

Reza on the authority of Al-Reza (MGB): “Paradise will be sure for whoever fasts on the first day of the month of Rajab hoping to be rewarded by the Honorable the Exalted God. The intercession of whoever fasts one of the middle days of that month on behalf of as many people as there are in the Rabia and Mezr tribes will be accepted. God will establish whoever fasts on the last day of that month as one of the kings in Paradise and accept his intercession on behalf of his father, mother, son, daughter, sister, paternal uncle, paternal aunt, maternal uncle, maternal aunt, friends and neighbors even if some of them who deserve the Fire.”

فصل (١٥) فيما نذكره من فضل صوم اول يوم من رجب ويوم من وسطه ويوم من آخره

رويناه باسنادنا الى أبي جعفر بن بابويه قدس الله روحه من اماليه، ومن عيون اخبار الرضا عليه السلام باسناده الى الرضا عليه السلام قال: من صام اول يوم من رجب رغبة في ثواب الله عز وجل وجبت له الجنة ومن صام يوما من وسطه شفع في مثل ربيعة ومضر، ومن صام يوما في آخره جعله الله عز وجل من ملوك الجنة، وشفعه في ابيه وامه وابنه وابنته، واخيه واخته، وعمه وعمته، وخاله وخالته، ومعارفه وجيرانه، وان كانوا مستوجبى النار.

Section 16 On Fasting for the First Day of the Month of Rajab and Three Days

The following is narrated through a chain of documents on the authority of Abu Ja'far Muhammad ibn Babuyih in his book Man La Yahzaruh Al-Faqih who said: “Abul Hassan Musa ibn Ja'far (MGB) said, ‘Rajab is a great month. During it, God would multiply good deeds and wipe off bad deeds. The Fire would become one year distant from whoever fasts for one day in Rajab and whoever fasts for three days in Rajab is sure to go to Paradise.’ ”

فصل (١٦) فيما نذكره من صوم اول يوم من رجب وثلاثة ايام لم يعين وقتها

روينا ذلك باسنادنا الى أبي جعفر بن بابويه من كتاب من لا يحضره الفقيه، فقال ما هذا لفظه : قال: قال أبو الحسن موسى بن جعفر عليه السلام : رجب شهر عظيم، يضاعف الله فيه الحسنات، ويمحو فيه السيئات، من صام يوما من رجب تباعدت عنه النار مسيرة سنة، ومن صام ثلاثة ايام وجبت له الجنة.

Section 17 On the Nobility of Fasting on the First Day, Seven Days, Eight Days, Ten Days and Fifteen Days of Rajab

The following is narrated based on documents on the authority of my grandfather Abi Ja'far al-Tusi through a chain of documents on the authority of Ali ibn Hassan ibn Fazzal in the chapter on Al-Siam in Tahzib ul-Ahkam, on the authority of Kasir Ba'ia al-Navy, who said that he heard Aba Ja'far Al-Baqir (MGB) say: "When Noah (MGB) heard the Ark land on Mount Judi¹, he feared. Then Noah looked out of the Ark. He then raised his hand pointing with his finger and said something that means 'O' Lord! It was great!' Indeed when Noah (MGB) boarded the ark on the first day of Rajab, he (MGB) ordered all the genies and men who were with him to fast on that day. He told them that the Hell-fire shall be pushed away for a distance of one year from whoever fasts on that day in Rajab. Whoever fasts seven days during it, God would close seven gates of Hell to him. God would open eight gates of Paradise for whoever fasts for eight days during it. God would grant the requests of whoever fasts ten days during it. Whoever fasts fifteen days during it would be told to restart his deeds and that he has been forgiven. God would grant more to whoever does more."

