



Sahih Bukhari English

The Most Authenticated Book of Hadith

Muhammad Ibn Ismail al-Bukhari popularly known as Imam Bukhari, (810-870AD), was a Sunni Islamic scholar. He authored the Hadith collection named *Sahih Bukhari*, a collection which Sunni Muslims regard as the most authentic of all Hadith compilations. Bukhari wrote three works discussing narrators of Hadith with respect to their ability in conveying their material: the "brief compendium of Hadith narrators," "the medium compendium" and the "large compendium". The large compendium is published and well-identified.

As-Saum (Fasting)

Ahadith 117

(1891-2007)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Fasting is obligatory in (the month of) Ramadan

And Allah Almighty said

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O ye who believe!

fasting is prescribed to you as it was prescribed to those before you,

that ye may (learn) self-restraint. (2:183)

Hadith # 1891

Narrated Talha bin 'Ubaidullah:

A Bedouin with unkempt hair came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Inform me what Allah has made compulsory for me as regards the prayers." He replied: "You have to offer perfectly the five compulsory prayers in a day and night (24 hours), unless you want to pray Nawafil."

The Bedouin further asked, "Inform me what Allah has made compulsory for me as regards fasting." He replied, "You have to fast during the whole month of Ramadan, unless you want to fast more as Nawafil."

The Bedouin further asked, "Tell me how much Zakat Allah has enjoined on me." Thus, Allah's Messenger (ﷺ) informed him about all the rules (i.e. fundamentals) of Islam.

The Bedouin then said, "By Him Who has honored you, I will neither perform any Nawafil nor will I decrease what Allah has enjoined on me.

Allah's Messenger (ﷺ) said, "If he is saying the truth, he will succeed (or he will be granted Paradise).

Hadith # 1892

Narrated Ibn `Umar:

The Prophet (ﷺ) observed the fast on the 10th of Muharram ('Ashura), and ordered (Muslims) to fast on that day, but when the fasting of the month of Ramadan was prescribed, the fasting of the 'Ashura' was abandoned.

`Abdullah did not use to fast on that day unless it coincided with his routine fasting by chance.

Hadith # 1893

Narrated `Aisha:

Quraish used to fast on the day of 'Ashura' in the Pre-Islamic period, and then Allah's Apostle ordered (Muslims) to fast on it till the fasting in the month of Ramadan was prescribed; whereupon the Prophet (ﷺ) said,

"He who wants to fast (on 'Ashura') may fast, and he who does not want to fast may not fast."

The superiority of the fasting

Hadith # 1894

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should tell him twice, 'I am fasting.'"

The Prophet (ﷺ) added,

"By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk.

Allah says about the fasting person,

'He has left his food, drink and desires for My sake. The fast is for Me. So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.'

As-Saum is an expiation (for sins)

Hadith # 1895

Narrated Abu Wail from Hudhaifa:

`Umar asked the people, "Who remembers the narration of the Prophet (ﷺ) about the affliction?"

Hudhaifa said, "I heard the Prophet (ﷺ) saying,

'The affliction of a person in his property, family and neighbors is expiated by his prayers, fasting, and giving in charity.'

`Umar said, "I do not ask about that, but I ask about those afflictions which will spread like the waves of the sea."

Hudhaifa replied, "There is a closed gate in front of those afflictions."

`Umar asked, "Will that gate be opened or broken?"

He replied, "It will be broken."

`Umar said, "Then the gate will not be closed again till the Day of Resurrection."

We said to Masruq, "Would you ask Hudhaifa whether `Umar knew what that gate symbolized?"

He asked him and he replied "He (`Umar) knew it as one knows that there will be night before tomorrow, morning."

Ar-Raiyan is for people observing Saum

Hadith # 1896

Narrated Sahl:

The Prophet (ﷺ) said,

"There is a gate in Paradise called *Ar-Raiyan*, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe fasts?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody

will enter through it."

Hadith # 1897

'Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Whoever gives two kinds (of things or property) in charity for Allah's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allah! Here is prosperity.' So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; and whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Raiyan; whoever was amongst those who used to give in charity, will be called from the gate of charity." Abu Bakr said, "Let my parents be sacrificed for you, O Allah's Messenger (ﷺ)! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet (ﷺ) replied, "Yes, and I hope you will be one of them."

Should it be said "Ramadan" or "the month of Ramadan"?

Hadith # 1898

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"When Ramadan begins, the gates of Paradise are opened."

Hadith # 1899

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained."

