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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الصِّيَامِ

THE BOOK OF FASTS (2)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

بَابُ مَنْ أَكَلَ أَوْ شَرِبَ وَهُوَ شَاكٌّ فِي الْفَجْرِ أَوْ بَعْدَ طُلُوعِهِ

Chapter 17 – The one who eats or drinks and he doubts regarding the dawn, or after its emergence

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ سُئِلَ عَنْ رَجُلٍ تَسَحَّرَ ثُمَّ خَرَجَ مِنْ بَيْتِهِ وَفَدَّ طَلَعَ الْفَجْرُ وَتَبَيَّنَ قَالَ يُيَمُّ صَوْمَهُ ذَلِكَ ثُمَّ لِيُقْضِيَهُ فَإِنْ تَسَحَّرَ فِي غَيْرِ شَهْرِ رَمَضَانَ بَعْدَ الْفَجْرِ أَفْطَرَ

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

(It has been narrated) from Abu Abdullah^{asws} having been asked about a man who partook a pre-dawn meal, then went out from his house, and the dawn had emerged and it was clear. He^{asws} said: ‘He should complete that Fast of his, then let him make up for it. So, if he had taken the pre-dawn meal during other than a Month of Ramazan after the dawn, so he should break’.

ثُمَّ قَالَ إِنَّ أَبِي كَانَ لَيْلَةً يُصَلِّي وَ أَنَا أَكَلْتُ فَأَنْصَرَفْتُ فَقَالَ أَمَا جَعَفَرٌ فَقَدْ أَكَلَ وَ شَرِبَ بَعْدَ الْفَجْرِ فَأَمَرَنِي فَأَفْطَرْتُ ذَلِكَ الْيَوْمَ فِي غَيْرِ شَهْرِ رَمَضَانَ .

Then he^{asws} said: ‘My^{asws} father^{asws} was Praying one night, and I^{asws} ate. So he^{asws} completed and said: ‘As for Ja’far^{asws}, so he^{asws} has eaten and drunk after the dawn’. So he^{asws} instructed me^{asws}, so I^{asws} broke the Fast of that day (which was) other than the Month of Ramazan’.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَكَلَ وَ شَرِبَ بَعْدَ مَا طَلَعَ الْفَجْرُ فِي شَهْرِ رَمَضَانَ فَقَالَ إِنْ كَانَ قَامَ فَتَنْظَرَ فَلَمْ يَرَ الْفَجْرَ فَأَكَلَ ثُمَّ عَادَ فَرَأَى الْفَجْرَ فَلْيَتِمَّ صَوْمَهُ وَ لَا إِعَادَةَ عَلَيْهِ وَ إِنْ كَانَ قَامَ فَأَكَلَ وَ شَرِبَ ثُمَّ نَظَرَ إِلَى الْفَجْرِ فَرَأَى أَنَّهُ قَدْ طَلَعَ الْفَجْرَ فَلْيَتِمَّ صَوْمَهُ وَ يُقْضِي يَوْمًا آخَرَ لِأَنَّهُ بَدَأَ بِالْأَكْلِ قَبْلَ النَّظَرِ فَعَلَيْهِ الْإِعَادَةُ .

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

‘I asked him^{asws} about a man who eats and drinks after the emergence of the dawn during a Month of Ramazan. So he^{asws} said: ‘If it was such that he stood and looked (outside for the dawn), but did not see the dawn, so he ate, then returned, so he saw the dawn, so let him complete his Fast, and there is no repeating upon him; but if it was such that he stood up and ate and drank, then looked to the dawn, so he saw that the dawn had emerged, so let him complete his Fast, and he should

¹ Al Kafi – V 4 – The Book of Fasts Ch 17 H 1

compensate for it another day, because he began with the eating before looking, so upon him is the repeating'.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَمْرُ الْجَارِيَةِ أَنْ تَنْظُرَ طَلَعَ الْفَجْرُ أَمْ لَا فَتَقُولُ لَمْ يَطْلُعْ فَأَكُلُ ثُمَّ أَنْظُرُهُ فَأَجِدُهُ قَدْ طَلَعَ حِينَ نَظَرْتُ قَالَ نُبْتُ يَوْمَكَ ثُمَّ تَقْضِيهِ أَمَا إِنَّكَ لَوْ كُنْتَ أَنْتَ الَّذِي نَظَرْتَ مَا كَانَ عَلَيْكَ قَضَاؤُهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'I instructed the maid that she looks whether the dawn has emerged or not, So she was saying, 'It has not emerged'. So I ate, then looked, so I found that it had emerged when she had looked'. He^{asws} said: 'You should complete (the Fast of) your day, then compensate for it. But, had it been you who had looked, there would have been nothing upon you'.³

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ خَرَجَ فِي شَهْرِ رَمَضَانَ وَأَصْحَابُهُ يَتَسَحَّرُونَ فِي بَيْتِهِ فَتَنْظُرُ إِلَى الْفَجْرِ وَنَادَاهُمْ فَكَفَّ بَعْضُهُمْ وَظَنَّ بَعْضُهُمْ أَنَّهُ يَسْخَرُ فَأَكَلَ فَقَالَ يُتِمُّ صَوْمَهُ وَيَقْضِي .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya, from Ays Bin Al Qasim who said,

'I asked Abu Abdullah^{asws} about a man who goes out during the Month of Ramazan, and his companions are partaking their pre-dawn meal in the house. So he looks to the dawn and calls out to them, so some of them refrain and some of them think that he is joking. So he eats. So he^{asws} said: 'He should complete his Fast, and he should make up for it'.⁴

صَفْوَانُ بْنُ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) يَكُونُ عَلَيَّ الْيَوْمُ وَالْيَوْمَانِ مِنْ شَهْرِ رَمَضَانَ فَاتَسَحَّرُ مُصْبِحًا أَفْطِرُ ذَلِكَ الْيَوْمَ وَأَقْضِي مَكَانَ ذَلِكَ الْيَوْمِ يَوْمًا آخَرَ أَوْ أَتِمُّ عَلَى صَوْمِ ذَلِكَ الْيَوْمِ وَأَقْضِي يَوْمًا آخَرَ فَقَالَ لَا بَلْ تَفْطِرُ ذَلِكَ الْيَوْمَ لِأَنَّكَ أَكَلْتَ مُصْبِحًا وَتَقْضِي يَوْمًا آخَرَ .

Safwan Bin Yahya, from Is'haq Bin Ammar who said,

'I said to Abu Ibrahim^{asws} (7th Imam^{asws}), 'There happens to be upon me (Fasting for) the day, and the two days from the Month of Ramazan (to make up for). So I take the pre-dawn meal in the morning. Should I break (not Fast) that day, and make up for it in place of that with another day, or should I complete upon the Fast of that day and make up for it with another day?' So he^{asws} said: 'No, but you break that day, because you ate in the morning, and you should make up for it another day'.⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ شَرِبَ بَعْدَ مَا طَلَعَ الْفَجْرُ وَهُوَ لَا يَعْلَمُ فِي شَهْرِ رَمَضَانَ قَالَ يَصُومُ يَوْمَهُ ذَلِكَ وَيَقْضِي يَوْمًا آخَرَ وَإِنْ كَانَ قَضَاءً لِرَمَضَانَ فِي سُؤَالٍ أَوْ فِي غَيْرِهِ فَشَرِبَ بَعْدَ الْفَجْرِ فَلْيَفْطِرْ يَوْمَهُ ذَلِكَ وَيَقْضِي .

A number of our companions, from Ahmad Bin Muhammad Bin Al Husayn Bin saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza,

² Al Kafi – V 4 – The Book of Fasts Ch 17 H 2

³ Al Kafi – V 4 – The Book of Fasts Ch 17 H 3

⁴ Al Kafi – V 4 – The Book of Fasts Ch 17 H 4

⁵ Al Kafi – V 4 – The Book of Fasts Ch 17 H 5

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}), said, 'I asked him^{asws} about a man who drinks during the Month of Ramazan after the emergence of the dawn and he does not know'. He^{asws} said; 'He should Fast that day of his, and he should make up for it another day; and if he was making up for it for Ramazan during Shawwal, or in another (month), so he drinks after the dawn, so let him break that day of his, and he should make up for it'.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُهُ عَنْ رَجُلَيْنِ قَامَا فَتَنظَرَا إِلَى الْفَجْرِ فَقَالَ أَحَدُهُمَا هُوَ دَا وَقَالَ الْآخَرُ مَا أَرَى شَيْئاً قَالَ فَلْيَأْكُلِ الَّذِي لَمْ يَسْتَبِينَ لَهُ الْفَجْرُ وَقَدْ حُرِّمَ عَلَى الَّذِي زَعَمَ أَنَّهُ رَأَى الْفَجْرَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ كُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ .

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

'I asked him^{asws} about two men who stand to look at the dawn. So, one of the two says, 'It is that', and the other one says, 'I do not see a thing'. He^{asws} said: 'So, let him eat, the one for whom the dawn had not been evident, and it is forbidden (to eat) upon the one who claimed that he had seen the dawn. Allah^{azwj} Mighty and Majestic is Saying [2:187] and eat and drink until the white thread becomes distinct from the black thread at Dawn'.⁷

بَابُ الْفَجْرِ مَا هُوَ وَ مَتَى يَحِلُّ وَ مَتَى يَحْرُمُ الْأَكْلُ

Chapter 18 – The dawn – what it is, and when is the eating Permissible and when is it Prohibited

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَدْنُ ابْنُ أُمِّ مَكْنُومٍ لِصَلَاةِ الْعَدَاةِ وَ مَرَّ رَجُلٌ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ هُوَ يَتَسَحَّرُ فَدَعَاهُ أَنْ يَأْكُلَ مَعَهُ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ أَدْنُ الْمُؤَدَّنُ لِلْفَجْرِ فَقَالَ إِنَّ هَذَا ابْنُ أُمِّ مَكْنُومٍ وَ هُوَ يُؤَدَّنُ بِلَيْلٍ فَإِذَا أَدْنُ بِلَالٍ فَعِنْدَ ذَلِكَ فَأَمْسِكْ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ibn Am Maktoum recited the Azan for the morning Prayer, and a man passed by Rasool-Allah^{saww}, and he^{saww} was partaking a pre-dawn meal. So he^{saww} invited him that he eats with him, but he said, 'O Rasool-Allah^{saww}! The Muezzin has called the Azan for the dawn'. So he^{saww} said: 'This is Ibn Am Maktoum, and he is reciting Azan at night. However, when Bilal recites Azan, so during that, you refrain'.⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْفَجْرُ هُوَ الَّذِي إِذَا رَأَيْتَهُ مُعْتَرِضاً كَأَنَّهُ بَيَّاضٌ سُورَى .

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

⁶ Al Kafi – V 4 – The Book of Fasts Ch 17 H 6

⁷ Al Kafi – V 4 – The Book of Fasts Ch 17 H 7

⁸ Al Kafi – V 4 – The Book of Fasts Ch 18 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'The dawn, it is which, when you see it unobstructed, it is as if it is a white edge'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْخَبِطِ الْأَبْيَضِ مِنَ الْخَبِطِ الْأَسْوَدِ فَقَالَ بَيَّاضُ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ قَالَ وَ كَانَ بِلَالٌ يُؤَدِّنُ لِلنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ ابْنُ أُمِّ مَكْتُومٍ وَ كَانَ أَعْمَى يُؤَدِّنُ لَيْلًا وَ يُؤَدِّنُ بِلَالٌ حِينَ يَطْلُعُ الْفَجْرُ فَقَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا سَمِعْتُمْ صَوْتَ بِلَالٍ فَدَعُوا الطَّعَامَ وَ الشَّرَابَ فَقَدْ أَصْبَحْتُمْ .

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

'I asked Abu Abdullah^{asws} about the (distinction of the) white thread from the black thread. So he^{asws} said: (It is) the whiteness of the day from the blackness of the night'. He^{asws} said: 'Bilal used to call the Azan for the Prophet^{saww}, and Ibn Am Maktoum, and he was blind, would call the Azan at night, and Bilal would call the Azan when the dawn emerged. So the Prophet^{saww} said: 'When you hear Bilal, so leave the food and the drink, for it would have become a morning'.¹⁰

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) فِي قَوْلِ اللَّهِ تَعَالَى أَجَلٌ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثِ إِلَى نِسَائِكُمْ الْآيَةَ فَقَالَ نَزَلَتْ فِي حَوَاتِ بْنِ جُبَيْرِ الْأَنْصَارِيِّ وَ كَانَ مَعَ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي الْخَنْدَقِ وَ هُوَ صَائِمٌ

Muhammad Bin Ismail, from Al Fazl Bin Shazan, and Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, altogether from Safwan Bin yahya, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding the Words of Allah^{azwj} the Exalted [2:187] **It is made lawful to you to go to your wives on the night of the Fast** – the Verse. He^{asws} said: 'It was Revealed regarding Khawwat Bin Jubeyr Al-Ansary, and he was with the Prophet^{saww} during the (battle of) Khandaq, and he was Fasting.

فَأَمْسَى وَ هُوَ عَلَى تِلْكَ الْحَالِ وَ كَانُوا قَبْلَ أَنْ تَنْزَلَ هَذِهِ الْآيَةُ إِذَا نَامَ أَحَدُهُمْ حُرِّمَ عَلَيْهِ الطَّعَامُ وَ الشَّرَابُ فَجَاءَ حَوَاتٌ إِلَى أَهْلِهِ حِينَ أَمْسَى فَقَالَ هَلْ عِنْدَكُمْ طَعَامٌ فَقَالُوا لَا لَا تَنَّمْ حَتَّى نُصَلِّحَ لَكَ طَعَاماً فَاتَّكَأَ فَنَامَ فَقَالُوا لَهُ قَدْ فَعَلْتَ قَالَ نَعَمْ فَبَاتَ عَلَى تِلْكَ الْحَالِ

So evening came and he was upon that state, and it was such that before the Revelation of this Verse, whenever one of them fell asleep, the food and drink was Prohibited upon him. So Khawwat went over to his family when it was evening, so he said, 'Is there anything (to eat) with you?' So they said, 'No, do not sleep until we prepare the food for you'. So he reclined and fell asleep. So they said to him, you have done it (fell asleep)?' He said, 'Yes'. So he spent the night upon that state (hungry and thirsty).

فَأَصْبَحَ ثُمَّ غَدَا إِلَى الْخَنْدَقِ فَجَعَلَ يُعْشَى عَلَيْهِ فَمَرَّ بِهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَلَمَّا رَأَى الَّذِي بِهِ أَخْبَرَهُ كَيْفَ كَانَ أَمْرُهُ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ الْآيَةَ وَ كُلُوا وَ اشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الْخَبِطُ الْأَبْيَضُ مِنَ الْخَبِطِ الْأَسْوَدِ مِنَ الْفَجْرِ

So, in the morning, he went over to the ditch, and fainting overcame him. So, Rasool-Allah^{saww} passed by him. So when he^{saww} saw that which was with him, he

⁹ Al Kafi – V 4 – The Book of Fasts Ch 18 H 2

¹⁰ Al Kafi – V 4 – The Book of Fasts Ch 18 H 3

informed him of how his matter was. So Allah^{azwj} Mighty and Majestic Sent down the Verse regarding him **[2:187] and eat and drink until the white thread becomes distinct from the black thread at Dawn**.¹¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ مَتَى يَحْرُمُ الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ وَ تَحِلُّ الصَّلَاةُ صَلَاةُ الْفَجْرِ فَقَالَ إِذَا اعْتَرَضَ الْفَجْرُ وَ كَانَ كَالْقُبْطِيَّةِ الْبَيْضَاءِ فَمَتَّى يَحْرُمُ الطَّعَامُ وَ يَحِلُّ الصَّيَامُ وَ تَحِلُّ الصَّلَاةُ صَلَاةُ الْفَجْرِ قُلْتُ فَلَسْنَا فِي وَفْتٍ إِلَى أَنْ يَطْلُعَ شُعَاعُ الشَّمْسِ فَقَالَ هِيَاتِ أَيْنَ تَذْهَبُ تِلْكَ صَلَاةُ الصَّبِيَّانِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Aasim Bin Humejd, from Abu Baseer who said,

'I asked Abu Abdullah^{asws}, so I said, 'When does the food and drink become Prohibited upon the Fasting one and the Prayer becomes Permissible, the Dawn Prayer?' So he^{asws} said: 'When the dawn presents itself, it would be like the white Coptic fabric, so from then the food becomes Prohibited, and the Fast opens, and the Prayer becomes Permissible, the Dawn Prayer'. I said, 'So we are not with time until the emergence of the rays of the sun?' So he^{asws} said: 'Far be it! Where are you going? That is the Prayer of the children'.¹²

بَابُ مَنْ ظَنَّ أَنَّهُ لَيْلٌ فَأَفْطَرَ قَبْلَ اللَّيْلِ

Chapter 19 – The one who thinks it is night, so he breaks Fast before the night

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

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

'I asked him^{asws} about the people who are Fasting the Month of Ramazan, so the black cloud overcomes them during the setting of the sun. So they think that it is night, so they break Fast. Then the clouds move away, so the sun is (still) there'. So he^{asws} said: 'It is upon those that break the Fast, the (making up for) the Fast of that day. Allah^{azwj} Mighty and Majestic is Saying **[2:187] complete the Fast till night**. So the one who eats before the entry of the night, so upon him is its making up, because he ate deliberately'.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ أَبِي بَصِيرٍ وَ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْمٍ صَامُوا شَهْرَ رَمَضَانَ فَعَشِيَهُمْ سَحَابٌ أَسْوَدٌ عِنْدَ غُرُوبِ الشَّمْسِ فَرَأَوْا أَنَّهُ اللَّيْلُ فَأَفْطَرَ بَعْضُهُمْ ثُمَّ إِنَّ السَّحَابَ انْجَلَى فَإِذَا الشَّمْسُ قَالَ عَلَى الَّذِي أَفْطَرَ صِيَامُ ذَلِكَ الْيَوْمِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ فَمَنْ أَكَلَ قَبْلَ أَنْ يَدْخُلَ اللَّيْلُ فَعَلَيْهِ قِصَاؤُهُ لِأَنَّهُ أَكَلَ مُتَعَمِّدًا .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Abu Baseer and Sama'at,

