

Analysis of Hadith “Wujuh Sawh” in Terms of Chain of Transmitters and Content

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Abstract: This study aimed to provide an analysis of hadith “Wujuh Sawh” in terms of chain of transmitters and content. This hadith has been quoted in Shiite hadith sources including Al-Kafi, Man la yahdur Al-Faqih, Tahzib, Istibsar, etc. However, irrespective of other transmitters of this hadith, Shiite rijal scholars are divided on the first transmitter of this hadith that is Ibn Shihab Zuhri to the extent that some commentators of Kutub arba’ah (the four books) have considered this hadith as an inauthentic hadith due to presence of Ibn Shihab Zuhri among its transmitters. However, different parts of this hadith have been invoked by many faqihs. For these reasons, researcher provided a content analysis of the said hadith after having critically analyzed the views of rijal scholars about Ibn Shihab and provide many pieces of evidence from the Qur’an and hadiths in support of the content of the said hadith.

Key words: Imam Al-Sajjad (A), Ibn Shihab Al-Zuhri, Sawm, content analysis, analysis of chain of transmitters

INTRODUCTION

Hadith is the second pillar of shari’a and Islamic legislation. For this reason, it has a high place among Muslims. From early Islamic period, Muslims has attached special importance on hadith as an important source of shari’a and have discussed it from different aspects. One of the most important parts of such discussions are critical discussions which are divided into analysis of chain of transmitters and analysis of text. In this study also, we intended to provide analysis of the chain of transmitter and the text of hadith “Wujuh Sawh”. This hadith in Shiite hadith sources including Al-Kafi, Man la yahdur Al-Faqih, Tahzib, Istibsar, etc. is as follows:

Al-Zuhri is quoted saying, “Ali Ibn Al-Husain (A) asked me once where did you come from, O Zuhri?” I said from the (Prophet’s) mosque. What were you discussing? He asked me. We discussed the fast, said I and we all agreed that the only obligatory fast is the fast of the month of Ramadan. He said to me, “O Zuhri! It is not as you all say. Fast is of forty different types: ten are as obligatory as the fast of the month of Ramadan ten are prohibited; fourteen are optional: one may fast during them or he may not; add to that the three different kinds of conditional fast. Add also: disciplinary fast, permissible fast and the fast making up for one who had to go on a

journey or who fell sick. Said I, may I be sacrificed for your sake! Please explain them to me. The Imam (A) stated the following: obligatory fast includes the fast of the month of Ramadhan and of 2 consecutive months for each 1 day deliberately missed of the month of Ramadhan and the fast of 2 consecutive months as an atonement for zihar. Allah, the most Sublime, the most Exalted, says (as for) those of you who put away their wives by likening their backs to the backs of their mothers these are not their mothers their mothers are no other than those who gave birth to them and most surely they utter a hateful word and a falsehood and most surely Allah is Pardoning, Forgiving. As for, those who put away their wives by likening their backs to the backs of their mothers then recall what they said they should free a captive before touching each other to that you are admonished (to conform) and Allah is aware of what you do. But whoever has no (such) means let him fast for 2 months successively before they touch each other (Holy Qur’an, Surah Mujadilla 58-2-4). Another (such type of obligatory fast) is fasting two successive months if a Muslim kills another Muslim by mistake and is unable to free a slave this is obligatory on account of the verse saying: and whoever kills a believer by mistake should free a believing slave and blood-money should be paid to his people unless they remit it as alms but if they be from a tribe hostile to you and he is a believer, the freeing of a

believing slave (suffices) and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave but if he cannot find (a slave), he should fast for 2 months successively: a penance from Allah and Allah is knowing, wise' (Holy Qur'an, Surah Nisa 4:92). Another (such obligatory fast) is fasting 3 days as an act of atonement for breaking an oath if one is unable to feed the needy; Allah, the most Sublime, the most High, says, 'Allah does not call you to account for what is vain of your oaths but he calls you to account for making deliberate oaths; so, its expiation is the feeding of ten poor men out of the middling (food) whereby you feed your families or their clothing or the freeing of a slave but whosoever cannot find (means) he then should fast for 3 days this is the expiation of your oaths when you swear' (Holy Qur'an, Surah Maida 5:89). All types of such fast are consecutive, not a day now and a day then. And the fast on account of causing an injury to the head while shaving it while performing the pilgrimage rites is also obligatory; Allah Almighty says, 'Whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or offering alms or sacrificing' (Holy Qur'an, Surah Baqarah 2:196). So, he is given in this verse an option: if he chooses to fast, he should fast for 3 days. And the fast of one who cannot offer a sacrifice at the pilgrimage is also obligatory; Allah Almighty says, 'whoever benefits by combining the visit with the pilgrimage (should take) what offering is easy (for him) to obtain but he who cannot find (any offering) should fast for 3 days during the pilgrimage and for seen days when you return these (make) 10 days complete' (Holy Qur'an, Surah Baqarah 2:196). And the fast of one who hunts while still wearing the ihram is also obligatory; Allah, the most Exalted, the most Sublime, says, 'O you who believe! Do not kill game while you are on pilgrimage and whoever among you kills it intentionally, the compensation (for it) is the like of what he kills from the cattle as two just persons among you shall judge as an offering to be brought to the Ka'ba or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting so that he may taste the unwholesome result of his deed' (Holy Qur'an, Surah Maida 5:95). Then, the Imam (AS) turned to Al-Zuhri and asked him, "Do you know how its equivalent is met by fasting, O Zuhri?" The latter said, "No, indeed, I do not know". Imam Zaynul-Abidin (AS) then said, "The game is first to be estimated then the estimated value is to be measured by its equivalent in charity then such a measure is to be weighed, so he should fast 1 day for each half a measure unit. And the

