

5. THE BOOK OF *SIYAM*^[1] (FASTING)

٥ - كِتَابُ الصِّيَامِ

527. Narrated Abū Huraira رضي الله عنه: Allāh's Messenger ﷺ said, "Do not fast for a day or two days^[2] ahead of Ramadān except a person^[3] who is in the habit of observing a particular fast; he may fast on that day." [Agreed upon].

528. Narrated 'Ammār bin Yāsir رضي الله عنه: He who fasts on a day about which there is doubt (concerning the start of Ramadān)^[4] has disobeyed Abul-Qāsim رضي الله عنه [Al-Bukhāri reported it *Mu'allaq* (broken chain from his side), while *Al-Khamsa* reported it *Mawsul* (unbroken chain) and Ibn Hibbān graded it *Sahih* (authentic)].

529. Narrated Ibn 'Umar رضي الله عنه: I heard Allāh's Messenger ﷺ saying, "Fast when you see the new moon, and break your fast when you see it; but if the sky is cloudy, calculate (the month as 30 days)." [Agreed upon]. Muslim has: "If it is cloudy, calculate (the month as) thirty days." Al-Bukhāri has: "Complete the number (of days) as thirty." Al-Bukhari reported the *Hadith* of Abū Huraira رضي الله عنه : "Complete the number of

(٥٢٧) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْدَمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ، إِلَّا رَجُلٌ كَانَ يَصُومُ صَوْمًا فَلْيَصُمْهُ». مُتَّفَقٌ عَلَيْهِ.

(٥٢٨) وَعَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ، فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ. ذَكَرَهُ الْبُخَارِيُّ تَلْفِيحًا، وَوَصَلَهُ الْخَمْسَةَ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ وَابْنُ جِبَانَ.

(٥٢٩) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَنْطَرُوا، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدَرُوا لَهُ». مُتَّفَقٌ عَلَيْهِ، وَلِمُسْلِمٍ: «فَإِنْ أُغْمِيَ عَلَيْكُمْ فَأَقْدَرُوا لَهُ ثَلَاثِينَ». وَلِلْبُخَارِيِّ: «فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ». وَكَهْ فِي حَدِيثِ أَبِي هُرَيْرَةَ: «فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ».

[1] The meaning of *Siyaam* and *Saum* is to "stop" and "refrain from". According to *Shari'a* terminology, it implies abstinence from eating, drinking and sexual intercourse, etc. starting from dawn till sunset, with a firm intention of carrying out the orders of Allāh. Fasting is one of the five pillars in Islam. One who rejects it, is a disbeliever; and who shuns it, is a disobedient Muslim. Fasting was prescribed as an obligation in the 2nd year of the Hijra calendar.

[2] This *Hadith* tells us that the observing of fast one day prior to the advent of Ramadān, which is a practice among some ignorant and irreligious people, is forbidden.

[3] In case, someone is in the habit of fasting on a particular day which incidentally happens to fall on the day just prior to the commencement of Ramadān, it is permissible for him to fast on that day.

[4] In case the moon of Ramadān is not sighted on the 29th of Sha'bān due to the sky vision being blurred by dust or clouds, one should complete the 30 days of Sha'bān first and then observe fasting. The observance of fast merely on the basis of suspicion or assumption that the moon of Ramadān might possibly have been sighted on the 29th of Sha'bān itself, is forbidden.

(the month of) Sha'bān as thirty days^[1].”

530. Narrated Ibn 'Umar ؓ: The people tried to sight the new moon, so I informed the Prophet ﷺ that I had seen it, so he fasted and commanded the people to fast.^[2] [Abū Dā'ud reported it and Al-Hākim and Ibn Hibbān graded it *Sahih* (authentic)].

531. Narrated Ibn 'Abbās ؓ: A bedouin came to the Prophet ﷺ and said, "I have seen the new moon (of Ramadān)." He asked, "Do you testify that nothing is worthy of worship except Allāh?" He replied, "Yes." He then asked, "Do you testify that Muhammad is Allāh's Messenger?" He replied, "Yes." He then said, "Bilāl, announce to the people that they should fast tomorrow." [Reported by *Al-Khamsa*. Ibn Khuzaima and Ibn Hibbān graded it *Sahih* (authentic); An-Nasā'i held that the stronger view is that it is *Mursal* (missing link after the *Tābi't*)].

532. Narrated Hafsa^[3] ؓ, Mother of the Believers: The Prophet ﷺ said, "The fast of one who does not make intention^[4] to fast before dawn is not accepted"^[5] [Reported by *Al-Khamsa*. At-Tirmidhi and An-Nasā'i are inclined

(٥٣٠) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: تَرَأَى النَّاسُ الْهَيْلَالَ، فَأَخْبَرْتُ النَّبِيَّ ﷺ أَنِّي رَأَيْتُهُ، فَصَامَ، وَأَمَرَ النَّاسَ بِصِيَامِهِ. رَوَاهُ أَبُو دَاوُدَ، وَصَحَّحَهُ الْحَاكِمُ وَابْنُ حِبَّانَ.

(٥٣١) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ أَعْرَابِيًّا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي رَأَيْتُ الْهَيْلَالَ، فَقَالَ: أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟ قَالَ: نَعَمْ. قَالَ: أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؟ قَالَ: نَعَمْ، قَالَ: فَأَذِّنْ فِي النَّاسِ يَا بِلَالُ أَنْ يَصُومُوا غَدًا. رَوَاهُ الْخَمْسَةُ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ وَابْنُ حِبَّانَ، وَرَجَّحَ النَّسَائِيُّ إِزْسَالَهُ.

(٥٣٢) وَعَنْ حَفْصَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ لَمْ يَبِيَّتِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ». رَوَاهُ الْخَمْسَةُ، وَمَالَ التِّرْمِذِيُّ وَالنَّسَائِيُّ إِلَى تَرْجِيحِ

[1] This tells us that we should commence and terminate our fasting on the sighting of the moon.

[2] We are thus informed that one witness suffices to herald the commencement of fasting where as to announce the sighting of the 'Eid crescent, two witnesses are required, according to the majority of the scholars of jurisprudence.

[3] She was the daughter of 'Umar bin Al-Khattāb and was married to Khunais bin Hudhāfa As-Sahmi whom she migrated with to Al-Madīnah. When he died after Badr, Allāh's Messenger ﷺ married her in the year 3 H. She died in Sha'bān, 45 H. at the age of 60 years.

[4] One of the elements of fasting is *Niyah* (intention). Hence one must make an intention of fasting prior to dawn.

[5] One must make an intention of fasting before morning in case he is observing the obligatory (*Fard*) fast. But in case he is observing voluntary (*Nafl*) fasts, it is all right to do the same before noon.

toward the opinion that it is *Mauquf* (a saying of a Companion, i.e. Hafsa). Ibn Khuzaima and Ibn Hibban authenticated it as *Marfu'* (attributed to the Prophet).

Ad-Dāraqutni has: "There is no fast for the one who does not make the intention to fast during the night."

