, said: “Do not fast for three days after Eid al-Adha, and nor for three days after Eid al-Fitr. Indeed, they are days of eating and drinking.”

[REFERENCES] Al-Kafi, Vol.4 p.148 • Tahdib Al-Ahkam, Vol.4 p.330 • Wasa'il Al-Shi'ah, Vol.10 p.519



**HADITH:1032**

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ السَّنْدِيِّ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ الْجُهَنِيَّ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي إِبِلًا وَغَنَمًا وَغُلْمَةً وَعَمَلَةً فَأُحِبُّ أَنْ تَأْمُرَنِي بِلَيْلَةٍ أُدْخُلُ فِيهَا فَأَشْهَدُ الصَّلَاةَ وَذَلِكَ فِي شَهْرِ رَمَضَانَ فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَسَارَهُ فِي أُذُنِهِ فَكَانَ الْجُهَنِيَّ إِذَا كَانَ لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ - دَخَلَ بِإِبِلِهِ وَغَنَمِهِ وَ أَهْلِهِ إِلَى مَكَانِهِ».

Muhammad ibn Ali ibn Mahbub, from Ali ibn al-Sindi, from Hammad ibn Isa, from Muhammad ibn Yusuf, from his father, who said:

I (narrator) heard Abu Ja'far ^(a.s), saying: "Indeed, al-Juhani came to the Prophet ^(saws), and said, 'O Messenger of Allah ^(SWT), indeed I have camels, sheep, young servants, and workers, so I would like you to command me with a night in which I may enter and witness (attend) the prayer', and that was in the month of Ramadan.

So the Messenger of Allah ^(SWT), Allah's ^(SWT) blessings be upon him and his family, called him and whispered secretly into his ear.

So al-Juhani, when it was the night of twenty-three (of the month of Ramadan), would enter with his camels, his sheep, and his family to his place (to attend to prayer)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.330 • Wasa'il Al-Shi'ah, Vol.10 p.359

**HADITH:1033**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

إِبْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: «لَيْلَةُ الْقَدْرِ فِي كُلِّ سَنَةٍ وَ يَوْمُهَا مِثْلُ لَيْلَتِهَا» .

Ibn Abi Umayr, from Hisham ibn al-Hakam, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "The Night of Qadr is in every year, and its day is like its night."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.331 • Al-Wafi, Vol.11 p.386 • Wasa'il Al-Shi'ah, Vol.10 p.359 • Al-Fusul Al-Muhimmah, Vol.2 p.165 • Bihar Al-Anwar, Vol.9 5 p.121

**HADITH:1034**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

حَمَّادُ بْنُ عَيْسَى عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنَّهُ سَأَلَهُ عَنْ رَجُلَيْنِ قَامَ أَحَدُهُمَا يُصَلِّي حَتَّى أَصْبَحَ وَ الْآخَرُ جَالِسٌ يَدْعُو أَيُّهُمَا أَفْضَلُ قَالَ «الَّذَا أَفْضَلُ» .

Hammad ibn Isa, from Ubayd ibn Zurarah, from Abu Abdillah ^(a.s), peace be upon him:

He (narrator) asked Imam ^(a.s) about 'two men, one of whom stood praying until morning, while the other was sitting supplicating; which of them is better?'

Imam ^(a.s) said: "Supplication is better."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.331 • Al-Wafi, Vol.9 p.1471 • Wasa'il Al-Shi'ah, Vol.6 p.437



**HADITH:1035**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

إِبْرَاهِيمُ بْنُ مَهْزِيَّارَ عَنْ دَاوُدَ وَ عَلِيٍّ أَخَوَيْهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ بُرَيْدٍ قَالَ: رَأَيْتُهُ اغْتَسَلَ فِي لَيْلَةٍ ثَلَاثَ وَ عَشْرِينَ مَرَّةً مِنْ أَوَّلِ اللَّيْلِ وَ مَرَّةً مِنْ آخِرِ اللَّيْلِ .

