

# Bk 6 Fasting (Kitab Al-Sawm)

(Extracted from Sahih Muslim)

## INTRODUCTION

After prayer the second obligatory duty which every Muslim is required to perform is that of fasting during the month of Ramadan. The word sawm which has been used in the Holy Qur'an and the Hadith for fasting means "to abstain"; thus a horse that abstains from moving about or from eating the fodder is said to be sa'im. In the technical language sawm signifies fasting or abstaining from food and drink and sexual intercourse from the dim beginning of dawn till sunset. Fasting as an institution for the purification of the soul is common to all Divine religions. The writer of the article on "Fasting" in the Encyclopaedia Britannica states that "it would be difficult to name any religious system of any description in which it is wholly unrecognized." This institution was well established among the Jews and the Christians. The records of the Hadith bear ample testimony to the fact that fasting was a common religious practice among the pre-Islamic Arabs too, and they used to observe fast on the tenth of Muharram because it was on this very day that Allah saved Moses and his companions from the clutches of the Pharaoh who was drowned in the sea along with his army. The Arabs and other people too were familiar with fasting as an act of penitence or of propitiation or a preparatory rite before some act of sacramental eating or an initiation or a mourning ceremony. In Islam fasting is primarily an institution for a spiritual discipline and self-control. It is in fact an exercise in religious devotion in the form of cheerful and willing renunciation, for a definite period, of all the appetites of flesh lawful in themselves (the unlawful ones being ruled out of course). The Qur'an says: O ye who believe! prescribed unto you is fasting even as it was prescribed unto those before you. that haply you may become God-conscious (ii. 183). Of all the creation of God only man deviates from His path. We will

find that two things are mainly responsible for this: the love for material possessions and the temptations of the flesh. Islam has, through the institutions of Zakat and Sadaqat, purged the hearts of its followers from the love of wealth, and has inculcated in him the habit to part with it readily for the sake of God. Fasting has been ordained as a religious duty for the Muslims for subduing their lust and keeping their appetites well within reasonable bounds so that man may not become their slave and lose control over himself. The Qur'an clearly states that a man cannot attain salvation unless he learns to restrain his self from low desires." And as for him who fears to stand before his Lord and restrains himself from low desires, Paradise is surely the abode" (lxxix. 40-41). The exercise of abstaining from things otherwise lawful in the ordinary course of life, at the behest of Allah, strengthens man's morality and self-control and deepens in him the consciousness of the Lord. This is what distinguishes fasting in Islam from fasting in other religions. It should also be borne in mind that fasting does not aim at inflicting punishment upon people or sadding upon them unbearable burdens. The underlying idea behind it is to teach moderation and spiritual discipline so that human temptations may not become so wild and uncontrollable as to flout the commands of the Great Master. To be a true servant of Allah, it is essential that man should be able to conform his behaviour to the moral and spiritual discipline embodied in the Shari'ah of Islam. One cannot achieve this end if one finds oneself helpless before untamed and turbulent desires. Fasting is indispensable for this moral and spiritual training. Another distinguishing feature of Islamic fasting is that it does not train a person for complete renunciation but for perfect and cheerful obedience to the Lord All those things from which man is commanded to abstain during fast, e. g. eating, drinking and sexual intercourse, become permissible for him at the end of the fast. This shows that Islam does not look down upon the appetite of flesh as something ignoble and thus fit to be exterminated root and branch from the human soul. According to Islam, there is nothing profane or ignoble in human

personality: both soul and body are sacred and worthy of respect. No aspect is to be ignored and no urge is to be completely curbed. What is required is to keep all these urges well within their proper limits so that none of them transgresses natural bounds and becomes the source of trouble. That fasting is an institution for moral elevation can be judged from the fact that Allah does not impose check only upon eating, drinking and sexual intercourse from dawn to sunset, but also exhorts His servants to refrain from other foul acts, for example, backbiting, indulging in foul speech, telling lies, etc. Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: If one does not abandon falsehood and other actions like it, God has no need that one should abandon one's food and drink (Sahih Bukhari). The social aspect of fasting in Ramadan is that the whole atmosphere is permeated with religious piety and devotion to Allah. There is one extra congregational prayer, Tarawih, during the night, in which the Qur'an is recited and the Muslim is reminded of the fact that it was in the month of Ramadan that the revelation of the Qur'an commenced. The sadaqat are also given with greater zeal and fervour in this month. Thus the whole Muslim society is inspired by the love of God. Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When Ramadan begins, the gates of Heaven are opened, the gates of Hell are locked, and the devils are chained (Bukhari and Muslim). Muhammad Asad, while elucidating the spiritual and moral significance of fast says: "Twofold I learned, is the purpose of this month of fasting. One has to abstain from food and drink in order to feel in one's body what the poor and hungry feel: thus social responsibility is being hammered into human consciousness as a religious postulate. The other purpose of fasting during Ramadan is self-discipline, an aspect of individual morality strongly accentuated in all Islamic teachings (as, for instance, in the total prohibition of all intoxicants, which Islam regards as too easy an avenue of escape from consciousness and responsibility). In these two elements-brotherhood of man and Individual self-discipline -I began to discern the outline of

Islam's ethical out look" (Road to Mecca, London, 1954, p. 188).

#### Chapter 1: EXCELLENCE OF THE MONTH OF RAMADAN

Bk 6, Number 2361:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When there comes the month of Ramadan, the gates of mercy are opened, and the gates of Hell are locked and the devils are chained,

Bk 6, Number 2362:

This hadith is reported by Abu Huraira (with a slight alteration of words) that the Messenger of Allah (may peace be upon him) said: " When (the month of) Ramadan begins."

#### Chapter 2: FASTING IN RAMADAN SHOULD NECESSARILY BE COMMENCED WITH THE SIGHT OF THE NEW MOON AND FINISHED WITH THE SIGHT OF THE NEWMOON IF THE WEATHER IS CLOUDY AT THE BEGINNING OR AT THE END, THEN COMPLETE THIRTY DAYS

Bk 6, Number 2363:

Ibn Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying in connection with Ramadan: Do not fast till you see the new moon, and do not break fast till you see it; but if the weather is cloudy calculate about it.

Bk 6, Number 2364:

Ibn Umar reported that Allah's Messenger (may peace be upon him) made a mention of Ramadan and he with the gesture of his hand said: The month is thus and thus. (He then withdrew his thumb at the third time). He then said: Fast when you see it, and break your fast when you see it, and if the weather is cloudy calculate it (the months of Sha'ban and Shawwal) as thirty days.

Bk 6, Number 2365:

This hadith is narrated on the authority of 'Ubaidullah with the same chain of transmitters, and he said: If (the sky) is cloudy for you, then calculate thirty days (for the month of Ramadan).

Bk 6, Number 2366:

'Ubaidullah narrated on the authority of the same chain of transmitters that the Messenger of Allah (may peace be upon

him) made a mention of Ramadan and said: The month may consist of twenty-nine days, and it may be thus, thus and thus, and (he further) said: Calculate it, but he did not say thirty.

Bk 6, Number 2367:

Ibn'Umar (Allah be pleased with-both of them) reported Allah's Messenger (may peace be upon him) as saying: The month of Ramadan may consist of twenty-nine days. So do not fast till you have sighted it (the new moon) and do not break fast, till you have sighted it (the new moon of Shawwal), and if the sky is cloudy for you, then calculate.

Bk 6, Number 2368:

'Abdullah b. 'Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: The month (of Ramadan) may consist of twenty nine days; so when you see the new moon observe fast and when you see (the new moon again at the commencement of the month of Shawwal) then break it, and if the sky is cloudy for you, then calculate it (and complete thirty days).

Bk 6, Number 2369:

'Abdullah b. Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: When you see the new moon, observe fast, and when you see it (again) then break it, and if the sky is cloudy for you, then calculate it.

Bk 6, Number 2370:

Ibn 'Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: The month may consist of twenty-nine nights. So do not fast till you have sighted it (the new moon) and do not break it till you have sighted it, except when the sky is cloudy for you, and if it is so, then calculate it.

Bk 6, Number 2371:

Ibn Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: The month is thus and thus and thus (i. e. pointing with his fingers thrice), and he held back his thumb at the third time (in order to show that it can also consist of twenty-nine days).

Bk 6, Number 2372:

Ibn Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: The month may consist of twenty-nine days.

Bk 6, Number 2373:

Abdullah b. 'Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: The month (of Ramadan) is thus and thus, and thus. i. e. ten, ten and-nine.

Bk 6, Number 2374:

Ibn Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: The month is thus, and thus, and thus, and he flapped his hands with all their fingers twice. but at the third turn, folded his right thumb or left thumb (in order to give an idea of twenty-nine).

Bk 6, Number 2375:

Ibn 'Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: The month (of Ramadan) may consist of twenty. nine days, and Shu'ba (one of the narrators) (gave a practical demonstration how the Holy prophet (may peace be upon him) explained to them) by unfolding his hands thrice and folding his thumb at the third turn. 'Uqba (one of the narrators in this chain of transmitters) said: I think that he said that the month consists of thirty days and unfolded his palm three times.

Bk 6, Number 2376:

Ibn 'Umar (may Allah be pleased with both of them) reported Allah's Apostle (may peace be upon him) as saying: We are an unlettered people who can neither write nor count. The month is thus, and thus. folding his thumb when he said it the third time. This hadith has been narrated on the authority of Aswad b. Qais with the same chain of transmitters, but herein no mention has been made of the other month (consisting of) thirty days.

Bk 6, Number 2377:

Sa'd b. 'Ubaida reported that Ibn'Umar (Allah be pleased with both of them) heard a person saying: This night is the midnight (of the month). Upon this he said to him: How do you know that it is the midnight (of the month), for I heard the

Messenger of Allah (may peace be upon him) as saying: The month is thus and thus (and he pointed with his ten fingers twice) and thus (i. e. at the third time he pointed with all his fingers but withdrew or folded his thumb)?

Bk 6, Number 2378:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Whenever you sight the new moon (of the month of Ramadan) observe fast. and when you sight it (the new moon of Shawwal) break it, and if the sky is cloudy for you, then observe fast for thirty days.

Bk 6, Number 2379:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Observe fast on sighting it (the new moon) and break (fast) on sighting it (the new moon), but if the sky is cloudy for you, then complete the number (of thirty).

Bk 6, Number 2380:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Observe fast on sighting it (the new moon) and break it on sighting it. But if (due to clouds) the actual position of the month is concealed from you, you should then count thirty (days).

Bk 6, Number 2381:

Abu Huraira (Allah be pleased with him) narrated that the Messenger of Allah (may peace be upon him) made a mention of the new moon and (in this connection) said: Observe fast when you see it (the new moon) and break fast when you see it (the new moon of Shawwal), but when (the actual position of the month is) concealed from you (on account of cloudy sky), then count thirty days.

Chapter 3: DO NOT FAST FOR A DAY OR TWO DAYS AHEAD OF RAMADAN

Bk 6, Number 2382:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Do not observe fast for a day, or two days ahead of Ramadan except a person who is in the habit of observing a particular fast; he may fast on that day.

Bk 6, Number 2383:

This hadith has been narrated on the authority of Yahya b. Abi

Kathir with the same chain of transmitters.

#### Chapter 4: THE MONTH MAY CONSIST OF TWENTY-NINE DAYS

Bk 6, Number 2384:

Zuhri reported that (once) the Apostle of Allah (may peace be upon him) took an oath that he would not go to his wives for one Month. Zuhri said that 'Urwa narrated to him from 'A'isha (Allah be pleased with her) that she said: When twenty-nine nights were over, which I had counted, the Messenger of Allah (may peace be upon him) came to me (he came to me first of all). I said: Messenger of Allah, you had taken an oath that you would not come to us for a month, whereas you have come after twenty nine days which I have counted. Whereupon he said: The month may also consist of twenty-nine days.

Bk 6, Number 2385:

Jabir (Allah be pleased with her) narrated that the Holy Prophet (may peace be upon him) separated himself from his wives for a month. (His wives said: ) He came to us on the twenty-ninth day, whereupon we said: It is the twenty-ninth (day) today. Thereupon he said: So far as the month is concerned, (and he, with a view to explaining it) flapped his hands thrice, but held back one finger at the last turn.

Bk 6, Number 2386:

Abu Zubair is reported to have heard Jabir b. 'Abdullah (Allah be pleased with both of them) as saying: The Apostle of Allah (may peace be upon him) separated himself from his wives for a month. (His wives said: ) He came to us on the morning of the twenty-ninth. Upon this some, of the people said: It is the morning of twenty- ninth (according to our calculation). Upon this the Apostle of Allah (may peace be upon him) said: The month. may also consist of twenty-nine days. The Apostle of Allah (may peace be upon him) then flapped his bands thrice, twice with all the fingers of both his hand (to indicate twenty-nine) and by the third time with nine (fingers).

Bk 6, Number 2387:

Umm Salama (Allah be pleased with him) reported that the Apostle of Allah (may peace be upon him) took an oath that he would not go to some of his wives for the whole of the month. When twenty-nine days had passed he (the Holy Prophet) went to

them in the morning or in the evening. Upon this it was said to him: Apostle of Allah, you took an oath that you would not come to us for a month, whereupon he said: The month may also consist of twenty-nine days.

Bk 6, Number 2388:

A hadith like this has been narrated on the authority of Ibn Juraij with the same chain of transmitters.

Bk 6, Number 2389:

Sa'd b. Abi Waqqas (Allah be pleased with him) said that the Messenger of Allah (may peace be upon him) struck his hand against the other and (then with the gesture of his two hands) said: The month is thus, thus (two times). He then withdrew (one of) his fingers at the third turn.

Bk 6, Number 2390:

Muhammad b. Sa'd reported on the authority of his father (Sa'd b. Abi Waqqas (Allah be pleased with him) that the Apostle of Allah (may peace be upon him) had said: Tho month is thus and thus, and thus, i. e. ten, ten and nine. This hadith has been narrated by Abu Khalid with the same chain of transmitters.