¹¹ Al Kafi – V 4 – The Book of Fasts Ch 18 H 4

¹² Al Kafi – V 4 – The Book of Fasts Ch 18 H 5

¹³ Al Kafi – V 4 – The Book of Fasts Ch 19 H 1

(It has been narrated) from Abu Abdullah^{asws} regarding a group of people who are Fasting the Month of Ramazan, so the black cloud overcomes them during the setting of the sun. So they see it as being night, and some of them break the Fast. Then the clouds move away, so the sun is (still) there. He^{asws} said: 'It is upon those who break (to make up for) the Fast of that day. Allah^{azwj} Mighty and Majestic is Saying [2:187] **complete the Fast till night**. So the one who eats before the entry of the night, so upon him is its making up, because he ate deliberately'.¹⁴

بَابُ وَقْتِ الْإِفْطَارِ

Chapter 20 – The time for breaking the Fast

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ وَقْتُ سُفُوطِ الْفُرْصِ وَوُجُوبِ الْإِفْطَارِ مِنَ الصِّيَامِ أَنْ يَقُومَ بِحِذَاءِ الْقِبْلَةِ وَ يَنْقَعُ الْحُمْرَةَ الَّتِي تَرْتَفِعُ مِنَ الْمَشْرِقِ فَإِذَا جَازَتْ قِمَّةَ الرَّأْسِ إِلَى نَاحِيَةِ الْمَغْرِبِ فَقَدْ وَجَبَ الْإِفْطَارُ وَ سَقَطَ الْفُرْصُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The time of the fall of the disc (sun) and the Obligation of breaking from the Fasts is that, one stands facing the Qiblah and inspects the redness which rises from the east. So when it passes overhead towards the direction of the west, so the breaking of the Fast is Obligated, and the disc falls (sun sets)'.¹⁵

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

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

'I heard Abu Ja'far^{asws} saying: 'When the redness disappears from this side, meaning the direction of the east, so the sun has disappeared in the east of the earth and its west'.¹⁶

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

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about the breaking of the Fast before the Prayer or after it. He^{asws} said: 'If it was such that with him are a group of people, he is fearing withholding them from their dinner, so let him

¹⁴ Al Kafi – V 4 – The Book of Fasts Ch 19 H 2

¹⁵ Al Kafi – V 4 – The Book of Fasts Ch 20 H 1

¹⁶ Al Kafi – V 4 – The Book of Fasts Ch 20 H 2

break Fast along with them, but if it was other than that, so let him Pray, and let him break the Fast (after offering Salaat)'.¹⁷

بَابُ مَنْ أَكَلَ أَوْ شَرِبَ نَاسِيًا فِي شَهْرِ رَمَضَانَ

Chapter 21 – The one who eats or drinks out of forgetfulness during the Month of Ramazan

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَنْ رَجُلٍ نَسِيَ فَأَكَلَ وَ شَرِبَ ثُمَّ ذَكَرَ قَالَ لَا يُفْطِرُ إِنَّمَا هُوَ شَيْءٌ رَزَقَهُ اللَّهُ عَزَّ وَ جَلَّ فَلْيُتِمِّمْ صَوْمَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having been asked about a man who forgot, so he ate and drank, then remembered. He^{asws} said: 'He should not break the Fast. But rather, it is something Allah^{azwj} Mighty and Majestic Graced him, so let him complete his Fast'.¹⁸

مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ صَامَ فِي شَهْرِ رَمَضَانَ فَأَكَلَ وَ شَرِبَ نَاسِيًا قَالَ يُتِمُّ صَوْمَهُ وَ لَيْسَ عَلَيْهِ قَضَاؤُهُ .

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

'I asked him^{asws} about a man who Fasts in the Month of Ramazan, so he eats and drinks out of forgetfulness. He^{asws} said: 'Let him complete his Fast, and there is not making up for it upon him'.¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يَنْسَى فَيَأْكُلُ فِي شَهْرِ رَمَضَانَ قَالَ يُتِمُّ صَوْمَهُ فَإِنَّمَا هُوَ شَيْءٌ أَطْعَمَهُ اللَّهُ إِيَّاهُ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirham,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who forgets, so he eats during the Month of Ramazan. He^{asws} said: 'He should complete his Fast. So, rather, it is something which Allah^{azwj} has Fed it to him'.²⁰

¹⁷ Al Kafi – V 4 – The Book of Fasts Ch 20 H 3

¹⁸ Al Kafi – V 4 – The Book of Fasts Ch 21 H 1

¹⁹ Al Kafi – V 4 – The Book of Fasts Ch 21 H 2

²⁰ Al Kafi – V 4 – The Book of Fasts Ch 21 H 3

بَابُ مَنْ أَفْطَرَ مُتَعَمِّدًا مِنْ غَيْرِ عَذْرِ أَوْ جَامَعَ مُتَعَمِّدًا فِي شَهْرِ رَمَضَانَ

Chapter 22 – The one breaks Fast deliberately from without an excuse, or copulates deliberately during the Month of Ramazan

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ أَفْطَرَ مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّدًا يَوْمًا وَاحِدًا مِنْ غَيْرِ عَذْرِ قَالَ يُعْتِقُ نَسَمَةً أَوْ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ يُطْعِمُ سِتِّينَ مِسْكِينًا فَإِنْ لَمْ يَفْعَلْ تَصَدَّقْ بِمَا يُطِيقُ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding a man who breaks a Fast from the Month of Ramazan deliberately for one day, without an excuse. He^{asws} said: 'He should either emancipate a person, or Fasts two months consecutively, or feed sixty poor ones. So if he is not able, he should give in charity with whatever he can afford to'.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعًا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنْ رَجُلٍ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّدًا فَقَالَ إِنَّ رَجُلًا أَتَى النَّبِيَّ (صلى الله عليه وآله) فَقَالَ هَلَكْتُ يَا رَسُولَ اللَّهِ فَقَالَ مَا لَكَ فَقَالَ النَّارُ يَا رَسُولَ اللَّهِ قَالَ وَمَا لَكَ قَالَ وَقَعْتُ عَلَى أَهْلِي قَالَ تَصَدَّقْ وَ اسْتَغْفِرْ فَقَالَ الرَّجُلُ فَوَ الَّذِي عَظَّمَ حَقَّكَ مَا تَرَكْتُ فِي الْبَيْتِ شَيْئًا لَاقِيلًا وَ لَا كَثِيرًا

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

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

قَالَ فَدَخَلَ رَجُلٌ مِنَ النَّاسِ بِمَكْتَلٍ مِنْ تَمْرٍ فِيهِ عَشْرُونَ صَاعًا يَكُونُ عَشْرَةَ أَصْنُوعٍ بِصَاعِنَا فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) خُذْ هَذَا التَّمْرَ فَتَصَدَّقْ بِهِ فَقَالَ يَا رَسُولَ اللَّهِ عَلَى مَنْ أَتَصَدَّقُ بِهِ وَ قَدْ أَخْبَرْتُكَ أَنَّهُ لَيْسَ فِي بَيْتِي قَلِيلٌ وَ لَا كَثِيرٌ قَالَ فَخُذْهُ وَ اطْعِمْهُ عِيَالَكَ وَ اسْتَغْفِرِ اللَّهَ

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

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

²¹ Al Kafi – V 4 – The Book of Fasts Ch 22 H 1

He (the narrator) said, 'So when we came out, our companions said, 'It has to be begun with the emancipation'. So he^{asws} said: 'Emancipate, or Fast, or charity'.²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ وَقَعَ عَلَى أَهْلِهِ فِي شَهْرِ رَمَضَانَ فَلَمْ يَجِدْ مَا يَنْصَدُقُ بِهِ عَلَى سِتِّينَ مَسْكِينًا قَالَ يَنْصَدُقُ بِقَدْرِ مَا يُطِيقُ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding a man who falls upon his wife during the Month of Ramazan, so he cannot find what he can give in charity with, to sixty poor ones. He^{asws} said: 'He should give in charity with whatever he can afford to'.²³

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

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

'I asked Abu Abdullah^{asws} about the man who played with his wife during the Month of Ramazan until he discharged. He^{asws} said: 'Upon him is the expiation similar to what is upon the one who copulates'.²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ سُئِلَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ شَهِدَ عَلَيْهِ شَهْرٌ أَنْهُ أَفْطَرَ مِنْ شَهْرِ رَمَضَانَ ثَلَاثَةَ أَيَّامٍ قَالَ يُسْأَلُ هَلْ عَلَيْكَ فِي إِفْطَارِكَ فِي شَهْرِ رَمَضَانَ إِنَّمِ فَإِنْ قَالَ لَا فَإِنَّ عَلَى الْإِمَامِ أَنْ يَقْتُلَهُ وَإِنْ قَالَ نَعَمْ فَإِنَّ عَلَى الْإِمَامِ أَنْ يَنْهَكَ ضَرْبًا .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Bureyd Al Ijaly who said,

'Abu Ja'far^{asws} was asked about a man against whom witnesses testified that he had broken a Fast during the Month of Ramazan for three days. He^{asws} said: 'He would be asked, 'Is there a sin upon you regarding your breaking the Fast during the Month of Ramazan?' So if he says, 'No', then it would be upon the Imam^{asws} that he^{asws} kills him; and if he says, 'Yes', so it would be upon the Imam^{asws} that he^{asws} reprimands him by lashes'.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ وَجَدَ فِي شَهْرِ رَمَضَانَ وَ قَدْ أَفْطَرَ ثَلَاثَ مَرَّاتٍ وَ قَدْ رُفِعَ إِلَى الْإِمَامِ ثَلَاثَ مَرَّاتٍ قَالَ يَقْتُلُ فِي الثَّلَاثَةِ .

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

'I asked him^{asws} about a man who was found breaking the Fast, three times during the Month of Ramazan, and it had been raised to the Imam^{asws} three times. He^{asws} said: 'He^{asws} would kill him during the third (offense)'.²⁶

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

²³ Al Kafi – V 4 – The Book of Fasts Ch 22 H 3

²⁴ Al Kafi – V 4 – The Book of Fasts Ch 22 H 4

²⁵ Al Kafi – V 4 – The Book of Fasts Ch 22 H 5

²⁶ Al Kafi – V 4 – The Book of Fasts Ch 22 H 6

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ سُوْقَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يُلَاعِبُ أَهْلَهُ أَوْ جَارِيَتَهُ وَهُوَ فِي قَضَاءِ شَهْرِ رَمَضَانَ فَيَسْبِقُهُ الْمَاءُ فَيُنْزِلُ قَالَ عَلَيْهِ مِنَ الْكُفَّارَةِ مِثْلُ مَا عَلَى الَّذِي يُجَامِعُ فِي شَهْرِ رَمَضَانَ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the man who played with his wife, or his slave girl, and it was during the making up of a Fast of the Month of Ramazan, so his water descended. He^{asws} said: 'Upon him would be the expiation similar to what is upon the one who copulates during the Month of Ramazan'.²⁷

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّدًا قَالَ يَتَصَدَّقُ بِعِشْرِينَ صَاعًا وَيَقْضِي مَكَانَهُ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah who said,

'I asked him^{asws} about a man who breaks a Fast of a day from the Month of Ramazan, deliberately. He^{asws}: 'He should give in charity with twenty Sa'a, and he should fulfil (another Fast) in its place'.²⁸

عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارٍ 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 اسْتَكْرَهَهَا فَعَلَيْهِ كَفَّارَتَانِ وَإِنْ كَانَتْ طَاوَعَتْهُ فَعَلَيْهِ كَفَّارَةٌ وَ عَلَيْهَا كَفَّارَةٌ وَإِنْ كَانَ أَكْرَهَهَا فَعَلَيْهِ ضَرْبٌ خَمْسِينَ سَوْطًا نِصْفَ الْحَدِّ وَإِنْ كَانَتْ طَاوَعَتْهُ ضَرْبٌ خَمْسَةٌ وَعِشْرِينَ سَوْطًا وَضَرَبَتْ خَمْسَةً وَعِشْرِينَ سَوْطًا .

Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq Al Ahmar, from Abdullah Bin Hamad, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who went to his wife and he was Fasting and she was Fasting. So he^{asws} said: 'If it was such that she had disliked it, so upon him would be two expiations; and if it was such that she was willing, so upon him would be an expiation and upon her would be an expiation; and if it was such that he had coerced her, so upon him would be the whipping of fifty lashes, being half the Legal Penalty (*Hadd*); and if it was that she was willing, he would be whipped twenty five lashes, and she would be whipped twenty five lashes'.²⁹

بَابُ الصَّائِمِ يُقَبِّلُ أَوْ يُبَاشِرُ

Chapter 23 – The Fasting one either kisses, or foreplays

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ سُئِلَ عَنْ رَجُلٍ يَمَسُّ مِنَ الْمَرْأَةِ شَيْئًا أَوْ يَفْسِدُ ذَلِكَ صَوْمَهُ أَوْ يَنْفُضُهُ فَقَالَ إِنْ ذَلِكَ يُكْرَهُ لِلرَّجُلِ الشَّابُّ مَخَافَةَ أَنْ يَسْبِقَهُ الْمَنِيُّ .

²⁷ Al Kafi – V 4 – The Book of Fasts Ch 22 H 7

²⁸ Al Kafi – V 4 – The Book of Fasts Ch 22 H 8

²⁹ Al Kafi – V 4 – The Book of Fasts Ch 22 H 9

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

(It has been narrated) from Abu Abdullah^{asws} having been asked about a man who touches something from the woman, would it spoil his Fast or break it?' So he^{asws} said: 'That is disliked for the young man for fear that the may discharge'.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَا تَنْفُضُ الْفُئْلَةَ الصَّوْمَ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'The kissing does not break the Fast'.³¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ النُّعْمَانِ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا تَقُولُ فِي الصَّائِمِ يَقْبَلُ الْجَارِيَةَ وَالْمَرْأَةَ فَقَالَ أَمَّا الشَّيْخُ الْكَبِيرُ مِثْلِي وَمِثْلَكَ فَلَا بَأْسَ وَ أَمَّا الشَّابُّ الشَّبِيقُ فَلَا لِأَنَّهُ لَا يُؤْمَنُ وَ الْفُئْلَةُ إِحْدَى الشَّهْوَتَيْنِ قُلْتُ فَمَا تَرَى فِي مِثْلِي تَكُونُ لَهُ الْجَارِيَةُ فَيَلَاعِبُهَا فَقَالَ لِي إِنَّكَ لَشَبِيقٌ يَا أَبَا حَازِمٍ كَيْفَ طَعْمَكَ قُلْتُ إِنْ شَبِعْتُ أَضْرَبَنِي وَ إِنْ جُعْتُ أضعفني قَالَ كَذَلِكَ أَنَا فَكَيْفَ أَنْتَ وَ النِّسَاءُ قُلْتُ وَ لَا شَيْءَ قَالَ وَ لَكِنِّي يَا أَبَا حَازِمٍ مَا أَسَاءَ شَيْئاً أَنْ يَكُونَ ذَلِكَ مِنِّي إِلَّا فَعَلْتُ .

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

'I said to Abu Abdullah^{asws}, 'What are you^{asws} saying regarding the Fasting one who kisses the slave girl and the wife?' So he^{asws} said: 'As for the old man like me^{asws} and like you, so there is no problem, and as for the young man, so no, because he would not be safe, and the kissing is one of the two lustful desires'. I said, 'So what is your^{asws} view regarding the likes of me who happens to have the slave girl for him, so he plays with her?' So he^{asws} said to me: 'Do you need it, O Abu Hazim? How is your food intake?' I said, 'If I am satiated, it harms me, and if I am hungry, it weakens me'. He^{asws} said: 'I^{asws} am like that. So, how are you and the women?' I said, 'And there is nothing'. He^{asws} said: 'But I^{asws}, O Abu Hazim, whatever I^{asws} so desire to, that happens from me^{asws}, until I^{asws} do it'.³²

بَابُ فِيمَنْ أَجَنَّبَ بِاللَّيْلِ فِي شَهْرِ رَمَضَانَ وَ غَيْرِهِ فَتَرَكَ الْغُسْلَ إِلَى أَنْ يُصْبِحَ أَوْ اِحْتَلَمَ بِاللَّيْلِ أَوْ النَّهَارِ

Chapter 24 – Regarding one who comes to be with sexual impurity at night during the Month of Ramazan and others, so he neglects the washing up to the morning, or bed-wets at night or during the day

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

³⁰ Al Kafi – V 4 – The Book of Fasts Ch 23 H 1

³¹ Al Kafi – V 4 – The Book of Fasts Ch 23 H 2

³² Al Kafi – V 4 – The Book of Fasts Ch 23 H 3

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

(It has been narrated) from Abu Abdllah^{asws} having said regarding a man who bed-wets at the beginning of the night, or attains from his wife, then he sleeps deliberately during the Month of Ramazan, until the morning. He^{asws} said: 'He should complete that Fast of his, then he should make up for it, when he broke a Fast from the Month of Ramazan, and he should seek Forgiveness of his Lord^{azwj}'.³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُ الْجَارِيَةَ فِي شَهْرِ رَمَضَانَ ثُمَّ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ قَالَ يُتِمُّ صَوْمَهُ وَ يَفْضِي ذَلِكَ الْيَوْمَ إِلَّا أَنْ يَسْتَيْقِظَ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَإِنْ انْتَهَرَ مَاءٌ يُسَخِّنُ أَوْ يَسْتَقِي فَطَلَعَ الْفَجْرُ فَلَا يَفْضِي يَوْمَهُ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I asked him^{asws} about the man who touches the slave girl during the Month of Ramazan, then he sleeps before he washes. He^{asws} said: 'He should complete his Fast and he should make up for the Fast of that day, except if he wakes up before the emergence of the dawn. So if he waits for the water to warm up, or to be drawn, so the dawn emerges, then there is no making up for (the Fast of) his day'.³⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يُجْنِبُ ثُمَّ يَنَامُ حَتَّى يُصْبِحَ أَوْ يَصُومُ ذَلِكَ الْيَوْمَ تَطَوُّعًا فَقَالَ أَلَيْسَ هُوَ بِالْخِيَارِ مَا بَيْنَهُ وَ بَيْنَ نَصْفِ النَّهَارِ

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

'I asked Abu Abdullah^{asws} about the man comes to be with sexual impurity, then he sleeps until the morning. Can he Fast that day voluntarily?' So he^{asws} said: 'Is he not with the choice what is between him and what is between half the day?'