covenant (nathr) fast is obligatory and so is the fast of I'tikaf. As regarding the prohibited fast, it is forbidden to fast on Eid-ul-Fitr, Eid-ul-Adha, the 3 days of tashreeq and the fast of doubt: Allah ordered us to fast it with the month of Sha'ban and anyone among us is prohibited from singling himself out to fast when everyone else is not sure whether it is the inception of the month of Ramadhan or not" I said to him, "May I be sacrificed for you but if he did not fast during the month of Sha'ban, what should he do?" The Imam (A) said, "He should make the intention on the uncertain night that he is fasting the month of Sha'ban so, if it turns out to be the month of Ramadhan, he will receive his reward but if it becomes evident that it was indeed, the month of Sha'ban, he will not have committed any harm". I then asked him, "How can voluntary fast make up for a compulsory one?" He (A) said, "If someone voluntarily fasts 1 day during the month of Ramadhan without knowing that it is the month of Ramadhan then he finds out that it was should he fast again?! The obligation is regarding the day itself. The wisal fast is prohibitive and to fast each day of your life is likewise prohibitive". As regarding optional fast it is to fast on Fridays, Thursdays and Mondays, the white (beed) days, the fast of 6 days during the month of Shawwal following the month of Ramadhan, the fast on the standing day at Arafat and the day of Ashura; all these occasions are optional; one may or may not fast during them. As regarding the fast by permission, a woman cannot fast an optional fast without the permission of her husband; a slave may not observe an optional fast without the permission of his master and a guest may not fast an optional fast except with the permission of his host; the Messenger of Allah (S) has said, 'Whoever visits some folks, he should not observe an optional fast except with their permission'. As regarding disciplinary fast, a boy reaching adolescence is ordered to fast when he reaches the age of adulthood, though it is not obligatory on him to do so. Likewise, if one is forced due to a sudden ailment to break his fast at the inception of the day then he gains his strength thereafter, he should fast the rest of the day as a self-disciplinary act although he is not obligated to do so. Likewise, if a traveller eats at the beginning of the day then reaches home, he should abstain from eating the rest of the day as a self-disciplinary act and not as an obligation. As regarding the fast of one who forgets and eats or drinks or if he does so only as a measure of taqiyya without doing so on purpose, Allah, the most Exalted, the most Great has permitted him to do so and will reward him for it. As regarding the fast when travelling or

suffering from an ailment there is a great deal of difference of opinion in its regard. Some people say that he should fast, whereas others say that he should not. As far as we (Ahl Al-Bayt [A]) are concerned, we are of the view that one should break his fast during both cases so, if he fasts during his trip or when sick, he has to make it up because Allah, the most Exalted, the most Great, says "And if one of you is sick or travelling, (the fast of) a number of other days (suffices)" (Kulayni, 1987; Ibn Babwayh al-Qomi, 1993).

Although, different parts of this hadith have been invoked by many faqih, many Shiite rijal scholars and commentators of Kutub Arba'ah have called the first transmitter of this hadith that is Ibn Shihab Zuhri as enemy of Ahl Al-Bayt (A) and thus has considered hadiths narrated by him as inauthentic hadiths to the extent that Tusi (1992), Hilli (1990), Tafrishi (1997) and Ha'iri Mazandirani (1995) and Ibn Dawud (Hilli, 2004) refer to him as an enemy of Ahl Al-Bayt (aduwa). Similarly, Muhammad Baqir Al-Majlisi says that Al-Zuhri's hadith are weak (da'if) because Al-Zuhri is an enemy of Ahl Al-Bayt; additionally, he identifies him as a Sunni (Majlesi, 1986). Another famous Shi'a rijali scholar, Al-Najashi, does not mention Al-Zuhri at all in his rijal work. Since, Al-Najashi dedicated his work to narrators found in Shi'a hadith as well as those who wrote books about the Shi'a, the implication is that Al-Najashi simply considered him a Sunni who was not of relevance to Shi'a hadith (Bin Ali, 1986).

For this reason, the researcher provided content analysis of the said hadith after having reviewed views of rijal scholars about Ibn Shihab in order to determine how consistent this hadith was with the two source of Islamic legislation.

ANALYSIS OF CHAIN OF TRANSMITTERS

As said in the introduction, some rijal scholars and commentators of the Kutub arba'ah have considered Ibn Shihab as a Sunni and enemy of Ahl Al-Bayt (A) and considered hadiths narrated by him as unauthentic hadiths.

Most likely, Al-Zuhri was considered to be an enemy of Ahl Al-Bayt (A) due to his close ties with the Umayyad caliphate. Those who accuse him of forging hadith cite remarks attributed to Ya'qubi and Ibn Abi Al-Hadid. Therefore, these items will be discussed next. Ibn Abi Al-Hadid relates in Sharh Nahj Al-Balaghah that Muhammad Ibn Shaybah said:

The 1 day, Ibn Shihab Al-Zuhri and 'Urwah Ibn Al-Zubayr were cursing 'Ali (A) in the mosque of Medina. News of this reached Imam Al-Sajjad (A), who came to them and said, 'O Urwah, my father and yours let God judge between them. God ruled in favour of my father but O Zuhri if you were in Mecca, I would have revealed your dignity'

However, this story conflicts with another account wherein Al-Walid Ibn 'Abd Al-Malik thought that Qur'an 24:11 'the one among the group who was the chief instigator will face a great torment', referring to the scandal about 'A'ishah had been revealed to place blame on Ali Ibn Abi Talib (A). Upon hearing this, Al-Zuhri told him, This is not true. Urwah said that 'A'ishah said that this verse was revealed to place blame on 'Abd Allah Ibn Abi Sulul, the head of the hypocrites in Medina'.

This shows that Al-Zuhri was not in such a weak position vis-a-vis the caliphate that he could not speak up, nor was he being blindly manipulated by the anti-Alid rhetoric.

In another account, Ibn Athir Al-Jazari writes: After Al-Zuhri related the hadith of Ghadir, Ubayd Allah said, I said to Ibn Shihab Al-Zuhri do not narrate this [hadith] in Syria or your ears will be filled with insults against 'Ali (A).' He replied, 'I swear to God, my knowledge of 'Ali's merits is so vast that if I reveal this knowledge, I would be killed'.