Ibrahim ibn Mahziyar, from Dawud and Ali, his two brothers, from Hammad, from Hariz, from Burayd, who said:

I (narrator) saw Imam ^(a.s) perform ghusl on the night of the twenty-third (of the month of the Ramadan) twice; once at the beginning of the night and once at the end of the night.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.331 • Al-Wafi, Vol.11 p.391 • Wasa'il Al-Shi'ah, Vol.3 p.311

**HADITH:1036**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ الْقَاسِمِ بْنِ الْحُسَيْنِ بْنِ عَاصِمٍ بْنِ يُؤَنَسَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ يَتَصَدَّقُ بِالسُّكَّرِ فَقِيلَ لَهُ تَتَصَدَّقُ بِالسُّكَّرِ فَقَالَ «لَيْسَ شَيْءٌ أَحَبَّ إِلَيَّ مِنْهُ فَأَنَا أُحِبُّ أَنْ أَتَصَدَّقَ بِأَحَبِّ الْأَشْيَاءِ إِلَيَّ» .

Ahmad, from al-Husayn, from al-Qasim ibn al-Husayn, from al-Husayn ibn Asim ibn Yunus, from some of our companions, from Abu Abdillah ^(a.s), peace be upon him, who said:

Imam ^(a.s) used to give sugar in charity.

So it was said to Imam ^(a.s): “You give sugar in charity?”

Imam ^(a.s) said: “There is nothing more beloved to me than it, so I love to give in charity the most beloved of things to me.”

[REFERENCES] Al-Kafi, Vol.4 p.61 • Tahdib Al-Ahkam, Vol.4 p.331 • Al-Wafi, Vol.10 p.576 • Wasa'il Al-Shi'ah, Vol.9 p.471 • Tafsir Al-Burhan, Vol.1 p.653 • Bihar Al-Anwar, Vol.4 7 p.53 • Tafsir Nur Al-Thaqalayn, Vol.1 p.363 • Tafsir Kanz Al-Daqaiq, Vol.3 p.159 • Awalim Al-Uloom, Vol.20 p.187

**HADITH:1037**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ مَوْلُودٍ وَلِدَ لَيْلَةَ الْفِطْرِ أَعَلَيْهِ فِطْرَةٌ قَالَ «لَا قَدْ خَرَجَ عَنِ الشَّهْرِ» .

Muhammad ibn al-Husayn, from Ibn Abi Umayr, from Muawiyah ibn Ammar, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about ‘a newborn who was born on the night of Eid al-Fitr, Is there fitrah upon him?’

Imam ^(a.s) said: “No, he has already exited the month.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.331



**HADITH:1038**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلَيْهِ بُنُ السَّنْدِيِّ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا بَأْسَ بِأَنْ يُعْطِيَ الرَّجُلُ عَنْ عِيَالِهِ وَهُمْ غُيِّبَ عَنْهُ أَوْ يَأْمُرَهُمْ فَيُعْطُونَ عَنْهُ وَهُوَ غَائِبٌ عَنْهُمْ» يَغْنِي الْفِطْرَةَ.

Ali ibn al-Sindi, from Ibn Abi Umayr, from Jamil ibn Darraj, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "There is no harm in a man giving on behalf of his dependents while they are absent from him, or ordering them so they give on his behalf while he is absent from them," meaning al-fitrah.

[REFERENCES] Al-Kafi, Vol.4 p.171 • Tahdib Al-Ahkam, Vol.4 p.331 • Wasa'il Al-Shi'ah, Vol.9 p.366

**HADITH:1039**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يُؤَدِّي الرَّجُلُ زَكَاةَ الْفِطْرَةِ عَنْ مَكَاتِبِهِ وَرَقِيقِ إِمْرَأَتِهِ وَعَبْدِهِ النَّصْرَانِيِّ وَالْمَجُوسِيِّ وَمَا أُلْقِيَ عَلَيْهِ بَابَهُ».

Muhammad ibn Ali ibn Mahbub, from Ali ibn al-Husayn, from Hammad ibn Isa, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: "A man pays the zakat al-fitrah on behalf of his mukatab (slave who has entered into a contractual agreement), the slaves of his wife, his Christian slave, his Magian slave, and whoever his door has closed upon (inside his house)."

[REFERENCES] Al-Kafi, Vol.4 p.174 • Tahdib Al-Ahkam, Vol.4 p.331 • Al-Wafi, Vol.10 p.234 • Wasa'il Al-Shi'ah, Vol.9 p.330 • Wasa'il Al-Shi'ah, Vol.9 p.331

**HADITH:1040**

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

عَلَيْهِ بُنُ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ مَكَاتِبٍ هَلْ عَلَيْهِ فِطْرَةُ شَهْرِ رَمَضَانَ أَوْ عَلَى مَنْ كَاتَبَهُ وَهَلْ تَجُوزُ شَهَادَتُهُ قَالَ «الْفِطْرَةُ عَلَيْهِ وَلاَ تَجُوزُ شَهَادَتُهُ».