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَحْتَلِمُ بِالنَّهَارِ فِي شَهْرِ رَمَضَانَ يُتِمُّ صَوْمَهُ كَمَا هُوَ فَقَالَ لَا بَأْسَ .

He (the narrator) said, 'And I asked him^{asws} about the man who bed wets during the day in the Month of Ramazan, he complete his Fast just as he is.' So he^{asws} said: 'There is no problem'.³⁵

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنِ ابْنِ سِنَانَ قَالَ كَتَبَ أَبِي إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ كَانَ يَفْضِي شَهْرَ رَمَضَانَ وَ قَالَ إِنِّي أَصْبَحْتُ بِالْغُسْلِ وَ أَصَابْتَنِي جَنَابَةٌ فَلَمْ أَغْتَسِلْ حَتَّى طَلَعَ الْفَجْرُ فَأَجَابَهُ (عَلَيْهِ السَّلَام) لَا تَصُمْ هَذَا الْيَوْمَ وَ صُمْ غَدًا .

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

'My father wrote to Abu Abdullah^{asws}, and he was making up for the (Fast of the) Month of Ramazan, and said, 'I woke up in the morning with the washing, the sexual

³³ Al Kafi – V 4 – The Book of Fasts Ch 24 H 1

³⁴ Al Kafi – V 4 – The Book of Fasts Ch 24 H 2

³⁵ Al Kafi – V 4 – The Book of Fasts Ch 24 H 3

impurity hit me, so I did not wash until the emergence of the dawn'. So he^{asws} answered him: 'Do not Fast this day, and Fast the next day'.³⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يُجْنِبُ بِاللَّيْلِ فِي شَهْرِ رَمَضَانَ فَنَسِيَ أَنْ يَغْتَسِلَ حَتَّى يَمْضِيَ بِذَلِكَ جُمُعَةً أَوْ يَخْرُجَ شَهْرَ رَمَضَانَ قَالَ عَلَيْهِ قَضَاءُ الصَّلَاةِ وَالصَّوْمِ .

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

'I asked Abu Abdullah^{asws} about the man who came to be with sexual impurity at night during the Month of Ramazan, so he forgot that he should be washing until that week was past, or he came out from the Month of Ramazan. He^{asws} said: 'Upon him is the making up for the Prayer and the Fast'.³⁷

بَابُ كَرَاهِيَةِ الْارْتِمَاسِ فِي الْمَاءِ لِلصَّائِمِ

Chapter 25 – Abhorrence for the immersion into the water for the Fasting one

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الصَّائِمُ يَسْتَنْقِعُ فِي الْمَاءِ وَلَا يَرْتِمِسُ رَأْسَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Fasting-one can stay still in the water, and (but) he cannot immerse his head into the water'.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَرْتِمِسُ الصَّائِمُ وَلَا الْمُحْرِمُ رَأْسَهُ فِي الْمَاءِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Neither can the Fasting one nor one in Ihraam can immerse his head into the water'.³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ الصَّائِمُ يَسْتَنْقِعُ فِي الْمَاءِ وَيَصُبُّ عَلَى رَأْسِهِ وَيَبْرِدُ بِالنُّوْبِ وَيَنْضَحُ بِالْمَرْوَحَةِ وَيَنْضَحُ الْبُورِيَاءَ نَحْتَهُ وَلَا يَغْمِسُ رَأْسَهُ فِي الْمَاءِ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Fasting one can stay still in the water and he can pour water upon his head, and he can cool himself with the (wet) clothes, and he can sprinkle (cool himself) with the ventilator, and he can

³⁶ Al Kafi – V 4 – The Book of Fasts Ch 24 H 4

³⁷ Al Kafi – V 4 – The Book of Fasts Ch 24 H 5

³⁸ Al Kafi – V 4 – The Book of Fasts Ch 25 H 1

³⁹ Al Kafi – V 4 – The Book of Fasts Ch 25 H 2

sprinkle (cool himself) with the blower beneath him, but he cannot immerse his head into the water (to cool himself)'.⁴⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْهَيْثَمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لَا تُلْزِقُ ثَوْبَكَ إِلَى جَسَدِكَ وَهُوَ رَطْبٌ وَأَنْتَ صَائِمٌ حَتَّى تَعَصِرَهُ .

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

'I heard Abu Abdullah^{asws} saying: 'Do not attach clothes upon your body while they are wet, and you are Fasting, until your wring them (first)'.⁴¹

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ حَنَانَ بْنِ سَدِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الصَّائِمِ يَسْتَنْقِعُ فِي الْمَاءِ قَالَ لَا بَأْسَ وَ لَكِنْ لَا يَنْعَمُ فِيهِ وَ الْمَرْأَةُ لَا تَسْتَنْقِعُ فِي الْمَاءِ لِأَنَّهَا تَحْمِلُ الْمَاءَ بِفَرْجِهَا .

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

'I asked Abu Abdullah^{asws} about the Fasting one staying still in the water. He^{asws} said: 'There is no problem, but he should not immerse himself into it; and the woman should neither stay still in the water because she would carry the water with her private part'.⁴²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُتْنَى الْحَنَاطِ وَالْحَسَنِ الصَّقِقَلِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الصَّائِمِ يَرْتَمِسُ فِي الْمَاءِ قَالَ لَا وَ لَا الْمُحْرِمُ

A number of our companions, from Sahl Bin Ziyad, from one of his companions, from Musna Al Hannat and Al Hassan Al Sayqal who said,

'I asked Abu Abdullah^{asws} about the Fasting one immersing himself into the water. He^{asws} said: 'No, and neither can the one in Ihraam'.

قَالَ وَ سَأَلْتُهُ عَنِ الصَّائِمِ يَلْبَسُ الثَّوْبَ الْمُبْلُولَ قَالَ لَا .

He (the narrator) said, 'And I asked him^{asws} about the Fasting one wearing the dripping wet clothes. He^{asws} said: 'No'.⁴³

بَابُ الْمَضْمَضَةِ وَالِاسْتِنْشَاقِ لِلصَّائِمِ

Chapter 26 – The rinsing of the mouth and the inhalation, for the Fasting one

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الصَّائِمِ يَتَوَضَّأُ لِلصَّلَاةِ فَيَدْخُلُ الْمَاءَ حَلْقَهُ فَقَالَ إِنْ كَانَ وَضُوؤُهُ لِصَلَاةٍ فَرِيضَةً فَلَيْسَ عَلَيْهِ شَيْءٌ وَ إِنْ كَانَ وَضُوؤُهُ لِصَلَاةٍ نَافِلَةٍ فَعَلَيْهِ الْقَضَاءُ .

⁴⁰ Al Kafi – V 4 – The Book of Fasts Ch 25 H 3

⁴¹ Al Kafi – V 4 – The Book of Fasts Ch 25 H 4

⁴² Al Kafi – V 4 – The Book of Fasts Ch 25 H 5

⁴³ Al Kafi – V 4 – The Book of Fasts Ch 25 H 6

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Fasting one performing ablution for the Prayer, so the water enters into his throat. So he^{asws} said: 'If his ablution was for the Obligatory Prayer, so there is nothing upon him, but if his ablution was for an optional Prayer, so upon him is the making up for it'.⁴⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ أَبِي جَمِيلَةَ عَنْ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الصَّائِمِ يَتَمَضَّمُ قَالَ لَا يَبْلَعُ رِيْقَهُ حَتَّى يَبْرُقَ ثَلَاثَ مَرَّاتٍ .

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

(It has been narrated) from Abdullah^{asws} regarding the Fasting one rinsing his mouth. He^{asws} said: 'He should not swallow his saliva until he spits it out three times'.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ فِي الصَّائِمِ يَتَمَضَّمُ وَ يَسْتَنْشِقُ قَالَ نَعَمْ وَ لَكِنْ لَا يَبَالِغُ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Fasting one rinsing his mouth and inhaling. He^{asws} said: 'Yes, but he should not swallow'.⁴⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ عَنْ يُونُسَ قَالَ الصَّائِمُ فِي شَهْرِ رَمَضَانَ يَسْتَاكُ مَتَى شَاءَ وَ إِنْ تَمَضَّمُ فِي وَفْتٍ فَرِيضَتِهِ فَدَخَلَ الْمَاءُ حَلْفَهُ فَلَيْسَ عَلَيْهِ شَيْءٌ وَ قَدْ تَمَّ صَوْمُهُ وَ إِنْ تَمَضَّمُ فِي غَيْرِ وَفْتٍ فَرِيضَةٌ فَدَخَلَ الْمَاءُ حَلْفَهُ فَعَلَيْهِ الْإِعَادَةُ وَ الْأَفْضَلُ لِلصَّائِمِ أَنْ لَا يَتَمَضَّمُ .

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

'The Fasting one can brush his teeth whenever he so desires to, and if he rinses his mouth during a time of Obligatory Prayers, and the water enters into his throat, so there is nothing upon him, and he can complete his Fast; and if he were to rinse his mouth during a time other than that of an Obligatory Prayer, and the water enters into his throat, so upon him would be the repeating, and it is better for the Fasting one if he does not rinse his mouth'.⁴⁷

بَابُ الصَّائِمِ يَتَقَيَّأُ أَوْ يَدْرَعُهُ الْقَيْءُ أَوْ يَقْلِسُ

Chapter 27 – The Fasting one vomits or nauseates the vomit, or regurgitates

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ 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 وَ إِنْ دَرَعَهُ مِنْ غَيْرِ أَنْ يَتَقَيَّأَ فَلَيْسَ بِصَوْمِهِ .

⁴⁴ Al Kafi – V 4 – The Book of Fasts Ch 26 H 1

⁴⁵ Al Kafi – V 4 – The Book of Fasts Ch 26 H 2

⁴⁶ Al Kafi – V 4 – The Book of Fasts Ch 26 H 3

⁴⁷ Al Kafi – V 4 – The Book of Fasts Ch 26 H 4

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the Fasting one vomits, so upon him would be the making up for that day, and if he nauseates from without vomiting, so let him complete his Fast'.⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا تَقَيَّأَ الصَّائِمُ فَقَدْ أَفْطَرَ وَ إِنْ دَرَعَهُ مِنْ غَيْرِ أَنْ يَنْقِيَا فَلَيْسَ صَوْمَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the Fasting-one vomits, so he has broken his Fast, and if he nauseates from without vomiting, so let him complete his Fast'.⁴⁹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الَّذِي يَذْرَعُهُ الْقَيْءُ وَ هُوَ صَائِمٌ قَالَ يُبْمُ صَوْمَهُ وَ لَا يَفْضِي .

Muhammad Bin Ismail, from Al Fazl Bin ShAzan, from Ibn Abu Umeyr, from Muawiya,

(It has been narrated) from Abu Abdullah^{asws} regarding the one who nauseates to vomit (but does not), and he is Fasting. He^{asws} said: 'Let him complete his Fast and the does not have to make up for it'.⁵⁰

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

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who regurgitates from inside him until it reaches his throat, then he returns it back into his inside, and he is Fasting. He^{asws} said: 'It is not with anything'.⁵¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الْقَلَسِ يُفْطَرُ الصَّائِمَ قَالَ لَا .

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

'Abu Ja'far^{asws} was asked about the regurgitation, would the Fasting one break his Fast?' He^{asws} said: 'No'.⁵²

⁴⁸ Al Kafi – V 4 – The Book of Fasts Ch 27 H 1

⁴⁹ Al Kafi – V 4 – The Book of Fasts Ch 27 H 2

⁵⁰ Al Kafi – V 4 – The Book of Fasts Ch 27 H 3

⁵¹ Al Kafi – V 4 – The Book of Fasts Ch 27 H

⁵² Al Kafi – V 4 – The Book of Fasts Ch 27 H 5

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الْفَلَسِ وَ هِيَ الْجِسَاءُ يَرْتَعُ الطَّعَامُ مِنْ جَوْفِ الرَّجُلِ مِنْ غَيْرِ أَنْ يَكُونَ تَفِيئاً وَ هُوَ قَائِمٌ فِي الصَّلَاةِ قَالَ لَا يَنْقُضُ ذَلِكَ وُضوءَهُ وَ لَا يَقْطَعُ صَلَاتَهُ وَ لَا يَفْطُرُ صِيَامَهُ.

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

'I asked him^{asws} about the regurgitation, and it is the belching which raises the food from inside the man, from without it becoming a vomit, and he is standing during the Prayer. He^{asws} said: 'That would not break his ablution, nor would it cut off his Prayer, nor would it break his Fast'.⁵³

بَابُ فِي الصَّائِمِ يَخْتَجِمُ وَ يَدْخُلُ الْحَمَامَ

Chapter 28 – Regarding the Fasting one who gets cupping done and he enters the bathhouse

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الصَّائِمِ أَوْ يَخْتَجِمُ فَقَالَ إِنِّي أَخَوْفُ عَلَيْهِ أَوْ مَا يَخَوْفُ عَلَى نَفْسِهِ قُلْتُ مَاذَا يَخَوْفُ عَلَيْهِ قَالَ الْعُسْبَانَ أَوْ تَنْوَرُ بِهِ مَرَّةً قُلْتُ أَرَأَيْتَ إِنْ قَوِيَ عَلَى ذَلِكَ وَ لَمْ يَخْشَ شَيْئاً قَالَ نَعَمْ إِنْ شَاءَ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Fasting-one, can he get cupping done?' So he^{asws} said: 'I^{asws} fear upon him. Does he not fear upon himself?' I said, 'What is that which he should be fearing upon?' He^{asws} said: 'The fainting, or by it the bile would be stirred'. I said, 'What is your^{asws} view if he is strong upon that and he does not fear anything?' He^{asws} said: 'Yes, if he so desires to'.⁵⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْجَامَةِ لِلصَّائِمِ قَالَ نَعَمْ إِذَا لَمْ يَخَفْ ضَعْفًا .

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

'I asked Abu Abdullah^{asws} about the cupping for the Fasting one. He^{asws} said: 'Yes, when he does not fear weakness'.⁵⁵

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

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

⁵³ Al Kafi – V 4 – The Book of Fasts Ch 27 H 6

⁵⁴ Al Kafi – V 4 – The Book of Fasts Ch 28 H 1

⁵⁵ Al Kafi – V 4 – The Book of Fasts Ch 28 H 2

(It has been narrated) from Abu Ja'far^{asws} having been asked about the man who enters the bathhouse and he is Fasting. So he^{asws} said: 'There is no problem for as long as he does not fear weakness'.⁵⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَدْخُلُ الْحَمَّامَ وَهُوَ صَائِمٌ قَالَ لَا بَأْسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the man who enters the bathhouse and he is Fasting. He^{asws} said; 'There is no problem'.⁵⁷

بَابُ فِي الصَّائِمِ يَسْعُطُ وَ يَصُبُّ فِي أُذُنِهِ الدُّهْنَ أَوْ يَحْتَقِنُ

Chapter 29 – Regarding the Fasting one who sniffs, and he pours the oil into his ears or is injected

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الصَّائِمِ يَسْتَنكِحُ أُذُنَهُ يَصُبُّ فِيهَا الدَّوَاءَ قَالَ لَا بَأْسَ بِهِ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Fasting-one complaining about his ears (aching), so he pours the medicine in them. He^{asws} There is no problem with it'.⁵⁸

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

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

'I asked Abu Abdullah^{asws} about the Fasting one who pours the oil into his ears. He^{asws} said; 'There is no problem with it'.⁵⁹

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

A number of our companions, from Sahl Bin Ziyad,

(It has been narrated) from Ahmad Bin Muhammad who asked about the man who is injected as he happens to be with the illness during the Month of Ramazan. So he^{asws} said: 'The Fasting one, it is not allowed for him that he injects'.⁶⁰

⁵⁶ Al Kafi – V 4 – The Book of Fasts Ch 28 H 3

⁵⁷ Al Kafi – V 4 – The Book of Fasts Ch 28 H 4

⁵⁸ Al Kafi – V 4 – The Book of Fasts Ch 29 H 1

⁵⁹ Al Kafi – V 4 – The Book of Fasts Ch 29 H 2

⁶⁰ Al Kafi – V 4 – The Book of Fasts Ch 29 H 3

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنِ ابْنِ مُسْكَانَ عَنْ لَيْثِ الْمُرَادِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّائِمِ يَحْتَجِمُ وَيَصُبُّ فِي أُذُنِهِ الدَّهْنَ قَالَ لَا بَأْسَ إِلَّا السُّعُوطَ فَإِنَّهُ يُكْرَهُ .

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

'I asked Abu Abdullah^{asws} about the Fasting one who gets cupping done, and he pours the oil into his ears. He^{asws} said: 'There is no problem except for the snuff, for it is disliked'.⁶¹

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعُمَرَكِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ وَالْمَرْأَةِ هَلْ يَصْلُحُ لَهُمَا أَنْ يَسْتَنْدِجِلَا الدَّوَاءَ وَهُمَا صَائِمَانِ قَالَ لَا بَأْسَ .