فصل (١٧) فيما نذكره من فضل اول يوم من رجب ايضا وصوم اليوم الأول منه وسبعة منه وثمانية وعشرة وخمسة عشر

روينا ذلك باسنادنا الى جدى أبي جعفر الطوسي باسناده الى علي بن الحسن بن فضال من كتاب الصوم له من تهذيب الاحكام، فقال في التهذيب ما هذا لفظه، قال: حدثنا كثير بياع النوى، قال: سمعت أبا جعفر عليه السلام يقول: سمع نوح عليه السلام صوت السفينة على الجودي فخاف عليه، فاخرج رأسه من جانب السفينة، فرفع يده وأشار بأصبعه وهو يقول: رهمان اتقن، وتأويلهما: يا رب احسن، وان نوحا عليه السلام لما ركب السفينة ركبها في اول يوم من رجب، فأمر من معه من الجن والإنس ان يصوموا ذلك اليوم، وقال: من صامه منكم تباعدت عنه النار مسيرة سنة، ومن صام سبعة ايام منه غلقت عنه ابواب النيران السبعة، وان صام ثمانية ايام فتحت له ابواب الجنة الثمانية، ومن صام عشرة ايام اعطي

¹ According to very Early Christian and Islamic tradition (based on the Holy Qur'an, 11:44), is Noah's place of descent, the location where the Ark came to rest after the Great Flood. The Qur'anic tradition is similar to the Judeo-Christian legend. Mount Judi or Qardu is identified as a peak near the town of Cizre, at the headwaters of the Tigris, near the modern Syrian-Turkish border.

مسألته، ومن صام خمسة عشر يوما قيل له، استأنف العمل فقد غفر لك، ومن زاد زاده الله.

Section 18 On the Nobility of Fasting Several Specific Days of Rajab and All of the Month of Rajab

The following has been narrated in a variety of sources. My grandfather Abi Ja'far al-Tusi narrated the following on the authority of As-Sadiq (MGB) on the authority of God's Prophet (MGB) who said: "For each day of fasting, God would record the reward of fasting every day of the year for whoever fasts on three days of the month of Rajab. God would close seven gates of Hell to whoever fasts seven days of the month of Rajab. God would open eight gates of Paradise for whoever fasts eight days of the month of Rajab. God would make an easy reckoning for whoever fasts fifteen days during it. God would record His Pleasure of anyone who fasts during all the days of the month of Rajab. God would not punish anyone for whom He records His Pleasure."

فصل (١٨) فيما نذكره من فضل صوم ايام متعينة منه ايضا والشهر كله

روينا ذلك في عدة احاديث من عدة طرق، منها باسنادنا الى جدي أبي جعفر الطوسي باسناده الى الصادق عليه السلام قال: قال رسول الله صلى الله عليه وآله : من صام ثلاثة ايام من رجب كتب الله له بكل يوم صيام سنة، ومن صام سبعة ايام من رجب غلقت عنه سبعة ابواب النار، ومن صام ثمانية ايام فتحت له ابواب الجنة الثمانية، ومن صام خمسة عشر يوما حاسبه الله حسابا يسيرا، ومن صام رجب كله كتب الله له رضوانه، ومن كتب له رضوانه لم يعذبه.

Section 19 On Fasting a Day During the Month of Rajab

The following is narrated on the authority of Abi Ja'far ibn Babuyih in Thawab Al-A'maal, and my grandfather Abi Ja'far al-Tusi in Tahzib ul-Ahkam, on the authority of Abil Hassan Musa (MGB): "Rajab is the name of a river in Paradise with water whiter than milk and sweeter than honey. God would let whoever fasts for one day in the month of Rajab drink from this river."

فصل (١٩) فيما نذكره من صوم يوم من رجب مطلقا

روينا ذلك باسنادنا عن أبي جعفر بن بابويه من كتاب ثواب الأعمال والى جدي أبي جعفر الطوسي من

كتاب تهذيب الأحكام باسنادهما الى أبي الحسن موسى عليه السلام انه قال: رجب نهر في الجنة اشد بياضنا من اللبن وأحلى من العسل، من صام يوماً من رجب سقاه الله من ذلك النهر.