Ali ibn Ja'far, from his brother Imam Musa ibn Ja'far ^(a.s), peace be upon him, who said:

I (narrator) asked Imam ^(a.s) about 'a mukatab (slave who has entered into a contractual agreement), Is the fitrah of the month of Ramadan upon him or upon the one who entered into a mukatabah with him? And is his testimony permissible?"

Imam ^(a.s) said: "The fitrah is upon him, and his testimony is not permissible."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.137 • Qurb Al-Isnad, Vol.1 p.287 • Man La Yahduruhu Al-Faqih, Vol.2 p.179 • Tahdib Al-Ahkam, Vol.4 p.332 • Tahdib Al-Ahkam, Vol.8 p.277 • Al-Wafi, Vol.10 p.241 • Wasa'il Al-Shi'ah, Vol.23 p.167 • Bihar Al-Anwar, Vol.9 3 p.105 • Bihar Al-Anwar, Vol.101 p.315



HADITH:1041**[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ يَكُونُ عِنْدَهُ الصَّيْفُ مِنْ إِخْوَانِهِ فَيَحْضُرُ يَوْمَ الْفِطْرَةِ أَوْ يُوَدِّي عَنْهُ الْفِطْرَةَ قَالَ «نَعَمْ الْفِطْرَةُ وَاجِبَةٌ عَلَى كُلِّ مَنْ يَعْوُلُ مِنْ ذَكَرٍ أَوْ أَنْثَى حُرٍّ أَوْ مَمْلُوكٍ صَغِيرٍ أَوْ كَبِيرٍ» قَالَ وَ سَأَلْتُهُ أَيْعْطِي الْفِطْرَةَ دَقِيقًا مَكَانَ الْحِنْطَةِ قَالَ «لَا بَأْسَ يَكُونُ أَجْرُ طَحْنِهِ بِقَدْرِ مَا بَيْنَ الْحِنْطَةِ وَ الدَّقِيقِ» قَالَ وَ سَأَلْتُهُ أَيْعْطِي الرَّجُلُ الْفِطْرَةَ ذَرَاهِمَ ثَمَنَ الثَّمَرِ وَ الْحِنْطَةُ يَكُونُ أَنْفَعَ لِأَهْلِ بَيْتِ الْمُؤْمِنِ قَالَ «لَا بَأْسَ» .

Al-Hasan ibn Mahbub, from Umar ibn Yazid, who said:

I (narrator) asked Abu Abdillah ^{a.s}, peace be upon him, about 'a man who has a guest with him from among his brothers, and the day of al-Fitrah arrives. Does he pay the fitrah on his behalf?'

Imam ^{a.s} said: "Yes. The fitrah is obligatory upon everyone whom he supports, male or female, free or owned, young or old."

He (narrator) said: "And I asked Imam ^{a.s}, 'May he give the fitrah as flour in place of wheat?'"

Imam ^{a.s} said: "There is no harm. The cost of its grinding is according to the amount between the wheat and the flour."

He (narrator) said: "And I asked Imam ^{a.s}, 'May a man give the fitrah as dirhams, the price of dates and wheat, when that would be more beneficial for the household of the believer?'"

Imam ^{a.s} said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.332**HADITH:1042****[SOURCE]** Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكَوْفِيِّ عَنِ الْحَسَنِ بْنِ سَيْفٍ عَنْ أَخِيهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَيُّوبَ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «رَأْسُ السَّنَةِ لَيْلَةُ الْقَدْرِ يُكْتَبُ فِيهَا مَا يَكُونُ مِنَ السَّنَةِ إِلَى السَّنَةِ» .