533. Narrated 'Aisha رضي الله عنها: The Prophet صلى الله عليه وسلم came to visit me one day and asked, "Do you have anything (to eat)?" I said, "No." He said, "Then I am fasting."^[1] Then he came to me another day and I said, "I had been given a present of some *Hais*^[2]. He said, "Show it to me, for I had begun the day fasting." Then he ate.^[3] [Reported by Muslim].

534. Narrated Sahl bin Sa'd رضي الله عنه: Allah's Messenger صلى الله عليه وسلم said, "The people will continue to be on the right path as long as they hasten in the breaking of the fast." [Agreed upon].

At-Tirmidhi reports from the *Hadith* of Abū Huraira (رضي الله عنه) from the Prophet صلى الله عليه وسلم, who said that Allāh said, "The most beloved to Me of my slaves is the one who hastens most in breaking the fast."^[4]

535. Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "Take a meal (just) before dawn, for there is a blessing in *Subur* (taking a meal)^[5] at that time." [Agreed upon].

وَقِيهِ، وَصَحَّحَهُ مَرْفُوعًا ابْنُ خُرَيْمَةَ وَابْنُ حِبَّانَ.

وَالِدَارِقُطْنِيُّ: «لَا صِيَامَ لِمَنْ لَمْ يَفْرِضْهُ مِنَ اللَّيْلِ».

(٥٣٣) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» قُلْنَا: لَا، قَالَ: «فَإِنِّي إِذَا صَائِمٌ ثُمَّ أَنَا يَوْمًا آخَرَ، فَقُلْنَا: أَهْدِي لَنَا حَيْسًا، فَقَالَ: أَرَيْبِيهِ فَلَقَدْ أَصْبَحْتُ صَائِمًا، فَأَكَلَ. رَوَاهُ مُسْلِمٌ.

(٥٣٤) وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَلُوا الْفِطْرَ». مُتَّفَقٌ عَلَيْهِ.

وَالْتِّرْمِذِيُّ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: «أَحَبُّ عِبَادِي إِلَيَّ، أَعَجَلُهُمْ فِطْرًا».

(٥٣٥) وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسْحَرُوا، فَإِنَّ فِي السَّحُورِ بَرَكَةً». مُتَّفَقٌ عَلَيْهِ.

[1] This *Hadith* is an evidence that the intention of a voluntary observance of fasting does not have to be made necessarily before dawn, but the same could be done during daytime also.

[2] A mixture of dates and ghee.

[3] This *Hadith* states that a voluntary fast may be terminated without an excuse.

[4] As long as one is absolutely sure about the setting of the sun, he must not delay breaking his fast, as a delayed breaking of fast is the practice of Jews and Christians.

[5] The Jews and Christians do not observe partaking of *Subur*. It is reported by Muslim that the eating of *Subur* is the difference between us and the people of the Scriptures. This facilitates fasting and one gets an increased amount of reward.

536. Narrated Salmān bin 'Aamir Ad-Dabbī^[1] ﷺ: The Prophet ﷺ said, "When one of you breaks his fast, he should do so with some dates; but if he can not get any, he should break his fast with water,^[2] for it is purifying." [Reported by *Al-Khamsa*. Ibn Khuzaima, Ibn Hibbān and Al-Hākim graded it *Sahih* (authentic)].

(٥٣٦) وَعَنْ سَلْمَانَ بْنِ عَامِرٍ الصَّبِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيُفِطِرْ عَلَى تَمْرٍ، فَإِنْ لَمْ يَجِدْ فَلْيُفِطِرْ عَلَى مَاءٍ، فَإِنَّهُ طَهُورٌ». رَوَاهُ الْخَمْسَةُ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ وَابْنُ حِبَّانَ وَالْحَاكِمُ.

537. Narrated Abū Huraira ﷺ: Allāh's Messenger ﷺ forbade continuous fasting.^[3] A man from among the Muslims said, "You fast continuously, O Messenger of Allāh!" He replied, "Which one of you is like me? During the night my *Rabb* (Allah) gives me food and drink." When they refused to stop the continuous fasting, he fasted with them for a day and then another. Then, they saw the moon. He then said, "If the new moon had not appeared, I would have made you fast more (in this way)." It is as though it would serve as a punishment for them, when they refused to stop. [Agreed upon].

(٥٣٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوَصَالِ، فَقَالَ رَجُلٌ مِّنَ الْمُسْلِمِينَ: فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَأَيُّكُمْ مِثْلِي؟ إِنِّي آيِسْتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي»، فَلَمَّا أَبَوْا أَنْ يَتَّهُوا عَنْ الْوِصَالِ وَاصَلَ بِهِمْ يَوْمًا، ثُمَّ يَوْمًا، ثُمَّ رَأَوْا الْهَيْلَالَ، فَقَالَ: «لَوْ تَأَخَّرَ الْهَيْلَالَ لَرَدَدْتُكُمْ»، كَالْمُنْكَرِ لَهُمْ حِينَ أَبَوْا أَنْ يَتَّهُوا عَلَيْهِ. مَتَّفَقَ عَلَيْهِ.

538. Narrated (Abū Huraira) ﷺ: Allāh's Messenger ﷺ said, "Whoever does not abandon falsehood^[4] and action in accordance with it and foolishness, Allāh has no need that he should abandon his food and drink." [Reported by *Al-Bukhāri*, and Abū Dā'ud and the wording is his].

(٥٣٨) وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ، وَالْعَمَلَ بِهِ، وَالْجَهْلَ، فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ». رَوَاهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ، وَاللَّفْظُ لَهُ.

539. Narrated 'Aisha ﷺ: Allāh's Messenger ﷺ

(٥٣٩) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا

[1] Ibn Aus bin Hujr bin 'Amr bin Al-Hārith Ad-Dabbī was a *Sahābi* who settled at Basra and was an old man during the lifetime of the Prophet ﷺ. He lived up to the caliphate of Mu'āwiya and it is said that he was killed in the battle of Al-Jamal at the age of 100 years. It is also said that there is no other *Sahābi* from Ad-Dabbī except him.

[2] The best of the things one may break his fast with, are fresh dates, then dry dates, then water.

[3] In Arabic *Wṣāl* is a term used with reference to a person who does not break his fast in the evening but goes on observing it continuously on to the second day with no eating or drinking in between. This kind of fasting was only allowed to the Prophet.

[4] The purpose behind fasting is that one should learn to exercise self-control on himself. The whole concept of fasting becomes abortive if one fails to learn the same.

ﷺ used to kiss^[1] and fondle while he was fasting, but he was the one among you who had most control^[2] over his sexual desire. [Agreed upon]. The wording is Muslim's, and in another narration, he has the addition: "during Ramadān."

540. Narrated Ibn 'Abbās ؓ: The Prophet ﷺ had himself cupped when he was wearing the *Ibrām* (during *Hajj* or *Umrab*) and had himself cupped when he was fasting. [Reported by Al-Bukhari].