Section 20 On Making Intentions for Fasting During the Month of Rajab and Other Times

About the intention for fasting, some points were mentioned in the book Al-Mizmar that should be enough for the wise people. Here we add the following points. One of the important conditions for fasting is that you should remember that the Almighty God has granted you His Favor and has allowed you to participate in the performance of His Religious Decrees and He has made you worthy of receiving His Blessings, Prosperity in this world and the Hereafter that you did not deserve before. You know well that if you are in the presence of a great king and he turns to you several times during the day and talks to you regarding important issues, then certainly abandoning food and drinks during that day will be easy for you since you believe that the king has favored you. This is true even though you know that this king has not created and raised you and he has not created this world and the Hereafter.

Thus, the intellect does not allow you to treat the Almighty God worse than you would treat one of His Servants given that God has granted you things which no one else can grant.

فصل (٢٠) فيما نذكره من كيفية النية فيما يصام من رجب وغيره من الاوقات المرضية

اعلم انا كنا ذكرنا في كتاب المضممار من تحرير النيات للصيام ما فيه كفاية لذوي الافهام، ونقول هاهنا : ان من شروط الصيام والمهام ان تكون ذاكرة قبل دخولك في الصيام، ان المنة لله جل جلاله عليك في استخدامك في الشرائع والاحكام وتأهيلك لما لم تكن له اهلا من الانعام والاکرام وسعادة الدنيا ودار المقام . فأنت تعرف من نفسك انه لو استحضرك بعض الملوك المعظمين، وشغلك بمهمات وكلامه يوماً طول النهار بين الحاضرين، سهل عليك ترك الطعام والشراب في ذلك اليوم لأجله، واعتقدت ان المنة له عليك حيث ادخلك تحت ظله وشملك بفضله، مع علمك ان الملك ما خلقك ولا ربك، ولا خلق لك دنياك ولا اخرائك، فلا يحل في العقل والنقل ان يكون الله جل جلاله دون احد من عباده، وقد

قام لك بما لم يقدر عليه غيره من اسعاده وارفاده .

Based upon this, if you see that your fasting is more incomplete than your servitude to the king you should know that you have disregarded the Almighty God and you have committed an act that pushes you far away from God, brings God's Wrath upon you and it would result in your loss of happiness, blessings and extended life which God has granted upon you.

ومتى نقصت الله جل جلاله في صومك عما تجده في خدمة الملك، من نشاطك وسرورك واهتمامك واعتقاد المنة له في اكرامك، والذنب لك ان ضاع منك صوم نهارك، وتكون انت قد هونت بالله جل جلاله وعملت ما يقتضي هجرانه لك وغضبه عليك واستعادة ما وهبك من مسارك ومبارك وطول اعمارك .

The Difference Between Pure Fasting and Fasting with Hypocrisy

If you are in doubt about the difference between fasting along with pure intention and fasting mixed with hypocrisy, consider the following points:

1. See that if at the end of the day you have your evening meal (Iftary) in the presence of several good persons who are fasting: Are you ashamed of them seeing you eat your evening meal (Iftary) or not? If the answer is positive, know that there is some possible hypocrisy in your fasting by means of which you want to seek nearness to the people.
2. Examine your inner self and see which one you like more. Do you want the Almighty God be informed of your fasting, or do you want others become aware of it? Does the knowledge of those who praise you for fasting bring you worldly benefits? If you see that you want others than God - who is aware of your fasting - become aware of your fasting so that they respect you and act more generously towards you, or you see that the fact that others know about it is more pleasing to you than God knowing about it, then you should know that your fasting is incomplete and you are a bad worshipper.
3. Examine your soul and see whether you would be more eager to fast if there are many others who fast and would be lazy to fast if there are few people to fast with. If you see that you are happier to fast when there are more people to fast along with, you should know that your real intention in fasting is

accompanying them and obeying their will. Your fasting is incomplete based on the degree of your following them and not obeying God who has total control over all people.

4. Examine and see whether your fasting is only to attain its reward or it is done in order to obey the Lord of the lords.