Chapter 5: THERE IS A SIGHTING OF THE MOON FOR EVERY TOWN; THE SIGHTING AT ONE TOWN CANNOT BE HELD VALID FOR THE OTHER TOWN SITUATED AT A CONSIDERABLE DISTANCE FROM IT

Bk 6, Number 2391:

Kuraib reported that Umm Fadl, daughter of Harith, sent him (Fadl, i. e. her son) to Mu'awiya in Syria. I (Fadl) arrived in Syria, and did the needful for her. It was there in Syria that the month of Ramadan commenced. I saw the new moon (of Ramadan) on Friday. I then came back to Medina at the end of the month. Abdullah b. 'Abbas (Allah be pleased with him) asked me (about the new moon of Ramadan) and said: When did you see it? I said.: We saw it on the night of Friday. He said: (Did) you see it yourself? -I said: Yes, and the people also saw it and they observed fast and Mu'awiya also observed fast, whereupon he said: But we saw it on Saturday night. So we would continue to observe fast till we complete thirty (lasts) or we see it (the new moon of Shawwal). I said: Is the sightidg of the moon by Mu'awiya not valid for you? He said: No; this is how the Messenger of Allah (may peace be upon him)

has commanded us. Yahya b. Yahya was in doubt (whether the word used in the narration by Kuraib) was Naktafi or Taktafi.

Chapter 6: IT IS IMMATERIAL WHETHER THE NEW MOON IS LARGE (ON ACCOUNT OF APPEARING AFTER THIRTY NIGHTS) OR SMALL (ON ACCOUNT OF APPEARING ON THE THIRTIETH NIGHT) ; AND ALLAH DEFERS IT TO MAKE IT SUITABLE FOR SIGHTING AND IF THE SKY IS CLOUDY, THEN THIRTY (FASTS) ARE TO BE COMPLETED

Bk 6, Number 2392:

Abu'l-Bakhtari reported: We went out to perform Umra and when we encamped in the valley of Nakhla, we tried to see the new moon. Some of the people said: It was three nights old, and others (said) that it was two nights old. We then met Ibn 'Abbas and told him we had seen the new moon, but that some of the people said it was three nights old and others that it was two nights old. He asked on which night we had seen it; and when we told him we had seen it on such and such night, he said the Prophet of Allah (may peace be upon him) had said: Verily Allah deferred it till the time it is seen, so it is to be reckoned from the night you saw it.

Bk 6, Number 2393:

Abu'l-Bakhtari reported: We saw the new moon of Ramadan as we were at Dhit-i-'Irq. We sent a man to Ibn Abbas (Allah be pleased with both of them) to ask him (whether the sighting of a small moon had something of the nature of defect in it). Upon this Ibn 'Abbas (Allah be pleased with both of them) said that the Messenger of Allah (may peace be upon him) had said: Verily Allah deferred its sight, but if (the new moon) is hidden from you, then, complete its number (thirty).

Chapter 7: THE MONTHS OF 'ID ARE NOT INCOMPLETE

Bk 6, Number 2394:

The son of Abu Bakra reported it on the authority of his father that the Apostle of Allah (may peace be upon him) had said: The two months of 'Id, Ramadan and Dhu'l-Hijja (are not incomplete).

Bk 6, Number 2395:

'Abd ar-Rahman b. Abu Bakra reported on the authority of Abu Bakra that the Apostle of Allah (may peace be upon him) had said: The months of 'Id are not incomplete. And in the hadith

narrated by Khalid (the words are): " The months, of 'Id are Ramadan and Dhu'l-Hijja."

#### Chapter 8: THE TIMING OF FAST BEGINS WITH DAWN

Bk 6, Number 2396:

'Adi b. Hatim (Allah be pleased with him) reported that when (this verse) was revealed: " Until the white streak of the dawn becomes distinct from the dark streak" (ii. 187) Adi b. Hatim said: Messenger of Allah, verily I keep underneath my pillow two strings, one white and the other black, by which I distinguish night from dawn. Upon this the Messenger of Allah (may peace be upon him) said: Your pillow seems to be very large. For the word khait implies the blackness of the night and the whiteness of the dawn.

Bk 6, Number 2397:

Sahl b. Sa'd said that when this verse was revealed: " Eat and drink till the white streak is distinct from the dark streak," a person would take hold of a white thread and a black thread and keep on eating till he could find them distinct (in the light of the dawn). It was then that Allah, the Majestic and Great, revealed (the words) min al-fajr (from the dawn), and then it became clear (that the word khait refers to the streak of light in the dawn).

Bk 6, Number 2398:

Sahl b. Sa'd (Allah be pleased with him) said: When this verse was revealed: " Eat and drink till the white streak becomes distinct from the dark streak for you," the person who decided to observe fast tied on one of his feet a black thread and on the other a white thread. And he went on eating and drinking till he could distinguish (between their colour) on seeing them. It was after this that Allah revealed (the words): min al-fajr. And they (the Muslims) came to know that (the word khait) refers to the night and day.

Bk 6, Number 2399:

'Abdullah b. Mas'ud (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) had said: Bilal would pronounce Adhan (at the fag end of the night in order to inform the people about the time of the Sahri). So you eat and drink till you hear the Adhan of Ibn Umm Maktum (which was

pro- nounced at the conclusion of the Sahri and the commencement of the fast).

Bk 6, Number 2400:

Abdullah b. 'Umar (Allah be pleased with both of them) reported: I heard the Messenger of Allah (may peace be upon him) as saying: Bilal announces Adhan during the night, so you eat and drink, till you hear the Adhan of Ibn Umm Maktum.

Bk 6, Number 2401:

Ibn 'Umar (Allah be pleased with both of them) reported that the Messenger of Allah (may peace be upon him) had two Mu'adhdhins, Bilal and son of Umm Maktum, the blind. The Messenger of Allah (may peace be upon him) said: Bilal announces Adhan at (the fag end of the) night (i. e. Sahri), so eat and drink till the son of Umm Maktum announces Adhan. And he (the narrator) said: And the (difference of time) between their (Adhans) was not more than this that one climbed down (from the minaret) and the other climbed up (to announce Adhan).

Bk 6, Number 2402:

A hadith like this has been transmitted on the authority of 'A'isha (Allah be pleased with her).

Bk 6, Number 2403:

A hadith like this has been narrated on the authority of 'Ubaidullah on the two chains of transmitters.

Bk 6, Number 2404:

Ibn Mas'ud (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying The Adhan of Bilal should not restrain anyone among you from eating Sahur (last meal before daybreak during the month of Ramadan) for he announces Adhan (or he calls) at (the fag end of) the night to make him turn who stands for prayer among you, and to awaken those who are sleeping among you. And he said: The dawn is not like it, as one says (and he lifted his hand) till he (dispersed his fingers) and said: It is like this.

Bk 6, Number 2405:

This hadith has been narrated by Sulaiman al-Taimi with the same chain of transmitters (but with a slight variation of words) that he (the Holy Prophet) said: The dawn is not like

it as it is said; he then gathered his fingers and lowered them. But he said, it is like this (and he placed the index finger upon the other one and spread his hand).

Bk 6, Number 2406:

This hadith has been narrated on the authority of Sulaiman Taimi with the same chain of transmitters and, at the end, it was said that the first Adhan was meant to awaken those who were in slumber amongst them and in order to make them turn who stand in (prayer) among them (towards food at the commencement of the fast). Jarir (one of the narrators) said that the Messenger (may peace be upon him) did not say like this but he said like it (true dawn) that the streaks of (true dawn ) are horizontal and not vertical.

Bk 6, Number 2407:

Samura b. Jandub reported Muhammad (may peace be upon him) as saying. The call of Bilal may not mislead any one of you (and he may, under the wrong impression gathered from it, refrain) from taking meal before the commencement of the fast (for the streaks) of this whiteness (which are vertical indicate the false dawn and the true dawn with which the fast commences is that when the streaks of light are) spread.

Bk 6, Number 2408:

Samura b. Jundub reported Allah's Messenger (may peace be upon him) as saying: The Adhan of Bilal should not mislead you nor the whiteness (of the pillar) of dawn, for it is not the whiteness of the true dawn, but that of the false dawn which is vertical like a pillar and you can eat food till the streaks of whiteness spread like it.

Bk 6, Number 2409:

Samura b. Jundub (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: The Adhan of Bilal may not mislead you with regard to your food at the commencement of the fast, nor the vertical (streaks) of whiteness in the horizon (for it is an indication of false dawn). You should stop eating (food) till (the whiteness) spreads like it. Hammad narrated it and with the gesture of his hand he explained, the horizontal position (of the streaks of light).

Bk 6, Number 2410:

Samura b. Jundub addressed and narrated from the Apostle of Allah (may peace be upon him) having said (these words): Neither the call of Bilal should mislead you nor this whiteness (of false dawn) till (the true) dawn appears (or he said) till the dawn breaks.

Bk 6, Number 2411:

A hadith like this has been narrated on the authority of Samura b. Jundub.

Chapter 9: EXCELLENCE OF TAKING MEAL BEFORE DAWN, STRESS ON GIVING IT PREFERENCE AND PREFERENCE FOR DEFERRING IT (AT THE FAG END OF THE NIGHT) AND HASTENING IN BREAKING IT

Bk 6, Number 2412:

Anas (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Take meal a little before dawn, for there is a blessing in taking meal at that time.

Bk 6, Number 2413:

'Amr b. al-'As reported Allah's Messenger (may peace be upon him) as saying: The difference between our fasting and that of the people of the Book is eating shortly before dawn.

Bk 6, Number 2414:

Musa b. 'Ali has narrated this hadith through the same chain of transmitters.

Bk 6, Number 2415:

Zaid b. Thabit (Allah be pleased with him) said: We took meal shortly before dawn along with the Messenger of Allah (may peace be upon him). We then stood up for prayer. I said: How much span of time was there between the two (acts, i. e. taking of Sahri and observing of prayer)? He said (a span of reciting) fifty verses.

Bk 6, Number 2416:

This hadith has been transmitted on the authority of Qatada too.

Bk 6, Number 2417:

Sahl b. Sa'd (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: The people will continue to prosper as long as they hasten the breaking of the fast.

Bk 6, Number 2418:

A hadith like this has been transmitted by Sahl b. Sa'd.

Bk 6, Number 2419:

Abu 'Atiyya reported: I and Masruq went to 'A'isha and said to her: Mother of the Believers, there are two persons among the Companions of Muhammad (may peace be upon him) one among whom hastens in breaking the fast and in observing prayer, and the other delays breaking the fast and delays observing prayer. She said: Who among the two hastens in breaking fast and observing prayers? We said, It is 'Abdullah. i. e. son of Mas'ud. whereupon she said: This is how the Messenger of Allah (may peace be upon him) did. Abu Kuraib added: The second one was Abu Musa.

Bk 6, Number 2420:

Abu 'Atiyya reported: I and Misruq went to 'A'isha (Allah be pleased with her) and Masruq said to her: There are two persons among the Companions of Muhammad (may peace be upon him) none of whom abandons the good, but one of them hastens to observe sunset prayer and break the fast, and the other delays in observing the sunset prayer and in breaking the fast, whereupon she said: Who hastens to observe sunset prayer and break the fast? He said: It is 'Abdullah. Upon this she said: This is how the Messenger of Allah (may peace be upon him) used to do.

Chapter 10: THE TIME FOR BREAKING THE FAST AND ENDING OF DAY

Bk 6, Number 2421:

'Umar (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: When the night approaches and the day retreats and the sun sinks down, then the observer of the fast should break it. Ibn Numair made no mention of the word "then".

Bk 6, Number 2422:

'Abdullah b. Abi Aufa reported: We were with the Messenger of Allah (may peace be upon him) on a journey during the month of Ramadan. When the sun had sunk he said: So and so, get down (from your ride) and prepare the meal of parched barley for us. He said: Messenger of Allah, still (there is light of) day. He (the Holy Prophet) said: Get down and prepare meal of

parched barley for us. So he got down and prepared the meal of parched barley and offered him, and the apostle of Allah (may peace be upon him) drank that (liquid meal). He then told with the gesture of his hand that when the sun sank from that side and the night appeared from that side, then the observer of the fast should break it.

Bk 6, Number 2423:

Ibn Abi Aufa (Allah be pleased with him) reported: We were with the Messenger of Allah (may peace be upon him) on a journey. When the sun sank he said to a person: Get down and prepare barley meal for us. Upon this he said: Messenger of Allah, let there be dusk. (He the Holy Prophet) said: Get down and prepare barley meal for us. He (the person) said: There is still (the light of) day upon us. (But) he got down (in obedience to the command of the Holy Prophet) and prepared a barley meal for him and he (the Holy Prophet) drank that (liquid meal) and then said: When you see the night approaching from that side (west) (and he pointed towards the east with his hand), then the observer of the fast should break it.

Bk 6, Number 2424:

Abdullah b. Abi Aufa (Allah be pleased with him) reported: We travelled with the Messenger of Allah (may peace be upon him) as he had been observing fast. When the sun sank he said: So and so, get down and prepare barley meal for us. The rest of the hadith is the same.

Bk 6, Number 2425:

This hadith has been narrated on the authority of Ibn Abi Aufa (Allah be pleased with him) through another chain of transmitters (but with a slight alteration of words): In this hadith transmitted by one of the narrators (neither these words are found): During the month of Ramadan." nor his statement:" And the night prevails from that side (the eastern side)." (These words are found in the narration of) Hushaim only.

Chapter 11: IT IS FORBIDDEN TO OBSERVE UNINTERRUPTED FASTING

Bk 6, Number 2426:

Ibn 'Umar (Allah be pleased with both of them) said that the

Apostle of Allah (may peace be upon him) forbade uninterrupted fasting. They (some of the Companions) said: You yourself fast uninterruptedly, whereupon he said: I am not like you. I am fed and supplied drink (by Allah).

Bk 6, Number 2427:

Ibn 'Umar reported that the Messenger of Allah (may peace be upon him) observed fasts uninterruptedly in Ramadan and the people (in his wake) did this. But he forbade them to do so. It was said to him (to the Holy Prophet): You yourself observe the fasts uninterruptedly (but you forbid us to do so) Upon this he said: I am not like you; I am fed and supplied drink (by Allah).

Bk 6, Number 2428:

A hadith like this has been transmitted by Ibn 'Umar (Allah be pleased with both of them), but he did not make mention of (the words): " During the month of Ramadan."

Bk 6, Number 2429:

Abu Huraira (Allah be pleased with him) reported: The Messenger of Allah (may peace be upon him) forbade (his Companions) from observing fast uninterruptedly. One of the Muslims said: Messenger of Allah, you yourself observe Saum Wisal. whereupon the Messenger of Allah (may peace be upon him) said: Who among you is like me? I spend night (in a state) that my Allah feeds me and provides me drink. When they (the Companions of the Holy Prophet) did not agree in abandoning the uninterrupted fast, then the Holy Prophet (may peace be upon him) also observed this fast with them for a day, and then for a day. They then saw the new moon and he (the Holy Prophet) said: If the appearance of the new moon were delayed. I would have observed more (fasts) with you (and he did it) by way of warning to them as they had not agreed to refrain (from observing Saum Wisal)

Bk 6, Number 2430:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Abstain from Saum-Wisal. They (his Companions) said: Messenger of Allah, but you observe Saum Wisal. Upon this he said: You are not like me in this matter, for I spend my night (in a state) that

my Lord feeds me and provides me drink Devote yourselves to the deeds (the burden of which) you can bear.