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws} Bin Ja'far^{asws}, said, 'I asked him^{asws} about the man and the woman, is it correct for them that the medication is inserted into them and they are both Fasting?' He^{asws} said; 'There is no problem'.⁶²

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

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

'I wrote to Abu Al-Hassan^{asws}, 'What are you^{asws} saying regarding the enema which the human being has inserted and he is Fasting'. So he^{asws} wrote: 'There is no problem with the solids'.⁶³

بَابُ الْكُحْلِ وَالدَّرُورِ لِلصَّائِمِ

Chapter 30 – The Kohl and the powder for the Fasting one

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

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

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

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

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Suleyman Al Fara'a, from someone else, (It has been narrated) from Abu Ja'far^{asws} – similar to it.⁶⁴

⁶¹ Al Kafi – V 4 – The Book of Fasts Ch 29 H 4

⁶² Al Kafi – V 4 – The Book of Fasts Ch 29 H 5

⁶³ Al Kafi – V 4 – The Book of Fasts Ch 29 H 6

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

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

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I asked him^{asws} about the one who is hit by conjunctivitis during the Month of Ramazan, can he sprinkle his eyes by the day and he is Fasting?' He^{asws} said: 'He can sprinkle when he breaks Fast but he cannot sprinkle it and he is Fasting'.⁶⁵

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

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

'I asked him^{asws} about the Kohl for the Fasting one. So he^{asws} said: 'When the Kohl was such that there is Musk in it, and there is no food to be in his throat, so there is no problem with it'.⁶⁶

بَابُ السَّوَاكِ لِلصَّائِمِ

Chapter 31 – The toothbrushing for the Fasting one

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ السَّوَاكِ لِلصَّائِمِ فَقَالَ نَعَمْ يَسْنَاكُ أَيَّ النَّهَارِ شَاءَ .

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

'I asked Abu Abdullah^{asws} about the tooth-brushing. So he^{asws} said: 'Yes, he can brush teeth whichever time of the day he so desires to'.⁶⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الصَّائِمِ يَسْنَاكُ بِالْمَاءِ قَالَ لَا بَأْسَ بِهِ وَ قَالَ لَا يَسْنَاكُ بِسِوَاكِ رَطْبٍ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Fasting-one who brushes the teeth with the water. He^{asws} said: 'There is no problem with it'. And he^{asws} said: 'He should not brush with the wet toothstick'.⁶⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ كَرِهَ لِلصَّائِمِ أَنْ يَسْنَاكُ بِسِوَاكِ رَطْبٍ وَ قَالَ لَا يَضُرُّ أَنْ يَبْلُ سِوَاكُهُ بِالْمَاءِ ثُمَّ يَنْفِضَهُ حَتَّى لَا يَبْقَى فِيهِ شَيْءٌ .

⁶⁴ Al Kafi – V 4 – The Book of Fasts Ch 30 H 1

⁶⁵ Al Kafi – V 4 – The Book of Fasts Ch 30 H 2

⁶⁶ Al Kafi – V 4 – The Book of Fasts Ch 30 H 3

⁶⁷ Al Kafi – V 4 – The Book of Fasts Ch 31 H 1

⁶⁸ Al Kafi – V 4 – The Book of Fasts Ch 31 H 2

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

(It has been narrated) from Abu Abdullah^{asws} having disliked for the Fasting that he brushes with the wet tooth-stick, and said: 'There is no harm if he dampens his tooth-stick with the water, then he shakes it until there does not remain anything in it'.⁶⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الصَّائِمِ يَنْزِعُ ضَرْسَهُ قَالَ لَا وَ لَا يُذْمِي فَاهُ وَ لَا يَسْتَاكُ بِعُودِ رَطْبٍ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Fasting-one who gets his tooth extracted. He^{asws} said: 'No, nor should he bleed his mouth, nor should he brush with wet stick'.⁷⁰

بَابُ الطَّيِّبِ وَ الرَّيْحَانِ لِلصَّائِمِ

Chapter 32 – The perfume and the aroma for the Fasting one

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ (عَلَيْهِ السَّلَامُ) أَنَّ عَلِيًّا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كَرِهَ الْمِسْكَ أَنْ يَنْطَبَّ بِهِ الصَّائِمُ .

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

(It has been narrated) from Ja'far^{asws}, from his^{asws} father^{asws} that Ali^{asws} disliked that the Musk be applied with by the Fasting one'.⁷¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ دَاوُدَ بْنِ إِسْحَاقَ الْحَدَّاءِ عَنْ مُحَمَّدِ بْنِ الْفَيْضِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَنْهَى عَنِ النَّرْجِسِ فَقُلْتُ جُعِلْتُ فِدَاكَ لِمَ ذَلِكَ فَقَالَ لِأَنَّهُ رِيحَانُ الْأَعَاجِمِ وَ أَخْبَرَنِي بَعْضُ أَصْحَابِنَا أَنَّ الْأَعَاجِمَ كَانَتْ تَشْمُهُ إِذَا صَامُوا وَ قَالُوا إِنَّهُ يُمْسِكُ الْجُوعَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Dawood Bin Is'haq Al Haza'a, from Muhammad Bin Al Fayz who said,

'I heard Abu Abdullah^{asws} forbid from the daffodils. So I said, 'May I be sacrificed for you^{asws}! Why is that so?' So he^{asws} said: 'Because it is an aroma of the non-Arabs'. And, one of our companions informed me that the non-Arabs used to smell it when they were Fasting, and said, 'It restrains the hunger'.⁷²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ النَّوْفَلِيِّ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا صَامَ تَطَيَّبَ بِالطَّيِّبِ وَ يَقُولُ الطَّيِّبُ تُحْفَةُ الصَّائِمِ .

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

⁶⁹ Al Kafi – V 4 – The Book of Fasts Ch 31 H 3

⁷⁰ Al Kafi – V 4 – The Book of Fasts Ch 31 H 4

⁷¹ Al Kafi – V 4 – The Book of Fasts Ch 32 H 1

⁷² Al Kafi – V 4 – The Book of Fasts Ch 32 H 2

'Abu Abdullah^{asws}, whenever he^{asws} Fasted, applied the perfume, and he^{asws} was saying: 'The perfume is a gift of the Fasting one'.⁷³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الصَّائِمُ يَشْمُ الرِّيحَانَ وَ الطَّيِّبَ قَالَ لَا بَأْسَ بِهِ .

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

'I said to Abu Abdullah^{asws}, 'The Fasting one smells the aroma and the perfume. He^{asws} said: 'There is no problem with it'.

و رَوِيَ أَنَّهُ لَا يَشْمُ الرِّيحَانَ لِأَنَّهُ يُكْرَهُ لَهُ أَنْ يَتَلَذَّذَ بِهِ .

And it is reported that he^{asws} did not smell the aromas because it was disliked for him^{asws} that he^{asws} derive pleasure with it.⁷⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الْحَائِضُ تَقْضِي الصَّلَاةَ قَالَ لَا قُلْتُ تَقْضِي الصَّوْمَ قَالَ نَعَمْ قُلْتُ مِنْ أَيِّ جَاءَ ذَلِكَ قَالَ إِنَّ أَوَّلَ مَنْ قَاسَ إِبْلِيسَ قُلْتُ وَ الصَّائِمُ يَسْتَنْفَعُ فِي الْمَاءِ قَالَ نَعَمْ قُلْتُ فَيَبُلُّ ثَوْبًا عَلَى جَسَدِهِ قَالَ لَا قُلْتُ مِنْ أَيِّ جَاءَ ذَلِكَ قَالَ مِنْ ذَلِكَ قُلْتُ الصَّائِمُ يَشْمُ الرِّيحَانَ قَالَ لَا لِأَنَّهُ لَذَّةٌ وَ يُكْرَهُ لَهُ أَنْ يَتَلَذَّذَ .

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

'I said to Abu Abdullah^{asws}, 'The menstruating woman has to make up the (missed) Prayer?' He^{asws} said: 'No'. I said, 'She has to make up the Fast?' He^{asws} said: 'Yes'. I said, 'From where has that come about?' He^{asws} said: 'The first one who anlogised was Iblees^{la}'. I said, 'And the Fasting one can stay still in the water?' He^{asws} said: 'Yes'. I said, 'So, can he wear wet clothes upon his body?' He^{asws} said: 'No'. I said, 'From where has that come about?' He^{asws} said: 'From that'. I said, 'The Fasting one can smell the aromas?' He^{asws} said: 'No, because he would derive pleasure, and he^{asws} disliked it for himself^{asws} that he derives pleasure'.⁷⁵

بَابُ مَضْغِ الْعَلِكِ لِلصَّائِمِ

Chapter 33 – Chewing gum for the Fasting one

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

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'The Fasting-one, can he chew the gum?' He^{asws} said: 'No'.⁷⁶

⁷³ Al Kafi – V 4 – The Book of Fasts Ch 32 H 3

⁷⁴ Al Kafi – V 4 – The Book of Fasts Ch 32 H 4

⁷⁵ Al Kafi – V 4 – The Book of Fasts Ch 32 H 5

⁷⁶ Al Kafi – V 4 – The Book of Fasts Ch 33 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) يَا مُحَمَّدُ إِيَّاكَ أَنْ تَمَضَّعَ عَلْكَأً فَإِنِّي مَضَعْتُ الْيَوْمَ عَلْكَأً وَ أَنَا صَائِمٌ فَوَجَدْتُ فِي نَفْسِي مِنْهُ شَيْئاً .

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

'Abu Ja'far^{asws} said: 'O Muhammad! Beware of chewing *llka* (a type of gum) for I^{asws} chewed *llka* today and I^{asws} was Fasting, so I^{asws} found something from it in myself^{asws}'.⁷⁷

بَابُ فِي الصَّائِمِ يَدُوقُ الْقِدْرَ وَيُرْقُ الْفَرْخَ

Chapter 34 – Regarding the Fasting one who tastes (from) the cooking pot, and tastes (for) the chicks (young children)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنِ الْمَرْأَةِ الصَّائِمَةِ تَطْبُخُ الْقِدْرَ فَتَدُوقُ الْمَرْقَةَ تَنْظُرُ إِلَيْهِ فَقَالَ لَا بَأْسَ قَالَ وَ سُئِلَ عَنِ الْمَرْأَةِ يَكُونُ لَهَا الصَّبِيُّ وَ هِيَ صَائِمَةٌ فَتَمَضَّعُ الْخَبْزَ وَ تَطْعُمُهُ فَقَالَ لَا بَأْسَ وَ الطَّيْرُ إِنْ كَانَ لَهَا .

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

(It has been narrated) from Abu Abdullah^{asws} having been asked about the Fasting woman cooking in the pot, so she tastes the stock awaiting over it. So he^{asws} said: 'There is no problem'. He (the narrator) said, 'And he^{asws} was asked about the woman who happens to have the child for her, and she is Fasting, so she chews the bread and feeds it to him. So he^{asws} said: 'There is no problem, and the bird, if there was one for her'.⁷⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِيَانَ بْنِ عُمَانَ عَنِ الْحُسَيْنِ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بَأْسَ لِلطَّبَّاحِ وَ الطَّبَّاحَةِ أَنْ يَدُوقَ الْمَرْقَ وَ هُوَ صَائِمٌ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem for the male cook and the female cook if they taste the broth, and he is (they are) Fasting'.⁷⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ فَاطِمَةَ صَلَّى اللَّهُ عَلَيْهَا كَانَتْ تَمَضَّعُ لِلْحَسَنِ ثُمَّ لِلْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ هِيَ صَائِمَةٌ فِي شَهْرِ رَمَضَانَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said that Syeda Fatima^{asws} would chew for Al-Hassan^{asws}, then Al-Husayn^{asws}, and she^{asws} was Fasting during the Month of Ramazan'.⁸⁰

⁷⁷ Al Kafi – V 4 – The Book of Fasts Ch 33 H 2

⁷⁸ Al Kafi – V 4 – The Book of Fasts Ch 34 H 1

⁷⁹ Al Kafi – V 4 – The Book of Fasts Ch 34 H 2

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

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

'I asked Abu Abdullah^{asws} about the Fasting-one who tastes the thing, and does not swallow it'. He^{asws} said: 'No'.⁸¹

بَابُ فِي الصَّائِمِ يَزْدَرِدُ نَخَامَتَهُ وَ يَدْخُلُ حَلْقَهُ الذَّبَابُ

Chapter 35 – Regarding the Fasting-one who swallows his mucus and the fly enters into his throat

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with the Fasting one swallowing his own mucus'.⁸²

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

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

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} that Ali^{asws} was asked about the fly entering throat of the Fasting one. He^{asws} said: 'There is no making up for it upon him, because it is not food'.⁸³

بَابُ فِي الرَّجُلِ يَمصُّ الخَاتَمَ وَ الحَصَاةَ وَ النُّوَاةَ

Chapter 36 – Regarding the man who sucks the ring, and the pebble, and the date stone

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يَعْطَشُ فِي شَهْرِ رَمَضَانَ قَالَ لَا بَأْسَ بِأَنْ يَمصُّ الخَاتَمَ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the man who gets thirsty in the Month of Ramaan. He^{asws} said: 'There is no problem if he were to suck the ring'.⁸⁴

⁸⁰ Al Kafi – V 4 – The Book of Fasts Ch 34 H 3

⁸¹ Al Kafi – V 4 – The Book of Fasts Ch 34 H 4

⁸² Al Kafi – V 4 – The Book of Fasts Ch 35 H 1

⁸³ Al Kafi – V 4 – The Book of Fasts Ch 35 H 2

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

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

'I heard Abu Abdullah^{asws} saying: 'The ring in the mouth of the Fasting one, is not with a problem. But, as for the date-stone, so no'.⁸⁵

بَابُ الشَّيْخِ وَالْعَجُوزِ يَضْعَفَانِ عَنِ الصَّوْمِ

Chapter 37 – The old man and the old woman who are weakened from the Fasting

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ عَلَى الَّذِينَ يُطِيفُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ قَالَ الشَّيْخُ الْكَبِيرُ وَ الَّذِي يَأْخُذُهُ الْعَطَاشُ وَ عَنْ قَوْلِهِ عَزَّ وَجَلَّ فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مَسْكِينًا قَالَ مِنْ مَرَضٍ أَوْ عَطَاشٍ .

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [2:184] and those who are not able to do it may effect a redemption by feeding a poor person, said: 'The old man, and the those seized by the thirst'. And about the Words of the Mighty and Majestic [58:4] then as for him who is not able, let him feed sixty needy ones, he^{asws} said: 'Out of sickness or thirst'.⁸⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُنْبَةَ الْهَاشِمِيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الشَّيْخِ الْكَبِيرِ وَ الْعَجُوزِ الْكَبِيرَةِ الَّتِي تَضْعَفُ عَنِ الصَّوْمِ فِي شَهْرِ رَمَضَانَ قَالَ تَصَدَّقْ فِي كُلِّ يَوْمٍ بِمُدِّ حِنْطَةٍ .

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

'I asked Abu Al-Hassan^{asws} about the old man and the old woman whom are weakened from the Fasting during the Month of Ramazan. He^{asws} said: 'They should give in charity every day with a handful of wheat'.⁸⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ كَبِيرٍ ضَعْفَ عَنْ صَوْمِ شَهْرِ رَمَضَانَ قَالَ يَنْصَدِّقُ كُلَّ يَوْمٍ بِمَا يُجْزِي مِنْ طَعَامِ مَسْكِينٍ .

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

'I asked him^{asws} about an old man weakened from Fasting the Month of Ramazan. He^{asws} said: 'He should give in charity every day with what suffices as a meal of a poor one'.⁸⁸

⁸⁴ Al Kafi – V 4 – The Book of Fasts Ch 36 H 1

⁸⁵ Al Kafi – V 4 – The Book of Fasts Ch 36 H 2

⁸⁶ Al Kafi – V 4 – The Book of Fasts Ch 37 H 1

⁸⁷ Al Kafi – V 4 – The Book of Fasts Ch 37 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ الشَّيْخُ الْكَبِيرُ وَالَّذِي بِهِ الْعَطَشُ لَا حَرَجَ عَلَيْهِمَا أَنْ يَفْطِرَا فِي شَهْرِ رَمَضَانَ وَيَتَصَدَّقَ كُلُّ وَاحِدٍ مِنْهُمَا فِي كُلِّ يَوْمٍ بِمُدٍّ مِنْ طَعَامٍ وَلَا قِضَاءَ عَلَيْهِمَا فَإِنْ لَمْ يَقْدِرَا فَلَا شَيْءَ عَلَيْهِمَا .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'The old man and the one who is with the thirst, there is no blame upon them if they break (not Fast) during the Month of Ramazan, and each one of them should give in charity during each day with a handful of food, and there is no making up for it upon them. But, if they are not able to, then there is nothing upon them both'.⁸⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ عَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ قَالَ الَّذِينَ كَانُوا يُطِيقُونَ الصَّوْمَ فَأَصَابَهُمْ كِبَرٌ أَوْ عَطَشٌ أَوْ شِبْهُ ذَلِكَ فَعَلَيْهِمْ لِكُلِّ يَوْمٍ مُدٌّ .

Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [2:184] and those who are not able to do it may effect a redemption by feeding a poor person, said: 'Those who were able to tolerate the Fasting, but old age has hit them, or thirst, or something resembling that, so upon them, for each days, is a handful (of food to be fed to the poor)'.⁹⁰

أَحْمَدُ بْنُ إِدْرِيسَ وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يُصِيبُهُ الْعَطَشُ حَتَّى يَخَافُ عَلَى نَفْسِهِ قَالَ يَشْرَبُ بِقَدْرِ مَا يُمْسِكُ بِهِ رَمَقَهُ وَ لَا يَشْرَبُ حَتَّى يَرَوَى .