Other ahadith attributed to Al-Zuhri which are in favour of Imam 'Ali and in fact also reflect a pro-Shi'a stance include:

Al-Zuhri narrates from Asma' Al-Ansari that on the night of Imam 'Ali's martyrdom whenever any stone in Iliya was lifted at random, blood was found to be blowing under it

Zuhri quotes from Salim that his father said, 'The Messenger of God told me that on the day of resurrection, whoever has more love for the family of Muhammad (S) will have more light'

Al-Zuhri narrates from 'Urwah that A'ishah said, I saw my father staring copiously at Ali's face. I said to my father, "I see you are looking a lot at the face of Ali?" He replied, O my daughter, I heard the Messenger of Allah (S) say, looking at the face of Ali (A) is worship (ibadah)

Additionally, opposite to the opinions of rijal scholar's who have opposed Ibn Shihab Zuhri, Bihbahani

consider Al-Zuhri to have been Shi'a on the grounds that Al-Zuhri relates hadith from Imam Al-Sajjad confirming the imamate of the twelve Imams (Bihbahani, n.d.). Mirza Husayn Nuri also mentions some *nudbah* (lamentations) narrated from Imam Al-Sajjad by Al-Zuhri. Khansari's view is that Al-Zuhri was initially an enemy of Ahl Al-Bayt; however, later in life, Al-Zuhri became Shi'a through the guidance of Imam Al-Sajjad (Khansari, n.d.) Al-Khu'i identifies Al-Zuhri as someone who narrated from Imam Al-Sajjad (A) and Imam Al-Baqir (A) and writes that although Ibn Shihab Al-Zuhri is a Sunni scholar from the story of how he (accidentally) killed someone and received guidance from Imam Al-Sajjad (A). It is obvious that he loved Imam Al-Sajjad (A) and honoured him. Similarly, Tustari quotes Tusi as saying that Al-Zuhri was an enemy of Ahl Al-Bayt but then continues, 'If Shaykh (Tusi) calls him a Sunni this is correct but calling him an enemy of Ahl Al-Bayt is incorrect because reports of his love for Imam Al-Sajjad (A) are widespread'. Along the same lines when discussing *Man La Yahduruhu Al-Faqih* (one of the primary books of Shi'a hadith), Muhammad Taqi Majlisi maintains that Al-Zuhri was actually Shi'a and therefore Al-Zuhri's hadith are sahih.

CONTENT ANALYSIS

Religious leaders have paid serious attention to content analysis and have said the most important method of such analysis to be analysis of a hadith based on the Qur'an and authentic hadiths.

Researchers also used the same method to analysis hadith "Wujuh Sawm" to specify how consistent this hadith was with these two sources of Islamic legislation.

As seen from the content of this hadith, Ibn Shihab narrated from Imam Sajjad (A) that "There are forty types of fasting, ten of which are obligatory as is the fast of month of Ramadan while fourteen of which are optional; permissible fasts are categorized in three groups: chastising fast, allowable fast, travel and sickness fast. According to content of the hadith in question, first type of fasting is fast of month of Ramadan.

The term Ramadan appears in the Qur'an only once (Holy Qur'an: 2: 183-185). Allamah Tabatabai wrote about the verse in which the term Ramadan appears, "the month of Ramadan" refers to "a limited number of days" appearing the previous verse. Then, "a limited number of days during which one must fast" are days of "the month of Ramadan". Also, the three verses in question are interconnected and constitute a single statement

which conveys one single message which message is stating that the fast of the month of Ramadan is obligatory (Ibid).

In addition of Qur'anic evidence in support of obligatory nature of the fast of the month of Ramadan there are a number sahih hadith which can be used as confirmation of this part of hadith "Wujuh Sawm":

Ali Bin Ibrahim from his father from Ibn Abi Umair from Umar Bin Uzainah from Fuzail Bin Yasar narrated that "he heard from Abu Abdullah Sadiq (A), "The God only make fast of month of Ramadan obligatory" (Kulayni, 1987)

Ali Bin Ibrahim (Hilli, 1963) his father, Ibn Abi Umair (Tusi, 1994), Umar Bin Uzainah, Fuzail Bin Yasar (Bin Ali, 1986) are authentic. Second type of obligatory fast is 2 consecutive months for each 1 day deliberately missed of the month of Ramadan.

It should be noted that if a person deliberately or without legitimate excuse missed any day of the month of Ramadan, he must not only fast in compensation for the missed days but also make atonement, irrespective of whether or not he/she knew at the time of missing the day that such missing will be subject to atonement (Khomeini, 2003).

Atonement applicable to deliberate missing of obligatory fast of the month of Ramadan is as follows: to set free a slave; fasting for 2 consecutive months or feeding 60 poor people. In case, the fulfillment of one of the said conditions was not possible, one must feed the poor people as much as one can and failing this, one must ask for forgiveness (Khomeini, 2003). There are sahih hadith that can be used as confirmation for this part of this hadith.

Edate men Ashabana (some of our companions) from Ahmad Bin Muhammad Bin Issa from Al-Hassan Bin Mahbob from Abdullah Bin Sinan narrated that "he said to Abu Abdullah Sadiq (A), "What is the obligation of one who has broken his fast intentionally and without any excuse in month of Ramadan?" Abu Abdullah said, "He shall free a slave or fasts for 2 consecutive months or shall feed sixty hungry unemployed people. If he doesn't afford this, he shall give alms as much as he can" (Kulayni, 1987)

Edate men Ashabana (Kulayni has cited a lot of narrations by using the word "Edeh" derived of phrase

“Edate men Ashabana” which apparently these “Edeh” or numbers of these people are obvious for him. Interpretation of “Edeh” instead of names leads to brevity of the document. It is said that most of these people or “Edeh” are among Kulayni’s men. Since Kulayni in correctness of Hadith has paid attention to originality and correctness of context more than personality of narrator, introducing these people for him didn’t have effect on correctness of narration. People or “Edeh” whom Koleini has narrated the most narrations by them are three groups. He has narrated by them from Ahmad Ibn Mohammad Ibn Eesa, Ahmad Ibn Mohammad Ibn Khaled Barghi and Sahl Ibn Ziad. According to what Abu Abdollah Najashi and Alame Helli have recorded in their books, Koleini has determined people of these three groups as follows: people whom by their narrations have been cited from Ahmad Ibn Mohammad Ibn Eesa are: Mohammad Ibn Yahya, Ali Ibn Mosa Alkamizani, Davod Ibn Kore Ghomi, Ahmad Ibn Edris and Ali Ibn Ebrahim Ibn Hashem. People whom by their narrations have been cited from Ahmad Ibn Mohammad Ibn Khaled Barghi are: Ali Ibn Ebrahim Ghomi, Ali Ibn Mohammad Ibn Abdolla, Ibn Azineh, Ahmad Ibn Abdollah Ibn Omayeh and Ali Ibn Alhassan. And people whom by their narrations have been cited from Sahl Ibn Ziad are: Ali Ibn Mohammad Ibn Alan, Mohammad Ibn Abi Abdollah, Mohammad Ibn Alhassan (Faroh) and Mohammad Ibn Aghil Koleini) Ahmad Bin Muhammad Bin Issa (Tusi, 1994) Al-Hassan Bin Mahbob, Abdullah Bin Sinan (Hilli, 1963) are authentic.