541. Narrated Shaddād bin Aus^[3] ؓ: The Prophet ﷺ came across a man in Al-Baqi' who was being cupped in Ramadān. He said, "The one who cups and the one who is cupped have broken their fast."^[4] [Reported by *Al-Kbamsa* except At-Tirmidhi. Ahmad, Ibn Khuzaima and Ibn Hibbān graded it *Sabib* (authentic)].

542. Narrated Anas ؓ: The first time when cupping – for one who is fasting – was disapproved was when: Ja'far bin Abū-Tālib had himself cupped while he was fasting; the Prophet ﷺ came across him and said, "Both of these have broken their fast." Afterwards, the

قَالَتْ: كَانَ النَّبِيُّ ﷺ يَمِيلُ وَهُوَ صَائِمٌ، وَيَبَاشِرُ وَهُوَ صَائِمٌ، وَلَكِنَّهُ كَانَ أَمْلَكَكُمْ لِإِزْيِهِ. مَثْفُؤٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ، وَزَادَ فِي رِوَايَةٍ: «فِي رَمَضَانَ».

(٥٤٠) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ أَخْتَجَمَ وَهُوَ مُحْرِمٌ، وَأَخْتَجَمَ وَهُوَ صَائِمٌ. رَوَاهُ الْبُخَارِيُّ.

(٥٤١) وَعَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ أَتَى عَلَى رَجُلٍ بِالتَّبِيحِ، وَهُوَ يَخْتَجِمُ فِي رَمَضَانَ، فَقَالَ: «أَفْطَرَ الْحَاجِمُ وَالْمُخْجُومُ». رَوَاهُ الْخَمْسَةُ إِلَّا التِّرْمِذِيَّ، وَصَحَّحَهُ أَحْمَدُ وَابْنُ حُرَيْمَةَ وَابْنُ حِبَّانَ.

(٥٤٢) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: أَوَّلُ مَا كُرِهَتْ الْحِجَامَةُ لِلصَّائِمِ، أَنَّ جَعْفَرَ ابْنَ أَبِي طَالِبٍ أَخْتَجَمَ وَهُوَ صَائِمٌ، فَمَرَّ بِهِ النَّبِيُّ ﷺ فَقَالَ: «أَفْطَرَ هَذَانِ. ثُمَّ رَخَّصَ النَّبِيُّ ﷺ بَعْدَ فِي الْحِجَامَةِ لِلصَّائِمِ، وَكَانَ أَنَسٌ

[1] It is not forbidden to kiss the wife or to embrace her during the state of fasting as the same does not nullify fasting.

[2] 'Aisha ؓ advises that one should refrain from doing it lest one should make a slip and render his fasting null and void.

[3] He is Abū Ya'la Al-Ansāri An-Najāri Al-Madani, the nephew of Hassān bin Thābit. He was learned and very tolerant. He died in Shām in 58 H. at the age of 75 years.

[4] It is proven by the preceding *Hadith* that cupping (letting out blood for medical purposes) in the state of fasting is permissible. There seems to be an apparent contradiction here but in fact it is not so. This *Hadith* narrated by Shaddād bin Aus stands abrogated due to the fact that Shaddād arrived during the year of the conquest of Makkah, whereas 'Abdullāh bin 'Abbās described the same to have transpired during the year of the *Hajjatul-Wada'* (the last pilgrimage performed by the Prophet ﷺ). As to the matter of undesirability, the cupping does not invalidate fasting according to the majority of *'Ulama* but the same is undesirable, and that too is in consideration of the fact that the bleeding may cause weakness, which in turn may force someone into breaking his fast. But in case someone is strong enough to withstand any such weakness or drowsiness resulting from the cupping, then the ruling concerning its undesirability is ineffective.

Prophet ﷺ allowed cupping for one who is fasting. Anas used to have himself cupped when he was fasting. [Ad-Dāraqutni reported it and declared it to be *Qawiyy* (strong)].

543. Narrated 'Aisha ؓ: The Prophet ﷺ applied kohl^[1] in Ramadān while he was fasting. [Reported by Ibn Mājah through a weak chain of narrators]. At-Tirmidhi said, "There is nothing authentic on this subject."

544. Narrated Abū Huraira ؓ: Allāh's Messenger ﷺ said, "Whoever forgets while fasting and eats or drinks should complete his fast, for it is Allāh who has fed him and given him drink." [Agreed upon].

Al-Hākim has, "Whoever breaks his fast forgetfully does not have to make-up for that fast (*Al-Qadā*), nor expiate (*Al-Kaffāra*) for it."^[2] And the narration is authentic.

545. Narrated Abū Huraira ؓ: Allāh's Messenger ﷺ said, "Whoever has a sudden attack of vomiting (while fasting), does not have to make-up the fast (*Al-Qadā*), but whoever vomits intentionally must make up the day."^[3] [Reported by *Al-Kbamsa*; Ahmad found it defective and Ad-Dāraqutni graded it *Qawi* (strong)].

546. Narrated Jābir bin 'Abdullāh ؓ: Allāh's Messenger ﷺ departed to Makkah in Ramadān in the year of the conquest. He and the people fasted till he came to Kurā' Al-Ghamim. He then

يَحْتَجِمُ وَهُوَ صَائِمٌ. رَوَاهُ الدَّارِقُطْنِيُّ وَقَوَاهُ.

(٥٤٣) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، أَنَّ النَّبِيَّ ﷺ أَكْتَحَلَ فِي رَمَضَانَ وَهُوَ صَائِمٌ. رَوَاهُ ابْنُ مَاجَةَ بِإِسْنَادٍ ضَعِيفٍ، وَقَالَ التِّرْمِذِيُّ: لَا يَصِحُّ فِيهِ شَيْءٌ.

(٥٤٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَسِيَ وَهُوَ صَائِمٌ، فَأَكَلَ أَوْ شَرِبَ، فَلْيَمِّمْ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ، وَسَقَاهُ». مُتَّفَقٌ عَلَيْهِ.

وَلِلْحَاكِمِ: مَنْ أَفْطَرَ فِي رَمَضَانَ نَاسِيًا فَلَا قَضَاءَ عَلَيْهِ وَلَا كِفَّارَةً. وَهُوَ صَحِيحٌ.

(٥٤٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ ذَرَعَهُ الْقَيْءُ فَلَا قَضَاءَ عَلَيْهِ، وَمَنْ اسْتَمْتَأَ فَعَلَيْهِ الْقَضَاءُ». رَوَاهُ الْحَمْسِيُّ، وَأَعْلَاهُ أَحْمَدُ، وَقَوَاهُ الدَّارِقُطْنِيُّ.

(٥٤٦) وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَامَ الْفَتْحِ إِلَى مَكَّةَ، فِي رَمَضَانَ، فَصَامَ، حَتَّى بَلَغَ كُرَاعَ الْعَمِيمِ، فَصَامَ النَّاسُ، ثُمَّ دَعَا بِقَدْحِ

[1] Kohl applied on the eyelashes for beauty or medicinal purposes.

[2] We are thus informed that the eating or drinking out of forgetfulness does not invalidate fasting. Neither one is obliged to observe a compensational fast (*Al-Qadā*) nor pay any expiation.