Ahmad Bin Idrees, and someone else from Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who is hit by thirst to the extent that he fears upon himself. He^{asws} said: 'He can drink by a measurement of what he can hold his breath with, and he should not drink to the extent that he his quenched'.⁹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنِ الْمُفَضَّلِ بْنِ عَمَرَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ لَنَا فِتْيَاتٍ وَ شَبَابًا لَا يَقْدِرُونَ عَلَى الصِّيَامِ مِنْ شِدَّةِ مَا يُصِيبُهُمْ مِنَ الْعَطَشِ قَالَ فَلْيَشْرَبُوا بِقَدْرِ مَا تَرَوَى بِهِ نَفْسَهُمْ وَ مَا يَحْدَرُونَ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah^{asws} that we have young women and young men who are not able upon the Fasting from the intensity of what hits them from the thirst. He^{asws} said:

⁸⁸ Al Kafi – V 4 – The Book of Fasts Ch 37 H 3

⁸⁹ Al Kafi – V 4 – The Book of Fasts Ch 37 H 4

⁹⁰ Al Kafi – V 4 – The Book of Fasts Ch 37 H 5

⁹¹ Al Kafi – V 4 – The Book of Fasts Ch 37 H 6

'So let them drink by a measurement of what their selves can be quenched with and what they are being cautious of'.⁹²

بَابُ الْحَامِلِ وَالْمُرْضِعِ يَضْعَفَانِ عَنِ الصَّوْمِ

Chapter 38 – The pregnant, and the breast-feeder who are weakened from the Fasting

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ الْحَامِلُ الْمُقْرَبُ وَالْمُرْضِعُ الْقَلِيلَةُ اللَّبَنِ لَا حَرَجَ عَلَيْهِمَا أَنْ يَفْطِرَا فِي شَهْرِ رَمَضَانَ لِأَنَّهُمَا لَا تُطَبِقَانِ الصَّوْمَ وَعَلَيْهِمَا أَنْ يَتَصَدَّقَ كُلُّ وَاحِدٍ مِنْهُمَا فِي كُلِّ يَوْمٍ يَفْطِرُ فِيهِ بِمَدٍّ مِنْ طَعَامٍ وَعَلَيْهِمَا قَضَاءُ كُلِّ يَوْمٍ أَفْطَرْنَا فِيهِ تَقْضِيَانِهِ بَعْدَ .

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هَلَالٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مِثْلَهُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim, from Abu Ja'far^{asws} – similar to it.⁹³

بَابُ حَدِّ الْمَرَضِ الَّذِي يَجُوزُ لِلرَّجُلِ أَنْ يَفْطِرَ فِيهِ

Chapter 39 – The limit of the illness which is allowed for the man that he does not Fast therein

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ حُمِمْتُ بِالْمَدِينَةِ يَوْمًا فِي شَهْرِ رَمَضَانَ فَبَعَثَ إِلَيَّ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) بِقَصْعَةٍ فِيهَا خَلٌّ وَرَيْتٌ وَقَالَ أَفْطِرْ وَصَلِّ وَأَنْتَ قَاعِدٌ .

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

'I had fever in Al-Medina one day during the Month of Ramazan. So, Abu Abdullah^{asws} sent to me a basket wherein was vinegar and oil, and said: 'Break Fast, and Pray while you are seated'.⁹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدْنَانَ قَالَ كَتَبْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَسْأَلُهُ مَا حَدُّ الْمَرَضِ الَّذِي يَفْطِرُ فِيهِ صَاحِبُهُ وَالْمَرَضُ الَّذِي يَدْعُ صَاحِبَهُ الصَّلَاةَ قَائِمًا قَالَ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بِصِيرَةٍ وَقَالَ ذَلِكَ إِلَيْهِ هُوَ أَعْلَمُ بِنَفْسِهِ .

⁹² Al Kafi – V 4 – The Book of Fasts Ch 37 H 7

⁹³ Al Kafi – V 4 – The Book of Fasts Ch 38 H 1

⁹⁴ Al Kafi – V 4 – The Book of Fasts Ch 39 H 1

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

'I wrote to Abu Abdullah^{asws} asking him^{asws} what the limit of the illness was in which one does not have to Fast therein, and the illness which one can leave the Prayer (whilst) standing'. He^{asws} said: 'But, the human being is an over-looker (best observer) upon himself'. And he^{asws} said: 'That is up to him. He is more knowing of himself'.⁹⁵

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

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

'I asked him^{asws}, 'What is the limit of the illness which obligates the breaking (not Fasting) upon its bearer, just as it Obligates upon him during the journey [2:184] **but whoever among you is sick or on a journey**'. He^{asws} said: 'He is entrusted upon it, having been delegated to him. So if he were to find weakness, so let him break Fast, and if he finds strength, so let him Fast it, whatever the illness it may be'.⁹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الصَّائِمُ إِذَا خَافَ عَلَى عَيْنَيْهِ مِنَ الرَّمَدِ أَفْطَرَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Fasting one, when he fears upon his eyes from the conjunctivitis, breaks'.⁹⁷

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يَجِدُ فِي رَأْسِهِ وَجَعاً مِنْ صُدَاعٍ شَدِيدٍ هَلْ يَجُوزُ لَهُ الْإِفْطَارُ قَالَ إِذَا صَدَّعَ صُدَاعاً شَدِيداً وَ إِذَا حَمَّ حُمَى شَدِيدَةً وَ إِذَا رَمَدَتْ عَيْنَاهُ رَمَداً شَدِيداً فَقَدْ حَلَّ لَهُ الْإِفْطَارُ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the man who found that his head hurts from severe headaches. Is it allowed for him, the breaking? He^{asws} said: 'When the head hurts with a severe headache, and when he is in fever with a severe fever, and his eyes are sore with severe soreness, so the breaking is Permissible for him'.⁹⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ بَكْرِ بْنِ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ سَأَلَهُ أَبِي يُعْنِي أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ أَنَا أَسْمَعُ مَا حَدُّ الْمَرَضِ الَّذِي يُثْرَكُ مِنْهُ الصَّوْمُ قَالَ إِذَا لَمْ يَسْتَطِعْ أَنْ يَسْتَحْرَ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Aameyra, from Bakr Bin Abu Bakr Al Hazramy who said,

⁹⁵ Al Kafi – V 4 – The Book of Fasts Ch 39 H 2

⁹⁶ Al Kafi – V 4 – The Book of Fasts Ch 39 H 3

⁹⁷ Al Kafi – V 4 – The Book of Fasts Ch 39 H 4

⁹⁸ Al Kafi – V 4 – The Book of Fasts Ch 39 H 5

'My father asked him^{asws}, meaning Abu Abdullah^{asws}, and I was listening, 'What is the limit of the illness due to which the Fasting can be left?' He^{asws} said: 'When he is not able upon having the pre-dawn meal'.⁹⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَثْمَانَ عَنِ سُلَيْمَانَ بْنِ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ اشْتَكَيْتُ أُمَّ سَلَمَةَ رَحِمَهُ اللَّهُ عَلَيْهَا عَيْنَهَا فِي شَهْرِ رَمَضَانَ فَأَمَرَهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ تَفْطِرَ وَ قَالَ عَشَاءُ اللَّيْلِ لِعَيْنِكَ رَدِي .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Husayn Bin Usman, from Suleyman Bin Amro,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Umm Salma^{as} complained about her^{as} eyes during the Month of Ramazan, so Rasool-Allah^{saww} instructed her^{as} that she^{as} breaks the Fast, and said: 'Dinner (delayed until) night would destroy your^{as} eyes'.¹⁰⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا حَدُّ الْمَرِيضِ إِذَا نَفَهُ فِي الصَّيَامِ قَالَ ذَلِكَ إِلَيْهِ هُوَ أَعْلَمُ بِنَفْسِهِ إِذَا قَوِيَ فَلْيَصُمْ .

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

'I said to Abu Abdullah^{asws}, 'What is the limit of the patient when he is convalescing during the Fasting?' He^{asws} said: 'That is up to him. He is more knowing of himself. When he is strong, so let him Fast'.¹⁰¹

بَابُ مَنْ تَوَالَى عَلَيْهِ رَمَضَانَانِ

Chapter 40 – The one upon whom two (Months of) Ramazans in succession (pass by)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِمَا قَالَ سَأَلْتُهُمَا عَنْ رَجُلٍ مَرَضَ فَلَمْ يَصُمْ حَتَّى أَدْرَكَهُ رَمَضَانُ آخِرُ فَقَالَا إِنْ كَانَ بَرَأَ نَمَّ تَوَالَى قِيلَ أَنْ يُدْرِكَهُ رَمَضَانُ الْآخِرُ صَامَ الَّذِي أَدْرَكَهُ وَ تَصَدَّقَ عَنْ كُلِّ يَوْمٍ بِمُدٍّ مِنْ طَعَامٍ عَلَى مِسْكِينٍ وَ عَلَيْهِ قَضَاؤُهُ وَ إِنْ كَانَ لَمْ يَزَلْ مَرِيضًا حَتَّى أَدْرَكَهُ رَمَضَانُ آخِرُ صَامَ الَّذِي أَدْرَكَهُ وَ تَصَدَّقَ عَنِ الْأَوَّلِ لِكُلِّ يَوْمٍ مُدًّا عَلَى مِسْكِينٍ وَ لَيْسَ عَلَيْهِ قَضَاؤُهُ .

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

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws}, said, 'I asked both of them^{asws} about a sick man who does not Fast until he sees another Ramazan. So they^{asws} both said: 'If he was cured, then lingered before he saw another Ramazan, he should Fast that which he has seen, and he should give in charity for each day (missed out from previous Month of Ramazan), by a handful of food to a poor, and upon him would be his making up for it; and if he did not cease to be sick until he saw another Ramazan, he should Fast that which he saw, and give in charity from

⁹⁹ Al Kafi – V 4 – The Book of Fasts Ch 39 H 6

¹⁰⁰ Al Kafi – V 4 – The Book of Fasts Ch 39 H 7

¹⁰¹ Al Kafi – V 4 – The Book of Fasts Ch 39 H 8

the first (Ramazan) for each day, a handful (of food) to a poor one, and there is no making up for it'.¹⁰²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يَمْرُضُ فَيُدْرِكُهُ شَهْرُ رَمَضَانَ وَ يَخْرُجُ عَنْهُ وَ هُوَ مَرِيضٌ وَ لَا يَصِحُّ حَتَّى يُدْرِكَهُ شَهْرُ رَمَضَانَ آخَرَ قَالَ يَتَصَدَّقُ عَنِ الْأَوَّلِ وَ يَصُومُ الثَّانِي فَإِنْ كَانَ صَحَّ فِيمَا بَيْنَهُمَا وَ لَمْ يَصُمْ حَتَّى أُدْرِكَهُ شَهْرُ رَمَضَانَ آخَرَ صَامَهُمَا جَمِيعاً وَ يَتَصَدَّقُ عَنِ الْأَوَّلِ .

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

(It has been narrated) from Abu Ja'far^{asws} regarding the man who is sick, so he sees a Month of Ramazan and it exits from him and he is sick and does not get well until he sees another Month of Ramazan. He^{asws} said: 'He should give in charity for the first, and he should Fast the second. So if he was well in what is between the two and did not Fast until he saw another Month of Ramazan, he should Fast both of them together, and he should give charity for the first one'.¹⁰³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ فَضِيلٍ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ طَائِفَةٌ ثُمَّ أُدْرِكُهُ شَهْرُ رَمَضَانَ قَابِلٌ قَالَ عَلَيْهِ أَنْ يَصُومَ وَ أَنْ يُطْعِمَ كُلَّ يَوْمٍ مِسْكِيناً فَإِنْ كَانَ مَرِيضاً فِيمَا بَيْنَ ذَلِكَ حَتَّى أُدْرِكَهُ شَهْرُ رَمَضَانَ قَابِلٌ فَلَيْسَ عَلَيْهِ إِلَّا الصِّيَامُ إِنْ صَحَّ وَ إِنْ تَتَابَعَ الْمَرَضُ عَلَيْهِ فَلَمْ يَصِحَّ فَعَلَيْهِ أَنْ يُطْعِمَ لِكُلِّ يَوْمٍ مِسْكِيناً .

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

'I asked Abu Abdullah^{asws} about a man upon whom is (the making up for) a few from a Month of Ramazan. Then he sees the next Month of Ramazan. He^{asws} said: 'Upon him is that he should Fast, and that he should feed a poor one for each day. So if he was sick in what is between that until he saw the next Month of Ramazan, so there is nothing upon him except that he Fasts if he gets well, and the illness follows him, and he is not well, so upon him would be that he feeds a poor one for each day'.¹⁰⁴

بَابُ قَضَاءِ شَهْرِ رَمَضَانَ

Chapter 41 – The making up for the Month of Ramazan

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْتَمِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنْ الرَّجُلِ يَكُونُ عَلَيْهِ أَيَّامٌ مِنْ شَهْرِ رَمَضَانَ أَوْ يَفْضِيهَا مُتَفَرِّقَةً قَالَ لَا بَأْسَ بِتَفْرِيقِ قَضَاءِ شَهْرِ رَمَضَانَ إِنَّمَا الصِّيَامُ الَّذِي لَا يَفْرُقُ كَفَّارَةَ الظَّهَارِ وَ كَفَّارَةَ الدَّمِّ وَ كَفَّارَةَ الْيَمِينِ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Ahmad Bin Asheym, from Suleyman Bin Ja'far Al Ja'fary who said,

'I asked Abu Al Hassan^{asws} about the man who happens to have a few days from the Month of Ramazan upon him, can he give in charity for these, separately?' He^{asws} said: 'There is no problem with making up for a Month of Ramazan, at different

¹⁰² Al Kafi – V 4 – The Book of Fasts Ch 40 H 1

¹⁰³ Al Kafi – V 4 – The Book of Fasts Ch 40 H 2

¹⁰⁴ Al Kafi – V 4 – The Book of Fasts Ch 40 H 3

times. But rather, the Fasts which cannot be done separately is the expiation for the *Zihaar*, and expiation for the blood, and expiation for the oath'.¹⁰⁵

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَمَّنْ يَقْضِي شَهْرَ رَمَضَانَ مُنْقَطِعاً قَالَ إِذَا حَفِظَ أَيَّامَهُ فَلَا بَأْسَ .

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

'I asked him^{asws} about the one who makes up for a Month of Ramazan with breaks (discontinues manner). He^{asws} said: 'If he has memorised his (number of missed) days, so there is no problem'.¹⁰⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَفْطَرَ شَيْئاً مِنْ شَهْرِ رَمَضَانَ فِي عُدْرٍ فَإِنْ قَضَاهُ مُتَّابِعاً أَفْضَلُ وَإِنْ قَضَاهُ مُتَفَرِّقاً فَحَسَنٌ لَا بَأْسَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who does not Fast something from a Month of Ramazan having an excuse, so its making up consecutively is superior, and if he were to make up for it separately, so it is good, there is no problem'.¹⁰⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كَانَ عَلَى الرَّجُلِ شَيْءٌ مِنْ صَوْمِ شَهْرِ رَمَضَانَ فَلْيَقْضِهِ فِي أَيِّ شَهْرٍ شَاءَ أَيَّاماً مُتَّابِعَةً فَإِنْ لَمْ يَسْتَطِعْ فَلْيَقْضِهِ كَيْفَ شَاءَ وَ لِيَمَحِّصِ الْأَيَّامَ فَإِنْ فَرَّقَ فَحَسَنٌ وَإِنْ تَابَعَ فَحَسَنٌ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When there was something from the Fasts of a Month of Ramazan upon the man, so let him make up for it during whichever month he so desires to, consecutive days. So if he is no able, so let him make up for it howsoever he so desires to and let him count the days. So if he separates, so good, but if he does it consecutively, so good'.¹⁰⁸

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ عَبْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَضَاءِ شَهْرِ رَمَضَانَ فِي ذِي الْحِجَّةِ أَوْ أَقْطَعُهُ قَالَ أَقْطَعُهُ فِي ذِي الْحِجَّةِ وَأَقْطَعُهُ إِنْ شِئْتَ .