Third type of obligatory fast is The fast of 2 consecutive months as atonement for zihar. Although, zihar was considered as a self-evident truth in ignorance period after emergence of Islam such practice was declared to be prohibited by the Qur’an and if a person committed zihar contrary to the commandment of the Qur’an, he must go back on the words he uttered by making atonement in compensation for his act. With regard to such atonement, Zuhri quoted Imam Al-Sajjad as saying that in such case one must act as provided for in verses 2-4 of surah Mujadilah (The Holy Qur’an, 58: 2-4).

In these verses and especially in the sentence, “before they touch each other”, going back on one’s words means that those who did zihar but now repent their words and wish to resume marital life and sexual intercourse with their wives (Shirazi, 1995) can clear themselves from such an unethical act by making atonement. Such atonement can be setting free a slave and if it is impossible, fasting for 2 consecutive months

and if these two were impossible, feeding sixty poor people. There are sahih hadith as confirmation of this part of hadith “Wujuh Sawm”:

Samaah from Abu Basir narrated that says, I heard from Abu Abdullah Sadiq (A) that said: a man came to the Prophet (S) and said: “O prophet, I have divorced my wife”. He said, “You shall free a slave”. The man said, “I can afford to do so”. Prophet Mohammad said, “In such case, you shall fast for 2 consecutive months”. The man said, “I cannot do so either”. Prophet Mohammad said, “Then you shall feed sixty poor people” (Ibn Babwayh, 1993)

Samaah (Bin Ali, 1986) Abu Basir (Bin Ali, 1986) are authentic. Fourth type of obligatory fast is fasting two successive months if a Muslim kills another Muslim by mistake and is unable to free a slave. Ibn Shihab said, “Imam Al-Sajjad invoked verse 92 of surah Nisa’ in such case”.

In addition to consistence of this part of hadith with the verses of the Qur’an there are sahih hadith as confirmation of this part of hadith “Wujuh Sawm”:

Ali Bin Ibrahim from his father from Ibn Abi Umair from Aban Ibn Taghlib from zurarah narrated that says, “I asked Abu Abdullah Sadiq (A) about the amount of the blood money that shall be paid for murder of the person who has been murdered in a sacred month. Imam said, “Blood money for the victim shall be full blood money plus one third thereof or fasting for 2 consecutive months during sacred months, freeing a slave or feeding sixty poor people”. I said, “In such case such fast may involve holidays and days of tashreeq (the eleventh, twelfth and thirteenth of Dhu’l-Hijjah)”. Imam Sadiq said, “He shall fast” (Kulayni, 1987)

Ali Bin Ibrahim (Hilli, 1963) his father, Ibn Abi Umair (Tusi, 1994), Aban Ibn Taghlib (Hilli, 1963) zurarah Bin Ali (1986) are authentic. Fifth type of obligatory fast is fasting 3 days as an act of atonement for breaking an oath if one is unable to feed the needy. The Qur’an explicitly provides that if someone breaks an oath, he must make atonement (The Holy Qur’an, 66: 2).

There are also hadiths stating that the God has provided ways to break one’s oath. For example, Ibn Shihab quoted saying, “Imam Al-Sajjad (PBUH) said the verse below must be invoked in case of breaking an

oath in which the God specified the amount of atonement for breaking an oath taking by a bidding contract”.

Allah, the most Sublime, the most High, says, “Allah does not call you to account for what is vain of your oaths but He calls you to account for making deliberate oaths; so, its expiation is the feeding of ten poor men out of the middling (food) whereby you feed your families or their clothing or the freeing of a slave but whosoever cannot find (means), he then should fast for 3 days this is the expiation of your oaths when you swear” (The Holy Qur’an, 5: 89).

It should be noted that one has an option to choose between feeding or providing clothing to ten poor people and freeing a slave even if there is a large difference between costs of doing these two different acts; however, the choice of the fourth commandment (fast) is subject to inability to act according to one of the three previous commandments (Shirazi, 1995).

However, some believe that if oath has been taken out of obstinacy then it is a capital sin and making atonement makes no difference (Ibrahim, 1984).

In addition to consistence of this part of hadith with the verses of the Qur’an there are sahih hadiths that can be considered as confirmation of this part of hadith “Wujuh Sawm”:

Muhammad Bin Yahya from Ahmad Bin Muhammad Bin Issa from Ali Bin Al-Hakam from Abu Hamzaal-Thumali says: “If a person takes an oath but fails to keep his oath, how should he compensate for such failure? Imam said, “The atonement shall be feeding ten poor people by giving them a madd (equivalent of to day’s 750 g) of flour of wheat or shall be freeing an slave. In case he is not able to do either of these, he shall fast for 3 consecutive days” (Kulayni, 1987)

Muhammad Bin Yahya Ahmad Bin Muhammad Bin Issa (Tusi, 1994), Ali Bin Al-Hakam, Abu Hamzaal-Thumali (Bin Ali, 1986) are authentic.

Sixth type of obligatory fast is the fast on account of causing an injury to the head while shaving it while performing the pilgrimage rites:

After offering a sacrifice, Hajji must shave his head or cut part of his hair and nail (Head shaving symbolizes putting off any arrogance and clearing oneself from every sin). However, if a Hajji is sick or has his head affected with some disease (and he inevitably had to shave his head before offering a sacrifice), he must make atonement.

Imam Al-Sajjad (PBUH) stated that in such case one must act according to verse 196 of surah Baqarah.

Thus, the apparent meaning of this verse indicates that such a person has an option to choose between fast, alms giving and offering a sacrifice (Shirazi, 1995).