Bk 6, Number 2431:

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying (the words as said in the previous hadith) but with this alteration (of words): "Take upon yourselves (the burden of the deeds) for which you have the strength to bear."

Bk 6, Number 2432:

Abu Huraira reported that the Apostle of Allah (may peace be upon him) forbade (his Companions) to observe Saum Wisal.

Bk 6, Number 2433:

Anas (Allah be pleased with him) reported The Messenger of Allah (may peace be upon him) was observing prayer during Ramedan. I came and stood by his side. Then another man came and he stood likewise till we became a group. When the Apostle of Allah (may peace be upon him) perceived that we were behind him, he lightened the prayer. He then went to his abode and observed such (a long) prayer (the like of which) he never observed with us. When it was morning we said to him: Did you perceive us during the night? Upon this he said: Yes, it was this (realisation) that induced me to do that which I did. He (the narrator) said: The Messenger of Allah (may peace be upon him) began to observe Saum Wisal at the end of the month (of Ramadan), and some persons among his Companions began to observe this uninter- rupted fast, whereupon the Apostle of Allah (may peace be upon him) said: What about such persons who observe uninterrupted fasts? You are not like me. By Allah. if the month were lengthened for me, I would have observed Saum Wisal, so that those who act with an exaggeration would (have been obliged) to abandon their exaggeration. 1501

Bk 6, Number 2434:

Anas (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) observed Saum Wisal during the early part of the month of Ramadan. The people among Muslims also observed uninterrupted fast. This (news) reached him (the Holy Prophet) and he said: Had the month been

lengthened for me I would have continued observing Saum Wisal, so that those who act with forced hardness would (have been obliged) to abandon it. You are not like me (or he said): I am not like you. I continue to do so (in a state) that my Lord feeds me and provides me drink.

Bk 6, Number 2435:

'A'isha (Allah be pleased with her) said: The Apostle of Allah (may peace be upon him) forbade them (his Companions) to observe Saum Wisal out of mercy for them. They said: You (Holy Prophet) yourself observe it. Upon this he said: I am not like you. My Lord feeds me and provides me drink.

Chapter 12: KISSING IS NOT FORBIDDEN WHILE FASTING IF ONE IS NOT URGED BY SEXUAL LUST

Bk 6, Number 2436:

'A'isha (Allah be pleased with her) said that the Messenger of Allah (may peace be upon him) kissed one of his wives while he was fasting, and then she ('A'isha) smiled (as she narrated).

Bk 6, Number 2437:

Sufyan reported: I said to 'Abd al-Rahman b. Qasim: Have you heard from your father narrating from 'A'isha (Allah be pleased with her) that he kissed her while observing fast? He ('Abd al-Rahman b. Qasim) kept silence for a short while and then said: " Yes."

Bk 6, Number 2438:

'A'isha reported: Allah's Messenger (may peace be upon him) used to kiss me while observing fast; and who among you can control his desire as the Messenger of Allah (may peace be upon him) could control his desire.

Bk 6, Number 2439:

'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) used to kiss (his wives) while fasting and embraced (them) while fasting; but he had the greatest mastery over his desire among you.

Bk 6, Number 2440:

'A'isha (Allah be pleased with her) reported: The Messenger of Allah (may peace be upon him) used to kiss (his wives) while fasting; and he had the greatest control over his desire (as compared with you).

Bk 6, Number 2441:

'A'isha (Allah be pleased with her) said that the Messenger of Allah (may peace be upon him) used to embrace (his wives) while fasting.

Bk 6, Number 2442:

Aswad reported: I and Masruq went to 'A'isha (Allah be pleased with her) and asked her if the Messenger of Allah (may peace be upon him) embraced (his wives) while fasting. She said: Yes; but he had the greatest control over his desire among you: or he was one of those who had control over his desire. It is further narrated on the authority of Aswad and Masruq that they went to the Mother of the Believers and they asked her (and the rest of the hadith is the same)

Bk 6, Number 2443:

'Urwa b. Zubair narrated that 'A'isha the Mother of the Believers (Allah be pleased with her) informed him that the Messenger of Allah (may peace be upon him) kissed her while fasting.

Bk 6, Number 2444:

A hadith like this has been narrated by Yahya b. Abu Kathir with the same chain of transmitters.

Bk 6, Number 2445:

'A'isha (Allah be pleased with her) reported that the Messenger of Allah (may peace be upon him) used to kiss her during the month of fasting.

Bk 6, Number 2446:

'A'isha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) kissed (his wives) during Ramadan while observing fast.

Bk 6, Number 2447:

'A'isha (Allah be pleased with her) reported that Allah's Apostle (peace be upon him) kissed (his wives) while fasting.

Bk 6, Number 2448:

Hafsa (Allah be pleased with her) reported that the Messenger of Allah (may peace be upon him) kissed (his wives) while fasting.

Bk 6, Number 2449:

A hadith like this has been narrated by Hafsa (Allah be

pleased with her) through another chain of transmitters.

Bk 6, Number 2450:

Umar b Abu Salama reported that he asked the Messenger of Allah (may peace be upon him): Should one observing fast kiss (his wife)? The Messenger of Allah (may peace be upon him) said to him: Ask her (Umm Salama). She informed him that the Messenger of Allah (may peace be upon him) did that, where upon he said: Messenger of Allah, Allah pardoned thee all thy sins, the previous and the later ones. Upon this the Messenger of Allah (may peace be upon him) ) said: By Allah, I am the most God conscious among you and I fear Him most among you.

Chapter 13: THERE IS NO HARM IN OBSERVING FAST IF ONE IS JUNBI EVEN AFTER DAWN

Bk 6, Number 2451:

Abu Bakr (he is Abu Bakr b. Abd al-Rahman b. Harith) reported: I heard Abu Huraira (Allah be pleased with him) narrating that he who is overtaken by dawn in a state of seminal emission should not observe fast. I made a mention of it to 'Abd al-Rahman b. Harith (i. e. to his father) but he denied it. 'Abd al-Rahman went and I also went along with him till we came to 'A'isha and Umm Salama (Allah be pleased with both of them) and Abd al-Rahman asked them about it. Both of them said: (At times it so happened) that the Apostle of Allah (may peace be upon him) woke up in the morning in a state of junub (but without seminal emission in a dream) and observed fast He (the narrator) said: We then proceeded till we went to Marwan and Abd al-Rahman made a mention of it to him. Upon this Marwan said: I stress upon you (with an oath) that you better go to Abu Huraira and refer to him what is said about it. So we came to Abu Huraira and Abu Bakr had been with us throughout and 'Abd al-Rahman made a mention of it to him, whereupon Abu Huraira said: Did they (the two wives of the Holy Prophet) tell you this? He replied: Yes Upon this (Abu Huraira) said: They have better knowledge. Abu Huraira then attributed that what was said about it to Fadl b. 'Abbas and said: I heard it from Fadl and not from the Apostle of Allah (may peace be upon him). Abu Huraira then retracted from what he used to say about it. Ibn Juraij (one of the narrators)

reported: I asked 'Abd al-Malik, if they (the two wives) said (made the statement) in regard to Ramadan, whereupon he said: It was so, and he (the Holy Prophet) (woke up in the) morning in a state of junub which was not due to the wet dream and then observed fast.

Bk 6, Number 2452:

'A'isha, the wife of the Apostle of Allah (may peace be upon him), said: The dawn broke upon the Messenger of Allah (may peace be upon him) during the Ramadan in a state of junub not because of sexual dream (but on account of intercourse) and he washed himself and observed fast.

Bk 6, Number 2453:

Abu Bakr reported that Marwan sent him to Umm Salama to ask whether a person should observe fast who is in a state of junub and the dawn breaks upon him, whereupon she said that the Messenger of Allah (may peace be upon him) (was at times) junbi on account of intercourse and not due to sexual dream, and the dawn broke upon him, but he neither broke the fast nor recompensed.

Bk 6, Number 2454:

Abu Bakr b. 'Abd al-Rahman b. al-Harith b. Hisham reported on the authority of 'A'isha and Umm Salama, the wives of the Apostle of Allah (may peace be upon him): The Messenger of Allah (may peace be upon him) at times got up in the morning in a state of junub on account of having a sexual intercourse (with his wives during night) but not due to sexual dreams in the month of Ramadan, and would observe fast.

Bk 6, Number 2455:

'A'isha reported that a person came to the Apostle of Allah (may peace be upon him) asking for a fatwa (religious verdict). She ('A'isha) had been overhearing it from behind the curtain. 'A'isha added that he (the person) had said: Messenger of Allah, (the time) of prayer overtakes me as I am in a state of junub; should I observe fast (in this state)? Upon this the Messenger of Allah (may peace be upon him) said: (At times the time) of prayer overtakes me while I am in a state of junub, and I observe fast (in that very state), whereupon he said: Messenger of Allah, you are not like us

Allah has pardoned all your sins, the previous ones and the later ones. Upon this he (the Holy Prophet) said: By Allah, I hope I am the most God-fearing of you, and possess the best knowledge among you of those (things) against which I should guard.

Bk 6, Number 2456:

Sulaiman b. Yasar reported that he asked Umm Salama whether a person (who gets up) in the morning in a state of junub should observe fast. She said: The Messenger of Allah (may peace be upon him) (at times) got up in the morning in a state of junub, not because of sexual dreams (but on account of intercourse at night), and then observed fast.

Chapter 14: SEXUAL INTERCOURSE IS COMPLETELY FORBIDDEN DURING THE DAY IN THE MONTH OF RAMADAN

Bk 6, Number 2457:

Abu Huraira (Allah be pleased with him) reported that a person came to the Apostle of Allah (may peace be upon him) and said: Messenger of Allah, I am undone. He (the Holy Prophet) said: What has brought about your ruin? He said: I have had intercourse with my wife during the month of Ramadan. Upon this he (the Holy prophet) said: Can you find a slave to set him free? He said: NO He (the Holy Prophet again) said: Can you observe fast for two consecutive months? He said: No. He (the Holy Prophet) said: Can you provide food to sixty poor people?, He said: No. He then sat down and (in the meanwhile) there was brought to the Apostle of Allah (may peace be upon him) a basket which contained dates. He (the Holy Prophet) said: Give these (dates) in charity. He (the man) said: Am I to give to one who is poorer than I? There is no family poorer than mine between the two lava plains of Medina. The Apostle of Allah (may peace be upon him) laughed so that his molar teeth became visible and said: Go and give it to your family to eat.

Bk 6, Number 2458:

A hadith like this has been narrated on the authority of Mubammad b. Muslim al-Zuhri with the same chain of transmitters, and he said: There was brought an 'araq containing dates, an 'araq being a huge basket. But in this

hadith no mention has been made of (the fact) that the Apostle of Allah (may peace be upon him) laughed till his molar teeth became visible.

Bk 6, Number 2459:

Abu Huraira reported that a person had intercourse with his wife during Ramadan (while fasting). He asked for the religious verdict (about it) from the Messenger of Allah (may peace be upon him), whereupon he (the Holy Prophet) said: Can you find a slave (to grant him freedom)? He said: No. He (the Holy Prophet again) said: Can you afford to observe fasts for two (consecutive) months? He said: No. He (the Holy Prophet) said: Then feed sixty poor men.

Bk 6, Number 2460:

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters that a person broke fast in Ramadan whereupon the Messenger of Allah (may peace be upon him) commanded him to free a slave (as an atonement), and the rest of the hadith is the same as narrated by Ibn Uyaina.

Bk 6, Number 2461:

Humaid b. 'Abd al-Rahman reported that Abu Huraira had narrated to him that the Apostle of Allah (may peace be upon him) commanded the person (who) broke the fast in Ramadan to free a slave or observe fasts for two (consecutive) months or feed sixty poor persons.

Bk 6, Number 2462:

This hadith has been narrated with the same chain of transmitters on the authority of Zuhri.

Bk 6, Number 2463:

'A'isha (Allah be pleased with her) reported that a person came to the Messenger of Allah (may peace be upon him) and said: I am burnt, whereupon the Messenger of Allah (may peace be upon him) said: How is it? He (the person) said: I had intercourse with my wife during the day in Ramadan. Upon this (the Holy Prophet) said: Give charity, give charity. He (the person) said: There is nothing with me. He commanded him to sit down, (In the meanwhile) there were brought to him (to the Holy Prophet) two baskets containing eatables, whereupon the Messenger of Allah (may peace be upon him) told him to give

them as sadaqa.

Bk 6, Number 2464:

'Abbad b. Abdullah b. Zubair narrated that he heard 'A'isha (Allah be pleased with her) saying: A person came to the Messenger of Allah (may peace be upon him), and he then narrated the hadith. But (neither these words are found): "Give charity, give charity" (nor) his words: "during the day time".

Bk 6, Number 2465:

Abbad b. Abdullah b. Zubair reported that he had heard 'A'isha, the wife of the Apostle of Allah (may peace be upon him), as saying: A person came to the Messenger of Allah (may peace be upon him) in the mosque during (the month of) Ramadan and said: Messenger of Allah, I am burnt I am burnt, whereupon the Messenger of Allah (may peace be upon him) asked him as to what the matter was. Upon this he said: I had intercourse with my wife (in a state of fasting) Thereupon he (the Holy Prophet) said: Give charity. Upon this he said: Apostle of Allah, I swear by God, there is nothing with me (to give in charity) as I do not possess anything. He (the Holy Prophet) said: Sit down. So he sat down and he was in this very state when there came a person urging a donkey with a load of eatables upon it. The Messenger of Allah (may peace be upon him) said: Where is that burnt one who was just here? Thereupon the person stood up. The Messenger of Allah (may peace be upon him) said: Give this (eatables brought by the man) in charity. Upon this the person said: Messenger of Allah, can there be anyone else (more deserving than I)? By Allah. we are hungry, we have nothing with us. Upon this he (the Holy Prophet) said: Then eat (these eatables).

Chapter 15: PERMISSIBILITY OF OBSERVING THE FAST OR NOT OBSERVING IT IN THE MONTH OF RAMADAN FOR A TRAVELLER

Bk 6, Number 2466:

Ibn Abbas (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) went out during the month of Ramadan in the year of Victory (when Mecca was conquered) and was fasting till he reached Kadid (a canal situated at a distance of forty-two miles from Mecca) and he

then broke the fast. And it was the habit of the Companions of the Messenger of Allah (may peace be upon him) to follow him in every new thing (or act). So they followed him also (in this matter).