Muhammad ibn Ali ibn Mahbub, from al-Hasan ibn Ali al-Kufi, from al-Hasan ibn Sayf, from his brother, from his father, from Muhammad ibn Ayyub, from Rifaah, from Abu Abdillah ^{a.s}, peace be upon him:

Imam ^{a.s} said: "The beginning of the year is the Night of Qadr (Laylat al-Qadr); in it is written what will occur from the year to the year."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.332 • Al-Wafi, Vol.11 p.382 • Wasa'il Al-Shi'ah, Vol.10 p.353

**HADITH:1043**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْهُ عَنْ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَّالَةَ عَنِ الْحُسَيْنِ بْنِ عُمَرَ عَنْ ابْنِ مُسْكَانَ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُجْنِبُ فِي شَهْرِ رَمَضَانَ فَيَنْسَى ذَلِكَ جَمِيعَهُ حَتَّى يَخْرُجَ شَهْرُ رَمَضَانَ قَالَ «يَقْضِي الصَّلَاةَ وَالصَّوْمَ».

From him, from Ahmad, from al-Husayn ibn Said, from Fadalath, from al-Husayn ibn Uthman, from Ibn Muskan, from Ibrahim ibn Maymun, who said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him, about 'a man who becomes junub in the month of Ramadan, then forgets all of that until the month of Ramadan ends.'

Imam ^(a.s) said: "He makes up the prayer and the fast."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.332

**HADITH:1044**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Imam al-Hujjah al-Qaim Muhammad ibn Hasan al-Mahdi ^(a.s)

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ ابْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «يَخْرُجُ الْقَائِمُ عَلَيْهِ السَّلَامُ يَوْمَ السَّبْتِ يَوْمَ عَاشُورَاءَ الْيَوْمِ الَّذِي قُتِلَ فِيهِ الْحُسَيْنُ عَلَيْهِ السَّلَامُ وَ يَقْطَعُ أَيْدِي بَنِي شَيْبَةَ وَ يُعَلِّقُهَا فِي الْكَعْبَةِ».

Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Ibn Abi Hamzah, from Abu Basir, from Abu Abdillah ^(a.s), peace be upon him, who said:

Abu Ja'far ^(a.s), peace be upon him, said: "The Qa'im ^(ajf), peace be upon him, will rise on Saturday, the day of Ashura, the day on which Imam al-Husayn ^(a.s), peace be upon him, was killed.

And the Qa'im ^(ajf) will cut off the hands of the Banu Shaybah and hang them in the Kabah." – meaning a historic Arab clan and the hereditary guardians of the keys to the Holy Ka'bah.

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.333 • Al-Wafi, Vol.2 p.463 • Wasa'il Al-Shi'ah, Vol.13 p.248 • Ithbat Al-Huda, Vol.5 p.67



**HADITH:1045**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ يُونُسَ بْنِ هِشَامٍ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَثِيرًا مَا يَتْفُلُ يَوْمَ عَاشُورَاءَ فِي أَفْوَاهِ أَطْفَالِ الْأَمْرَاضِ مِنْ وَلَدِ فَاطِمَةَ عَلَيْهَا السَّلَامُ مِنْ رِيْقِهِ وَ يَقُولُ «لَا تُطْعِمُوهُمْ شَيْئًا إِلَى اللَّيْلِ» وَ كَانُوا يَرْوُونَ مِنْ رِيْقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ « قَالَ «وَ كَانَتْ أَلْوَحْشُ تَصُومُ يَوْمَ عَاشُورَاءَ عَلَى عَهْدِ دَاوُدَ عَلَيْهِ السَّلَامُ» .

Ahmad ibn Muhammad, from al-Barqi, from Yunus ibn Hisham, from Hafs ibn Ghiyath, from Ja'far ibn Muhammad ^(a.s), peace be upon him:

Imam ^(a.s) said: “The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, would often spit on the day of Ashura into the mouths of nursing children from the descendants of Sayyidah Fatimah ^{s.a}, peace be upon her, from his saliva.

And the Prophet ^(saws) would say, ‘Do not feed them anything until the night.’

And they would be quenched by the saliva of the blessed Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family.”

Imam ^(a.s) said: “And the wild animals used to fast on the day of Ashura during the time of Dawud ^(a.s), peace be upon him.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.333 • Al-Manaqib, Vol.4 p.87 • Al-Wafi, Vol.11 p.75 • Wasa'il Al-Shi'ah, Vol.10 p.457

**HADITH:1046**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَحْمَدُ عَنِ الْبَرْقِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا سَلِمَ شَهْرُ رَمَضَانَ سَلِمَتِ السَّنَةُ» وَ قَالَ «رَأْسُ السَّنَةِ شَهْرُ رَمَضَانَ» .