[3] There is a difference of opinion among the scholars as to whether or not vomiting invalidates fasting. The view which is based upon the evidence is that if the vomiting occurs by itself, the fasting remains valid, but if the vomiting is an induced one (i.e., someone vomits by himself on his own accord), it does invalidate fasting.

called for a cup of water which he raised till the people looked at it, and then he drank.^[1] He was told afterwards that some of the people had continued to fast, and he said, "Those are the disobedient ones; those are the disobedient ones."^[2]

In another narration : "It was said to him: The people have found the fast difficult, and are waiting for what you will do." He then called for a cup of water after the 'Asr prayer and drank. [Reported by Muslim].

547. Narrated Hamza bin 'Amr Al-Aslami^[3] ﷺ: He said, "O Allāh's Messenger! I find myself strong enough to fast while travelling, so is there any sin upon me (if I fast)?" Allāh's Messenger ﷺ said, "It is a permission given by Allāh and whoever acts upon it has done well. And whoever desires to fast would not be guilty of sin." [Reported by Muslim. Its basic meaning is found in *Al-Bukhāri* and *Muslim* from 'Aisha's report that Hamza bin 'Amr had asked].

548. Narrated Ibn 'Abbās ﷺ: Permission was given for an old man to break his fast (in Ramadān) and feed a poor for every day, and no make-up (*Al-Qadā*) is required of him.^[4] [Reported by Ad-

مِنْ مَاءٍ فَرَفَعَهُ، حَتَّى نَظَرَ النَّاسُ إِلَيْهِ، ثُمَّ شَرِبَ، فَقِيلَ لَهُ بَعْدَ ذَلِكَ: إِنَّ بَعْضَ النَّاسِ قَدْ صَامَ، فَقَالَ: «أُولَئِكَ الْعُصَاةُ، أُولَئِكَ الْعُصَاةُ».

وَفِي لَفْظٍ: «فَقِيلَ لَهُ: إِنَّ النَّاسَ قَدْ شَقَّ عَلَيْهِمُ الصِّيَامَ، وَإِنَّمَا يَنْتَظِرُونَ فِيمَا فَعَلْتَ، فَدَعَا بِقَدَحٍ مِنْ مَاءٍ بَعْدَ الْعَصْرِ فَشَرِبَ». رَوَاهُ مُسْلِمٌ.

(٥٤٧) وَعَنْ حَمَزَةَ بْنِ عَمْرِو الْأَسْلَمِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَجِدُ بِي قُوَّةَ عَلَى الصِّيَامِ فِي السَّفَرِ، فَهَلْ عَلَيَّ جُنَاحٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ رُخْصَةٌ مِنَ اللَّهِ، فَمَنْ أَخَذَ بِهَا فَحَسَنٌ، وَمَنْ أَحَبَّ أَنْ يَصُومَ فَلَا جُنَاحَ عَلَيْهِ». رَوَاهُ مُسْلِمٌ، وَأَصْلُهُ فِي الْمُتَّفَقِ عَلَيْهِ مِنْ حَدِيثِ عَائِشَةَ، أَنَّ حَمَزَةَ بْنَ عَمْرِو سَأَلَ.

(٥٤٨) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: رُخِّصَ لِلشَّيْخِ الْكَبِيرِ أَنْ يَفْطِرَ وَيُطْعِمَ عَنْ كُلِّ يَوْمٍ مَسْكِينًا، وَلَا قَضَاءَ عَلَيْهِ. رَوَاهُ الدَّارِقُطْنِيُّ وَالْحَاكِمِيُّ، وَصَحَّحَاهُ.

[1] It is permissible to observe fasting during a journey, but it is better not to observe it. In case someone feels exhausted out of exertion during a travel, he is permitted to break his fast. He can compensate for it by fasting later on. But he is not obliged to pay expiation to atone for it.

[2] As a general rule, it is permitted to fast during a journey. The people who did not break their fast were called the disobedient ones for the simple reason that as long as the Prophet ﷺ broke his fast, who are they to go on observing it? Obedience calls for a complete compliance with the instructions of the Prophet ﷺ. Perhaps those who continued fasting were under the impression that the Prophet ﷺ had instructed them to break their fasting merely out of his love and affection for them. Otherwise, his Companions رضي الله عنهم would never have disobeyed him.

[3] He was a *Sabābi* considered to be from Al-Hijāz region. He was nicknamed Abū Saleh or Abū Muhammad. His son Muhammad and 'Aisha 'Mother of Believers' ﷺ narrated from him. He died in 61 H. at the age of 80 years.

[4] An old man who is incapable of observing fast may atone for it by offering *Fidya*

Dāraqutni and Al-Hākim both of whom authenticated it].

549. Narrated Abū Huraira رضي الله عنه: A man^[1] came to the Prophet ﷺ and said, “O Messenger of Allāh, I am ruined.” He asked him, “What has ruined you?” He replied, “I had intercourse with my wife during Ramadān.” He then asked him, “Can you get a slave to free?” He said, “No.” He asked, “Can you fast two consecutive months?” He said, “No.” He asked, “Can you provide food for sixty poor people?” He said, “No.” He then sat down. Meanwhile an ‘*Araq*’^[2] containing dates was brought to the Prophet ﷺ. He said, “Give this as *Sadaqa*.” The man said, “Am I to give to one who is poorer than we are? There is no family – between the two mountains of Al-Madinah – more in need of it than mine.” The Prophet ﷺ thereupon laughed till his premolar teeth appeared. He then said, “Go and feed your family^[3] with it.”^[4] [Reported by *As-Sab’u* and the wording is that of Muslim].

550. Narrated ‘Aisha and Umm Salama رضي الله عنهما: The Prophet ﷺ used to get up at dawn^[5] while in a state of *Janāba*

(٥٤٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: هَلَكْتُ يَا رَسُولَ اللَّهِ! قَالَ: «وَمَا أَهْلَكَ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ، فَقَالَ: «هَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً؟» قَالَ: لَا، قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابِعَيْنِ؟» قَالَ: لَا، قَالَ: «فَهَلْ تَجِدُ مَا تُطْعِمُ سِتِينَ مِسْكِينًا؟» قَالَ: لَا، ثُمَّ جَلَسَ، فَأَنبَى النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، فَقَالَ: «تَصَدَّقْ بِهَذَا»، فَقَالَ: أَعْلَى أَفْقَرٍ مِنِّي؟ فَمَا بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتِ أَحْوَجَ إِلَيْهِ مِنِّي، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْبَابُهُ، ثُمَّ قَالَ: «أُذْهِبْ فَأَطْعِمْهُ أَهْلَكَ». رَوَاهُ السَّبْعَةُ وَاللَّفْظُ لِمُسْلِمٍ.

(٥٥٠) وَعَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ كَانَ يُصْبِحُ جُنُبًا

(compensation). Similarly a sick and invalid person whose health is not likely to improve may also offer *Fidya*. A *Fidya* represents the offering of a full meal to a poor person. The same represents an atonement for one day’s missed fasting.