If you see that you would not have fasted and you would not abstain from eating and drinking if the rewards that have been mentioned did not exist and if fasting did not fend off the dangers of the Hell-fire, then you should know that you believe that the Almighty God does not deserve to be obeyed and worshipped for His Majesty by fasting. You would not have honored His many past and present Favours and you would not respect His Glory if it was not for the rewards and safety from the Hell-fire.

5. Examine and see if you were rich and you prepared a delicious meal for the evening meal (Iftary), would you become happy for the extensive delicious meals? Would you not be happy fasting and obeying God if your evening meal (Iftary) was just enough but it was not made up of meat and various delicious foods? If so, you should know that you are happy for food and not for God – who is the Owner of the Blessings and Granted Favours. This happiness is a cause for doubt in the perfection and correctness of your fasting.

6. Try to guard your intellect, heart and body parts while you fast so that your intentions are always pure and complete.

اقول : وان اشتبه عليك صوم اخلاص النيات بصوم الرياء والشبهات فاعتبر ذلك بعدة اشارات:

منها: ان تعرض على نفسك حضور الافطار في ذلك النهار بمحضر الصائمين من الاخيار، فان وجدت نفسك تستحيي من مشاهدتهم لافطارك بين الصيام، فاعلم ان في صومك شبهة تريد بها التقرب الى قلوب الأنام .

ومنها: ان تعتبر نفسك ايما اسر لها واحب إليها، ان يطلع الله جل جلاله وحده عليها، أو تريد ان يعلم بها ويطلع عليها مع الله تعالى سواه، ممن يمدحها أو ينفعها اطلاعه في دنياه، فان وجدت نفسك تريد مع اطلاع الله عز وجل على صيامك معرفة احد غير الله تعالى بصومك ليزيد في اكرامك، أو وجدت اطلاع احد على صومك احل في قلبك من اطلاع ربك، فاعلم ان صومك سقيم وانك عبد لئيم .

ومنها: انك تعتبر نفسك في صومها هل تجدها مع كثرة الصائمين هي أنشط في الصوم لرب العالمين،

ومع قلة الصائمين أو عدمهم هي أضعف وأكسل عن الصوم لمالك يوم الدين، فان وجدتها تنشط للصوم عند صومهم وتتكاسل عند افطارهم، فاعلم انك تصوم طلبا لموافقتهم وتبعاً لارادتهم، وصومك سقيم بقدر اشتغالك باتباعهم عن اتباع مالك ناصيتك وناصيتهم .

ومنها: ان تعتبر هل صومك لأجل مجرد الثواب أو لأجل مراد رب الأرباب، فان وجدت نفسك لو لا الثواب الذي ورد في الاخبار، وانه يدفع اخطار النار، ما كنت صمت، ولا تكلفت الامتناع بالصوم من الطعام والشراب والمسار، فأنت قد عزلت الله جل جلاله عن انه يستحق الصوم لامثال أمره، وعن انه جل جلاله أهل عبادة لعظيم قدره، ولولا الرشوة والبرطيل ما عبدته ولا راعيت حق احسانه السالف الجزيل، ولا حرمة مقامه الاعظم الجليل .

ومنها: ان تعتبر صومك إذا كان لك سعة وثروة في طعام الفطور نشطت لسعته وطيبته، وإذا كان طعام فطورك يكفيك ولكنه ما هم بلحم ولا ألوان مختلفة في لذته، فتكون غير نشيط في الصوم لعبادة الله جل جلاله به وطاعته، فانت انما نشطت لأجل الطعام، فذلك النشاط الزائد لغير الله مالك الانعام شبيهة في تمام الصيام .

ومنها: ان تراعي عقلك وقلبك وجوارحك في زمان الصيام، فتكون مستمر النية الخالصة الموصوفة بالتمام،

Obstacles in the Continuity of Pure Intentions in Worshipping

Consider the following examples. If you fast for a part of the day with a pure intention and then a delicious food is offered to you or your beloved spouse puts on make up and offers herself to you or a profitable trip comes up or other similar worldly affairs happen that causes you to feel lazy and you wish to break your fast: However, you know that if you had a servant who served you but felt lazy in serving and obeying you, you would dismiss him and not be kind to him.