As Imam Al-Sajjad wrote after mentioning this verse, “He is given an option to choose to fast in this verse in which case, he must fast for 3 consecutive days” (Ibn Babwayh, 1993). There are sahih hadiths that can be considered as confirmation of this part of hadith “Wujuh Sawm”:

Musa Bin Qasim from ‘Abd Al rahman from Hamad from Hariz from Abu ‘Abd Allah narrated that Prophet asked Ka’b Ibn Ajzeh Ansari whose hair was brimmed with louse if his hair wasn’t bothering him. He answered by a yes. Then the verse was revealed: Whoever of you is ill or has an affliction on his head, then you may redeem by fasting or giving a charity or a sacrifice. If you are secure then whoever continues the visit until the Pilgrimage then he shall provide what he can of the animal sacrifice. As for he who cannot find anything then he must fast for 3 days during the Pilgrimage and seven when he returns this will make a complete ten this is for those whose family do not live near the restricted Temple... (The Holy Qur’an, 2: 196)

Musa Bin Qasim, ‘Abd Al rahman, Hamad (Tusi, 1999), Hariz (Tusi, 1999) are authentic. Seventh type of obligatory fast is the fast of one who cannot offer a sacrifice at the pilgrimage: after stoning Jamrah Aqabah, Hajjis go to the altar for performing another obligatory ritual of Hajj where they must offer a camel, goat or sheep as sacrifice (Hajji’s offer of sacrifice on the day of Eid-ul-Adha symbolizes sacrificing of lusts and nafs ammara (the inciting ego) as does the God’s command to Prophet Ibrahim (PBUH) to slaughter Ishmael (PBUH). Such command was meant to make Ibrahim (PBUH) fight and eradicate his most fundamental and the firmest earthly attachment that is the love for child. Thus, in the same way that abiding by such command had a huge role in emancipation of the soul and raised the rank of Ibrahim (PBUH) and Ishmael (PBUH), Hajji’s offering of sacrifice is a type of jihad against nafs to set oneself free from earthly attachments). However, the Hajji who fails to offer the sacrifice, either because he doesn’t have the sacrifice or because he cannot afford the cost of such sacrifice must fast. As regards the fast of one who cannot offer a sacrifice at the pilgrimage, Imam Al-Sajjad invoked the words of the Almighty God (The Holy Qur’an, 2: 196).

According to this verse if a Hajji cannot come up with the sacrifice or cannot afford the cost of such sacrifice, he must fast for 10 and 3 days of which are those of Hajj Period (day 7, 8 and 9 of Dhul Hajja) and such fast is the kind of fast that is permissible during the days of on which one is a trip and seven other of which can other days of the year (Shirazi, 1995):

Prophet Muhammad (PBUH) also said, "As Hajji must offer a sacrifice in Hajj and a Hajji who cannot offer a sacrifice must fast for 3 consecutive days during Hajj period, plus seven additional days after returning from Hajj (Hilli, 1982)

Eighth type of obligatory fast is the fast of one who hunts while still wearing the ihram: the person who is wearing the ihram must not hunt if such person hunts, he must make atonement for his act. Imam Al-Sajjad (PBUH) invoked the words of the God (The Holy Qur'an, 5: 95) in this regard.

According to this verse, Hajji has an option between fast, giving alms and offering a sacrifice and in case, Hajji chooses to fast, he must do as Imam (PBUH) said to Zuhri: the game is first to be estimated then the estimated value is to be measured by its equivalent in charity then such a measure is to be weighed, so he should fast 1 day for each half a measure unit.

The ninth type of obligatory fast is the covenant (nadh'r) fast: atonement applicable to breaking a covenant is the same as one applicable to breaking an oath as evidenced by sahih hadiths:

Ali Bin Ibrahim from his father from Ibn Mahbob from Jamil Bin Salleh from Abi Al-Hasan musa (A) narrated "If a person intentionally fails to discharge covenant fast, he shall pay atonement which shall be equal to the amount of atonement to be paid for breaking an oath" (Kulayni, 1987)

Ali Bin Ibrahim (Hilli, 1963), his father, Ibn Mahbob Jamil BinSalleh are authentic. Tenth type of obligatory fast is the fast of i'tikaf: Fasting is one of the preconditions of i'tikaf. The verse related to rules of fast reads, "Don't have sex with women while you are performing i'tikaf in the mosque" (The Holy Qur'an, 2: 187).

In addition to consistence of this part of hadith with the verses of the Qur'an there are sahih hadiths indicating that fast of i'tikaf is obligatory:

Muhammad Bin Yahya from Muhammad Bin Al-Hussein from Safwan Bin Yahya from Al-Alaa BinRazin from Muhammad Bin Muslim narrated that Abu Abdullah Sadiq (A) says, "I'tikaf is not valid unless the person who does so is simultaneously fasting" (Kulayni, 1987)

Muhammad Bin Yahya, Muhammad Bin Al-Hussein (Hilli, 1963), Safwan Bin Yahya (Tusi, 1999), Al-Alaa Bin Razin, Muhammad Bin Muslim are authentic.

Ali Bin Ibrahim from his father from Ibn Abi Umair from Hamad from Al-Halabifrom Abu Abd Allah narrated, "I'tikaf is not valid unless it occurs in a mosque and the person who does i'tikaf does it in a mosque" (Kulayni, 1987)

Ali Bin Ibrahim (Hilli, 1963) his father, Ibn Abi Umair, Hamad, Al-Halabi (Hilli, 2004) are authentic. According to the content of the hadith in question, the first and second types of prohibited fasts are fasting on Eid-ul-Fitr and Eid-ul-Adha

There are sahih hadiths that can be adduced as confirmation in support of this part of hadith "Wujuh Sawm":

Muhammad Bin Yahya from Ahmad Bin Muhammad from Uthman Bin Isa from Samaahnarrated, "I asked him about fasting on Eid-ul-Fitr and he said that it was prohibited to fast on that day" (Kulayni, 1987)

Muhammad Bin Yahya, Ahmad Bin Muhammad (Tusi, 1994), Uthman Bin 'Isa (Bin Ali, 1986), Samaah (Bin Ali, 1986) are authentic. Third type of Prohibited Fast is The fast on the 3 days of tashreeq [for the person who is in Mana] the days of tashreeq have not been explicitly refered to in the Qur'an. However, there are other expressions in the Qur'an that refer to the days of tashreeq:

"They mention the name of the God on known days" (the Holy Qur'an, 22: 28)

"Mention the name of the God on limited days" (The Holy Qur'an, 2: 203)

There are sahih hadiths indicating that known days and limited days in the said verses refer to the days of tashreeq. There are also sahih hadiths indicating that it is prohibited to fast on these days:

Muawiyah Bin amar narrated that: I asked of Imam Jafar Sadq about the fast on the 3 days of tashreeq He said: "Prophet Mohammad prohibited fast for these 3 days for people who are in Mana but not for those who are not in Mana" (Ibn Babwayh, 1993)

Muawiyah Bin Amar is authentic. It was narrated that Imam Ali (PBUH) was asked why the God has prohibited for Hajjis to fast on the days of tashreeq (day 10-13 of Dhul Hajja); to which he replied, "They are the guests of the God and it is not proper for a host to allow his guests to fast" (Karajaki, n.d.).