Bk 6, Number 2467:

This hadith is narrated on the authority of Zuhri with the same chain of transmitters. Yahya (one of the narrators) said that Sufyan (the narrator) had stated: I do not know whose statement it is: "It is the last word of the Messenger of Allah (may peace be upon him) which is accepted as (final as it abrogates the previous ones)."

Bk 6, Number 2468:

It has been narrated on the authority of Zuhri with the same chain of transmitters that breaking of fast (in a journey) is the final of the two commands (whether one may fast or one may break it), and it is the last command of the Messenger of Allah (may peace be upon him) which is to be accepted as final. Zuhri said: The Messenger of Allah (may peace be upon him) marched on Mecca on the morning of 14th of Ramadan (lit. when thirteen nights had passed).

Bk 6, Number 2469:

A hadith like this has been transmitted on the authority of Ibn Shibab who said that they (the Companions of the Holy Prophet) followed the latest of his commands and looked upon it as one abrogating (the previous ones) and the most firm.

Bk 6, Number 2470:

Ibn 'Abbas (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) journeyed during the month of Ramadan in a state of fasting till he reached 'Usfan. He then ordered a cup containing drinking water and he drank that openly so that the people might see it, and broke the fast (and did not resume it) till he reached Mecca. Ibn 'Abbas (Allah be pleased with him) said: Allah's Messenger (may peace be upon him) fasted and broke the fast, so he who wished fasted and he who wished to break it broke it.

Bk 6, Number 2471:

Ibn Abbas (Allah be pleased with him) reported: Do not condemn one who observes fast, or one who does not observe (in a

journey). for the Messenger of Allah (may peace be upon him) observed fast in a journey or he did not observe it (too).

Bk 6, Number 2472:

Jabir b. 'Abdullah (Allah be pleased with both of them) reported that Allah's Messenger (may peace be upon him) went out to Mecca in Ramadan in the year of Victory, and he and the people fasted till he came to Kura' al-Ghamim and the people also fasted. He then called for a cup of water which he raised till the people saw it, and then he drank. He was told afterwards that some people had continued to fast, and he said: These people are the disobedient ones; these are the disobedient ones.

Bk 6, Number 2473:

This hadith has been narrated by Ja'far with the some chain of transmitters and he added: It was said to him (to the Holy Prophet): There are people to whom fasting has become unbearable and they are waiting how you do. He (the Holy Prophet) then called for a cup of water when it was afternoon. The rest of the hadith is the same.

Bk 6, Number 2474:

Jabir b. 'Abdullah (Allah be pleased with both of them) reported that in the course of a journey Allah's Messenger (may peace be upon him) saw a man, people crowding around him and providing him a shade. Upon this he (the Holy Prophet) said: What is the matter with him? They said: He is a person observing fast. Whereupon the Messenger of Allah (may peace be upon him) said: It is no righteousness that you fast on journey.

Bk 6, Number 2475:

'Amr b. al-Hasan is reported to have said that he heard Jabir b. 'Abdullah (Allah be pleased with both of them) as saying that the Messenger of Allah (may peace be upon him) saw a man. The rest of the hadith is the same as mentioned above.

Bk 6, Number 2476:

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but with this addition that he (the Holy Prophet) said: "Take advantage of the concession of Allah Who Wanted it to you." When he (one of the narrators)

asked him (the other one, Yabya b. Abi Kathar) he did not retain it in his mind.

Bk 6, Number 2477:

Abu Sa'id al-Khudri (Allah be pleased with him) reported: We went out on an expedition with Allah's Messenger (may peace be upon him) on the 16th of Ramadan. Some of us fasted and some of us broke the fast. But neither the observer of the fast found fault with one who broke it, nor the breaker of the fast found fault with one who observed it.

Bk 6, Number 2478:

A hadith like this has been narrated on the authority of Qatada with the same chain of transmitters by different narrators (except this difference) that in the hadith transmitted by Taimi and Umar b. Amir and Hisham (the date of setting out is) 18th, and in the hadith transmitted by Sa'id it is the 12th, and in the one transmitted by Shu'ba it is the 17th or 19th.

Bk 6, Number 2479:

Abu Sa'id al-Khudri (Allah be pleased with him) reported: We went out on an expedition with the Messenger of Allah (may peace be upon him) during Ramadan and neither the observer of the fast was found fault with for his fasting, nor the breaker of the fast for breaking it.

Bk 6, Number 2480:

Abu Sa'id al-Khudri (Allah be pleased with him) reported: We went out on an expedition with the Messenger of Allah (may peace be upon him) during Ramadan. Some of us observed the fast and some of us broke it. Neither the observer of the fast had any grudge against one who broke it, nor the breaker of the fast had any grudge against one who had fasted. They knew that he who had strength enough (to bear its rigour) fasted and that was good, and they also found that he who felt weakness (and could not bear the burden) broke it, and that was also good.

Bk 6, Number 2481:

Abu Nadra reported Abu Sa'id al-Khudri and Jabir b. Abdullah as saying: We travelled with the Messenger of Allah (may peace be upon him). The observer of the fast observed it, and the

breaker of the fast broke it, but none of them found fault with each other.

Bk 6, Number 2482:

Humaid reported that Anas (Allah be pleased with him) was asked about fasting during Ramadan while travelling. He said: We travelled with the Messenger of Allah (may peace be upon him) during the month of Ramadan, but neither the observer of the fast found fault with the breaker of the fast, nor the breaker of the fast found fault with the observer of the fast.

Bk 6, Number 2483:

Abu Khalid al-Ahmar narrated from Humaid who said: I went out and was fasting; they said to me: Break (lit go back, repeat). He said that Anas reported that the Companions of the Messenger of Allah (may peace be upon him) used to set out on a journey and neither the observer of the fast found fault with the breaker of the fast, nor the breaker of the fast found fault with the observer of the fast. (One of the narrators Humaid said): I met Ibn Abi Mulaika who informed me the same thing on the authority of 'A'isha.

Chapter 16: THE REWARD OF ONE WHO DOES NOT OBSERVE FAST BECAUSE OF A RELIGIOUS DUTY

Bk 6, Number 2484:

Anas (Allah be pleased with him) reported: We were with the Apostle of Allah (may peace be upon him) on a journey. Some of us had been observing the fast and some of us had not been fasting. We got down at a place on a hot day. Most of us had the cloth for shelter. There were also those amongst us who sheltered (themselves against the rays of the) sun with the help of their hands. The observers of the fast fell down (on account of weakness). Those who had not observed it got up and pitched tents and watered the mounts. Thereupon the Messenger of Allah (may peace be upon him) said: The breakers of the fast have taken away the reward today.

Bk 6, Number 2485:

Anas (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) was journeying (along with his Companions). Some of them had observed the fast whereas the others had broken it. Those who did not fast girded up

their loins and worked, but the observers of the fast were too weak to work. Upon this he (the Apostle of Allah) said: Today the breakers of the fast have gone with the reward.

Bk 6, Number 2486:

Qaza'a reported: I came to Abu Sa'id al-Khudri (Allah be pleased with him) and he was surrounded (by people), and when they dispersed I said to him: I am not going to ask you about what these people were asking. I ask you about fasting on a journey. Upon this he said: We travelled with the Messenger of Allah (may peace be upon him) towards Mecca and we had been observing fast. We halted at a place. There the Messenger of Allah (may peace be upon him) said: You are nearing your enemy and breaking of fast would give you greater strength, and that was a concession (given to us). But some of us continued to observe the fast and some of us broke it. We then got down at another place and he (the Holy Prophet) said: You are going to encounter the enemy in the morning and breaking of the fast would give you strength, so break the fast. As it was a point of stress, so we broke the fast. But subsequently we saw ourselves observing the fast with the Messenger of Allah (may peace be upon him) on a journey.

#### Chapter 17: CHOICE FOR OBSERVING FAST AND BREAKING IT ON A JOURNEY

Bk 6, Number 2487:

'A'isha (Allah be pleased with her) reported that Hamza b. 'Amr al-Aslami asked the Messenger of Allah (may peace be upon him) about fasting on a journey, and he (the Holy Prophet) said: Fast if you like and break it if you like.

Bk 6, Number 2488:

'A'isha (Allah be pleased with her) reported that Hamza b. Amr al-Aslami asked the Messenger of Allah (may peace be upon him) thus: Messenger of Allah, I am a person devoted much to fasting. Should I fast during the journey? He (the Holy Prophet) said: Fast if you like and break it if you like.

Bk 6, Number 2489:

This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

Bk 6, Number 2490:

This hadith has been narrated on the authority of Hisham with the same chain of transmitters that Hamza said: I am a person much used to fasting. Should I fast during the journey? (The rest of the hadith is the same.)

Bk 6, Number 2491:

Hamza b. 'Amr al-Aslami (Allah be pleased with him) said: Messenger of Allah, I find strength in me for fasting on a journey; is there any sin upon me (in doing it)? Thereupon the Messenger of Allah (may peace be upon him) said: It is a concession from Allah. He who took advantage of it, it is good for him, and he who preferred to observe fast, there is no sin upon him. Harun (one of the narrators) in his narration said: 'It is a concession, and he made no mention of "from Allah".

Bk 6, Number 2492:

Abu Darda' (Allah be pleased with him) reported: We set out during the month of Ramadan with the Messenger of Allah (may peace be upon him) in such an intense heat that one of us would place his hand over his head (in order to protect himself) against the excessive heat, and none among us was observing the fast, except the Messenger of Allah (may peace be upon him) and 'Abdullah b. Rawaha.

Bk 6, Number 2493:

Abu Darda' reported: We were with the Messenger of Allah (may peace be upon him) on some of his journeys on an intensely hot day so much so that a person would place his hand on his head (in order to protect himself) against excessive heat, and none amongst us was fasting but the Messenger of Allah (may peace be upon him) and Abdullah b. Rawaha

Chapter 18: IT IS PREFERABLE FOR THE PILGRIM NOT TO OBSERVE FAST IN 'ARAFAT ON THE DAY OF 'ARAFAT

Bk 6, Number 2494:

Umm al-Fadl bint- al-Harith reported that some people argued about the fasting of the Messenger of Allah (may peace be upon him) on the day of 'Arafa. Some of them said that he had been fasting, whereas the others said that he had not been fasting. I sent a cup of milk to him while he was riding his camel at 'Arafa, and he drank it.

Bk 6, Number 2495:

This hadith has been narrated on the authority of Abu Nadr with the same chain of transmitters, but he did not mention that he was mounting (riding on) his camel.

Bk 6, Number 2496:

This hadith has been narrated by Abu Nadr on the authority of Umair, the freed slave of Umm al-Fadl, through the same chain of transmitters.

Bk 6, Number 2497:

Umm al-Fadl (Allah be pleased with her) is reported to have said that some people among the Companions of the Messenger of Allah (may peace be upon him) were in doubt about fasting on the day of 'Arafa and we were with him on that day. I (Umm al-Fadl) sent him a cup of milk and he was halting at 'Arafa, and he drank that.

Bk 6, Number 2498:

Kuraib, the freed slave of Ibn 'Abbas (Allah be pleased with him), reported from Maimuna, the wife of the Apostle of Allah (may peace be upon him), that people had doubt about the fasting of Allah's Messenger (may peace be upon him) on the day of 'Arafa. Maimuna sent him a cup of milk and he was halting at a place and he drank it and the people were seeing him.

Chapter 19: FASTING ON THE DAY OF 'ASHURA (10TH OF MUHARRAM)

Bk 6, Number 2499:

'A'isha (Allah be pleased with her) reported that the Quraish used to fast on the day of 'Ashura in the pre-Islamic days and the Messenger of Allah (may peace be upon him) also observed it. When he migrated to Medina, he himself observed this fast and commanded (others) to observe it. But when fasting during the month of Ramadan was made obligatory he said: He who wishes to observe this fast may do so, and he who wishes to abandon it may do so.

Bk 6, Number 2500:

This hadith is narrated on the authority of Hisham with the same chain of transmitters, but he made no mention in the first part of the hadith that the Messenger of Allah (may peace be upon him) used to observe fast, and said about the second part that he abandoned the (fast) of Ashura, and he who

wished observed the fast and who wished otherwise abandoned it, and he did not hold it as the words of the Apostle of Allah (may peace be upon him) as mentioned in the narration transmitted by Jarir.

Bk 6, Number 2501:

'A'isha (Allah be pleased with her) reported. In the pre-Islamic days fast was observed on the day of Ashura, but with the advent of Islam (its position was ascertained as that of a voluntary fast). Then he who wished to fast fasted, and he who liked to abandon it abandoned it.

Bk 6, Number 2502:

'A'isha (Allah be pleased with her) reported that the Messenger of Allah (may peace be upon him) had ordered to observe fast (on 'Ashura) before the fasting in Ramadan was made obligatory. But when it became obligatory, then he who wished fasted on the day of Ashura, and he who wished did not observe it (on that day).

Bk 6, Number 2503:

'A'isha (Allah be pleased with her) reported that the Quraish used to observe fast on the day of Ashura during the pre-Islamic days. The Messenger of Allah (may peace be upon him) then commanded to fast on that day till (fasting) in Ramadan became obligatory. Then the Messenger of Allah (may peace be upon him) said: He who wished to fast should do so. and he who wished to break it may do so.

Bk 6, Number 2504:

Abdullah b. 'Umar (Allah be pleased with them) reported that (the Arabs of) pre-Islamic days used to observe fast on the day of Ashura and the Messenger of Allah (may peace be upon him) observed it and the Muslims too (observed it) before fasting in Ramadan became obligatory. But when it became obligatory, the Messenger of Allah (may peace be upon him) said: 'Ashura is one of the days of Allah, so he who wished should observe fast and he who wished otherwise should abandon it.

Bk 6, Number 2505:

A hadith like this has been narrated on the authority of Abdullah through the same chain of transmitters.

Bk 6, Number 2506:

Ibn 'Umar (Allah be pleased with them) said that the day of 'Ashura was mentioned before the Messenger of Allah (may peace be upon him). Thereupon the Messenger of Allah, (may peace be upon him) said: That was a day on which the people of pre-Islamic days used to observe fast. So he who amongst you likes to observe fast should do so, and he who does not like it should abandon it.