Humeyd Bin Ziyad, from Ibn Sama'at, from someone else, from Aban, from Abdul Rahman Bin Abu Abdullah who said,

'I asked Abu Abdullah^{asws} about making up for a Month of Ramazan during Zil Hijja, or can I cut it piece-meal?' He^{asws} said: 'Make up for it in Zil Hijja, and cut it if you so desire to'.¹⁰⁹

¹⁰⁵ Al Kafi – V 4 – The Book of Fasts Ch 41 H 1

¹⁰⁶ Al Kafi – V 4 – The Book of Fasts Ch 41 H 2

¹⁰⁷ Al Kafi – V 4 – The Book of Fasts Ch 41 H 3

¹⁰⁸ Al Kafi – V 4 – The Book of Fasts Ch 41 H 4

¹⁰⁹ Al Kafi – V 4 – The Book of Fasts Ch 41 H 5

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عُقْبَةَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ مَرِضٍ فِي شَهْرِ رَمَضَانَ فَلَمَّا بَرَأَ أَرَادَ الْحَجَّ كَيْفَ يَصْنَعُ بِقَضَاءِ الصَّوْمِ قَالَ إِذَا رَجَعَ فَلْيَصُمْهُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who is sick during a Month of Ramazan. So when he gets cured, he intends the Hakk. How should he deal with the making up for the (missed) Fasts?' He^{asws} said: 'When he returns, so let him Fast them'.¹¹⁰

بَابُ الرَّجُلِ يُصْبِحُ وَهُوَ يُرِيدُ الصِّيَامَ فَيَفْطِرُ وَيُصْبِحُ وَهُوَ لَا يُرِيدُ الصَّوْمَ فَيَصُومُ فِي قَضَاءِ شَهْرِ رَمَضَانَ وَغَيْرِهِ

Chapter 42 – The man wakes up in the morning and he intends the Fasting but he does not Fast; and he wakes up in the morning and he does not intend the Fasting, but he Fasts with regards to making up for a Month of Ramazan, and others

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصْبِحُ وَهُوَ يُرِيدُ الصِّيَامَ ثُمَّ يَبْدُو لَهُ فَيَفْطِرُ قَالَ هُوَ بِالْخِيَارِ مَا بَيْنَهُ وَبَيْنَ نِصْفِ النَّهَارِ قُلْتُ هَلْ يَقْضِيهِ إِذَا أَفْطَرَ قَالَ نَعَمْ لِأَنَّهَا حَسَنَةٌ أَرَادَ أَنْ يَعْمَلَهَا فَلْيَبْتِمَهَا قُلْتُ فَإِنْ رَجُلًا أَرَادَ أَنْ يَصُومَ ارْتِفَاعَ النَّهَارِ أَوْ يَصُومَ قَالَ نَعَمْ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who wakes up in the morning and he intends the Fasting. Then he changes his minds for it, so he breaks. He^{asws} said: 'He is with the choice what is between him and half the day'. I said, 'Does he have to make up for it when he breaks?' He^{asws} said: 'Yes, because it is a good deed which he intended to do, so let him complete it'. I said, 'Supposing a man intends that he Fasts at the rising of the day, can he Fast?' He^{asws} said: 'Yes'.¹¹¹

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

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

'I asked Abu Abdullah^{asws} about the voluntary Fasts, a need presents itself to him. He^{asws} said: 'He is with the choice what is between him and Al-Asr; and if he were to remain until Al-Asr, then he changes his mind, for him would be that he Fasts. So, if he does not happen to have that intention, so for him is that he Fasts that day, if he so desires to'.¹¹²

¹¹⁰ Al Kafi – V 4 – The Book of Fasts Ch 41 H 6

¹¹¹ Al Kafi – V 4 – The Book of Fasts Ch 42 H 1

¹¹² Al Kafi – V 4 – The Book of Fasts Ch 42 H 2

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

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

(It has been narrated) from Abu Abdullah^{asws} regarding his^{asws} words: 'The Fasting-one is with the choice up to the (start of the) decline of the sun (midday)', he^{asws} said: 'That is regarding the Obligatory. But, as for the optional, so for him would be that he breaks whichever time he so desires to, up to the setting of the sun'.¹¹³

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنِ أَبِي الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي الرَّجُلِ يَبْدُو لَهُ بَعْدَ مَا يُصْبِحُ وَ بَرْتَفَعُ النَّهَارُ فِي صَوْمِ ذَلِكَ الْيَوْمِ لِيُقْضِيَهُ مِنْ شَهْرِ رَمَضَانَ وَ لَمْ يَكُنْ نَوَى ذَلِكَ مِنَ اللَّيْلِ قَالَ نَعَمْ لِيصُومَهُ وَ لِيَعْتَدَّ بِهِ إِذَا لَمْ يَكُنْ أَحَدَتْ شَيْئاً .

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

(It has been narrated) from Abu Al-Hassan^{asws}, regarding the man who changes his mind after he wakes up and the day has risen, in a Fast of that day, in order to make up for it from a Month of Ramazan, and he did not happen to have that intention from the night (before). He^{asws} said: 'Yes, let him Fast it, and let him rely with it when nothing new happens'.¹¹⁴

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

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

(It has been narrated) from Abu Ja'far^{asws} regarding a man who went to his wife during a day he was making up for a Fast from a Month of Ramazan. He^{asws} said: 'If he has gone to his wife before the (start of the) decline of the sun, so there is nothing upon him except for a day in place for a day; but if it was such that he went to his wife after the (start of the) decline of the sun, so upon him would be that he gives in charity to the poor ones. So if he is not able, he should Fast a day in place of a day, and Fast three days as an expiation for what he has done'.¹¹⁵

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

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

¹¹³ Al Kafi – V 4 – The Book of Fasts Ch 42 H 3

¹¹⁴ Al Kafi – V 4 – The Book of Fasts Ch 42 H 4

¹¹⁵ Al Kafi – V 4 – The Book of Fasts Ch 42 H 5

'I asked Abu Abdullah^{asws} about the woman who makes up for a Month of Ramazan, but her husband coerces her upon the breaking. So he^{asws} said: 'It is not befitting for him that he coerces her after the (start of the) decline of the sun'.¹¹⁶

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ صَالِحِ بْنِ عَبْدِ اللَّهِ الْخَنْعَمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَنْوِي الصَّوْمَ فَيَلْقَاهُ أَخُوهُ الَّذِي هُوَ عَلَى أَمْرِهِ أَنْ يَفْطِرُ قَالَ إِنْ كَانَ تَطَوُّعاً أَجْزَأَهُ وَحُسِبَ لَهُ وَإِنْ كَانَ قَضَاءً فَرِيضَةً قَضَاهُ .

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

'I asked Abu Abdullah^{asws} about the man who intends the Fasting, so he meets his brother who is upon this matter (Al-Wilayah), can he break it?' He^{asws} said: 'If it was a voluntary Fast, it would suffice him, and would be counted for him, and if it was making up for an Obligatory Fast, so he should make up for it'.¹¹⁷

بَابُ الرَّجُلِ يَتَطَوَّعُ بِالصِّيَامِ وَ عَلَيْهِ مِنْ قَضَاءِ شَهْرِ رَمَضَانَ

Chapter 43 – The man Fasts voluntarily, and upon him are the making up for the Fasts from a Month of Ramazan

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ رَجُلٍ عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ .

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

'I asked Abu Abdullah^{asws} about a man upon whom are Fasts from a Month of Ramazan (to make up for), can he Fast optional ones?' So he^{asws} said: 'No, until he makes up for what is upon him from a Month of Ramazan'.¹¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ طَائِفَةً أَوْ يَتَطَوَّعُ فَقَالَ لَا حَتَّى يَقْضِيَ مَا عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ .

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

'I asked Abu Abdullah^{asws} about the man upon who are a number of Fasts from a Month of Ramazan, can he Fast optional ones?' So he^{asws} said: 'No, until he makes up for what is upon him from a Month of Ramazan'.¹¹⁹

بَابُ الرَّجُلِ يَمُوتُ وَ عَلَيْهِ مِنْ صِيَامِ شَهْرِ رَمَضَانَ أَوْ غَيْرِهِ

Chapter 44 – The man dies and upon him are Fasts (to make up for) from a Month of Ramazan or others

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

¹¹⁶ Al Kafi – V 4 – The Book of Fasts Ch 42 H 6

¹¹⁷ Al Kafi – V 4 – The Book of Fasts Ch 42 H 7

¹¹⁸ Al Kafi – V 4 – The Book of Fasts Ch 43 H 1

¹¹⁹ Al Kafi – V 4 – The Book of Fasts Ch 43 H 2

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

(It has been narrated) from Abu Abdullah^{asws} regarding the man who dies and upon him are Prayers or Fasts (to make up for). He^{asws} said: 'It should be made up for, on his behalf by the one closest to him from the people by his inheritance'. I said, 'Supposing the one closest to him is a woman?' So he^{asws} said: 'No, except for the men'.¹²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَدْرَكَهُ شَهْرُ رَمَضَانَ وَهُوَ مَرِيضٌ فَنُوفِيَ قَبْلَ أَنْ يَبْرَأَ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ وَ لَكِنْ يَفْضِي عَنِ الَّذِي يَبْرَأُ ثُمَّ يَمُوتُ قَبْلَ أَنْ يَفْضِيَ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I asked him^{asws} about a man who sees a Month of Ramazan and he is sick. So he dies before he gets cured. He^{asws} said: 'There is nothing upon him, but it should be made up for, on behalf of the one who gets cured, then dies before he (himself) makes up for it'.¹²¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنِ أَبَانَ بْنِ عُمَانَ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا صَامَ الرَّجُلُ شَيْئاً مِنْ شَهْرِ رَمَضَانَ ثُمَّ لَمْ يَبْرَأْ مَرِيضاً حَتَّى مَاتَ فَلَيْسَ عَلَيْهِ شَيْءٌ وَ إِنْ صَحَّ ثُمَّ مَرِضَ ثُمَّ مَاتَ وَ كَانَ لَهُ مَالٌ نُصِدَّقَ عَنْهُ مَكَانَ كُلِّ يَوْمٍ بِمَدٍّ وَ إِنْ لَمْ يَكُنْ لَهُ مَالٌ صَامَ عَنْهُ وَ لِيُئِهِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the man Fasts something from a Month of Ramazan, then he does not cease to be sick until he dies, so there is nothing upon him. And if he gets well, then gets sick, then dies, and there was wealth for him, he should not give in charity from it in place of each day, a handful (of food); and if there was not wealth for him, his guardian has to Fast on his behalf'.¹²²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ مَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَمُوتُ وَ عَلَيْهِ دَيْنٌ مِنْ شَهْرِ رَمَضَانَ مَنْ يَفْضِي عَنْهُ قَالَ أَوْلَى النَّاسِ بِهِ فُلْتُ وَ إِنْ كَانَ أَوْلَى النَّاسِ بِهِ امْرَأَةً قَالَ لَا إِلَّا الرَّجُلُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali AL Washa, from Hammad Bin Usman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who dies and upon him are debts from a Month of Ramazan. Who should make up for these on his behalf?' He^{asws} said: 'The closest of the people to him'. I said, 'And if

¹²⁰ Al Kafi – V 4 – The Book of Fasts Ch 44 H 1

¹²¹ Al Kafi – V 4 – The Book of Fasts Ch 44 H 2

¹²² Al Kafi – V 4 – The Book of Fasts Ch 44 H 3

it was such that the closest of the people to him was a woman?' He^{asws} said: 'No, except the men'.¹²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدٍ قَالَ كَتَبْتُ إِلَى الْأَخِيرِ (عَلَيْهِ السَّلَامُ) رَجُلٌ مَاتَ وَ عَلَيْهِ قَضَاءٌ مِنْ شَهْرِ رَمَضَانَ عَشْرَةَ أَيَّامٍ وَ لَهُ وَلِيَانِ هَلْ يَجُوزُ لَهُمَا أَنْ يَقْضِيَا عَنْهُ جَمِيعاً خَمْسَةَ أَيَّامٍ أَحَدُ الْوَلِيِّينَ وَ خَمْسَةَ أَيَّامٍ الْآخَرَ فَوَقَعَ (عَلَيْهِ السَّلَامُ) يَقْضِي عَنْهُ أَكْبَرُ وَلِيَهُ عَشْرَةَ أَيَّامٍ وَ لَاءَ إِنْ شَاءَ اللَّهُ .

Muhammad Bin Yahya, from Muhammad who said,

'I wrote to Al-Akheir^{asws} (11th Imam^{asws}), 'A man died and upon him were Fasts to make up for from a Month of Ramazan of ten days, and for him are two guardians. Is it allowed for both of them that they both make up for it together, five days by one guardian and five days by the other?' So he^{asws} signed: 'The elder of his guardians should make up for it on his behalf, ten days, as a guardian, Allah^{azwj} Willing'.¹²⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنِ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِذَا مَاتَ رَجُلٌ وَ عَلَيْهِ صِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ عِلَّةٍ فَعَلَيْهِ أَنْ يَتَصَدَّقَ عَنِ الشَّهْرِ الْأَوَّلِ وَ يَقْضِيَ الشَّهْرَ الثَّانِي .

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

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I heard him^{asws} saying: 'When a man dies and upon him are Fasts of two consecutive months (to make up for) from an illness, so upon him is that he should give in charity for the first month, and make up the second month'.¹²⁵

بَابُ صَوْمِ الصِّبْيَانِ وَ مَتَى يُؤْخَذُونَ بِهِ

Chapter 45 – The Fasting of the children and when they can be asked with it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّا نَأْمُرُ صِبْيَانَنَا بِالصِّيَامِ إِذَا كَانُوا بَنِي سَبْعِ سِنِينَ بِمَا أَطَافُوا مِنْ صِيَامِ الْيَوْمِ فَإِنْ كَانَ إِلَى نِصْفِ النَّهَارِ وَ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلَّ فَإِذَا غَلَبَهُمُ الْعَطَشُ وَ الْغَرْتُ أَفْطَرُوا حَتَّى يَتَعَوَّدُوا الصَّوْمَ وَ يُطِيقُوهُ فَمَرُوا صِبْيَانَكُمْ إِذَا كَانُوا أَبْنَاءَ تِسْعِ سِنِينَ بِمَا أَطَافُوا مِنْ صِيَامٍ فَإِذَا غَلَبَهُمُ الْعَطَشُ أَفْطَرُوا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'We^{asws} order our^{asws} children with the Fasting when a boy is of seven years with whatever they can endure from a Fast of the day. So if it was half the day and more than that, or less, and upon them is thirst and the hunger, they break, so they get used to the Fasting and they can endure it. So instruct your children, when they were sons of nine years, with whatever they can endure from the Fasting. So if the thirst was to overcome them, they break'.¹²⁶

¹²³ Al Kafi – V 4 – The Book of Fasts Ch 44 H 4

¹²⁴ Al Kafi – V 4 – The Book of Fasts Ch 44 H 5

¹²⁵ Al Kafi – V 4 – The Book of Fasts Ch 44 H 6

¹²⁶ Al Kafi – V 4 – The Book of Fasts Ch 45 H 1

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) فِي كَمْ يُؤَخَذُ الصَّبِيُّ بِالصِّيَامِ قَالَ مَا بَيْنَهُ وَبَيْنَ خَمْسَ عَشْرَةَ سَنَةً وَ أَرْبَعِ عَشْرَةَ سَنَةً فَإِنْ هُوَ صَامَ قَبْلَ ذَلِكَ فَدَعُهُ وَ لَقَدْ صَامَ ابْنِي فَلَانَ قَبْلَ ذَلِكَ فَتَرَكْتُهُ .

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

'I asked Abu Abdullah^{asws} regarding at what age the children can be asked with the Fasts. He^{asws} said: 'What is between him and fifteen years, and fourteen years of age. So if he was to Fast before that, so let him. My^{asws} so and so son Fasted before that, so I let him do it'.¹²⁷

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

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

'I asked him^{asws} about the child, when can he Fast?' He^{asws} said: 'When he is strong upon the Fasting'.¹²⁸

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the boy is able to endure the Fasts of three days consecutively, so the Fasts of the Month of Ramazan are Obligated upon him'.¹²⁹

بَابُ مَنْ أَسْلَمَ فِي شَهْرِ رَمَضَانَ

Chapter 46 – The one who becomes a Muslim during a Month of Ramazan

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

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

(It has been narrated) from Abu Abdullah^{asws} having been asked about a man who became a Muslim during the middle of a Month of Ramazan, what would be upon him, from his Fasts?' He^{asws} said: 'There is nothing upon him except for what he had become a Muslim in'.¹³⁰

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

¹²⁷ Al Kafi – V 4 – The Book of Fasts Ch 45 H 2

¹²⁸ Al Kafi – V 4 – The Book of Fasts Ch 45 H 3

¹²⁹ Al Kafi – V 4 – The Book of Fasts Ch 45 H 4

¹³⁰ Al Kafi – V 4 – The Book of Fasts Ch 46 H 1

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

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} that Ali^{asws} was saying regarding a man who became a Muslim during half of the Month of Ramazan that there is nothing upon him except for what he faces coming'.¹³¹

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

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

'I asked Abu Abdullah^{asws} about a group who became Muslim during a Month of Ramazan, and days had passed from it. Is it upon them that they should be Fasting for what had passed from it, or the day in which they had become Muslim in?' So he^{asws} said: 'There is no making up for upon them, nor for their day in which they became Muslim, except if they had become Muslims before the emergence of the sun'.¹³²

بَابُ كَرَاهِيَةِ السَّفَرِ فِي شَهْرِ رَمَضَانَ

Chapter 47 – Abhorrence of the travelling during a Month of Ramazan

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْخُرُوجِ إِذَا دَخَلَ شَهْرُ رَمَضَانَ قَالَ لَا إِلَّا فِيمَا أَخْبَرْتُكَ بِهِ خُرُوجٌ إِلَى مَكَّةَ أَوْ غَزْوٌ فِي سَبِيلِ اللَّهِ أَوْ مَالٌ تَخَافُ هَلَاكَهُ أَوْ أَخٌ تُرِيدُ وَدَاعَةَ وَ إِنَّهُ لَيْسَ أَخًا مِنَ الْأَبِّ وَالْأُمِّ .