[1] This person was Salma bin Sakhr.

[2] A basket containing thirty *Sā’* of dates.

[3] It becomes thus known to us that in case a person is extremely impoverished, he can also feed his own kith and kin out of his own expiatory money (كفارة). The majority of scholars do not approve of it and some of them claim that this *Hadith* is null and void. Some regard it as a special ruling meted out specifically to the person in question. But both of these claims are not corroborated by evidence.

[4] This *Hadith* tells us that a woman is not liable to be subjected to *Kaffāra* (the payment of expiation). The majority of scholars do not approve of it. Some hold that if both man and woman mutually agree to sexual intercourse, they are both liable to make the payment of expiation. In case a man does it forcibly, he alone is required to make such a payment and not the woman.

[5] If a man has sexual intercourse with his wife during a night of Ramadān, he must take a

(sexual impurity). Then, he would take a bath and fast. [Agreed upon]. And Muslim added in the *Hadith* of Umm-Salama: "He would not make up (the fast)."

551. Narrated 'Aisha ؓ: The Prophet ﷺ said, "Whoever dies while some fast is due from him (which is unfulfilled), his heir must fast^[1] on his behalf." [Agreed upon].

مِنْ جَمَاعٍ، ثُمَّ يَغْتَسِلُ وَيَصُومُ. مُتَّفَقٌ عَلَيْهِ، وَزَادَ مُسْلِمٌ فِي حَدِيثِ أُمِّ سَلَمَةَ: «وَلَا يَفْضِي».

(٥٥١) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ، صَامَ عَنْهُ وَرِثُهُ». مُتَّفَقٌ عَلَيْهِ.

Chapter 1

THE VOLUNTARY FASTING AND THE DAYS FASTING HAS BEEN PROHIBITED

١ - بَابُ صَوْمِ التَّطَوُّعِ، وَمَا نَهِيَ عَنْ صَوْمِهِ

552. Narrated Abū Qatāda Al-Ansāri ؓ: Allāh's Messenger ﷺ was asked about the fast on the day of 'Arafa, whereupon he said: "It expiates the sins of the preceding year and the coming year." And he was asked about fasting on the day of 'Asburā', whereupon he said: "It expiates the sins of the preceding year." He was then asked about fasting on Monday, whereupon he said: "That is the day on which I was born, on it I was commissioned with Prophethood, and on it (the Qur'an) was revealed to me."^[2] [Reported by Muslim].

(٥٥٢) عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ، قَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ»، وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ فَقَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ»، وَسُئِلَ عَنْ صَوْمِ يَوْمِ الْأَثْنَيْنِ، فَقَالَ: «ذَلِكَ يَوْمٌ وُلِدْتُ فِيهِ، وَبُعِثْتُ فِيهِ، وَأُنزِلَ عَلَيَّ فِيهِ». رَوَاهُ مُسْلِمٌ.

553. Narrated Abū Ayub Al-Ansāri ؓ: وَعَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ

bath in case he has sufficient time and then observe his fast. If the time is short, he may perform ablution and then fast. If he does not have time even for that, he must wash off his face and hands, eat *Subūr* and observe fast. Then he must take a bath immediately at dawn, in order to prepare for the *Fajr* prayer in congregation.

[1] In case someone dies without observing his obligatory share of fasting, his inheritors – or relatives – can observe the same on behalf of the deceased and thus the dead person gets exonerated from his obligation.

[2] This means that the minor sins are generally written off by the observance of such an act of fasting, but the major sins can only be forgiven by repentance. As far as the people's rights, liabilities and their monetary obligations as far as an indebted person is concerned, their forgiveness depends entirely on the will of the people one owes to. 'Arafah is a term used for the ninth day of Dhul-Hijja whereas 'Asbura' stands for the tenth of Muharram. The Prophet ﷺ liked fasting on Monday but did not elaborate on its reward.

Allāh's Messenger ﷺ said, "He who fasts Ramadān, then follows it with six (days of fasting) from Shawwāl,^[1] it will be (in terms of rewards) as if he has fasted a whole year." [Reported by Muslim].

تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ، ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ، كَانَ كَصِيَامِ الدَّهْرِ». رَوَاهُ مُسْلِمٌ.

554. Narrated Abū Sa'īd Al-Khudri ؓ: Allāh's Messenger ﷺ said, "No slave (of Allāh) will fast for a day^[2] while engaged in *Jibād*, without Allāh removing the Hell-fire a distance of seventy years from his face for that day." [Agreed upon, and the wording is Muslim's].

(٥٥٤) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللَّهِ إِلَّا بَاعَدَ اللَّهُ بِذَلِكَ الْيَوْمِ عَنْ وَجْهِهِ النَّارَ سَبْعِينَ خَرِيفًا». مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ.

555. Narrated 'Aisha ؓ: Allāh's Messenger ﷺ used to fast to such an extent that we thought he would never break his fast, and he would go without fasting to such an extent that we thought he would never fast. I never saw Allāh's Messenger ﷺ fast a complete month except in Ramadān, and I never saw him fast more in any month than in Sha'bān. [Agreed upon, and the wording is that of Muslim].

(٥٥٥) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ لَا يَصُومُ، وَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ إِلَّا رَمَضَانَ، وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ مِنْهُ صِيَامًا فِي شَعْبَانَ. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ.

556. Narrated Abū Dhar ؓ: Allāh's Messenger ﷺ commanded us to fast three days in the month; on the thirteenth, the fourteenth and the fifteenth."^[3] [Reported by At-Tirmidhi and An-Nasā'i; Ibn Hibbān graded it *Sabih* (authentic)].

(٥٥٦) وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَصُومَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ: ثَلَاثَ عَشْرَةَ، وَأَرْبَعَ عَشْرَةَ، وَخَمْسَ عَشْرَةَ. رَوَاهُ النَّسَائِيُّ وَالتِّرْمِذِيُّ، وَصَحَّحَهُ ابْنُ حِبَّانَ.

[1] If the thirty days of Ramadān fasting are joined with the six days of fasting in Shawwāl, it makes 36 days. According to *Shari'a* (the Islamic law), each virtue is rewarded ten times. Therefore, if we multiply 36 with 10, it makes 360, a number which equals the days of a year. Some scholars are of the opinion that these six days of fasting in Shawwāl must be completed in a continuous order right after the end of Ramadān. Some believe that it is enough to merely complete six days of fasting in Shawwāl – in any order, either successive or with intervals – which is deemed to be the most correct opinion. Also, the voluntary fast of Shawwāl may only be done after making up any missed days of the obligatory fast of Ramadān.

[2] Fasting in the cause of Allah may imply the observance of fast while being in *Jibād* (battlefield). It may also mean a voluntary observance of fasting.

[3] This is known as the fasting of *Ayyām Al-Beed* (bright days), as a brightness (due to the full moon) lingers all through the nights following these specified fasting days.