Ahmad, from al-Barqi, from Ibn Abi Umair, from Hisham ibn Salim, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “When the month of Ramadan is safe (is observed), the year is safe.”

And Imam ^(a.s) said: “The beginning of the year is the month of Ramadan.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.333 • Iqbal Al-A'mal, Vol.1 p.4 • Al-Wafi, Vol.11 p.375 • Wasa'il Al-Shi'ah, Vol.10 p.311



**HADITH:1047**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْصَّفَّارُ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ زَكَرِيَّا بْنِ يَحْيَى الْكِنْدِيِّ الرَّقِّيِّ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا طَلِبَ الْهِلَالُ فِي الْمَشْرِقِ غُدُوَّةً فَلَمْ يَرْ فَهُوَ هَاهُنَا هِلَالٌ جَدِيدٌ رُئِيَ أَوْ لَمْ يَرْ» .

Al-Saffar, from Ibrahim ibn Hashim, from Zakariyya ibn Yahya al-Kindi al-Raqqi, from Dawud al-Raqqi, from Abu Abdillah ^(a.s), peace be upon him:

Imam ^(a.s) said: “Look for the old crescent in the east in the morning. If it is not seen, then the crescent here is a new crescent, regardless of whether people later see it or do not see it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.333 • Al-Wafi, Vol.11 p.149 • Wasa'il Al-Shi'ah, Vol.10 p.282

**HADITH:1048**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ قَالَ: سَأَلَهُ عَبَّادُ بْنُ مَيْمُونٍ وَأَنَا حَاضِرٌ عَنْ رَجُلٍ جَعَلَ عَلَى نَفْسِهِ نَذْرَ صَوْمٍ وَأَرَادَ الْخُرُوجَ فِي الْحَجِّ فَقَالَ عَبْدُ اللَّهِ بْنُ جُنْدَبٍ - سَمِعْتُ مِنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ سَأَلَهُ عَنْ رَجُلٍ جَعَلَ عَلَى نَفْسِهِ نَذْرَ صَوْمٍ فَحَضَرَتْهُ نِيَّةٌ فِي زِيَارَةِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ «يَخْرُجُ وَلَا يَصُومُهُ فِي الطَّرِيقِ فَإِذَا رَجَعَ قَضَى ذَلِكَ» .

From him, from Yaqub ibn Yazid, from Yahya ibn al-Mubarak, from Abdullah ibn Jabalah, from Ishaq ibn Ammar, from Abdullah ibn Jundab, who said:

Abbad ibn Maymun asked (Abdullah ibn Jundab), while I (narrator) was present, about ‘a man who had imposed upon himself a vow (nadhr) of fasting and wanted to go out for the Hajj.’

So Abdullah ibn Jundab said: “I heard from Zurarah, from Abu Abdillah ^(a.s), peace be upon him, that he (Zurarah) asked Imam ^(a.s) about ‘a man who had imposed upon himself a vow of fasting, then he formed an intention to visit Abu Abdillah ^(a.s), peace be upon him.’

Imam ^(a.s) said: “He goes out and does not fast it on the road, then when he returns, he makes that up.”

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.333 • Wasa'il Al-Shi'ah, Vol.10 p.197



**HADITH:1049**

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: كَتَبْتُ إِلَيْهِ أَلَوْصِي يُرْكَى زَكَاةُ الْفِطْرَةِ عَنِ الْيَتَامَى إِذَا كَانَ لَهُمْ مَالٌ فَكَتَبَ عَلَيْهِ السَّلَامُ «لَا زَكَاةَ عَلَى يَتِيمٍ» .

Ahmad ibn Muhammad, from al-Husayn, from Muhammad ibn al-Qasim ibn al-Fudayl, from Abu al-Hasan ^(a.s), peace be upon him, who said:

I (narrator) wrote to Imam ^(a.s): “Does the executor pay zakat al-fitrh on behalf of the orphans if they have wealth?”

So the Imam ^(a.s), peace be upon him, wrote: “There is no zakat upon an orphan.”

[REFERENCES] Man La Yahduruhi Al-Faqih, Vol.2 p.177 • Tahdib Al-Ahkam, Vol.4 p.334

**HADITH:1050**

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَمَّارُ السَّابَّاطِيُّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَمْ يُعْطَى الرَّجُلُ قَالَ «كُلُّ بَلَدَةٍ يُمْكِنُ لَهُمْ نَصْفُ رُبْعٍ لِكُلِّ رَأْسٍ» .