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

'I asked Abu Abdullah^{asws} about the going out when a Month of Ramazan enters. He^{asws} said: 'No, except regarding what I^{asws} am informing you with – going out to Makkah, or a military expedition in the Way of Allah^{azwj}, or wealth you fear upon its destruction, or a brother you intend to bid farewell to and (even if) he is not a brother from the father and the mother'.¹³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَدْخُلُ شَهْرَ رَمَضَانَ وَ هُوَ مُقِيمٌ لَا يُرِيدُ بَرَاحًا ثُمَّ يَبْدُو لَهُ بَعْدَ مَا يَدْخُلُ شَهْرَ رَمَضَانَ أَنْ يُسَافِرَ فَسَكَتَ فَسَأَلْتُهُ غَيْرَ مَرَّةٍ فَقَالَ يُفِيمُ أَفْضَلُ إِلَّا أَنْ يَكُونَ لَهُ حَاجَةٌ لَا بُدَّ مِنَ الْخُرُوجِ فِيهَا أَوْ يَتَخَوَّفُ عَلَى مَالِهِ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who enters into a Month of Ramazan and he is staying, not intending going out. Then he changes his mind after the entry of a Month of Ramazan that he should

¹³¹ Al Kafi – V 4 – The Book of Fasts Ch 46 H 2

¹³² Al Kafi – V 4 – The Book of Fasts Ch 46 H 3

¹³³ Al Kafi – V 4 – The Book of Fasts Ch 47 H 1

travel'. So he^{asws} remained silent, and I asked him^{asws} another time. So he^{asws} said: 'Staying is superior except if there happens to be for him a need which makes it inevitable for him for the going out in it, or he is fearing upon his wealth'.¹³⁴

بَابُ كَرَاهِيَةِ الصَّوْمِ فِي السَّفَرِ

Chapter 48 – Abhorrence of the Fasting during the journey

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

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

'I said to Abu Abdullah^{asws}, '(What about) the Words of Allah^{azwj} Mighty and Majestic [2:185] therefore whoever of you is present in the Month, he shall Fast therein?' He^{asws} said: 'What can be clearer than it! The one who is present, so let him Fast it, and the one who travels, so he should not Fast it'.¹³⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنْ اللَّهُ عَزَّ وَجَلَّ تَصَدَّقَ عَلَى مَرْضَى أُمَّتِي وَ مُسَافِرِيهَا بِالتَّقْصِيرِ وَ الْإِفْطَارِ أَيْسَرُ أَحَدِكُمْ إِذَا تَصَدَّقَ بِصَدَقَةٍ أَنْ تُرَدَّ عَلَيْهِ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Gave charity upon the sick ones of my^{saww} community and its travelers with the shortening (of the Prayer), and the breaking (of the Fast). Would it make one of you happy when he is given a charity that he should return it upon him?'¹³⁶

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Fasting one during the journey in a Month of Ramazan is like one not Fasting in it during the presence (at home)'.¹³⁶

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

¹³⁴ Al Kafi – V 4 – The Book of Fasts Ch 47 H 2

¹³⁵ Al Kafi – V 4 – The Book of Fasts Ch 48 H 1

¹³⁶ Al Kafi – V 4 – The Book of Fasts Ch 48 H 2

Then he^{asws} said: 'A man came over to the Prophet^{saww}, so he said, 'O Rasool-Allah^{saww}! Can I Fast a Month of Ramazan during the journey?' So he^{saww} said: 'No'. So he said, 'O Rasool-Allah^{saww}! It is easy upon me'. So Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Gave charity upon the sick ones of my^{saww} community and its travelers with the breaking (of the Fast) during a Month of Ramazan. Does it not astound one of you if he were to be given a charity that he would like to return it?'¹³⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ أَبِي بَانَ بْنِ تَعْلَبٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَيْرُ أُمَّتِي الَّذِينَ إِذَا سَافَرُوا أَفْطَرُوا وَ قَصَرُوا وَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَ إِذَا أَسَاءُوا اسْتَغْفَرُوا وَ شِرَارُ أُمَّتِي الَّذِينَ وُلِدُوا فِي النَّعْمِ وَ غَدُوا بِهِ يَأْكُلُونَ طَيِّبَ الطَّعَامِ وَ يَلْبَسُونَ لَيِّنَ الثِّيَابِ وَ إِذَا تَكَلَّمُوا لَمْ يَصْدُقُوا .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The best of my^{saww} community are those, when they are travelling, they are not Fasting, and they are shortening (the Prayer); and when they are done a favour, they welcome it as a glad tiding, and when they are sinning, they seek Forgiveness. And, the most evil ones of my^{saww} community are those who are born among the Bounties, and they are fed with it, consuming the best of the foods, and they are wearing soft clothes, and when they are speaking, they are not truthful'.¹³⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا خَرَجَ الرَّجُلُ فِي شَهْرِ رَمَضَانَ مُسَافِرًا أَفْطَرَ وَ قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَرَجَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فِي شَهْرِ رَمَضَانَ وَ مَعَهُ النَّاسُ وَ فِيهِمْ الْمُنْشَاءُ فَلَمَّا انْتَهَى إِلَى كِرَاعِ الْعَمِيمِ دَعَا بِقَدَحٍ مِنْ مَاءٍ فِيمَا بَيْنَ الظُّهْرِ وَ الْعَصْرِ فَشَرِبَ وَ أَفْطَرَ ثُمَّ أَفْطَرَ النَّاسُ مَعَهُ وَ ثُمَّ أَنَسَ عَلَى صَوْمِهِمْ فَسَمَّاهُمُ الْعَصَاةَ وَ إِنَّمَا يُؤْخَذُ بِأَخْرِ أَمْرِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the man goes out during a Month of Ramazan travelling, he should break (nor Fast)'. And he^{asws} said: 'Rasool-Allah^{saww} went out from Al-Medina to Makkah during a Month of Ramazan, and with him^{saww} were the people, and among them were the pedestrians. So when he^{saww} ended up to Kura'a Al-Ghameem, he^{saww} called for a cup of water during what is between Al-Zohr and Al-Asr. So he^{saww} drank and broke (did not Fast). Then the people broke along with him^{saww}, and a group of people were upon their Fasts, so he^{saww} referred to them as the disobedient ones, and rather, they were seized by the last of the orders of Rasool-Allah^{saww}.¹³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَمَّى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَوْمًا صَامُوا حِينَ أَفْطَرَ وَ قَصَرَ عَصَاةً وَ قَالَ هُمُ الْعَصَاةُ إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّا لَنَعْرِفُ أَبْنَاءَهُمْ وَ أَبْنَاءَ أَبْنَائِهِمْ إِلَى يَوْمِنَا هَذَا .

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

¹³⁷ Al Kafi – V 4 – The Book of Fasts Ch 48 H 3

¹³⁸ Al Kafi – V 4 – The Book of Fasts Ch 48 H 4

¹³⁹ Al Kafi – V 4 – The Book of Fasts Ch 48 H 5

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} named a group of people who were Fasting when he^{saww} broke (the Fast), and shortened (the Prayer), as 'disobedient ones', and said: 'They would be the disobedient ones up to the Day of Judgement, and we^{saww} recognise their sons, and the sons of their sons up to this day of ours'.¹⁴⁰

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

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

'I heard Abu Abdullah^{asws} saying: 'If a man were to die whilst Fasting during the journey, I^{asws} would not Pray over him'.¹⁴¹

بَابُ مَنْ صَامَ فِي السَّفَرِ بَجَهَالَةٍ

Chapter 49 – The one who Fasts during the journey out of ignorance

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ رَجُلٌ صَامَ فِي السَّفَرِ فَقَالَ إِنْ كَانَ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نَهَى عَنْ ذَلِكَ فَعَلَيْهِ الْقَضَاءُ وَإِنْ لَمْ يَكُنْ بَلَغَهُ فَلَا شَيْءَ عَلَيْهِ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'A man Fasts during the journey'. So he^{asws} said: 'If it had reached him that Rasool-Allah^{saww} forbade from that, so upon him is the making up for it; and if it did not happen to reach him, so there is nothing upon him'.¹⁴²

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who Fasts during the journey out of ignorance, would not make up for it'.¹⁴³

صَفْوَانَ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ نَيْثِ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا سَافَرَ الرَّجُلُ فِي شَهْرِ رَمَضَانَ أَفْطَرَ وَإِنْ صَامَهُ بَجَهَالَةٍ لَمْ يَقْضِهِ .

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

¹⁴⁰ Al Kafi – V 4 – The Book of Fasts Ch 48 H 6

¹⁴¹ Al Kafi – V 4 – The Book of Fasts Ch 48 H 7

¹⁴² Al Kafi – V 4 – The Book of Fasts Ch 49 H 1

¹⁴³ Al Kafi – V 4 – The Book of Fasts Ch 49 H 2

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the man travels during a Month of Ramazan, he should break (not Fast); and if he were to Fast it out of ignorance, he would not make up for it'.¹⁴⁴

بَابُ مَنْ لَا يَجِبُ لَهُ الْإِفْطَارُ وَ التَّقْصِيرُ فِي السَّفَرِ وَ مَنْ يَجِبُ لَهُ ذَلِكَ

Chapter 50 – The one for whom the breaking (of the Fast) and the shortening (of the Prayer is not Obligated, and the one for whom that is Obligated

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْمُكَارِي وَ الْجَمَالُ الَّذِي يَخْتَلِفُ وَ لَيْسَ لَهُ مَقَامُ بَيْتِ الصَّلَاةِ وَ يَصُومُ شَهْرَ رَمَضَانَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The hirer of camels and the cameleer who interchanges (his residence) and there is no (specific) place for him, should complete the Prayer, and he should be Fasting a Month of Ramazan'.¹⁴⁵

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

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

'The man would not break (the Fast) during a Month of Ramazan except in a way of Truth'.¹⁴⁶

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

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The one who travels should shorten (the Prayer) and break (the Fast), except if there happens to be a man whom he travels for (the aim of) hunting, or regarding a disobedience to Allah^{azwj}, or is a messenger for the one who disobeys Allah^{azwj}, or regarding seeking of malice, or slanderous harm upon a group of Muslims'.¹⁴⁷

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

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

¹⁴⁴ Al Kafi – V 4 – The Book of Fasts Ch 49 H 3

¹⁴⁵ Al Kafi – V 4 – The Book of Fasts Ch 50 H 1

¹⁴⁶ Al Kafi – V 4 – The Book of Fasts Ch 50 H 2

¹⁴⁷ Al Kafi – V 4 – The Book of Fasts Ch 50 H 3

'I asked Abu Abdullah^{asws} about the man who escorts his brother during a Month of Ramazan, so it reaches a journey of a day, or with a man from his brethren, can he break, or should he Fast?' He^{asws} said: 'He should break'.¹⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) فِي الرَّجُلِ يُسَبِّعُ أَخَاهُ مَسِيرَةَ يَوْمٍ أَوْ يَوْمَيْنِ أَوْ ثَلَاثَةٍ قَالَ إِنْ كَانَ فِي شَهْرِ رَمَضَانَ فَلْيُفْطِرْ قُلْتُ أَيُّمَا أَفْضَلُ يَصُومُ أَوْ يُسَبِّعُهُ قَالَ يُسَبِّعُهُ إِنْ لَمْ يَكُنْ عَزَّ وَجَلَّ قَدْ وَضَعَهُ عَنْهُ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding the man who escorts his brother of a journey of a day, or two days, or three. He^{asws} said: 'If it was during a Month of Ramazan, so let him break (not Fast)'. I said, 'Which of these two is superior, fasting or escorting him?' He^{asws} said: 'Escorting him. Allah^{azwj} Mighty and Majestic has Exempted if from him'.¹⁴⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُمَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلٌ مِنْ أَصْحَابِي قَدْ جَاءَنِي خَبْرُهُ مِنَ الْأَعْوَصِ وَ ذَلِكَ فِي شَهْرِ رَمَضَانَ أَتَلَقَّاهُ وَ أَفْطِرُ قَالَ نَعَمْ قُلْتُ أَتَلَقَّاهُ وَ أَفْطِرُ أَوْ أَقِيمُ وَ أَصُومُ قَالَ تَلَقَّاهُ وَ أَفْطِرُ .

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

'I said to Abu Abdullah^{asws}, 'There came to me news of my companions from Al-Awas, and that was during a Month of Ramazan. Shall I meet him and break (the Fast)?' He^{asws} said: 'Yes'. I said, 'Shall I meet him and break, or shall I say and Fast?' He^{asws} said: 'Meet him, and break'.¹⁵⁰

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ عِدَّةٍ عَنِ ابْنِ أَبِي عُمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ الرَّجُلُ يُسَبِّعُ أَخَاهُ فِي شَهْرِ رَمَضَانَ الْيَوْمَ وَ الْيَوْمَيْنِ قَالَ يُفْطِرُ وَ يَقْضِي قِيلَ لَهُ فَذَلِكَ أَفْضَلُ أَوْ يُقِيمُ وَ لَا يُسَبِّعُهُ قَالَ يُسَبِّعُهُ وَ يُفْطِرُ فَإِنَّ ذَلِكَ حَقٌّ عَلَيْهِ .

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said, 'The man escorts his brother during a Month of Ramazan for the day, and the two days'. He^{asws} said: 'He should break (the Fast) and make up for it'. It was said to him^{asws}, 'So that is superior, or staying and not escorting him?' He^{asws} said: 'Escorting him and breaking, for that is a right upon him'.¹⁵¹

¹⁴⁸ Al Kafi – V 4 – The Book of Fasts Ch 50 H 4

¹⁴⁹ Al Kafi – V 4 – The Book of Fasts Ch 50 H 5

¹⁵⁰ Al Kafi – V 4 – The Book of Fasts Ch 50 H 6

¹⁵¹ Al Kafi – V 4 – The Book of Fasts Ch 50 H 7

بَابُ صَوْمِ التَّطَوُّعِ فِي السَّفَرِ وَ تَقْدِيمِهِ وَ قَضَائِهِ

Chapter 51 – The optional Fast during the journey, and its bring forward, and its making up

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ وَاسِعٍ عَنْ إِسْمَاعِيلَ بْنِ سَهْلِ بْنِ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ خَرَجَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِنَ الْمَدِينَةِ فِي أَيَّامِ بَقِيَّةِ مِنْ شَعْبَانَ فَكَانَ يَصُومُ ثُمَّ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ وَ هُوَ فِي السَّفَرِ فَأَفْطَرَ فَقِيلَ لَهُ تَصُومُ شَعْبَانَ وَ تَفْطِرُ شَهْرَ رَمَضَانَ فَقَالَ نَعَمْ شَعْبَانَ إِلَيَّ إِنَّ شَيْئًا صُمْتُ وَ إِنَّ شَيْئًا لَا وَ شَهْرَ رَمَضَانَ عَزَمَ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَيَّ الْإِفْطَارُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Abdullah^{asws} went out from Al-Medina during a few remaining days from Shaban, so he^{asws} was Fasting. Then the Month of Ramazan entered upon him^{asws} and he^{asws} was in a journey. So it was said to him^{asws}, 'You^{asws} are Fasting Shaban and are breaking (not Fasting) the Month of Ramazan?' So he^{asws} said: 'Yes. Shabaan to me^{asws}, if I^{asws} so desire to I^{asws} Fast, and if I^{asws} so desire to I^{asws} don't; and the Month of Ramazan is a fixed Determination from Allah^{azwj} Mighty and Majestic upon me^{asws} for the breaking (during a journey)' .¹⁵²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عُدَّافِرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَصُومُ هَذِهِ الثَّلَاثَةَ الْأَيَّامِ فِي الشَّهْرِ قَرِيبًا سَافَرْتُ وَ رُبَّمَا أَصَابَنِي عِلَّةٌ فَيَجِبُ عَلَيَّ قَضَاؤُهَا قَالَ فَقَالَ لِي إِنَّمَا يَجِبُ الْفَرَضُ فَأَمَّا غَيْرُ الْفَرَضِ فَأَنْتَ فِيهِ بِالْخِيَارِ قُلْتُ بِالْخِيَارِ فِي السَّفَرِ وَ الْمَرَضِ قَالَ فَقَالَ الْمَرَضُ قَدْ وَضَعَهُ اللَّهُ عَزَّ وَ جَلَّ عَنْكَ وَ السَّفَرُ إِنْ شِئْتَ فَأَقْضِهِ وَ إِنْ لَمْ تَقْضِهِ فَلَا جُنَاحَ عَلَيْكَ .

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

'I said to Abu Abdullah^{asws}, 'I tend to Fast these three days during the month. So, sometimes I travel, and sometimes an illness hits me. Does it Obligate the making up for it upon me?' So he^{asws} said to me: 'But rather, the Obligatory (Fasts) necessitate it. But, as for the other than the Obligatory (Fasts), so you are with the choice in it'. I said, 'With the choice during the journey and the illness?' So he^{asws} said: 'The illness, so Allah^{azwj} has Exempted it from you, and the journey, if you so desire to, so make up for it, and if you don't make up for it, so there is no blame upon you' .¹⁵³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدِ بْنِ الْأَشْعَرِيِّ عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ صَوْمِ ثَلَاثَةِ أَيَّامٍ فِي الشَّهْرِ هَلْ فِيهِ قَضَاءٌ عَلَى الْمُسَافِرِ قَالَ لَا .

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

¹⁵² Al Kafi – V 4 – The Book of Fasts Ch 51 H 1

¹⁵³ Al Kafi – V 4 – The Book of Fasts Ch 51 H 2

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I asked him^{asws} about Fasting the three days during the month, is there a making up for it upon the traveler?' He^{asws} said: 'No'.¹⁵⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْمَرْزُبَانِ بْنِ عِمْرَانَ قَالَ قُلْتُ لِلرَّضَا (عَلَيْهِ السَّلَام) أُرِيدُ السَّفَرَ فَأَصُومُ لِشَهْرِي الَّذِي أَسَافِرُ فِيهِ قَالَ لَا قُلْتُ فَإِذَا قَدِمْتُ أَفْضِيهِ قَالَ لَا كَمَا لَا تَصُومُ كَذَلِكَ لَا تَقْضِي .

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

'I said to Al-Reza^{asws}, 'I intend the travel, so can I Fast in my month in which I travel?' He^{asws} said: 'No'. I said, 'So when I return, do I have to make up for it?' He^{asws} said: 'No, just as you did not Fast, similar to that, you do not make up for it'.¹⁵⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ بِلَالٍ عَنِ الْحَسَنِ بْنِ بَسَّامِ الْجَمَّالِ عَنْ رَجُلٍ قَالَ كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ فِي شَعْبَانَ وَ هُوَ صَائِمٌ ثُمَّ رَأَيْنَا هِلَالَ شَهْرِ رَمَضَانَ فَأَفْطَرْتُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَمْسَ كَانَ عَنْ شَعْبَانَ وَ أَنْتَ صَائِمٌ وَ الْيَوْمُ مِنْ شَهْرِ رَمَضَانَ وَ أَنْتَ مُفْطِرٌ فَقَالَ إِنَّ ذَلِكَ تَطَوُّعٌ وَ لَنَا أَنْ نَفْعَلَ مَا شِئْنَا وَ هَذَا فَرَضٌ فَلَيْسَ لَنَا أَنْ نَفْعَلَ إِلَّا مَا أَمَرْنَا .