557. Narrated Abū Huraira رضي الله عنه: Allah's Messenger ﷺ said: "It is not lawful for a woman to fast (optional fasting), when her husband is present, except with his permission.^[1] [Agreed upon; The wording is that of Al-Bukhāri]. Abū Dā'ud added: "other than Ramadān."

(٥٥٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ، وَرَوْجُهَا شَاهِدٌ، إِلَّا بِإِذْنِهِ». مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ، زَادَ أَبُو دَاوُدَ: «غَيْرَ رَمَضَانَ».

558. Narrated Abū Sa'īd Al-Khudri رضي الله عنه: Allāh's Messenger ﷺ forbade fasting on two days, the day of *Al-Fitr* (breaking the fast of Ramadān) and the day of *Al-Adba* (offering sacrifices). [Agreed upon].

(٥٥٨) وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صِيَامِ يَوْمَيْنِ: يَوْمِ الْفِطْرِ، وَيَوْمِ النَّحْرِ. مُتَّفَقٌ عَلَيْهِ..

559. Narrated Nubaisha Al-Hudhali^[2] رضي الله عنه: Allāh's Messenger ﷺ said, "The days of *At-Tashriq*^[3] are days of eating, drinking and the remembrance of Allāh, the Great and Glorious." [Reported by Muslim].

(٥٥٩) وَعَنْ نُبَيْشَةَ الْهُذَلِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيَّامُ التَّشْرِيقِ أَيَّامٌ أَكَلُهَا وَسُورِبَ وَذَكَرَ اللَّهُ عَزَّ وَجَلَّ». رَوَاهُ مُسْلِمٌ.

560. Narrated 'Aisha and Ibn 'Umar رضي الله عنه: Nobody was allowed to fast on the days of *At-Tashriq* except those who could not afford the *Al-Hady* (sacrifices). [Reported by Al-Bukhāri].

(٥٦٠) وَعَنْ عَائِشَةَ وَابْنَ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَا: لَمْ يُرْحَصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يَصُومَ إِلَّا لِمَنْ لَمْ يَجِدِ الْهَدْيَ. رَوَاهُ الْبُخَارِيُّ.

561. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "Do not single out the night (preceding) Friday – from among the nights – for prayer; and do not single out Friday – from among the days – for fasting, unless it occurs during a day of fasting, which one of you normally observes." [Reported by Muslim].

(٥٦١) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَخْصُوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ، مِنْ بَيْنِ اللَّيَالِي، وَلَا تَخْصُوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ، مِنْ بَيْنِ الْأَيَّامِ، إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ». رَوَاهُ مُسْلِمٌ.

[1] A woman is forbidden to observe a voluntary fast without acquiring her husband's permission. Even if she intends to observe a compensatory fast (in lieu of the missed obligatory one), she still need to ask for her husband's permission.

[2] He is Abū Turaif Nubaisha bin 'Abdullāh bin 'Amr bin 'Itāb Al-Hudhali. He is a *Sahābi* who has eleven *Abadūb*. He settled at Basra and was called, Nubaisha the benevolent.

[3] *Ayyam At-Tashriq* is a term used for the eleventh, twelfth, and thirteenth of Dhul Hijja. It is forbidden to fast during these days. Someone who is performing *Hajj* may observe fasting on the said days if he fails to get an animal for sacrifice; the others are not allowed. In addition to it, it is also forbidden to fast on the days of two *Eid*, irrespective of the fact whether the fasting happens to be a voluntary one or a compensatory one.

562. Narrated (Abū Huraira) ﷺ: Allāh's Messenger ﷺ said, "None of you should fast on Friday,^[1] unless he fasts (it together with) a day before it or a day after it." [Agreed upon].

(٥٦٢) وَعَنْهُ أَيْضًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلَّا أَنْ يَصُومَ يَوْمًا قَبْلَهُ، أَوْ يَوْمًا بَعْدَهُ». مُتَّفَقٌ عَلَيْهِ.

563. Narrated (Abū Huraira) ﷺ: Allāh's Messenger ﷺ said: "When the (month of) Sha'bān is halfway through, do not fast."^[2] [Reported by *Al-Khamsa*. Ahmad considered it *Munkar* (rejected)].

(٥٦٣) وَعَنْهُ أَيْضًا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا انْتَصَفَ شَعْبَانَ فَلَا تَصُومُوا». رَوَاهُ الْخَمْسَةُ، وَاسْتَكْرَهَ أَحْمَدُ.

564. Narrated As-Sammā' bint Busr^[3] ﷺ: Allāh's Messenger ﷺ said, "Do not fast on a Saturday^[4] except what has been made obligatory on you; and if one of you can get nothing but a grape-skin or a twig from a tree, he should chew it." [Reported by *Al-Khamsa*, and its narrators are reliable, but it is *Mudtarib* (narrated with irreconcilable contradictions in the chain). Mālik rejected it and Abū Dā'ud said, 'It is *Mansūkh* (abrogated).']

(٥٦٤) وَعَنْ الصَّمَاءِ بِنْتِ بُسْرِ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَصُومُوا يَوْمَ السَّبْتِ إِلَّا فِيمَا افْتَرَضَ عَلَيْكُمْ، فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا لِحَاءَ عِنَبٍ، أَوْ عُودَ شَجَرَةٍ، فَلْيَمْضُغْهَا». رَوَاهُ الْخَمْسَةُ، وَرِجَالُهُ ثِقَاتٌ، إِلَّا أَنَّهُ مُضْطَرِبٌ، وَقَدْ أَنْكَرَهُ مَالِكٌ، وَقَالَ أَبُو دَاوُدَ: هُوَ مَنْسُوخٌ.

565. Narrated Umm Salama ﷺ: Allāh's Messenger ﷺ used to fast mostly on Saturday and Sunday, and he used to say, "They are festival days for the polytheists, and I want to act contrary to them." [Reported by An-Nasā'i. Ibn Khuzaima graded it *Sabib* (authentic) and this is his wording].

(٥٦٥) وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، أَنَّ رَسُولَ اللَّهِ ﷺ أَكْثَرَ مَا كَانَ يَصُومُ مِنَ الْأَيَّامِ، يَوْمَ السَّبْتِ، وَيَوْمَ الْأَحَدِ، وَكَانَ يَقُولُ: «إِنَّهُمَا يَوْمَا عِيدٍ لِلْمُشْرِكِينَ، وَأَنَا أُرِيدُ أَنْ أُخَالِفَهُمْ». أَخْرَجَهُ النَّسَائِيُّ، وَصَحَّحَهُ ابْنُ

[1] It is prohibited to observe fast on Friday alone. This prohibition may be due to the the mistaken belief of someone who deliberately observes fast on Friday thinking that he will get more reward for it on this particular day.

[2] One can fast provided he has to observe a compensatory fasting (in lieu of the *Fard* - obligatory ones) or the other prescribed ones which may be categorized as *Wājib* (compulsory). However, voluntary fasting is prohibited lest one should be subjected to exhaustion and weakness that may in turn render the Ramadān obligatory fasting difficult for him.