If you feel that eating the evening meal (Iftary) and abstaining from continuing the recommended fasting is better, do not be ashamed of obeying the will of the God who is aware of the unseen. Eat the evening meal (Iftary) based upon the will of God and do not pay attention to those who may blame you. For example, if you have fasted and your religious brother invites you to dinner, you should fulfill God's invitation and obey the command of His Prophet (MGB) in

preferring the invitation over fasting. Another example is that if when you have performed a recommended fasting but notice that in a part of the day, fasting prevents you from doing your obligatory deeds or recommended deeds that are more important than fasting, then you should break your fast. You should place a high value on the Islamic decree which the Almighty God has placed a high value on, and vice versa. You should not say that those who are informed of my fasting are not informed of my excuse in breaking my fast. If you do so, your fasting is a form of hypocrisy and it is considered to be a form of worshipping them that is a major sin.

Whenever any of the worldly affairs that are not considered to be good excuses for God's Satisfaction happen and hinder the continuity of your intention, you should hurry up, repent, be regretful, re-establish your sincere intentions for fasting and ask for help from the Almighty God to fend off this threat. If you get lazy and put this off, the times in which you have been lazy will be considered as shortcoming in acceptable worshipping of God. Remember that any obstacle in the continuity of your sincere intentions is like your enemy. Thus, how can you prefer your enemy while your Master sees you. If you give priority to your enemy over your Master, who will fulfill your worldly needs and those of the Hereafter. On the whole, your intention from fasting should be that to worship the Almighty God as He deserves to be worshipped. This type of fasting is the fasting of the prosperous ones.

ومثال العوارض المانعة من استمرار النيات كثيرة في العبادات :

ومنها: ان تصوم بعض النهار باخلاص النية ثم يعرض لك طعام طيب، أو زوجة قد تجملت لك وانت تحبها، أو سفر فيه نفع، أو ما جرى هذه الامور الدنيوية، يصير اتمام صيام ذلك النهار عندك مستقلا ما تصدق متى تخلص منه وتوعد عنه، وانت تعلم انك لو خدمك غلامك، وهو مستثقل لخدمتك ومستثقل من طاعتك، كان اقرب الى طردك له وهجرانك وتغير احسانك .

ومنها: انه إذا عرض لك من فضل الافطار ما يكون ارجح من صيام المندوب فلا تستحيي من متابعة مراد علام الغيوب، وافطر بمقتضي مراده ولا تلتفت الى من يأخذ ذلك عليك من عباده .

ومثال هذا ان تكون صائما مندوبا فيدعوك أخ لك في الله جل جلاله الى طعام قد دعاك إليه، فأجب داعي الله جل جلاله وامثل امر رسوله صلوات الله عليه وآله في ترجيح الافطار على الصيام.

ومثال آخر ان تكون صائما مندوبا فترى صومك في بعض النهار قد اضعفك عن بعض الفروض الواجبة

أو ما هو أهم من صوم المندوب، فابدء بالأهم الى ترك الصيام، وعظم ما عظم الله جل جلاله وصغر ما صغر من شريعة الاسلام، ولا تقل: ان الذين رأوني صائما ما يعلمون عذري في الافطار، يكون صومك في ذلك النهار لأجلهم رياء وكالعبادة لهم من الذنوب الكبار .

ومنها: انه متى عرض لك صارف عن استمرار النية من الامور الدنيوية التي ليست عذرا صحيحا عند المراضى الإلهية، فبادر الى استدراك هذا الخطر بالتوبة والندم واصلاح استمرار نية الاخلاص في الصيام والاستغائة بالله جل جلاله على القوة والتوفيق للتمام، فانك متى اهملت تعجيل استدراك الاصلاح، صارت تلك الاوقات المهملة سقما في تلك العبادة المرضية . اقول : وإذا عرض لك ما يحول بينك وبين استمرار نيتك، فتذكر ان كلما ينقلك عن طاعتك فانه كالعدو لك ولمولاك، فكيف تؤثر عدوك وعدوه عليه، وسيدك يراك، وإذا آثرت غيره عليه فمن يقوم لك بما تحتاج إليه في دنياك واخرائك. اقول : ويكون نية صومك انك تعبد الله جل جلاله به، لأنه عز وجل أهل للعبادة فهذا صوم أهل السعادة .