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

'I was with Abu Abdullah^{asws} in what is between Makkah and Al-Medina, and he was Fasting. Then we saw the crescent of the Month of Ramazan, so he^{asws} broke. So I said to him^{asws}, 'May I be sacrificed for you^{asws}! Yesterday was from Shaban and you^{asws} were Fasting, and today is from the Month of Ramazan and you are not Fasting?' So he^{asws} said: 'That was voluntary (Fast), and for us^{asws} is that we^{asws} do what we^{asws} so desire to, and this is an Obligation, so it is not for us^{asws} that we^{asws} do except for what we^{asws} have been Commanded for'.¹⁵⁶

بَابُ الرَّجُلِ يُرِيدُ السَّفَرَ أَوْ يَقْدُمُ مِنْ سَفَرٍ فِي شَهْرِ رَمَضَانَ

Chapter 52 – The man intends the travel, or he comes back from a journey during a Month of Ramazan

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

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

(It has been narrated) from Al-Halby, from Abu Abdullah^{asws} having been asked about the man who goes out from his house intending the journey, and he is Fasting. So he^{asws} said: 'If he goes out from before the middle of the day, so let him break, and let him make up for that day; but if he goes out after the (start of the) decline (of the sun), so let him complete (the Fast of) his day'.¹⁵⁷

¹⁵⁴ Al Kafi – V 4 – The Book of Fasts Ch 51 H 3

¹⁵⁵ Al Kafi – V 4 – The Book of Fasts Ch 51 H 4

¹⁵⁶ Al Kafi – V 4 – The Book of Fasts Ch 51 H 5

¹⁵⁷ Al Kafi – V 4 – The Book of Fasts Ch 52 H 1

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

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bukeyr, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the man goes out during a Month of Ramazan after the midday, he should complete the Fasts. So when he goes out before the midday, he should break'.¹⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ عَبْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يُسَافِرُ فِي شَهْرِ رَمَضَانَ يَصُومُ أَوْ يَفْطِرُ قَالَ إِنْ خَرَجَ قَبْلَ الزَّوَالِ فَلْيُفْطِرْ وَإِنْ خَرَجَ بَعْدَ الزَّوَالِ فَلْيَصُمْ وَقَالَ يُعْرَفُ ذَلِكَ بِقَوْلِ عَلِيٍّ (عليه السلام) أَصُومُ وَ أَفْطِرُ حَتَّى إِذَا زَالَتِ الشَّمْسُ عُرِمَ عَلَيَّ يَعْني الصَّيَّامَ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the man who travels during a Month of Ramazan, should he be Fasting or breaking? He^{asws} said: 'If he goes out before the midday, so let him break, and if he goes out after the midday, so let him Fast'. And he^{asws} said: 'That is recognised by the words of Ali^{asws}: 'I^{asws} Fast and I^{asws} break until when the sun (starts the) decline, being Determined upon me^{asws}', meaning the Fasts'.¹⁵⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا سَافَرَ الرَّجُلُ فِي شَهْرِ رَمَضَانَ فَخَرَجَ بَعْدَ نِصْفِ النَّهَارِ فَعَلَيْهِ صِيَّامُ ذَلِكَ الْيَوْمِ وَيَعْتَدُ بِهِ مِنْ شَهْرِ رَمَضَانَ فَإِذَا دَخَلَ أَرْضًا قَبْلَ طُلُوعِ الْفَجْرِ وَ هُوَ يُرِيدُ الْإِقَامَةَ بِهَا فَعَلَيْهِ صَوْمُ ذَلِكَ الْيَوْمِ فَإِنْ دَخَلَ بَعْدَ طُلُوعِ الْفَجْرِ فَلَا صِيَّامَ عَلَيْهِ وَإِنْ شَاءَ صَامَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the man travels during a Month of Ramazan, so he goes out after half the day, so upon him is the Fast of that day, and he would be counted with it from a Month of Ramazan. So when he enters a land before the emergence of the dawn and he intends the staying with it, so upon him is the Fast of that day. So if he enters after the emergence of the dawn, so there are no Fasts upon him, and he so desires to, he can Fast'.¹⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَفْطِرُ فِي شَهْرِ رَمَضَانَ مِنْ سَفَرٍ حَتَّى يَرَى أَنَّهُ سَيَدْخُلُ أَهْلَهُ ضَحْوَةً أَوْ ارْتِفَاعَ النَّهَارِ فَقَالَ إِذَا طَلَعَ الْفَجْرُ وَ هُوَ خَارِجٌ وَ لَمْ يَدْخُلْ أَهْلَهُ فَهُوَ بِالْخِيَارِ إِنْ شَاءَ صَامَ وَإِنْ شَاءَ أَفْطَرَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Rifa'at Bin Musa who said,

'I asked Abu Abdullah^{asws} about the man who comes back from a journey during a Month of Ramazan, so he sees that he has come over to his family in the morning or at the rising of the day. So he^{asws} said: 'When the dawn emerges and he is outside

¹⁵⁸ Al Kafi – V 4 – The Book of Fasts Ch 52 H 2

¹⁵⁹ Al Kafi – V 4 – The Book of Fasts Ch 52 H 3

¹⁶⁰ Al Kafi – V 4 – The Book of Fasts Ch 52 H 4

and has not yet come to his family, so he is with the choice, if he so desires to Fasts, and if he so desires to, he breaks'.¹⁶¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَفْتَدِمُ مِنْ سَفَرٍ فِي شَهْرِ رَمَضَانَ فَيَدْخُلُ أَهْلَهُ حِينَ يُصْبِحُ أَوْ ارْتِفَاعِ النَّهَارِ قَالَ إِذَا طَلَعَ الْفَجْرُ وَهُوَ خَارِجٌ وَ لَمْ يَدْخُلْ أَهْلَهُ فَهُوَ بِالْخِيَارِ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the man who comes back from a journey during a Month of Ramazan, so he comes over to his family when it is morning, or the day has risen. He^{asws} said: 'When the dawn emerges and he is outside and has not yet come over to his family, so he is with the choice, if he so desires to, he Fasts, and if he so desires to, he breaks'.¹⁶²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ قَدِمَ مِنْ سَفَرٍ فِي شَهْرِ رَمَضَانَ وَ لَمْ يَطْعَمْ شَيْئًا قَبْلَ الزَّوَالِ قَالَ يَصُومُ .

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

'I asked Abu Al-Hassan^{asws} about a man who comes back from a journey during a Month of Ramazan and has not eaten anything before the midday. He^{asws} said: 'He should Fast'.¹⁶³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ مُسَافِرٍ دَخَلَ أَهْلَهُ قَبْلَ زَوَالِ الشَّمْسِ وَ قَدْ أَكَلَ قَالَ لَا يَنْبَغِي لَهُ أَنْ يَأْكُلَ يَوْمَهُ ذَلِكَ شَيْئًا وَ لَا يُوَاقِعَ فِي شَهْرِ رَمَضَانَ إِنْ كَانَ لَهُ أَهْلٌ .

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

'I asked about a traveler who comes over to his family before the (start of the) decline of the sun, and he had eaten. He^{asws} said: 'It is not befitting for him that he eats anything during that day of his, nor should he copulate during a Month of Ramazan, if he had a wife for him'.¹⁶⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ بُرْنَسٍ قَالَ قَالَ فِي الْمُسَافِرِ الَّذِي يَدْخُلُ أَهْلَهُ فِي شَهْرِ رَمَضَانَ وَ قَدْ أَكَلَ قَبْلَ دُخُولِهِ قَالَ يَكْفَى عَنِ الْأَكْلِ بَقِيَّةَ يَوْمِهِ وَ عَلَيْهِ الْقَضَاءُ

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus who said,

'He^{asws} said regarding the traveler who comes over to his family during a Month of Ramazan and he had eaten before his coming over, said: 'He should refrain from eating for the remainder of his day, and upon him would be its making up'.

وَ قَالَ فِي الْمُسَافِرِ يَدْخُلُ أَهْلَهُ وَ هُوَ جُنُبٌ قَبْلَ الزَّوَالِ وَ لَمْ يَكُنْ أَكَلَ فَعَلَيْهِ أَنْ يُتِمَّ صَوْمَهُ وَ لَا قَضَاءَ عَلَيْهِ يَعْنِي إِذَا كَانَتْ جَنَابَتُهُ مِنْ احْتِلَامٍ .

¹⁶¹ Al Kafi – V 4 – The Book of Fasts Ch 52 H 5

¹⁶² Al Kafi – V 4 – The Book of Fasts Ch 52 H 6

¹⁶³ Al Kafi – V 4 – The Book of Fasts Ch 52 H 7

¹⁶⁴ Al Kafi – V 4 – The Book of Fasts Ch 52 H 8

And he^{asws} said regarding the traveler who comes over to his family and he is with sexual impurity before the midday and did not happen to have eaten, so upon him is that he completes his Fast and there is no making up for it upon him, meaning when he was with sexual impurity from the bed-wetting'.¹⁶⁵

بَابُ مَنْ دَخَلَ بَلَدَهُ فَأَرَادَ الْمَقَامَ بِهَا أَوْ لَمْ يَرُدْ

Chapter 53 – The one who enters a city, so he intends staying in it, or does not intend to

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ إِذَا قَدِمْتَ أَرْضًا وَ أَنْتَ تُرِيدُ أَنْ تُقِيمَ بِهَا عَشْرَةَ أَيَّامٍ فَصُمْ وَ ائْتِمْ وَ إِنْ كُنْتَ تُرِيدُ أَنْ تُقِيمَ أَقَلَّ مِنْ عَشْرَةِ أَيَّامٍ فَافْطِرْ مَا بَيْنَكَ وَ بَيْنَ شَهْرٍ فَإِذَا بَلَغَ الشَّهْرُ فَأَتِمَّ الصَّلَاةَ وَ الصِّيَامَ وَ إِنْ قُلْتَ أُرْتَجِلُ غَدَوَةً .

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

'When you proceed to a land and you are intending to be staying in it for ten days, so Fast, and complete (full Prayers); and if you are intending to stay for less than ten days, so break (don't Fast) what is between you and the Month. So when it reaches a month, so complete the Prayers, and the Fasts, even if you say, 'I shall be leaving tomorrow'.¹⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرِكِيِّ بْنِ عَلِيٍّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُدْرِكُهُ شَهْرُ رَمَضَانَ فِي السَّفَرِ فَيَقِيمُ الْأَيَّامَ فِي الْمَكَانِ عَلَيْهِ صَوْمٌ قَالَ لَا حَتَّى يُجْمَعَ عَلَى مَقَامِ عَشْرَةِ أَيَّامٍ صَامًا وَ ائْتِمْ الصَّلَاةَ قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ عَلَيْهِ أَيَّامٌ مِنْ شَهْرِ رَمَضَانَ وَ هُوَ مُسَافِرٌ يَقْضِي إِذَا أَقَامَ فِي الْمَكَانِ قَالَ لَا حَتَّى يُجْمَعَ عَلَى مَقَامِ عَشْرَةِ أَيَّامٍ .

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the man who sees a Month of Ramazan during the journey, so he stays a few days in the place, would there be Fasting upon him?' He^{asws} said: 'No, until he combines upon staying for ten days'.¹⁶⁷

بَابُ الرَّجُلِ يُجَامِعُ أَهْلَهُ فِي السَّفَرِ أَوْ يَقْدَمُ مِنْ سَفَرٍ فِي شَهْرِ رَمَضَانَ

Chapter 54 – The man who copulates with his wife during the journey, or he comes back from a journey during a Month of Ramazan

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يُسَافِرُ فِي شَهْرِ رَمَضَانَ أَلَهُ أَنْ يُصِيبَ مِنَ النِّسَاءِ قَالَ نَعَمْ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hammad Bin Usman, from Umar Bin Yazeed who said,

¹⁶⁵ Al Kafi – V 4 – The Book of Fasts Ch 52 H 9

¹⁶⁶ Al Kafi – V 4 – The Book of Fasts Ch 53 H 1

¹⁶⁷ Al Kafi – V 4 – The Book of Fasts Ch 53 H 2

'I asked Abu Abdullah^{asws} about the man who travels during a Month of Ramazan, is it for him that he attains from the women?' He^{asws} said: 'Yes'.¹⁶⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ أَبِيهِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ أَتَى أَهْلَهُ فِي شَهْرِ رَمَضَانَ وَهُوَ مُسَافِرٌ قَالَ لَا بَأْسَ .

Ahmad Bin Muhammad, from Muhammad Bin Sahl, from his father who said,

'I asked Abu Al-Hassan^{asws} about a man who went over to his wife during a Month of Ramazan, and he was a traveler. He^{asws} said: 'There is no problem'.¹⁶⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُنْبَةَ الْهَاشِمِيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ يَعْني مُوسَى (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يُجَامِعُ أَهْلَهُ فِي السَّفَرِ وَهُوَ فِي شَهْرِ رَمَضَانَ قَالَ لَا بَأْسَ بِهِ .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Malik Bin Utba Al Hashimy who said,

'I asked Abu Al-Hassan^{asws}, meaning Musa^{asws}, about the man who copulates with his wife during the journey and it is during a Month of Ramazan. He^{asws} said: 'There is no problem with it'.¹⁷⁰

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يُسَافِرُ وَ مَعَهُ جَارِيَةٌ فِي شَهْرِ رَمَضَانَ هَلْ يَقَعُ عَلَيْهَا قَالَ نَعَمْ .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban Bin Usman, from Abu Al Abbas,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who travels and with his is a slave girl, during a Month of Ramazan. Can he fall upon her?' He^{asws} said: 'Yes'.¹⁷¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ ابْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يُسَافِرُ فِي شَهْرِ رَمَضَانَ وَ مَعَهُ جَارِيَةٌ لَهُ فَلَهُ أَنْ يُصِيبَ مِنْهَا بِالنَّهَارِ فَقَالَ سُبْحَانَ اللَّهِ أَمَا تَعْرِفُ حُرْمَةَ شَهْرِ رَمَضَانَ إِنَّ لَهُ فِي اللَّيْلِ سَبْحًا طَوِيلًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ibn Sinan who said,

'I asked Abu Abdullah^{asws} about the man who travels during a Month of Ramazan and with his is a slave girl. Is it for him that he attains from her in the daytime?' So he^{asws} said: 'Glory be to Allah^{azwj}! Does he not recognise the sanctity of a Month of Ramazan? For him, during the night, is a lengthy duration'.

قُلْتُ أَلَيْسَ لَهُ أَنْ يَأْكُلَ وَ يَشْرَبَ وَ يُفَصِّرَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَدَرَّخَصَ لِلْمُسَافِرِ فِي الْإِفْطَارِ وَ التَّقْصِيرِ رَحْمَةً وَ تَخْفِيفًا لِمَوْضِعِ التَّعَبِ وَ النَّصَبِ وَ وَعَثَ السَّفَرِ وَ لَمْ يُرَخِّصْ لَهُ فِي مُجَامَعَةِ النِّسَاءِ فِي السَّفَرِ بِالنَّهَارِ فِي شَهْرِ رَمَضَانَ وَ أَوْجَبَ عَلَيْهِ قِضَاءَ الصِّيَامِ وَ لَمْ يُوجِبْ عَلَيْهِ قِضَاءَ تَمَامِ الصَّلَاةِ إِذَا أَبَ مِنْ سَفَرِهِ

¹⁶⁸ Al Kafi – V 4 – The Book of Fasts Ch 54 H 1

¹⁶⁹ Al Kafi – V 4 – The Book of Fasts Ch 54 H 2

¹⁷⁰ Al Kafi – V 4 – The Book of Fasts Ch 54 H 3

¹⁷¹ Al Kafi – V 4 – The Book of Fasts Ch 54 H 4

I said, 'Is it not for him that he can eat and drink and shorten (the Prayer)?' So he^{asws} said: 'Allah^{azwj} Blessed and High has Allowed for the traveler regarding the breaking (of the Fast), and the shortening (of the Prayer), as a Mercy and a lightening due to the fatigue, and the setting up (of tents etc.), and moths of the travel, but He^{azwj} did not Allow for him regarding the sleeping with the women by the day, during the journey, in a Month of Ramazan, and Obligated upon him the making up for the Fasts and did not Obligate upon him the making up for the complete when he returns from his journey'.

ثُمَّ قَالَ وَ السُّنَّةُ لَا تُقَاسُ وَ إِنِّي إِذَا سَافَرْتُ فِي شَهْرِ رَمَضَانَ مَا أَكَلُ إِلَّا الْقُوَّةَ وَ مَا أَشْرَبُ كُلَّ الرَّيِّ .

Then he^{asws} said: 'And the Sunnah cannot be analogized, and I^{asws}, whenever I^{asws} travel during a Month of Ramazan, do not eat except for the bare necessities, and do not drink for the whole thirst'.¹⁷²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَأْتِي جَارِيَتَهُ فِي شَهْرِ رَمَضَانَ بِالنَّهَارِ فِي السَّفَرِ فَقَالَ مَا عَرَفْتُ هَذَا حَقَّ شَهْرِ رَمَضَانَ إِنَّ لَهُ فِي اللَّيْلِ سُبْحًا طَوِيلًا

Ali Bin Muhammad, from Ibrahim Bin Is'haq Al Ahmar, from Abdullah Bin Hammad, from Abdullah Bin Sinan who said,

'I asked him^{asws} about the man who went to his slave girl during a Month of Ramazan, by the daytime, during the journey. So he^{asws} said: 'This one does not understand the right of a Month of Ramazan. For him, during the night, is a lengthy duration'.¹⁷³

¹⁷² Al Kafi – V 4 – The Book of Fasts Ch 54 H 5

¹⁷³ Al Kafi – V 4 – The Book of Fasts Ch 54 H 6