[3] As-Sammā's name was Buhaiya or Bahima bint Busr. She was a *Sabābiya* from the clan of Māzin. She was said to be the sister or the aunt of 'Abdullāh bin Busr.

[4] Since Saturday carries a special importance for the Jews and they observe fast on this day, and pay deference to it; and as long as the observance of fasting strikes a resemblance with the Jews, hence the Prophet ﷺ has prohibited singling out Saturday only to this end. However, Umm Salama ﷺ narrates that the Prophet ﷺ observed fast on Saturday and Sunday both. Since Saturday is the day of festivity among the Jews, the Prophet ﷺ fasted on

خُرَيْمَةَ، وَهَذَا لَفْظُهُ.

566. Narrated Abū Huraira ؓ: the Prophet ﷺ prohibited fasting on the day of 'Arafā at 'Arafāt.^[1] [Reported by *Al-Khamsa* except At-Tirmidhi; Ibn Khuzaima and Al-Hākim authenticated it, and Al-'Uqaili considered it *Munkar* (rejected)].

(٥٦٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ. رَوَاهُ الْخَمْسَةُ غَيْرَ التِّرْمِذِيِّ، وَصَحَّحَهُ ابْنُ خُرَيْمَةَ وَالْحَاكِمُ، وَاسْتَشْكَرَهُ الْعَقِيلِيُّ.

567. Narrated 'Abdullah bin 'Umar ؓ: Allah's Messenger ﷺ said, "He who observes perpetual fasting^[2], has not fasted." [Agreed upon]. Muslim reported it from Abū Qatada with the wording: "He has not fasted nor broken his fast."

(٥٦٧) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا صَامَ مَنْ صَامَ الْأَبَدَ». مُتَّفَقٌ عَلَيْهِ، وَلِمُسْلِمٍ عَنْ أَبِي قَتَادَةَ بِلَفْظٍ: «لَا صَامَ وَلَا أَفْطَرَ».

Chapter 2

AL-'ITIKAF AND OFFERING OF PRAYERS DURING THE NIGHTS OF RAMADAN

٢ - بَابُ الْإِعْتِكَافِ وَقِيَامِ رَمَضَانَ

568. Narrated Abū Huraira ؓ: Allāh's Messenger ﷺ said, "He who prays during the night in Ramadān^[3] with faith and seeking his reward^[4] from

(٥٦٨) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». مُتَّفَقٌ

this day to oppose the Jewish norms, and in order to supplement the reward of it, he also fasted on Sunday.

[1] It is prohibited for the one performing *Hajj* to fast on the day of 'Arafab (the ninth of Dhul-Hijja) since one has to face a lot of hardships and rigorous trials on this day. Therefore, the observance of fasting on this day may lead to exhaustion and weakness which in turn may prove to be a hindrance in performing the ritual components of *Hajj*. Other people (the ones who are not performing *Hajj*) are not prohibited to fast on this day. In fact, the same carries a great importance and reward.

[2] Some ignorant people keep observing fast on a perpetual basis. This *Hadīth* clearly proves that this practice is prohibited. The majority of scholars are of the opinion that it is forbidden to always observe fasting as the same enfeebles a person and thus causes hindrance in many of his religious and worldly activities. It is stated in a *Hadīth* that a person owes some liability to his own physique and bodily existence too, thereby giving some rest to himself from time to time. Even the Prophet ﷺ followed the same course of action by observing fast some day and leaving it the other day.

[3] *Qiyām* stands for performing the voluntary prayers (*Tarāwīb*) during Ramadān nights. By the virtue of this prayer, one's previous sins are all absolved and forgiven, provided the one performing the same harbors a complete and absolute faith in the commitment made by Allāh in regard to it's reward.

[4] It implies that the same should not be done for the purpose of merely showing-off. If so,

Allāh will have his past sins forgiven.”
[Agreed upon].

569. Narrated ‘Aisha ؓ: When the last ten days of Ramadān began, Allāh’s Messenger ﷺ used to tighten his waist belt (i.e. occupy himself with the worship of Allāh), stay awake all night, and awaken his family (for night prayers). [Agreed upon].

570. Narrated (‘Aisha) ؓ: When the Prophet ﷺ intended *I’tikaf* (seclusion in the mosque for worship), he prayed the dawn prayer and then entered his place of seclusion. [Agreed upon].

571. Narrated (‘Aisha) ؓ: The Prophet ﷺ used to engage in *I’tikaf* (seclusion in the mosque for worship) during the last ten days of Ramadān till Allāh, Who is Great and Glorious took his soul (to His Mercy). Then, his wives^[1] engaged in *I’tikaf* after him (i.e. after his death). [Agreed upon].

572. Narrated (‘Aisha) ؓ: Allāh’s Messenger ﷺ would put his head in my room – while he was in the mosque – and I would then comb it. And he would never enter the house except for a need,^[2] if he was in *I’tikaf* (seclusion). [Agreed upon; the wording is Al-Bukhārī’s].

573. Narrated (‘Aisha) ؓ: The *Sunnah* for one who is observing *I’tikaf* (seclusion in a mosque for worship) is not to visit a sick person, nor attend a funeral, nor touch nor fondle a woman

عَلَيْهِ.

(٥٦٩) عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْعَشْرَ، - أَيِ الْعَشْرِ الْأَخِيرَةِ مِنْ رَمَضَانَ - شَدَّ مِئْزَرَهُ، وَأَحْيَا لَيْلَهُ، وَأَيَّقَطَ أَهْلَهُ. مُتَّفَقٌ عَلَيْهِ.

(٥٧٠) وَعَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَّخِرَ مِنْ رَمَضَانَ، حَتَّى تَوَقَّاهُ اللَّهُ عَزَّ وَجَلَّ، ثُمَّ اعْتَكَفَ أَرْوَاجُهُ مِنْ بَعْدِهِ. مُتَّفَقٌ عَلَيْهِ.

(٥٧١) وَعَنْهَا رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَعْتَكِفَ، صَلَّى الْفَجْرَ ثُمَّ دَخَلَ مُعْتَكِفَهُ. مُتَّفَقٌ عَلَيْهِ.

(٥٧٢) وَعَنْهَا قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيَدْخُلَ عَلَيَّ رَأْسَهُ، - وَهُوَ فِي الْمَسْجِدِ - فَأَرْجُلُهُ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ، إِذَا كَانَ مُعْتَكِفًا. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ.

(٥٧٣) وَعَنْهَا قَالَتْ: السُّنَّةُ عَلَى الْمُعْتَكِفِ أَنْ لَا يَبُودَ مَرِيضًا، وَلَا يَشْهَدَ جَنَازَةً، وَلَا يَمَسَّ امْرَأَةً، وَلَا يُبَايِرَهَا، وَلَا يَخْرُجَ لِحَاجَةٍ إِلَّا لِمَا لَا بَدَّ لَهُ مِنْهُ، وَلَا اعْتِكَافَ إِلَّا بِصَوْمٍ.

all of one’s minor sins are forgiven and written off. Some scholars make this statement to be a conditional one that the forgiveness is only possible if the person performing it has sound ‘*Aqīda* (Belief – Creed).