Fourth type of prohibited fast is the fast of doubt: Allah ordered us to fast it with the month of Sha'ban and anyone among us is prohibited from singling himself out to fast when everyone else is not sure whether it is the inception of the month of Ramadan or not.

There is an authentic hadith from Imam Sadiq (PBUH) in support of this part of the hadith which can be considered as confirmation of this part of the hadith:

Ahmad Bin Muhammad from Ibn Abi Al-Sohban from Muhammad Bin Bakr Bin Janah from Ali Bin Shajarah from Bashir Al-Nabal narrated that "he asked Abu Abd Allah the fast of doubt and Imam said, Fast on that day with the intention of taking recommended fast then if that day turns out to be a day of month of Sha'ban, you have done recommended fast and if it turns out to be a day of month of Ramadan, you have discharged fast of the month of Ramadan" (Kulayni, 1987)

Ahmad Bin Muhammad Bin Issa (Tusi, 1994), Ibn Abi Al-Sohban Muhammad Bin Bakr Bin Janah (Bin Ali, 1986), Ali Bin Shajarah, Bashir Al-Nabal (Hilli, 1963) are authentic.

Fifth type of prohibited fast is the wisal fast: fast of wisal has been interpreted in two different ways: first it is taken to refer to the case in which making intention to fast, one makes intention to delay iftar until dinner time (Baha'i, n.d.) as evidenced by a sahih hadith:

Ahmad Bin Muhammad from Hassan Bin Al-Mahbob from Al-Halabi from Abu Abd Allah narrated, "In fasting terminology, wisal means making intention to fast from one dawn to another" (Kulayni, 1987)

Ahmad Bin Muhammad Bin Issa (Tusi, 1994), Al-Hassan Bin Mahbob Al-Halabi (Hilli, 2004) are authentic. This interpretation has been attributed to most

companions (Bahrani, 1999) and has been rarely opposed (Amili, n.d.). Second, it is taken to refer to the case in which one fasts for 2 consecutive days (Baha'i, n.d.). A group has combined these two interpretations, saying that fast of wisal refers to making intention to fast from one dawn to another dawn or for 2 consecutive days (Amili, n.d.).

There are sahih hadiths indicating prohibition of wisal fast which can be used as confirmation of this part of hadith "Wujuh Sawm":

Ali Bin Ibrahim from his father from Ibn Abi Umair from Mansour Bin Younes from Mansour Bin Hazim from Abu Abd Allah narrated that Prophet said, "Wisal fast is not permissible" (Kulayni, 1987)

Ali Bin Ibrahim (Hilli, 1963) his father, Ibn Abi Umair (Tusi, 1994), Mansour Bin Younes (Hilli, 1963) Mansour Bin Hazim are authentic. Sixth type of prohibited fast is the fast of silence: fast of silence refers to the case in which when one fasts, one must not speak and otherwise his fast will be null (Meshkini, n.d.). There are many sahih hadiths in this regard which can be used as confirmation of this part of this hadith:

Ali Bin Ibrahim from his father from Ibn Abi Umair from Mansour Bin Younes from Mansour Bin Hazim from Abu Abd Allah narrated that Prophet said, "Fast of silence is not permissible" (Kulayni, 1987)

Ali Bin Ibrahim (Hilli, 1963) his father, Ibn Abi Umair (Tusi, 1994), Mansour Bin Younes (Hilli, 1963), Mansour Bin Hazim are authentic. Seventh type of prohibited the fast is nadhr fast conditional on the event of making a certain sin: if one covenants to fast provided that he will make a certain sin such nadhr is null and such fast prohibited (Najaf, 1981). The following sahih hadith indicates that it is the nadhr that conditional on a sin is null:

Ali Bin Ibrahim from his father from Ibn Abi Umair from Mansour Bin Younes from Mansour Bin Hazim from Abu Abd Allah narrated that Prophet said, "If a covenant fast involves sin, it shall not be valid" (Kulayni, 1987)

Ali Bin Ibrahim (Hilli, 1963) his father, Ibn Abi Umair (Tusi, 1994), Mansour Bin Younes (Hilli, 1963), Mansour Bin Hazim are authentic. Eighth type of Prohibited the Fast is fast of Dahr: Dahr means time and elapse of time

(day, month and year) (See: *Majma' Al-Arab*; Vol., 3, p. 305, entry of *dahr*). Thus, *sawm dahr* refers to the case in which one fasts for all days of the year including those days when fast is prohibited, such as *Eid-ul-Adha* and *Eid-ul-Fitr* (Hilli, 1979).