Bk 6, Number 2507:

Abdullah b. 'Umar (Allah be pleased with both of them) reported that he heard the Messenger of Allah (may peace be upon him) say about the day of Ashura: It is a day on which the people of pre-Islamic days observed fast. So he who liked to fast on this day should do so, and he who liked to abandon it should abandon it. 'Abdullah (Allah be pleased with him) did not observe fast except when it coincided (with the days when he was in the habit of observing voluntary fasts during every month).

Bk 6, Number 2508:

Abdullah b. Umar (Allah be pleased with them) reported that the day of 'Ashura was mentioned before the Apostle of Allah (may peace be upon him) and he narrated a hadith like one (narrated above).

Bk 6, Number 2509:

'Abdullah b. Umar (Allah be pleased with them) reported that the day of 'Ashura was mentioned before the Messenger of Allah (may peace be upon him) and he said: It is a day when the people in the pre-Islamic days need to observe fast, so he who wishes to observe fast should do so, and he who wishes to abandon it should do so.

Bk 6, Number 2510:

Abd al-Rahman b. Yazid said: When al-Ash'ath b. Qais entered the house of 'Abdullah he was having his breakfast. He ('Abdullah b. Umar) said: Abd Muhammad (al-Asha'th), come near to the breakfast. Thereupon he said: Is not today the day of 'Ashura? He ('Abd al-Rahman) said: Do you know what the day of 'Ashura is? He said: What is it? He said: It is a day on which the Messenger of Allah (may peace be upon him) used to observe

fast before the (fasting) in the month of Ramadan (became) obligatory. But when it became obligatory the (fasting of 'Ashura) was abandoned (as compulsory). Abu Kuraib said: He (the Holy Prophet) abandoned it.

Bk 6, Number 2511:

This hadith has been narrated from Jarir on the authority of A'mash with the same chain of transmitters and he said (these words with a little bit of variation from the previous hadith): When (fasting) in Ramadan was (made) obligatory, he abandoned it (the practice of observing fast on Ashura).

Bk 6, Number 2512:

Qais b Sakan reported that al-Ash'ath b. Qais went to 'Abdullah on the day of 'Ashura while he was eating. He said: Abu Muhammad, come near and dine. Upon this he said: I am fasting. Thereupon he said: We used to observe fast and then (this practice) was abandoned.

Bk 6, Number 2513:

'Alqama reported that Ash'ath b. Qais went to Ibn Mas'udd while he was eating on the day of Ashura. Thereupon he said: Abu Abd al-Rahman, it is the day of 'Ashura (and you are eating). Upon this he said: Fast was observed on (this day) before the (fasting) in Ramadan was made obligatory, but when it was made obligatory, (fasting on the day of 'Ashura) was abandoned. So if you are not fasting, then take food.

Bk 6, Number 2514:

Jabir b Samura reported that the Messenger of Allah (may peace be upon him) commanded us to observe fast on the day of Ashura and exhorted us to do it and was particular about it But when (fasting) in Ramadan was made obligatory, he henceforth neither commanded us nor forbade us, nor was he so particular about it.

Bk 6, Number 2515:

Abd al-Rahman reported that he heard Mu'awiya b. Abu Sufyan delivering a sermon in Medina. i. e. when he came there (for Hajj). He delivered a sermon on the day of 'Ashura and said: People of Medina, where are your scholars? I heard the Messenger of Allah (may peace be upon him) say on this very day: It is the day of 'Ashura. Allah has not made fasting on

This day obligatory for you but I am fasting. He who likes to observe fast among you should do so, and he who likes not to observe it may not observe it.

Bk 6, Number 2516:

A hadith like this has been narrated on the authority of Ibn Shihab through the same chain of transmitters.

Bk 6, Number 2517:

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters that he heard Allah's Apostle (may peace be upon him) as saying on a similar day: I am fasting today, so he who wishes to observe fast should do so; but he did not make mention of the rest of the hadith.

Bk 6, Number 2518:

Ibn Abbas (Allah be pleased with both of them) reported that when Allah's Messenger (may peace be upon him) came to Medina, he found the Jews observing the fast on the day of Ashura. They (the Jews) were asked about it and they said: It is the day on which Allah granted victory to Moses and (his people) Bani Isra'il over the Pharaoh and we observe fast out of gratitude to Him. Upon this the Apostle of Allah (may peace be upon him) said: We have a closer connection with Moses than you have, and he commanded to observe fast on this day.

Bk 6, Number 2519:

This hadith has been narrated by Ibn Bishr with the same chain of transmitters (but with a slight variation) that he (the Holy Prophet) inquired of them (Jews) about it (fasting on the day of 'Ashura).

Bk 6, Number 2520:

Ibn'Abbas (Allah be pleased with both of them) reported that the Messenger of Allah (may peace be upon him) arrived in Medina and found the Jews observing fast on the day of 'Ashura. The Messenger of Allah (may peace be upon him) said to them: What is the (significance) of this day that you observe fast on it? They said: It is the day of great (significance) when Allah delivered Moses and his people, and drowned the Pharaoh and his people, and Moses observed fast out of gratitude and we also observe it. Upon this the Messenger of Allah (may peace be upon him) said: We have more

right, and we have a closer connection with Moses than you have; so Allah's Messenger (may peace be upon him) observed fast (on the day of 'Ashura), and gave orders that it should be observed.

Bk 6, Number 2521:

This hadith has been narrated on the authority of Ayyub with the same chain of transmitters.

Bk 6, Number 2522:

Abu Musa (Allah be pleased with him) reported: The day of 'Ashura was one which the Jews respected and they treated it as Id. The Messenger of Allah (may peace be upon him) said: You also observe fast on this day.

Bk 6, Number 2523:

Abu Musa reported that the people of Khaibar (most of them were Jews) observed fast on the day of 'Ashura and they treated it as 'Id and gave their women ornaments and beautiful dresswear. The Messenger of Allah (may peace be upon him) said: You (only) observe fast on this day.

Bk 6, Number 2524:

Ibn Abbas was asked about observing of fast on the day of Ashura, whereupon he said: I do not know Allah's Messenger (may peace be upon him) singling out any day's fast and considering it more excellent than another, except this day (the day of Ashura) and this month, meaning the month of Ramadan.

Bk 6, Number 2525:

A hadith like this has been narrated on the authority of 'Ubaidullah b. Abi Yazid.

Chapter 20: ON WHICH DAY THE FAST IS TO BE OBSERVED IN MUHARRAM

Bk 6, Number 2526:

Hakam b. al-'Araj reported: I went to Ibn 'Abbas (Allah be Pleased with both of them) and he was reclining using his mantle as a pillow near the fountain of Zamzam. I said to him: Tell me about fasting on Ashura. He said: When you see the new moon of Muharram then count the (days) and observe fast on the 9th. I said to him: Is it how the Messenger of Allah (may peace be upon him) observed the fast? He said: Yes.

Bk 6, Number 2527:

Hakam b. 'Araj reported: I asked Ibn Abbas (Allah be pleased with them) as he was reclining using his cloak as a pillow near Zamzam about fasting on 'Ashura. The rest of the hadith is the same.

Bk 6, Number 2528:

Ibn 'Abbas reported that when the Messenger of Allah (may peace be upon him) fasted on the day of 'Ashura and commanded that it should be observed as a fast, they (his Companions) said to him: Messenger of Allah, it is a day which the Jews and Christians hold in high esteem. Thereupon the Messenger of Allah (may peace be upon him) said: When the next year comes, God willing, we would observe fast on the 9th. But the Messenger of Allah (may peace be upon him) died before the advent of the next year.

Bk 6, Number 2529:

Abdullah b 'Abbas reported that the Messenger of Allah (may peace be upon him) had said: If I live till the next (year), I would definitely observe fast on the 9th, and the narration transmitted by Abu Bakr is: " He meant the day of Ashura."

Chapter 21: HE WHO ATE ON THE DAY OF ASHVRA SHOULD ABSTAIN (FROM EATING) FOR THE REST OF THE DAY (AS A MARK OF RESPECT)

Bk 6, Number 2530:

Salama b. al-Akwa' (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) sent a person of the tribe of Aslam on the day of 'Ashura and commanded him to declare to the people to observe fast in case they had not observed it, and to complete fast till evening if they had taken food

Bk 6, Number 2531:

Rubayyi' daughter of Mu'awwidh b. 'Afra' said that the Messenger of Allah (may peace be upon him) sent (a person) on the morning of Ashura to the villages of Ansar around Medina (with this message): He who got up in the morning fasting (without eating anything) he should complete his fast, and he who had had his breakfast in the morning, he should complete the rest of the day (without food). The Companions said; We henceforth observed fast on it (on the day of 'Ashura) and,

God willing, made our children observe that. We went to the mosque and made toys out of wool for them and when anyone felt hungry and wept for food we gave them these toys till it was the time to break the fast.

Bk 6, Number 2532:

Khalid b. Dhakwan reported: I asked Rubayyi' daughter of Mu'awwidh about fasting on the day of 'Ashura. Thereupon she said: The Messenger of Allah (may peace be upon him) sent his messenger to the villages of the Ansar, and the rest of the hadith is the same (but with this variation that one of the Companions) said: " We used to make toys out of wool and took (them to the mosque) along with us. When they (the children) asked us for food, we gave them these toys to play with, and these made them forgetful till they completed their fast."

Chapter 22: FORBIDDANCE TO OBSERVE FAST ON 'ID-UL-FITR AND 'ID-UL-ADHA

Bk 6, Number 2533:

Abu Ubaid, the freed slave of Ibn Azhar, reported: I observed Id along with Umar b. al-Khattab (Allah be pleased with him). He came (out in an open space) and prayed and (after) completing it addressed the people and said: The Messenger of Allah (may peace be upon him) has forbidden the observing of fast on these two days. One is the day of Fitr (at the end of your fasts), and the second one, the day when you eat (the meat) of your sacrifices.

Bk 6, Number 2534:

Abu Huraira (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) forbade to observe fast on these two days. 'Id-ul-Adha bi and 'Id-ul-Fitr.

Bk 6, Number 2535:

Qaza'a related from Abu Sa'id. He said: I heard from him (Abu Sa'id) a hadith which impressed me, and I said to him: Did you hear it from the Messenger of Allah (may peace be upon him)? Thereupon he said: (Is it possible) that (I should) say about the Messenger of Allah (may peace be upon him) that which I have not heard? I heard him saying: It is not proper to fast on two days, Adha and Fitr (at the end) of Ramadan.

Bk 6, Number 2536:

Abu Sa'id al-Khudri (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) forbade to observe fast on two days the day of Fitr and the day of Sacrifice ('Id-ul-Adha).

Bk 6, Number 2537:

Ziyad b. Jubair reported that a person came to Ibn 'Umar (Allah be pleased with them) and said: I had taken a vow that I would fast on the day (but it accidentally) synchronises with the day of Adha or the day of Fitr. Thereupon Ibn 'Umar (Allah be pleased with him) said: Allah, the Exalted, has commanded fulfilling of the vow, but the Messenger of Allah (may peace be upon him) has forbidden the observance of fast on this day.

Bk 6, Number 2538:

'A'isha (Allah be pleased with her) said that the Prophet (may peace be upon him) forbade to observe fast on two days—the day of Fitr and the day of Adha.

Bk 6, Number 2539:

Nubaisha al-Hudhali reported Allah's Messenger (may peace be upon him) as saying: The days of Tashriq are the days of eating and drinking.

Bk 6, Number 2540:

Nabaisha reported that Khalid said: I met Abu Malih and asked him and he narrated it to me from the Apostle of Allah (may peace be upon him). a hadith like one (narrated above) with this addition: " And remembrance of Allah"

Bk 6, Number 2541:

Ibn Ka'b b. Malik reported on the authority of his father that the Messenger of Allah (may peace be upon him) sent him and Aus b. Hadathan during the days of Tashriq to make this announcement: None but the believer would be admitted into Paradise, and the days of Mina' are the days meant for eating and drinking.

Bk 6, Number 2542:

This hadith has been narrated on the authority of Ibrahim b. Tahman with the same chain of transmitters but with this variation that he said: Both of them made the announcement."

Chapter 23: DISAPPROVAL OF FASTING ON FRIDAY ALONE

Bk 6, Number 2543:

Muhammad b. 'Abbas b. Ja'far reported: I asked Jabir b. 'Abdullah (Allah be pleased with both of them) as he was circumambulating the House (Ka'ba) whether the Messenger of Allah (may peace be upon him) had forbidden the fasting on Friday, whereupon he said: Yes, by the Lord of this House.

Bk 6, Number 2544:

Muhammad b. 'Abbas b. Ja'far reported that he asked Jabir b. 'Abdullah (Allah be pleased with them), whether he had heard like this from the Apostle of Allah (may peace be upon him).

Bk 6, Number 2545:

Abu Huraira (Allah be pleased with him) reported the Apostle of Allah (may peace be upon him) as saying: None among you should observe fast on Friday, but only that he observes fast before it and after it.

Bk 6, Number 2546:

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: Do not single out the night (preceding) Friday among the nights for prayer and do not single out Friday among days for fasting but only when anyone among you is accustomed to fast (on dates) which coincide with this day (Friday).

Chapter 24: ABROGATION OF THE WORDS OF ALLAH:" AND AS FOR THOSE WHO CAN FAST (BUT DO NOT) THE EXPIATION IS" BY THE WORDS:" WHOSOEVER WITNESSES IT HE SHALL HAVE TO FAST THE WHOLE MONTH" (ii. 184)

Bk 6, Number 2547:

Salama b. Akwa' (Allah be pleased with him) reported that when this verse was revealed:" And as for those who can fast (but do not) expiation is the feeding of a needy person" (ii. 183), (he who liked to observe fast did observe it) and he who felt reluctant to observe it ate and expiated till the verse was revealed which abro- gated it.

Bk 6, Number 2548:

Salama b. Akwa' reported: We, during the lifetime of the Messenger of Allah (may peace be upon him), in one month of Ramadan (observed fast according to our liking). He who wished to fast lasted and he who wished to break broke it and fed a

needy person as an expiation 1544 till this verse was revealed:" He who witnesses among you the month (of Ramadan) he should observe fast during it" (ii. 184).

#### Chapter 25: PERMISSIBILIY OF COMPLETING THE (MISSED) FASTS OF RAMADAN BEFORE THE COMMENCEMENT OF THE COMING RAMADAN

Bk 6, Number 2549:

Abu Salama reported: I heard 'A'isha (Allah be pleased with her) as saying: I had to complete some of the fasts of Ramadan, but I could not do it but during the month of Sha'ban due to my duties to the Messenger of Allah (may peace be upon him) or with the Messenger of Allah (may peace be upon him).