Section 21 Deeds for those who Have an Excuse to Fast

In this part we mention the deeds for those who have an excuse not to fast which the Almighty God has established in Islam's religious law. It was stated before and it will be restated that fasting in the month of Rajab has a high value. However, there are some people who have some excuses and do not have the ability to fast. Such individuals who have an excuse want to do something instead of fasting to benefit from. For this reason, it is proper to mention what can be done instead of fasting for those who cannot fast. The Almighty God has provided us all the means of turning to Him. Two deeds have been reported in the narrations instead of the recommended fast. One is probably what is meant for the rich people to do instead of fasting and the other one is meant for the poor people. What is reported for the rich people to do instead of fasting is reported in narration by Muhammad ibn Ya'qoub Kulayny and others who have quoted on the authority of the Divine Leaders (MGB) is as follows, "Paying charity in the amount of 750 grams of food to the poor people may be used as a substitute for one day of recommended fasting."

Of course, in another narration, paying one dirham in charity in return for one day of recommended fasting has also been mentioned. Perhaps this depends on the ability of the person who gives charity. At the end

of the section of the deeds for the month of Rajabarration will be reported which states that it is recommended to give one loaf of bread in charity instead of each day of recommended fasting. Maybe this amount of charity that is the least is a discount for the poor people.

What the poor should do instead of fasting in Rajab is stated in the following that is narrated through a chain of documents to my grandfather Abi Ja'far al-Tusi – may God have mercy on him – narrated on the authority of Abu Sa'eed al-Khidry that God's Prophet (MGB) said: "Indeed Rajab is God's blessed month." Then he (MGB) enumerated the benefits of fasting on each day. Then the Prophet (MGB) was asked, "O' Prophet of God! If one does not have the ability to fast, what task should he do to attain the rewards which you mentioned?" The Prophet (MGB) said, "He should glorify God the Sublime every day during the month of Rajab by saying the following glorifications one-hundred times: "Glory be to God – the Most Majestic! Glory be to the One that such glorifications befit none but Him. Glory be to the Most Mighty, the Most Bountiful. Glory be to Him Who reserved Honor for Himself as He deserves."

Thus it is not proper for rich believers to abstain from giving some food in charity to the poor for each of the recommended fasting days and only suffice to saying these glorifications.

فصل (٢١) فيما نذكره من العمل لمن كان له عذر عن الصيام

وقد جعل الله جل جلاله له عوضا في شريعة الاسلام اعلم اننا كنا قد ذكرنا ونذكر فضلا عظيما لصوم شهر رجب، وليس كل أحد يقدر على الصوم لكثرة اعدار الانسان، وفي اصحاب الاعذار من يتمنى عوضا عن الصوم ليغتتم اوقات الامكان فينبغي ان نذكر ما يقوم مقام الصيام عند عدم التمكن منه، فان الله جل جلاله بالغ في تركيب الحجة وطلب اقبال عباده عليه وصياتهم عن الاعراض عنه. وقد روينا في الاخبار عوضا عن الصوم المندوب يحتمل ان يكون لأهل اليسار وعوضا آخر يحتمل ان يكون عوضا لاهل الاعتبار .

اقول : فاما العوض الذي يحتمل ان يكون لأهل اليسار فقد رأينا وروينا باسنادنا الى محمد بن يعقوب الكليني وغيره عن الصادقين عليهم السلام : ان الصدقة على مسكين بمد من الطعام يقوم مقام يوم من مندوبات الصيام. وروي عوض عن يوم الصوم درهم، ولعل التفاوت بحسب سعة اليسار ودرجات