It should be noted, however that fast of *dahr* is prohibited as far as one fasts on these two eids (Isfahani, 1993). Otherwise, it is just disapproved and not absolutely prohibited as evidenced by *sahih* hadiths:

Muhammad Bin Yahya from Ahmad Bin Muhammad from Uthman Ibn Isa from Samah narrated that I asked about fast of *dahr*. He (Abu' Abd Allah) said, "It is disprovable and it is permissible that he fast 1 day and doesn't fast another day" (Kulayni, 1987)

Muhammad Bin Yahya, Ahmad Bin Muhammad Bin Issa (Tusi, 1994), Uthman Ibn Isa (Bin Ali, 1986), Samaah (Bin Ali, 1986) are authentic. Based on the content on the hadith in question, the first of recommended fasts is fast of Friday. There are *sahih* hadiths indicating that the person who wishes to do any good deed including giving alms, fast, etc., it is *mustahabb* (recommended) that he does so on Friday:

Hisham Ibn Hakam Asked Abu Abd Allah about one who intends to do good deeds such as alms giving and fasting and the like. Imam said, "It is recommended that such good deeds be done on Friday because reward for good deeds done on Friday are several times as much" (Ibn Babwayh, 1993)

Hisham Ibn Hakam (Bin Ali, 1986) is authentic. Second and third types of *mustahabb* fast is the fast on Thursdays and Mondays: according to hadiths, on Thursdays and Mondays, human deeds are presented to Prophet Muhammad (PBUH) and Imams (PBUTH); therefore, it is recommended that the last moments of these 2 days are devoted to audit of one's deeds and seeking forgiveness from the God. It was a tradition of Prophet Muhammad (PBUH) to fast on fast on Mondays and Thursdays. He was asked why he did so, to which he replied "Because human deeds go to the Heaven on Mondays and Thursdays and I like my deeds to go to the Heaven while I am fasting" (Ibn Tawus, 1997).

Fourth, fifth and sixth types of *mustahabb* fast is fast on the white (beed) days: "White Day" a title considered for the 13, 14 and 16th days of lunar months (Baha'i, n.d.). They are called because the moon is most illuminated on

the nights of the said days. According to hadith covering these days there is much emphasis on fasting on these days. For Shiites, white days of the month of Rajab are the most important ones followed by those of the month of Sha'ban and Ramadan:

According to a hadith by Prophet Muhammad (PBUH), "When Prophet Adam (PBUH) committed that mistake (the failure to do the better), his body turned black then it was inspired that he must fast on these 3 days that is the 13, 14 and 16th days of the lunar months and as he fasted on each of these days, one part of his body turned white that is after fasting for 3 days, his body completely became white which is why these 3 days are called white days)

Sheikh Saduq wrote about this hadith, "This khabar is a *sahih* khabar". Seventh, eighth, ninth, tenth, eleventh and twelfth types of *mustahabb* fast is the fast of 6 days during the month of Shawwal following the month of Ramadan: There are some hadiths stating that is a virtuous act the fast of 6 days during the month of Shawwal immediately following *Eid-ul-Fitr*. However, there are other hadiths providing that it is not desired to fast on the 3 days just coming after *Eid-ul-Fitr*. For this reason, these 6 days starts from the 4th day after *Eid-ul-Fitr*.

Such fast can be done either on 6 consecutive days or on 6 days at intervals. There is hadith according to which Prophet Muhammad said, "The one who have fasted on the days of the month of Ramadan and then fasts on the days of the month of Shawwal is rewarded as if he has fasted all times.

Thirteenth type of *mustahabb* fast is the fast on the standing day at Arafat: the 9th day of Dhul Hajja is called day of Arafat. Fast on the standing day at Arafat is permissible on two conditions: first, if it is established that it is the 9th day of the month (Baha'i, n.d.) because fasting on a day when one doubts if it is day of Arafat or *Eid-ul-Adha* is disapproved (although not absolutely prohibited) (Khomeini, 2003); second if such fast doesn't result in fatigue so that one fails to say prayers without concern (Baha'i, n.d.). Therefore, if a fasting person fails to say prayers of the day of Arafat such fast will be disapproved (Khomeini, 2003) as evidenced by authentic hadiths which state that the day of Arafat is the day of saying prayers, supplication. So, if a fasting person fails to say prayers of the day of Arafat such fast will be disapproved (Ibn Babwayh, 1993). And, if these two conditions are met such fast will be *mustahabb* as evidenced by *sahih* hadiths:

Yaqub Ibn Shua'ib quoted Imam Sadiq as saying about the fast of the day of Arafah, "It is up to you whether or not to fast on this day" (Ibn Babwayh, 1993)

Yaqub Ibn Shua'ib is authentic. Fourteenth type of Mustahabb Fast is fast of the day of Ashura: There are sahih hadiths stating that it is a virtuous act to fast on the day of Ashura:

Sa'ad Bin 'Abdu'llah from Abu Ja'far (Ahmad Bin Muhammad Bin Issa) from Ja'afar Bin Muhammed Bin Abdullah from Abdullah Bin Maymun Al-Qaddah from Ja'far (Ja'far Bin Muhammed Sadiq (A)) from his father (Muhammed Bin Ali Bin Al-Baqir (A)) narrated, "Fasting on the day of Ashura makes up atonement for the sins perpetrated over the course of year"

Sa'ad Bin 'Abdu'llah Ahmad Bin Muhammad Bin Issa (Tusi, 1994), Ja'afar Bin Muhammed Bin Abdullah (Tusi, 1999) Abdullah Bin Maymunal-Qaddah are authentic. However, there are other sahih hadiths indicating such fast is not allowed:

Ali Bin Ibrahim from his father Noah Bin Shoaib Al-Naisaburi from Yasin Al-Zarir from Hariz from Zurarah from Abu Ja'far and Abu Abd Allah narrated "not to fast on the day of Ashura" (Kulayni, 1987)

Ali Bin Ibrahim (Hilli, 1963) his father, Noah Bin Shoaib Al-Naisaburi (Tusi, 1992) Yasin Al-Zarir (Hilli, 1963) Hariz (Tusi, 1999), Zurarah are authentic. Regarding how such contradiction can be resolved, Sheikh Tusi said, "The first group of hadiths apply to those who fast on account of the grievances suffered by Ahl Al-Bayt and by so doing, share their grief and second group of hadiths apply to those who fast on such day for luck as enemies of Imams and Banu Umayya did with the same intention.

FAST BY PERMISSION

Fast by permission is such fast that may not be right or perfect unless permitted by another person. According to Imam Al-Sajjad as regarding the fast by permission, a woman cannot fast an optional fast without the permission of her husband; a slave may not observe an optional fast without the permission of his master and a guest may not fast an optional fast except with the permission of his host (Ibn Babwayh, 1993).

The Messenger of Auah (PBUH) has said, whoever visits some folks, he should not observe an optional fast except with their permission (Ibid). An authentic hadith by Imam Sadiq (PBUH) indicates so (Kulayni, 1987):

Edate men Ashabana (some of our companions) from Ahmad Bin Muhammad Bin Issa from Al-Hassan Bin Al-Mahbob from Malik Bin Atiya from Muhammad Ibn Muslim from Abu Ja'far narrated that Prophet (PBUH) said "It is not allowed that a woman fast without permission from her husband" (Kulayni, 1987)

Edate men Ashabana, Ahmad Bin Muhammad Bin Issa (Tusi, 1994), Al-Hassan Bin Mahbob Malik Bin Atiya, Muhammad Ibn Muslim are authentic.