Bk 6, Number 2550:

This hadith is narrated on the authority of Yahya b. Sa'id with the same chain of transmitters but with this variation that he said that ('A'isha did not observe fast but in Sha'ban) out of regard for the Messenger of Allah (may peace be upon him). (In another version, the words are):" Yahya said: I think it was due to the regard for the Apostle of Allah (may peace be upon him)."

Bk 6, Number 2551:

This hadith is reported on the authority of Yahya with the same chain of transmitters but no mention is made of the duty to the Messenger of Allah (may peace be upon him).

Bk 6, Number 2552:

'A'isha reported: If one amongst us had to break fasts (of Ramadan due to natural reasons, i. e. menses) during the life of the Messenger of Allah (may peace be upon him) she could not find it possible to complete them so long she had been in the presence of Allah's Messenger (may peace be upon him) till Sha'ban commenced.

#### Chapter 26: COMPLETING OF THE FAST ON BEHALF OF THE DEAD

Bk 6, Number 2553:

'A'isha (Allah be pleased with her) reported Allah's Messenger (may peace be upon him) as saying: If anyone dies in a state (that he had to complete) some fasts, his heir must fast on his behalf.

Bk 6, Number 2554:

Ibn 'Abbas (Allah be pleased with both of them) reported: A

woman came to the Messenger of Allah (may peace be upon him) and said: My mother has died, and fasts of a month are due from her. Thereupon he said: Don't you see that if debt was due from her, would you not pay it? She said: Yes (I would pay on her behalf). Thereupon he said: The debt of Allah deserves its payment more than (the payment of anyone else).

Bk 6, Number 2555:

Ibn 'Abbas (Allah be pleased with them) reported: A man came to the Apostle of Allah (may peace be upon him) and said: Messenger of Allah, my mother has died (in a state) that she had to observe fasts of a month (of Ramadan). Should I complete (them) on her behalf? thereupon he (the Holy Prophet) said: Would you not pay the debt if your mother had died (without paying it)? He said: Yes. He (the Holy Prophet) said: The debt of Allah deserves more that it should he paid.

Bk 6, Number 2556:

This hadith has been narrated on the authority of Ibn 'Abbas (Allah be pleased with them) from the Apostle of Allah (may peace be upon him).

Bk 6, Number 2557:

Ibn Abbas (Allah be pleased with them) reported: A woman came to the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, my mother has died and there is due from her a fast of vow; should I fast on her behalf? Thereupon he said: You see that if your mother had died in debt, would it not have been paid on her behalf? She said: Yes. He (the Holy Prophet) said: Then observe fast on behalf of your mother.

Bk 6, Number 2558:

Abdullah b. Buraida (Allah be pleased with him) reported on the authority of his father: When we were sitting with the Messenger of Allah (may peace be upon him), a woman came to him and said: I had gifted to my mother a maid-servant, and now she (the mother) has died. Thereupon he (the Holy Prophet) said: There is a definite reward for you and she (the maid-servant) has been returned to you as an inheritance. She (that woman) again said: Fasts of a month (of Ramadan) are due upon her; should I observe them on her behalf? He (the Holy Prophet) said: Observe fasts on her behalf. She (again) said:

She did not perform Hajj, should I perform it on her behalf?

He (the Holy Prophet) said: Perform Hajj on her behalf.

Bk 6, Number 2559:

'Abdullah b. Buraida (Allah be pleased with him) reported on the authority of his father: I was sitting with the Apostle of Allah (may peace be upon him) ; the rest of the hadith is the same but with this variation that the (the narrator) said: "Fasts of two months."

Bk 6, Number 2560:

Ibn Buraida (Allah be pleased with him) reported on the authority of his father: A woman came to the Apostle of Allah (may peace be upon him), and the rest of the hadith is the same, but he said: "Fasting of one month." This hadith has been narrated on the authority of Sufyan with the same chain of transmitters in which it is said: "Fasting of two months."

Bk 6, Number 2561:

Buraida (Allah be pleased with him) reported a similar hadith on the authority of his father that a woman came to the Apostle of Allah (may peace be upon him) and he said: "Fasting for one month."

Chapter 27: WHEN AN OBSERVER OF FAST IS INVITED TO A FEAST, OR SOMEONE FIGHTS WITH HIM, HE SHOULD SAY: " I AM FASTING"

Bk 6, Number 2562:

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: If any one of you is invited to a meal when he is fasting, he should say: " I am fasting."

Bk 6, Number 2563:

Abu Huraira (Allah be pleased with him) reported: When any one of you gets up in the morning in the state of fasting, he should neither use obscene language nor do any act of ignorance. And if anyone slanders him or quarrels with him, he should say: " I am fasting, I am fasting."

Chapter 28: EXCELLENCE OF FASTING

Bk 6, Number 2564:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah, the Majestic and the Exalted, said: Every

act of the son of Adam is for him except fasting. It is done for My sake, and I will give a reward for it. By Allah in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah than the fragrance of musk.

Bk 6, Number 2565:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Fasting is a shield.

Bk 6, Number 2566:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah the Exalted and Majestic said: Every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (alone) will reward it.

Fasting is a shield. When any one of you is fasting on a day, he should neither indulge in obscene language, nor raise the voice; or if anyone reviles him or tries to quarrel with him he should say: I am a person fasting. By Him, in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah on the Day of judgment than the fragrance of musk. The one who fasts has two (occasions) of joy, one when he breaks the fast he is glad with the breaking of (the fast) and one when he meets his Lord he is glad with his fast.

Bk 6, Number 2567:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Every (good) deed of the son of Adam would be multiplied, a good deed receiving a tenfold to seven hundredfold reward. Allah, the Exalted and Majestic, has said: With the exception of fasting, for it is done for Me and I will give a reward for it, for one abandons his passion and food for My sake. There are two occasions of joy for one who fasts, joy when he breaks it, and joy when he meets his Lord, and the breath (of an observer of fast) is sweeter to Allah than the fragrance of musk.

Bk 6, Number 2568:

Abu Huraira and Abu Sa'id (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) (as saying): Allah, the Exalted and Majestic, said: Fast (is exclusively) meant for Me and I would give its reward. There are two (occasions) of joy for the observer of fast. He feels

joy when he breaks the fast and he is happy when he meets Allah. By Allah in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah than the fragrance of musk. A hadith like this is narrated on the authority of Abu Sinan with the same chain of transmitters (and the words are): "As he meets Allah, He rewards him, and he is happy."

Bk 6, Number 2569:

Sahl b. Sa'd (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: In Paradise there is a gate which is called Rayyan through which only the observers of fast would enter on the Day on Resurrection. None else would enter along with them. It would be proclaimed: Where are the observers of fast that they should be admitted into it? -and when the last of them would enter, it would be closed and no one would enter it.

Bk 6, Number 2570:

Abu Sa'id al Khudri (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Every servant of Allah who observes fast for a day in the way of Allah, Allah would remove, because of this day, his face farther from the Fire (of Hell) to the extent of seventy years' distance.

Bk 6, Number 2571:

This hadith has been narrated by Suhail with the, arne chainof trausmitters.

Bk 6, Number 2572:

Abu Sa'id al-Khudri (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: He who observes fast for a day in the way of Allah He would remove his face from the Hell to the extent of seventy years' distance.

Chapter 29: PERMISSIBILITY OF MAKING AN INTENTION FOR VOLUNTARY FASTING BEFORE NOON AND PERMISSIBILITY OF BREAKING VOLUNIARY FAST WITHOUT REASON

Bk 6, Number 2573:

'A'isha, the Mother of the Believers (Allah be pleased with her), reported that one day the Messenger of Allah tpay peace

be upon him) said to me: 'A'isha, have you anything (to eat)? I said: 'Messenger of Allah, there is nothing with us. Thereupon he said: I am observing fast. She said: The Messenger of Allah (may peace be upon him) went out, and there was a present, for us and (at the same time) some visitors dropped in. When the Messenger of Allah (may peace be upon him) came back, I said to him: Messenger of Allah, a present was given to us, (and in the meanwhile) there came to us visitors (a major Portion of it has been spent on them), but I have saved something for you. He said: What is it? I said: It is hais (a compound of dates and clarified butter). He said: Bring that. So I brought it to him and he ate it and then said: I woke up in the morning observing fast. Talha said: I narrated this hadith to Mujahid and he said: This (observing of voluntary fast) is like a person who sets apart Sadaqa out of his wealth. He may spend it if he likes, or he may retain it if he so likes.

Bk 6, Number 2574:

'A'isha, the Mother of the Believers (Allah be pleased with her), reported: The Apostle of Allah (may peace be upon him) came to me one day and said: Is there anything with you (to eat)? I said: No. Thereupon he said: I shall then be fasting. Then he came to us another day and we said: Messenger of Allah, hais has been offered to us as a gift. Thereupon he said: Show that to me; I had been fasting since morning. He then ate it.

Chapter 30: EATING AND DRINKING (AND SEXUAL INIERCOURSE) IN FORGETFULNESS DOES NOT BREAK THE FAST

Bk 6, Number 2575:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: If anyone forgets that he is fasting and eats or drinks he should complete his fast, for it is only Allah Who has fed him and given him drink.

Chapter 31: THE FAST OBSERVED BY THE APOSTLE OF ALLAH (MAY PEACE BE UPON HIM) BESIDES RAMADAN

Bk 6, Number 2576:

Abdullah b. Shaqiq reported: I said to 'A'isha (Allah be pleased with her): Did the Apostle of Allah (may peace be upon

him) observe fast for full one month besides Ramadan? She said: I do not know of any month in which he fasted throughout, but that of the month of Ramadan and (the month) in which he did not fast at all, till he ran the course of his life.

Bk 6, Number 2577:

'Abdullah b. Shaqiq reported: I said to 'A'isha (Allah be pleased with her): Did the Messenger of Allah (may peace be upon him) observe fast during a month? She said, I do not know of any month in which he fasted throughout except Ramedan and (the month) in which he did not fast at all till he ran the course of his life. May peace be upon him.

Bk 6, Number 2578:

Abdullah b. Shaqiq reported. I asked 'A'isha (Allah be pleased with her) about fasting of the Messenger of Allah (may peace be upon him). She said: He used to observe fast (at times) so continuously that we said: He has fasted, he has fasted. And (at times) he did not observe fast (for days) and we began to say: He has abandoned fasting, he has abandoned fasting. She said: I did not see him observing fast throughout the whole of the month since he arrived in Medina, but that of Ramadan.

Bk 6, Number 2579:

A hadith like this has been narrated on the authority of Abdullah b. Shaqiq but in the chain of transmitters no mention is made of Hisham and Muhammad.

Bk 6, Number 2580:

'A'isha, the Mother of the Believers (Allah be pleased with her), reported that the Messenger of Allah (may peace be upon him) used to observe fasts (so continuously) that we said that he would not break, and did not observe (them) till we said that he would not fast: and I did not see the Messenger of Allah (may peace be upon him) completing the fast of a month, but that of Ramadan, and I did not see him fasting more in any other month than that of Sha'ban.

Bk 6, Number 2581:

Abu Salama reported: I asked 'A'isha (Allah be pleased with her) about the fasting of the Messenger of Allah (may peace be upon him). She said: He used to observe fast (at times so continuously) that we said: He has fasted (never to break),

and he did not observe fast till we said: He has given up perhaps never to fast, and I never saw him observing (voluntary fasts) more in any other month than that of Sha'ban. (It appeared as if) he observed fast throughout the whole of Sha'ban except a few (days).

Bk 6, Number 2582:

'A'isha (Allah be pleased with her) reported: The Messenger of Allah (may peace be upon him) did not observe fast in any month of the year more than in the month of Sha'ban, and used to say: Do as many deeds as you are capable of doing, for Allah will not become weary (of giving you reward), but you would be tired (of doing good deeds) ; and he also said: The deed liked most by Allah is one to which the doer adheres constantly even if it is small.

Bk 6, Number 2583:

Ibn Abbas (Allah be pleased with both of them) reported: The Messenger of Allah (may peace be upon him) did not fast throughout any month except during ramadan. And when he observed fast (he fasted so continuously) that one would say that he would not break (them) and when he Abandoned, he abandoned (so continuously) that one would say: By Allah, perhaps he would never fast.

Bk 6, Number 2584:

This hadith has been narrated on the authority of Abu Bishr with the same chain of transmitters (with a slight variation of words and these are), that he (the narrator) said:" During any month continuously since he came to Medina."

Bk 6, Number 2585:

'Uthman b. Hakim al-Ansari said: I asked Sa'id b. Jubair about fasting In Rajab, and we were then passing through the month of Rajab, whereupon he said: I heard Ibn 'Abbas (Allah be pleased with both of them) as saying: The Messenger of Allah (may peace be upon him) used to observe fast (so continuously) that we (were inclined) to say that he would not break (them) and did not observe them so conti- nuously) that we (were inclined to say) that he would not observe fast.

Bk 6, Number 2586:

Anas (Allah be pleased with him) reported that the Messenger

of Allah (may peace be upon him) used to observe fast till it was said that he had observed fast, he had observed fast (perhaps never to break it), and he did not fast till it was said that he had given up fast, he had given up fast (perhaps never to observe it).

Chapter 32: FORBIDDANCE TO OBSERVE PERPETUAL FAST AND EXCELLENCE OF OBSERVING FAST ON ALTERNATE DAYS

Bk 6, Number 2587:

'Abdullah b. 'Amr b. al-'As reported that the Messenger of Allah (may peace be upon him) was informed that he could stand up for (prayer) throughout the night and observe fast every day so long as he lived. Thereupon the Messenger of Allah (may peace be upon him) said: Is it you who said this? I said to him: Messenger of Allah. it is I who said that. Thereupon the Messenger of Allah (may peace be upon him) said: You are not capable enough to do so. Observe fast and break it; sleep and stand for prayer, and observe fast for three days during the month; for every good is multiplied ten times and this is like fasting for ever. I said: Messenger of Allah. I am capable of doing more than this. Thereupon he said: Fast one day and do not fast for the next two days. I said: Messenger of Allah, I have the strength to do more than that. The Holy Prophet (may peace be upon him), said: Fast one day and break on the other day. That is known as the fasting of David (peace be upon him) and that is the best fasting. I said: I am capable of doing more than this. Thereupon the Messenger of Allah (may peace be upon him) said: There is nothing better than this. 'Abdullah b. 'Amr (Allah be pleased with them) said: Had I accepted the three days (fasting during every month) as the Messenger of Allah (may peace be upon him) had said, it would have been more dear to me than my family and my property.