[1] According to this *Hadīth*, women too should observe *I’tikaf* (sitting in a complete confinement in a mosque and offering prayers and supplications during the last ten days of Ramadān).

[2] Here, ‘a need’ (الحاجة) implies responding to the call of nature in terms of urination or defecation.

(one's wife),^[1] nor go out for any need, except for that which is an absolute necessity. There is no *I'tikaf* without fasting, and no *I'tikaf* except in a congregational mosque. [Abū Dā'ud reported it, and its narrators are acceptable, except that the strongest opinion is that the end of it (the last sentence) is *Mawqūf* (saying of a Companion, i.e. 'Aisha)].

574. Narrated Ibn 'Abbās ؓ: The Prophet ﷺ said: "Fasting is not incumbent^[2] on one engaged in *I'tikaf* (seclusion in the mosque for worship) unless he imposes^[3] it on himself." [Reported by Ad-Dāraqutni and Al-Hākim. The strongest opinion is that it is also *Mawqūf* (saying of a Companion, i.e. Ibn 'Abbas)].

575. Narrated Ibn 'Umar ؓ: Some of the Prophet's ﷺ companions saw in their dreams that *Lailatul-Qadr* was among the last seven nights (of Ramadān). Hence, Allāh's Messenger ﷺ said, "I see that your dreams agree regarding the last seven nights. Therefore, whoever is to seek it, should do so during the last seven nights."^[4] [Agreed upon].

576. Narrated Mu'āwiya bin Abū Sufyān ؓ: With regard to *Lailatul-Qadr*, the Prophet ﷺ said, "It is the twenty-seventh night." [Reported by Abū Dā'ud. The strongest opinion is that it is *Mawqūf* (saying of a Companion, i.e.

وَلَا اغْتِكَافَ إِلَّا فِي مَسْجِدٍ جَامِعٍ . رَوَاهُ أَبُو دَاوُدَ ، وَلَا بَأْسَ بِرَجَالِهِ ، إِلَّا أَنَّ الرَّاجِحَ وَفَّقَهُ آخِرِهِ .

(٥٧٤) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا ، أَنَّ النَّبِيَّ ﷺ قَالَ : « لَيْسَ عَلَى الْمُعْتَكِفِ صِيَامٌ ، إِلَّا أَنْ يَجْعَلَهُ عَلَى نَفْسِهِ » . رَوَاهُ الدَّارِقُطْنِيُّ وَالْحَاكِمُ ، وَالرَّاجِحُ وَفَّقَهُ أَيْضًا .

(٥٧٥) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا ، أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَرَادَ لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ ، فِي السَّبْعِ الْأَوَاخِرِ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : « أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الْأَوَاخِرِ ، فَمَنْ كَانَ مُتَحَرِّبَهَا ، فَلْيَتَحَرَّهَا فِي السَّبْعِ الْأَوَاخِرِ » . مُتَّفَقٌ عَلَيْهِ .

(٥٧٦) وَعَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا ، عَنِ النَّبِيِّ ﷺ ، قَالَ فِي لَيْلَةِ الْقَدْرِ : « لَيْلَةُ سَبْعٍ وَعِشْرِينَ » . رَوَاهُ أَبُو دَاوُدَ ، وَالرَّاجِحُ وَفَّقَهُ .

[1] Here, touching one's wife implies the act of sexual intercourse, which unanimously nullifies *I'tikaf*. Otherwise, touching one's wife, in itself, is not prohibited.

[2] It implies the regular days, other than Ramadān.

[3] Fasting does not become binding on the one who is observing *I'tikaf* unless he himself vows to observe fasting.

[4] A *Hadīth* which is narrated by 'Abdullāh bin 'Umar رضي الله عنهما according to *Sabihain*, states that one should search for *Lailatul-Qadr* (Night of Decree) within the last ten nights of Ramadān. If the same is not possible, then one should look for it within the last seven nights, specially the odd ones like 21st, 23rd, 25th, 27th and 29th.

Mu'awiya].

Forty different sayings were mentioned regarding the exact night of *Lailatul-Qadr* and I mentioned them in *Fath Al-Bāri* [Explanation of *Sahib Al-Bukhari*, by Al-Hafiz Ibn Hajar].

577. Narrated 'Aisha ؓ: I said, "O Allāh's Messenger, tell me, if I know which night is *Lailatul-Qadr*,^[1] what (supplication) should I say in it?" He said, "Say, O Allāh, You are forgiving and love forgiveness, so forgive me." [Reported by the *Al-Khamsa* except Abū Dā'ud. At-Tirmidhi and Al-Hākim authenticated it].

578. Narrated Abū Sa'īd Al-Khudri ؓ: Allāh's Messenger ﷺ said, "Do not set out on a journey except to three mosques; i.e., *Al-Masjid Al-Harām* (at Makka), my *Masjid* (at Al-Madinah) and *Al-Masjid Al-Aqsā* (Mosque of Jerusalem)."^[2] [Agreed upon].

وَقَدْ اِخْتَلَفَ فِي تَعْيِينِهَا عَلَى اَرْبَعِينَ قَوْلًا،
اُورِدْتُهَا فِي فَتْحِ الْبَارِي.

(٥٧٧) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا،
قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ عَلِمْتُ
أَيَّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ، مَا أَقُولُ فِيهَا؟ قَالَ: «قُولِي
اللَّهُمَّ إِنَّكَ عَفُوفٌ، تُحِبُّ الْعَفْوَ، فَاعْفُ عَنِّي».
رَوَاهُ الْخَمْسَةُ غَيْرَ أَبِي دَاوُدَ، وَصَحَّحَهُ التِّرْمِذِيُّ
وَالْحَاكِمُ.

(٥٧٨) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ
تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُسَدُّ
الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ
الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى».
مُتَّفَقٌ عَلَيْهِ.

[1] The strongest view concerning *Lailatul-Qadr* is that this night occurs within the last ten nights of Ramadān particularly in its odd nights and the same may keep changing in Ramadān alternatively. This night sometimes may occur on 21st, or 23rd, or 25th etc. It can not be stated with an absolute certainty as to which of these particular nights is *Lailatul-Qadr*, but the same has been kept unknown and this is what the contents of *Abādūth* imply.

[2] As mentioned in an earlier *Hadīth*, the observance of *I'tikāf* must take place in a mosque. Some of the scholars have conditioned *I'tikāf* with these three mosques. However, the compiler refutes and negates their viewpoint and maintains that the three above stated mosques have not been specified for the observance of *I'tikāf*. They have been specified for the purpose of visit and pilgrimage. This *Hadīth* further informs us that it is not permissible to proceed to any place other than these three mosques with the intention of getting reward. If someone goes to the Prophet's mosque, he must also enjoy the honour of visiting Prophet's (ﷺ) grave. As to those who travel to visit the entombed graves of *Auliya-Allāh* ('saints'), with the intention of earning reward, such are the people who are committing innovation in the religion as well as *shirk*.