قال محمد بن الحسن: هذا الخبر غير معمول عليه لأن المراعى الوزن وهو تسعة ارطال بالعراقي وستة بالمديني على ما تقدم القول فيه، ويؤكد ذلك ما رواه:

Ammar al-Sabati said:

I (narrator) asked Abu Abdillah ^(a.s), peace be upon him: “How much does a man give?”

Imam ^(a.s) said: “Every town according to their measure (mikyal): half of a quarter for every head.”

[AL TUSI]

Muhammad ibn al-Hasan said: “This report is not acted upon, because what is taken into consideration is the weight, and it is nine ratls by the Iraqi measure and six by the Madani measure, according to what the statement has already preceded regarding it.” And what confirms that is what he narrated (in the following hadith):

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.334 • Al-Wafi, Vol.10 p.258 • Wasa'il Al-Shi'ah, Vol.9 p.338



﴿ HADITH ﴾

HADITH:1051[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^{a.s}

محمد بن أحمد عن جعفر بن محمد الهمداني قال : كتبت إلى أبي الحسن عليه السلام على يد أبي جعلت فداك ان أصحابنا اختلفوا في الصاع بعضهم يقول الفطرة بصاع المدنى وبعضهم يقول بصاع العراقى فكتب عليه السلام الي : الصاع ستة ارطال بالمدنى وتسعة ارطال بالعراقى ، قال : ويكون بالوزن الفا ومائة وسبعين وزنة.

Muhammad ibn Ahmad, from Jafar ibn Muhammad al-Hamdani, who said:

I wrote to Abu al-Hasan ^{a.s}, peace be upon him, through my father: "May I be made your ransom, our companions have differed concerning the sa'.

Some of them say that the fitrah is by the Madinese sa', and some of them say by the Iraqi sa'."

So the Imam ^{a.s}, peace be upon him, wrote to me: "The sa' is six rotls (artal) by the Madinese measure and nine rotls by the Iraqi measure."

He said: "And by weight it is one thousand, one hundred and seventy weights (waznah)."

[REFERENCES] Tahdib Al-Ahkam, Vol.4 p.334

﴿ HADITH ﴾

تم كتاب الصوم مع الزيادات.

والحمد لله رب العالمين

ويتلوه كتاب الحج ان شاء الله.

[AL TUSI]

The Book of Fasting, with the additions, is complete.

And praise belongs to Allah {SWT}, Lord {AZJ} of the worlds.

And the Book of Hajj follows it, Allah {SWT} willing.

﴿ COMPLETION OF VOLUME FOUR ﴾

والحمد لله {عز وجل} رب العالمين

Praise be to Allah ^{SWT}, the Lord ^{AZJ} of the worlds.

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الشيخ السعيد أبو جعفر محمد بن الحسن الطوسي،
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نقدم جهودنا في هذا التجميع في خدمة إمامنا الزمان، الإمام محمد بن الحسن
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وأسلاف العصومين. والحمد لله رب العالمين،
والصلاة والسلام على سيدنا النبي محمد وعلى ذريته الطاهرة،
وخليفته أمير المؤمنين الإمام علي بن أبي طالب

هنا نختم كلمتنا في هذا الجزء الرابع - الطبعة الأولى [2026]،
والحمد لله {عز وجل} رب العالمين

English translation of Volume 4 - Edition 1 (2026) of the book "Tahdib Al Ahkam" has been completed, authored by Shaykh Al-Saeed Abu Ja'far Muhammad ibn Al-Hasan Al-Tusi, may Allah ^{SWT} sanctify his soul and illuminate his grave.

We present our translational efforts in the service of our Imam al-Zaman, Imam Muhammad ibn Hassan Al-Mahdi; Al-Qa'im; Al-Hujjah; Al-Muntazar; Al-Khalaf al-Salih; Al-Maw'ud; Baqiyatullah; Sahib al-Zaman and His Infallible Forefathers ^{a.s.}. And praise be to Allah ^{SWT}, the Lord ^{AZI} of the worlds, and blessings (and peace) be upon our Masters Prophet Muhammad ^{saws} and his pure progeny, and his successor, the Commander of the Faithful Imam Ali ibn Abi Talib ^{a.s.}.