As seen, in hadiths by Imam Al-Sajjad (PBUH), Prophet Muhammad (PBUH) and Imam Sadiq (PBUH) such fast is prohibited by the expression "don't fast". The expression "don't fast" is a predicative sentence of a constitutive nature which gives the content of hadith a prohibitive nature (Sajedi and Musavizadeh, 2011).

However, in some hadiths, the expression, "inappropriate" is used indicating that it is disapproved but not absolutely prohibited:

Muhammad Bin Yahya from Ahmad Bin Muhammad from Muhammed Bin Khalid from Al-Qasim Ibn Urwah from Some of his companions from Abu Abd Allah (A) narrated that He said, "It is not expedient for a woman to do non-mandatory fast without permission from her husband" (Kulayni, 1987)

However, because this hadith is a mursal one, it may not indicate that fast is disapproved rather than absolutely prohibited.

DISCIPLINARY FAST

According to Imam Al-Sajjad (PBUH), "as regarding disciplinary fast, a boy reaching adolescence is ordered to fast when he reaches the age of adulthood, though it is not obligatory on him to do so. Likewise, if one is forced due to a sudden ailment to break his fast at the inception of the day then he gains his strength thereafter, he should fast the rest of the day as a self-disciplinary act although he is not obligated to do so. Likewise, if a traveler eats at the beginning of the day then reaches home, he should abstain from eating the rest of the day as a self-disciplinary act and not as an obligation".

There is a sahih hadith from Imam Sadiq (PBUH) that can be used as confirmation of this part of hadith “Wujuh Sawm”:

Edate men Ashabana (Some of our companions) from Ahmad Bin Muhammad from Hussein Bin Saeed from Fazalat Bin Ayob from Muawiyah Bin Wahab narrated that He said, “I asked Abu Abd Allah (A) when does it become obligatory for a child to fast? Imam said, “when the child is between the age of 14 and 15. However, if he wished to fast before this age, let him do so. The son of a person fasted before this age and I let him do so (Kulayni, 1987)

Ahmad Bin Muhammad (Tusi, 1994) Hussein Bin Saeed, Fazalat Bin Ayob, Muawiyah Bin Wahab are authentic.

Fast of one who forgets and eats or drinks: As regarding the fast of one who forgets and eats or drinks or if he does so only as a measure of taqiya without doing so on purpose, Allah, the most Exalted, the most Great has permitted him to do so and will reward him for it (Ibn Babwayh, 1993).

There is also another sahih hadith from Imam Sadiq (PBUH) that also can be used as confirmation of this part of the hadith:

Ali Bin Ibrahim from his father and Muhammad Bin Yahya from Ahmad Bin Muhammad from Ibn Abi Umair from Hamad from Al-Halabi from Abu Abd Allah narrated, “Asked about a man who has eaten and drunken because he had forgotten that he was fasting and remembers that he has been fasting later. Imam said, “His fast remains valid. He has eaten what the God intended for him to eat. So, he must not break his fast” (Kulayni, 1987)

Ali Bin Ibrahim (Hilli, 1963), his father, Muhammad Bin Yahya, Ahmad Bin Muhammad Bin Issa (Tusi, 1994), Ibn Abi Umair (Tusi, 1994), Hamad, Al-Halabi (Hilli, 2004) are authentic.

FASTING WHEN SICK OR ON A TRIP

As regarding the fast when travelling or suffering from an ailment there is a great deal of difference of opinion in its regard. Some people say that he should fast, whereas others say that he should not.

To justify their opinion they took part of the verse and say, everybody who is travelling or suffering

from an ailment and so has failed to fast, must fast for the same number of days he failed to fast.

As far as we (Ahl Al-Bayt [as]) are concerned, we are of the view that one should break his fast during both cases; so, if he fasts during his trip or when sick, he has to make it up because Allah, the most Exalted, the most Great (The Holy Qur’an, 2: 184), says, “And if one of you is sick or travelling, (the fast of) a number of other days (suffices) (The Holy Qur’an, 2: 184).

Because the apparent meaning of the sentence “The one who is sick or who is on a trip must fast on other days of the year than those of the month of Ramadan” suggests prohibition rather than preference that is the apparent meaning of this sentence suggests that the person who is sick or who is on a trip must not fast during those of the month of Ramadan when he/she is in such conditions. Such has also been evidenced by hadith of Ahl Al-Bayt (PBUTH) and also has been practiced by a number of companions including Abd Al-Rahman bin Awf, Umar bin Khattab, Abdullah bin Umar, Abi Hurairah and Urwah Bin Zubair. Then, the said sentence is a piece of evidence against the said Sunni scholars. There are sahih hadith for this part of this hadith as well:

Ali Bin Ibrahim from his father from Ibn Abi Umair from Hamad from Al-Halabi from Abu Abd Allah narrated, “Asked about a fasting man who exited his home with the intention of travelling. Imam said, “If he exited before the noon, he should break his fast and discharge the fast later but if he departs after the noon, he should continue his fast”

Ali Bin Ibrahim (Hilli, 1963) his father, Ibn Abi Umair (Tusi, 1994), Hamad, Al-Halabi (Hilli, 2004) are authentic.

CONCLUSION

It can be concluded from what was said above that in critique of a text, content, wording and expressions are analyzed regardless of the researcher so to see if such text has required consistence if it is problematic or is free from problem if it has been falsified or there is contradiction and inconsistency between different parts of it or it is a consistent text if such text is consistent with temporal and spatial conditions of its researcher or it contains evidence indicating otherwise if such text is consistent with other texts or there are texts inconsistent with it if such text is consistent with firm evidence such as the Qur’an, hadith mutawatir, rule of reason, certain historical evidence, scientific facts, etc. or it is inconsistent with one or

several of them. And in case there was any inconsistency between the text of hadith and firm evidence then it must be rejected as invalid. Hadiths must be considered as valid only as long as they are consistent with such evidence.

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