Bk 6, Number 2588:

Yahya reported: I and 'Abdullah b. Yazid set out till we came to Abu Salama. We sent a messenger to him (in his house in order to inform him about our arrival) and he came to us. There was a mosque near the door of his house, and we were in that mosque, till he came out to us. He said: If you like you may enter (the house) and, if you like, you may sit here (in

the mosque). We said: We would rather sit here and (you) relate to us. He (Yahya) then narrated that 'Abdullah b Amr b. al-'As (Allah be pleased with them) told him: I used to observe fast uninterruptedly and recited the (whole of the) Qur'an every night. It (the uninterrupted fasting and recital of the Qur'in every night) was mentioned to the Apostle of Allah (may peace be upon him) or he sent for me, and I went to him and he said to me: I have been informed that you fast continuously and recite (the whole of the Qur'An) every night. I said: Apostle of Allah, it is right, but I covet thereby nothing but good, whereupon he said: It suffices for you that you should observe fast for three days during every month. I said: Apostle of Allah, I am capable of doing more than this. He said: Your wife has a right upon you, your visitor has a right upon you, your body has a right upon you; so observe the fast of David, the Apostle of Allah (peace be upon him), for he was the best worshipper of Allah. I said: Apostle of Allah, what is the fast of David? He said: He used to fast one day and did not fast the other day. He (also) said: Recite the Qur'an during every month. I said: Apostle of Allah, I am capable of doing more than this, whereupon he said: Recite it in twenty days; recite it in ten days. I said: I am capable of doing more than this, whereupon he said: Recite it every week, and do not exceed beyond this, for your wife has a right upon you, your visitor has a right upon you, your body has a right upon you. He ('Amr b. 'As) said: I was hard to myself and thus I was put to hardship. The Apostle of Allah (may peace be upon him) had told me: 'You do not know you may live long (thus and bear the hardships for a long time), and I accepted that which the Apostle of Allah (may peace be upon him) had told me. When I grew old I wished I had availed myself of the concession (granted by) the Apostle of Allah (may-peace be upon him). This hadith has been narrated by Yahya b. Abu Kathir with the same chain of transmitters and he made this addition after these words: During every month, (fasting) for three days, there is for you ten times for every good and that is perpetual fasting (for three days would bring a reward for full thirty days). I said: What is the fast of the Apostle of

Allah, David? He said: Half of the age (observing fast on alternate days for the whole life). And in the hadith no mention has been made of the recital of the Qur'an, and he did not say: Your visitor has a right upon you, but (instead) he said: Your son has a right upon you.

Bk 6, Number 2589:

'Abdullah b. 'Amr (Allah be pleased with them) reported: The Messenger of Allah (may peace be upon him) said to me: Recite the whole of the Qur'an during every month. I said: I find power (to recite it) in a shorter period. He said: Then recite it in twenty nights. I said: I find power (to recite it in a shorter period even than this), whereupon he said: Then recite it in seven (nights) and do not exceed beyond it.

Bk 6, Number 2590:

'Abdullah b. 'Amr b. al-'As (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) said: 'Abdullah, don't be like so and so who observed prayer during the whole night and then abandoned it (altogether).

Bk 6, Number 2591:

Abdu'llah b. 'Amr b. 'As (Allah be pleased with them) reported: It was conveyed to the Apostle of Allah (may peace be upon him) that I observe fast successively and pray during the whole night. He sent for me or I met him and he (the Holy Prophet) said: It has been conveyed to me that you observe fast continuously and do not break it and pray during the whole night. Don't do that. for there is share for your eyes, share for your own self, share for your family; so observe fast and break it, pray and sleep and observe fast for one day during the ten days, and there is a reward for you (for other) nine (days besides the tenth day of the fast). I said: Apostle of Allah, I find myself more powerful than this. He said: Then observe the fast of David (peace be upon him). He ('Amr) said: Apostle of Allah, how did David observe fast? He (the Holy Prophet) said: He used to fast one day and break it on the other day, and he did not run (from the battlefield) as he encountered (the enemy). He said: Apostle of Allah, who can guarantee this for me (will I also encounter the enemy dauntlessly)? 'Ata', the narrator of the hadith, said: I do

not know how there (crept in) the matter of perpetual fast. The Apostle of Allah (may peace be upon him), however, said: He who observed perpetual fast did not fast at all; he who observed perpetual fast did not fast at all, he who observed perpetual fast did not fast at all. This hadith has been narrated by Ibn Juraij with the same chain of transmitters. Imam Muslim has narrated this hadith on the authority of Abu 'Abbas al-Sa'ib b. Farrukh and he was a trustworthy and reliable (narrator) among the people of Mecca.

Bk 6, Number 2592:

Abdullah b. Amr (Allah be pleased with both of them) reported: The Messenger of Allah (may peace be upon him) said to me: 'Abdullah b. Amr, you fast continuously and stand in prayer for the whole of night. If you do like that, your eyes would be highly strained and would sink and lose sight. There is no (reward for) fasting (for him) who fasts perpetually. Fasting for three days during the month is like fasting, the whole of the month. I said: I am capable of doing more than this, whereupon he said: Observe the fast of David. He used to fast one day and break (the other) day. And he did not turn back in the encounter.

Bk 6, Number 2593:

This hadith is narrated on the authority of Habib b. Abu Thabit with the same chain of transmitters and he said: " And you would become exhausted."

Bk 6, Number 2594:

'Abdullah b. 'Amr (Allah be pleased with both of them) reported: The Messenger of Allah (may peace be upon him) said to me: I have been informed that you stand for prayer the whole of night and fast during the day. I said: I do that, whereupon he said: If you did that you in fact strained heavily your eyes and made yourself weak. There is a right of your eyes (upon you) and a right of your self (upon you) and a right of your family (upon you). Stand for prayer and sleep. observe fasts and break (them).

Bk 6, Number 2595:

'Abdullah b. 'Amr (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying:

With Allah the best fasting is that of David and the best prayer is that of David (peace be upon him) for he slept half of the night and stood for prayer for the third of it and (then) slept the sixth part of it and he observed fast one day and broke on the other.

Bk 6, Number 2596:

'Abdullah b. 'Amr b. al-'As reported Allah's Messenger (may peace be upon him) as saying: The best fasting in the eye of Allah is that of David, for he fasted for half of the age (he fasted on alternate days), and the best prayer in the eye of Allah, the Exalted and Majestic, is that of David (peace be upon him), for he slept for half of the night and then stood for prayer and then again slept. He prayed for one-third of the night after midnight. He (the narrator) said: I asked 'Amr b. Dinar whether 'Amr b. Aus said that he stood for prayer one-third of the night after midnight. He said: Yes.

Bk 6, Number 2597:

Abu Qatada reported that Abu al Malih informed me: I went along with your father to 'Abdullah b. Amr, and he narrated to us that the Messenger of Allah (may peace be upon him) was informed about my fasting and he came to me, and I placed a leather cushion filled with fibre of date-palms for him. He sat down upon the ground and there was that cushion between me and him, and he said to me: Does three days' fasting in a month not suffice you? I said: Messenger of Allah, (I am capable of observing more fasts). He said: (Would) five (not suffice for you)? I said: Messenger of Allah, (I am capable of observing more fasts) He said: (Would) seven (fasts) not suffice you? I said: Messenger of Allah, (I am capable of observing more fasts). He (the Holy Prophet) then said: (Would) nine (fasts not suffice you)? I said: Messenger of Allah, (I am capable of observing more fasts). He said: (Would) eleven (fasts not suffice you)? I said: Messenger of Allah, (I am capable of observing more fasts than these). Thereupon the Apostle of Allah (may peace be upon him) said: There is no fasting (better than) the fasting of David which comprises half of the age, fasting a day and not fasting a day.

Bk 6, Number 2598:

'Abdullah b. Amr (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) had said to him: Observe fast for a day and there would be reward for you for the rest (of the days). He said: I am capable of doing more than this. He then said: Observe fast for two days, and there would be reward for you for the rest (of the days). He said: I am capable of doing more than this. He (the Holy Prophet) said: Observe fast for three days and there would be reward for you for the rest of the days. He said: I am capable of doing more than this, whereupon he said: Observe fast for four days and there would be reward for you for the rest of the days. He said: I am capable of doing more than this. Thereupon he said: Then observe fast (which is the) best in the eye of Allah, the fast of David (peace be upon him) ; he used to observe fast one day and break on the other day.

Bk 6, Number 2599:

'Abdullah b. 'Amr (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) said to me! 'Abdullah b. 'Amr, it has been conveyed to me that you observe fast during the day and stand in prayer during the whole night. Don't do that, for your body has a share of its own in you, your eye has a share of its own in you, your wife has a share of her own in you. Observe fast and break it too. Fast for three days in every month and that is a prepetual fasting. I said! Messenger of Allah, I have got strength enough (to do more than this), whereupon he said: Then observe the fast of David (peace be upon him). Observe fast one day and break it (on the other) day. And he ('Abdullah b. 'Amr) used to say: Would that I had availed myself of this concession.

Chapter 33: EXCELLENCE OF OBSERVING FAST FOR THREE DAYS DURING EVERY MONTH. AND FASTING ON THE DAY OF 'ARAFAT AND 'ASHURA AND MONDAY AND THURSDAY

Bk 6, Number 2600:

Mu'adha al-'Adawiyya reported that she asked 'A'isha, the wife of the Apostle of Allah (may peace be upon him), whether the Messenger of Allah (may peace be upon him) observed fasts for three days during every month. She said: Yes I said to her:

Which were (the particular) days of the month on which he observed fast? She said: He was not particular about the days of the month on which to observe fast.

Bk 6, Number 2601:

'Imran b. Husain (Allah be pleased with them) reported that the Apostle of Allah (may peace be upon him) said to him (or he said to another person and he was listening to it): O, so and so, did you observe fast in the middle of the month? He said: No. Thereupon he (the Messenger of Allah) said: When you break it, then observe fast for two days.

Bk 6, Number 2602:

Abu Qatada reported that a person came to the Apostle of Allah (may peace be upon him) and said: How do you observe fast? The Messenger of Allah (may peace be upon him) felt annoyed. 1560 When 'Umar (Allah be pleased with him) noticed his annoyance, he said: We are well pleased with Allah as our Lord, with Islam as our Code of Life, and with Muhammad as our Prophet. We seek refuge with Allah from the anger of Allah and that of His Messenger. 'Umar kept on repeating these words till his (the Prophet's) anger calmed down. Then Umar said: Messenger of Allah. what is the position of one who perpetually observes fasts? Thereupon he said: He neither fasted nor broke it, or he said: He did not fast and he did not break it. He said: What about him who observes fast for two days and breaks one day. There- upon he said: Is anyone capable of doing it? He ('Umar) said: What is the position of him who observes fast for a day and breaks on the other day? Thereupon he (the Holy Prophet) said: That is the fast of David (peace be upon him). He ('Umar) said: What about him who observes fast one day and breaks it for two days. Thereupon he (the Messenger of Allah) said: I wish, I were given strength to observe that. Thereafter he said: The observance of three days' fast every Month and that of Ramadan every year is a perpetual fasting. I seek from Allah that fasting on the day of 'Arafa may atone for the sins of the preceding and the coming years. and I seek from Allah that fasting on the day of Ashura may atone for the sins of the preceding year.

Bk 6, Number 2603:

Abu Qatada al-Ansari (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) was asked about his fasting. The Messenger of Allah (may peace be upon him) felt annoyed. Thereupon 'Umar (Allah be pleased with him) said: We are pleased with Allah as the Lord, with Islam as our Code of Life, with Muhammad as the Messenger and with our pledge (to you for willing and cheerful submission) as a (sacred) commitment. He was then asked about perpetual fasting, whereupon he said: He neither fasted nor did he break it, or he did not fast and he did not break it. He was then asked about fasting for two days and breaking one day. He (the Holy Prophet) said: And who has strength enough to do it? He was asked about fasting for a day and breaking for two days, whereupon he said: May Allah bestow upon us strength to do it. He was then asked about fasting for a day and breaking on the other, whereupon he said: That is the fasting of my brother David (peace be upon him). He was then asked about fasting on Monday, whereupon he said: It was the day on which I was born. on which I was commissioned with prophethood or revelation was sent to me, (and he further) said: Three days' fasting every month and of the whole of Ramadan every year is a perpetual fast. He was asked about fasting on the day of 'Arafa (9th of Dhu'I-Hijja), whereupon he said: It expiates the sins of the preceding year and the coming year. He was asked about fasting on the day of 'Ashura (10th of Muharram), whereupon he said: It expiates the sins of the preceding year. (Imam Muslim said that in this hadith there is a) narration of Imam Shu'ba that he was asked about fasting on Monday and Thursday, but we (Imam Muslim) did not mention Thursday for we found it as an error (in reporting).

Bk 6, Number 2604:

This hadith has been narrated by Shu'ba with the same chain of transmitters.

Bk 6, Number 2605:

This hadith has been narrated by Ghailan b. Jarir with the same chain of transmitters, but with one variation, that there has been made mention of Monday and not of Thursday.

Bk 6, Number 2606:

Abu Qatada Ansari (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) was asked about fasting on Monday, whereupon he said: It is (the day) when I was born and revelation was sent down to me.

#### Chapter 34: FASTING IN THE MONTH OF SHA'BAN

Bk 6, Number 2607:

'Imran b. Husain (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) having said to him or to someone else: Did you fast in the middle of Sha'ban? He said: No. Thereupon he (the Holy Prophet) said: If you did not observe fast, then you should observe fast for two days.

Bk 6, Number 2608:

Imran b. Husain (Allah be pleased with them) reported that Allah's Apostle (may peace be upon him) said to a person: Did you observe any fast in the middle of this month (Sha'ban)? He said: No. Thereupon the Messenger of Allah (may peace be upon him) said: Fast for two days instead of (one fast) when you have completed (fasts of) Ramadan.

Bk 6, Number 2609:

'Imran b. Husain (Allah be pleased with them) reported that the Apostle of Allah (may peace be upon him) said to a person: Did you observe fast in the middle of this month. i. e. Sha'ban? He said: No. Thereupon he said to him: When it is the end of Ramadan, then observe fast for one day or two (Shu'ba had some doubt about it) but he said: I think that he has said: two days.

Bk 6, Number 2610:

This hadith is narrated by 'Abdullah b. Hani b. Akhi Mutarrif with the same chain of transmitters.