Here we conclude our word on this Volume 4 - Edition 1 (2026).
Praise be to Allah ^{SWT}, the Lord ^{AZI} of the worlds.

عبد علي شيخ بن محمد



اللَّهُمَّ صَلِّ عَلَى فَاطِمَةَ وَأَيُّهَا وَبَعْلِهَا وَبَنِيهَا وَالسِّرِّ الْمُسْتَوْدِعِ فِيهَا بِعَدَدِ مَا أَمَاطَ بِهِ عَلَيْكَ
يَا اللَّهُ. يَا اللَّهُ. يَا اللَّهُ. يَا اللَّهُ. يَا اللَّهُ. يَا اللَّهُ.

Ya Allah ^(SWT) - Ya Ar-Rahmaan (The Beneficent) & Ar-Raheem (The Merciful), Ya Dhul-Jalaali-Wal-Ikram.

Ya Allah ^(SWT) - You are Al-Maajid (The Illustrious, the Magnificent) & Al-Mumeet (The Creator of Death);
by the waseelah of Mohammad Al Mustafa ^(saws)

Ya Allah ^(SWT) - You are Al-Awwal (The First) & Al-Akhir (The Last);
by the waseelah of Ali Al Murtaza ^(a.s)

Ya Allah ^(SWT) - You are Al-Fattaah (Chief Judge) & Al Fatiras-Samawati wal-ardh (Maker of Heavens & Earth);
by the waseelah of Fatima tuz Zahra ^(s.a)

Ya Allah ^(SWT) - You are Al-Haleem (The Most Forbearing) & Al-Hakeem (The All Wise);
by the waseelah of Hassan Al Mujtaba ^(a.s)

Ya Allah ^(SWT) - You are Al-Haq (The Absolute Truth) & Al-Hameed (The Praiseworthy);
by the waseelah of Hussain Ash-Shaheed ^(a.s)

Ya Allah ^(SWT) - You are Al-Mu'izz (The Honourer and Bestower) & Al-Muzil (The Dishonourer);
by the waseelah of Zain Al Abideen ^(a.s)

Ya Allah ^(SWT) - You are Al-Baqee (The Everlasting) & Al-Badee (The Incomparable Originator);
by the waseelah of Baqir Al Uloom ^(a.s)

Ya Allah ^(SWT) - You are Al-Jaami (The Gatherer & The Uniter) & Al-Jaleel (The Majestic);
by the waseelah of Jafar Al Sadiq ^(a.s)

Ya Allah ^(SWT) - You are Al-Khabeer (The All Aware) & Al-Kabeer (The Most Greatest);
by the waseelah of Musa Al Kadhim ^(a.s)

Ya Allah ^(SWT) - You are Ar-Ra'oof (The Most Kind) & Ar-Razzaq (The Provider);
by the waseelah of Ali Ibn Musa Al Ridha ^(a.s)

Ya Allah ^(SWT) - You are At-Tawwab (The Ever Pardoning) & Al-Lateef (The Subtle One, The Most Gentle);
by the waseelah of Mohammad Taqi Al Jawad ^(a.s)

Ya Allah ^(SWT) - You are Al-Haseeb (The Reckoner) & Al-Hafeedh (The Preserver);
by the waseelah of Ali Naqi Al Hadi ^(a.s)

Ya Allah ^(SWT) - You are Al-Ahad (The Unique, The Only One) & Al-Alee (The Most High, The Exalted);
by the waseelah of Hassan Al Askari ^(a.s)

Ya Allah ^(SWT) - You are Malik-Ul-Mulk (Master of Kingdom, Owner of Dominion) & Al-Muntaqim (Avenger);
by the waseelah of Mohammad Al Mehdi Al Muntazar ^(ajf)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ – بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Rabbana atina fid dunya hasanatan wa fil Aakhirati hasanatan waqina 'adhaban-nar – behaqqe Muhamadin wa Alay
Muhammad

"O' our Lord, grant us good in this world and good in the Hereafter, and save us from the punishment of the
Fire – by the right and status of Muhammad ^(saws) and the Family of Muhammad ^(saws)."

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TAHDIB AL AHKAM

VOLUME 4



BAB UL QAIM
PUBLICATIONS