#### Chapter 35: EXCELLENCE OF THE FAST OF MUHARRAM

Bk 6, Number 2611:

Abu Haraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: The most excellent fast after Ramadan is God's month. al-Muharram, and the most excellent prayer after what is prescribed is prayer during the night.

Bk 6, Number 2612:

Abu Huraira (Allah be pleased with him) reported that he (the

Messenger of Allah) was asked as to which prayer was most excellent after the prescribed prayer, and which fast was most excellent after the month of Ramadan. He said: Prayer offered in the middle of the night and the most excellent fast after (fasting) in the month of Ramadan is the fast in God's month al-Muharram.

Bk 6, Number 2613:

A hadith like this has been reported from the Apostle of Allah (may peace be upon him) by 'Abd al-Malik with the same chain of transmitters in connection with fast.

Chapter 36: EXCELLENCE OF OBSERVING FAST FOR SIX DAYS IN THE MONTH OF SHAWWAL AFTER RAMADAN

Bk 6, Number 2614:

Abu Ayyub al-Ansari (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: He who observed the fast of Ramadan and then followed it with six (fasts) of Shawwal. it would be as if he fasted perpetually.

Bk 6, Number 2615:

Abu Ayyub al-Ansari reported (through another chain of transmitters): I heard Allah's Messenger (may peace be upon him) saying like this.

Bk 6, Number 2616:

Abu Ayyub reported a hadith like this (through another chain of transmitters).

Chapter 37: EXCELLENCE OF LAILAT-UL-QADR AND EXHORTATION TO FIND IT

Bk 6, Number 2617:

Ibn 'Umar (Allah be pleased with them) reported that some persons among the Companions of the Apostle of Allah (may peace be upon him) were shown Lailat- ul-Qadr while sleeping in the last week (of Ramadan). Thereupon Allah's Messenger (may peace be upon him) said: I see that your dreams agree regarding the last week; so he who wants to seek it should seek it in the last week (during the night).

Bk 6, Number 2618:

Ibn 'Umar (Allah be pleased with them) reported Allah's Apostle (may peace be upon him) as saying: Seek Lailat-ul-Qadr in the last week (of Ramadan).

Bk 6, Number 2619:

Salim reported on the authority of his father that a person saw Lailat-ul-Qadr on the 27th (of Ramadan). Thereupon Allah's Apostle (may peace be upon him) said: I see that your dreams agree regarding the last ten (nights of Ramadan). So seek it on an odd number (of these ten nights).

Bk 6, Number 2620:

Salim b. 'Abdullah b. 'Umar reported that his father said: I heard Allah's Messenger (may peace be upon him) as saying: So far as Lailat-ul-Qadr is concerned. some persons among you have seen it (in a dream) in the first week and some persons among you have been shown that it is in the last week; so seek it in the last ten (nights).

Bk 6, Number 2621:

Ibn Umar (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying: Seek it (Lailat-ul-Qadr) in the last (ten nights). If one among you shows slackness and weakness (in the earlier part of Ramadan), it should not be allowed to prevail upon him in the last week.

Bk 6, Number 2622:

Ibn Umar (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as saying: He who is anxious to seek it (Lailat-ul-Qadr) should seek it in the last ten (nights of Ramadan).

Bk 6, Number 2623:

'Ibn 'Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: Seek the time of Lailat-ul-Qadr in the last (ten nights), or he said: in the last nine (nights).

Bk 6, Number 2624:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: I was shown Lailat-ul-Qadr; then some members of my family awoke me up, then I was caused to forget it. So seek it in the last week. Harmala said: (The Holy Prophet did not say: " I was made to forget," but he stated): " But I forgot it."

Bk 6, Number 2625:

Abu Sa'id al-Khudri (Allah be pleased with him) reported that

Allah's Messenger (may peace be upon him) spent in devotion (in i'tikaf) the middle ten nights of the month of Ramadan, and when twenty nights were over and it was the twenty-first night, he went back to his residence and those who were along with him also returned (to their respective residences). He spent one month in devotion. Then he addressed the people on the night he came back (to his residence) and commanded them as Allah desired (him to command) and then said: I used to devote myself (observe i'tikaf) during these ten (nights). Then I started devoting myself in the last ten (nights). And he who desires to observe i'tikaf along with me should spend the night) at his place of i'tikaf. And I saw this night (Lailat-ul-Qadr) but I forgot it (the exact night) ; so seek it; In the last ten nights on odd numbers. I saw (the glimpses of that dream) that I was prostrating in water and mud. Abu Sa'id al-Khudri said: It rained on the twenty-first night and the water dripped (from the roof) of the mosque at the place where the Messenger of Allah (may peace be upon him) observed prayer. I looked at him and as he completed the dawn prayer, (I found) his face was wet with mud and water.

Bk 6, Number 2626:

Abu Sa'id al-Khudri (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) devoted (himself to prayer) in the middle (ten nights) of Ramadan. The rest of the hadith is the same except for these words: " That he adhered to his place of i'tikaf and his forehead was besmeared with mud and water."

Bk 6, Number 2627:

Abu Sa'id al-Khudri (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) observed i'tikaf (confined himself for devotion and prayer) in the first ten (days) of Ramadan; he then observed i'tikaf in the middle ten (days) in a Turkish tent with a mat hanging at its door. He (the Holy Prophet) took hold of that mat and placed it in the nook of the tent. He then put his head out and talked with people and they came near him, and he (the Holy Prophet) said: I observed i'tikaf in the first ten (nights and days) in order to seek that night (Lailat-ul-Qadr). I then

observed i'tikaf in the middle ten days. Then (an angel) was sent to me and I was told that this (night) is among the last ten (nights). He who among you likes to observe i'tikaf should do so; and the people observed it along with him, and he (the Holy Prophet) said: That (Lailat-ul-Qadr) was shown to me on an odd (night) and I (saw in the dream) that I was prostrating in the morning in clay and water. So in the morning of the twenty-first night when he (the Holy Prophet) got up for dawn (prayer). there was a rainfall and the mosque dripped, and I saw clay and water. When he came out after completing the morning prayer (I saw) that his forehead and the tip of his nose had (traces) of clay and water, and that was the twenty-first night among the last ten (nights).

Bk 6, Number 2628:

Abu Salama reported: 'We discussed amongst ourselves Lailat-ul-Qadr. I came to Abu Sa'id al-Khudri (Allah be pleased with him) who was a friend of mine and said to him: Would you not go with us to the garden of date trees? He went out with a cloak over him. I said to him: Did you hear the Messenger of Allah (may peace be upon him) making mention of Lailat-ul-Qadr? He said: Yes, (and added) we were observing i'tikaf with the Messenger of Allah (may peace be upon him) in the middle ten days of Ramadan, and came out on the morning of the twentieth and the Messenger of Allah (may peace be upon him) addressed us and said: I was shown Lailat-ul-Qadr, but I forgot (the exact night) or I was caused to forget it, so seek it in the last ten odd (nights), and I was shown that I was prostrating in water and clay. So he who wanted to observe i'tikaf with the Messenger of Allah (may peace be upon him) should return (to the place of i'tikaf). He (Abu Sa'id al-Khudri) said: And we returned and did not find any patch of cloud in the sky. Then the cloud gathered and there was (so heavy) a downpour that the roof of the mosque which was made of the branches of date-palms began to drip. Then there was prayer and I saw the Messenger of Allah (may peace be upon him) prostrating in water and clay till I saw the traces of clay on his forehead.

Bk 6, Number 2629:

This badith has been reported on the authority of Yahya b. Abu Kathir with the same chain of transmitters (with a slight variation of these words): I saw the Messenger of Allah (may peace be upon him) after he had completed (the prayer) and there was a trace of clay on his forehead and tip (of the nose).

Bk 6, Number 2630:

Abu Sa'id al-Khudri (Allah be pleased with him) reported: The Messenger of Allah (may peace be upon him) observed i'tikaf in the middle ten days of Ramadan to seek Lailat-ul-Qadr before it was made manifest to him. When (these nights) were over, he commanded to strike the tent. Then it was made manifest to him that (Lailat-ul-Qadr) was in the last ten nights (of Ramadan), and commanded to pitch the tent (again). He then came to the people and said: O people, Lailat-ul-Qadr was made manifest to me and I came out to inform you about it that two persons came contend- ing with each other and there was a devil along with them and I forgot it. So seek it in the last ten nights of Ramadan. Seek it on the ninth, on the seventh and on the fifth. I (one of the narrators) said: Abu Sa'id, you know more than us about numbers. He said: Yes, indeed we have better right than you. I said: What is this ninth, seventh, and fifth? He said: When twenty-one (nights are over) and the twenty-second begins, it is the ninth, and when twenty-three (nights) are over, that which follows (the last night) is the seventh, and when twenty-five nights are over, what follows it is fifth. Ibn Khallad said: Instead of the word Yahliqan (contending), he said Yakhtasiman, (they are disputing).

Bk 6, Number 2631:

'Abdullah b. Unais reported Allah's Messenger (may peace be upon him) as saying: I was shown Lailat-ul-Qadr; then I was made to forget it, and saw that I was prostrating in water and clay in the morning of that (night). He (the narrator) said: There was a downpour on the twenty-third night and the Messenger of Allah (may peace be upon him) led us in prayer, and as he went back, there was a trace of water and clay on his forehead and on his nose. He (the narrator) said:

'Abdullah b. Unais used to say that it was the twenty-third

(night).

Bk 6, Number 2632:

'A'isha (Allah be pleased with her) and Ibn Numair reported Allah's Mes- senger (may peace be upon him) as saying: Look for (and in the words of Waki, seek) Lailat-ul-Qadr in the last ten nights of Ramadan.

Bk 6, Number 2633:

Zirr b. Habaish reported: I thu asked Ubayy b. Ka'b (Allah be pleased with him): Your brother (in faith) Ibn Mas'ud says: He who stands (for the night prayer) throughout the year would find Lailat-ul-Qadr, whereupon he said: May Allah have mercy upon him; (he said these words) with the intention that people might not rely only (on one night), whereas he knew that it (Lailat-ul-Qadr) is in the month of Ramadan and it is the twenty-seventh night. He then took oath (without making any exception, i. e. without saying Innsha Allah) that it was the twenty-seventh night. I said to him: Abu Mundhir, on what ground do you say that? Thereupon he said: By the indication or by the sign which the Messenger of Allah (may peace be upon him) gave us, and that is that on that day (the sun) would rise without having any ray in it.

Bk 6, Number 2634:

Zirr b. Hubaish reported that Ubayy b. Ka'b (Allah be pleased with him) said about Lailat-ul-Qadr: By Allah, I know well about it. Shu'ba said: To the best of my knowledge it was the twenty-seventh night for which the Messenger of Allah (may peace be upon him) commanded us to stand for prayer. Shu'ba doubted these words: That it was the night for which the Messenger of Allah (may peace be upon him) commanded us to stand for prayer. And (he further) said: This was narrated to me by a friend of mine from him (the Holy Prophet).

Bk 6, Number 2635:

Abu Huraira (Allah be pleased with him) reported: We were talking about Lailat-ul-Qadr in the presence of the Messenger of Allah (may peace be upon him) and he said: He who amongst you remembers (the night) when the moon arose and it was like a piece of plate (at the fag end of the month in a state of waning).

## Chapter 38: OBSERVING OF I'TIKAF IN THE LAST TEN DAYS OF RAMADAN

Bk 6, Number 2636:

Ibn 'Umar (Allah be pleased with both of them) reported that the Apostle of Allah (may peace be upon him) used to observe i'tikaf in the last ten days of Ramadan.

Bk 6, Number 2637:

Abdullah b. Umar (Allah be pleased with both of them) reported that the Messenger of Allah (may peace be upon him) used to observe i'tikaf in the last ten days of Ramadan. Nafi' said: Abdullah (Allah be pleased with him) showed me the place in the mosque where the Messenger of Allah (may peace be upon him) used to observe i'tikaf.

Bk 6, Number 2638:

'A'isha (Allah be pleased with her) reported that the Messenger of Allah (may peace be upon him) used to observe i'tikaf in the last ten days of Ramadan.

Bk 6, Number 2639:

This hadith has been narrated by 'A'isha (Allah be pleased with her) through another chain of transmitters.

Bk 6, Number 2640:

'A'isha (Allah be pleased with her) reported that the Messenger of Allah (may peace be upon him) used to observe i'tikaf in the last ten days of Ramadan till Allah called him back (to his heavenly home). Then his wives observed i'tikaf after him.

## Chapter 39: WHEN SHOULD A PERSON ENTER THE PLACE OF I'TIKAF AS HE INTENDS TO OBSERVE IT

Bk 6, Number 2641:

'A'isha (Allah be pleased with her) reported that when the Messenger of Allah (may peace be upon him) decided to observe i'tikaf, he prayed in the morning and then went to the place of his i'tikaf, and he commanded that a tent should be pitched for him, and it was pitched. He (once) decided to observe i'tikaf in the last ten days of Ramadan. Zainab (the wife of the Holy Prophet) commanded that a tent should be pitched for her. It was pitched accordingly. And some other wives of Allah's Apostle (may peace be upon him) commanded that tents

should be pitched for them too. And they were pitched. When the Messenger of Allah (may peace be upon him) offered the morning prayer, he looked and found (so many) tents. Thereupon he said: What is this virtue that these (ladies) have decided to acquire? He commanded his tent to be struck and abandoned i'tikaf in the month of Ramadan and postponed it to the first ten days of Shawwal.

Bk 6, Number 2642:

This hadith has been reported through another chain of transmitters, and there it is mentioned that. 'A'isha, Hafsa and Zainab (Allah be pleased with them) pitched the tents for i'tikaf.

Chapter 40: ONE SHOULD EXERT MORE (IN DEVOTION AND PRAYER) IN THE LAST TEN DAYS OF RAMADAN

Bk 6, Number 2643:

'A'isha (Allah be pleased with her) reported that when the last ten nights began Allah's Messenger (may peace be upon him) kept awake at night (for prayer and devotion), wakened his family, and prepared himself to observe prayer (with more vigour).

Bk 6, Number 2644:

'A'isha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) used to exert himself in devotion during the last ten nights to a greater extent than at any other time.

Chapter 41: FASTING ON THE 10TH OF DHU'L-HIJJA

Bk 6, Number 2645:

'A'isha (Allah be pleased with her) reported: I never saw the Messenger of Allah (may peace be upon him) fasting in the ten days of Dhu'I-Hijja.

Bk 6, Number 2646:

'A'isha (Allah be pleased with her) reported: The Apostle of Allah (may peace be upon him) did not observe fast in the ten days of Dhul-Hijja.