Hadith # 1900

Narrated Ibn `Umar:

I heard Allah's Messenger (ﷺ) saying,

"When you see the crescent (of the month of Ramadan), start fasting, and when you see the crescent (of the month of Shawwal), stop fasting; and if the sky is overcast (and you can't see it) then regard the month of Ramadan as of 30 days."

Who observe fast in Ramadan with Faith and honest intention

Hadith # 1901

Narrated Abu Huraira:

The Prophet (ﷺ) said,

"Whoever established prayers on the night of Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven; and whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven."

Prophet used to be most generous in Ramadan

Hadith # 1902

Narrated Ibn `Abbas:

The Prophet (ﷺ) was the most generous amongst the people, and he used to be more so in the month of Ramadan when Gabriel visited him, and Gabriel used to meet him on every night of Ramadan till the end of the month.

The Prophet (ﷺ) used to recite the Holy Qur'an to Gabriel, and when Gabriel met him, he used to be more generous than a fast wind (which causes rain and welfare).

One who keeps on lying and cheating in Ramadan

Hadith # 1903

Narrated Abu Huraira:

The Prophet (ﷺ) said,

"Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink."

Should one say, "I am fasting" on being abused?

Hadith # 1904

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said,

"Allah said, 'All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it.'

Fasting is a shield or protection from the fire and from committing sins. If one of you is fasting, he should avoid sexual relation with his wife and quarreling, and if somebody should fight or quarrel with him, he should say, 'I am fasting.'

By Him in Whose Hands my soul is' The unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk.

There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting."

As-Saum for those who fear committing illegal sexual acts

Hadith # 1905

Narrated 'Alqama:

While I was walking with `Abdullah he said, "We were in the company of the Prophet (ﷺ) and he said,

'He who can afford to marry should marry, because it will help him refrain from looking at other women, and save his private parts from committing illegal sexual relation; and he who cannot afford to marry is advised to fast, as fasting will diminish his sexual power."

On citing the Ramadan moon, fast, and stop fasting when cite the Shawwal moon

Hadith # 1906

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) mentioned Ramadan and said,

"Do not fast unless you see the crescent (of Ramadan), and do not give up fasting till you see the crescent (of Shawwal), but if the sky is overcast (if you cannot see it), then act on estimation (i.e. count Sha'ban as 30 days).

Hadith # 1907

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) said,

"The month (can be) 29 nights (i.e. days), and do not fast till you see the moon, and if the sky is overcast, then complete Sha'ban as thirty days."

Hadith # 1908

Narrated Ibn `Umar:

The Prophet (ﷺ) said, "The month is like this and this," (at the same time he showed the fingers of both his hands thrice) and left out one thumb on the third time.

Hadith # 1909

Narrated Abu Huraira:

The Prophet (ﷺ) "Start fasting on seeing the crescent (of Ramadan), and give up fasting on seeing the crescent (of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban."

Hadith # 1910

Narrated Um Salama:

The Prophet (ﷺ) vowed to keep aloof from his wives for a period of one month, and after the completion of 29 days he went either in the morning or in the afternoon to his wives. Someone said to him "You vowed that you would not go to your wives for one month."

He replied, "The month is of 29 days."

Hadith # 1911

Narrated Anas:

Allah's Messenger (ﷺ) vowed to keep aloof from his wives for one month, and he had dislocation of his leg. So, he stayed in a Mashruba for 29 nights and then came down.

Some people said, "O Allah's Messenger (ﷺ)! You vowed to stay aloof for one month," He replied, "The month is of 29 days."

The two months of Eid do not decrease

Hadith # 1912

Narrated Abu Bakra:

The Prophet (ﷺ) said,

"The two months of `Id i.e. Ramadan and Dhul-Hijja, do not decrease (in superiority).

"We neither write nor know accounts."

Hadith # 1913

Narrated Ibn `Umar:

The Prophet (ﷺ) said,

"We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e. sometimes of 29 days and sometimes of thirty days."

Not to observe Saum for a day or two ahead of Ramadan

Hadith # 1914

Narrated Abu Huraira:

The Prophet (ﷺ) said,

"None of you should fast a day or two before the month of Ramadan unless he has the habit of fasting (Nawafil) (and if his fasting coincides with that day) then he can fast that day."

The decree of Allah Almighty

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ... وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ

Permitted to you, on the night of the fasts, is the approach to your wives.

They are your garments. And ye are their garments.

Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you;

so now associate with them, and seek what Allah hath ordained for you,
(2:187)

Hadith # 1915

Narrated Al-Bara:

It was the custom among the companions of Muhammad that if any of them was fasting and the food was presented (for breaking his fast), but he slept before eating, he would not eat that night and the following day till sunset.

Qais bin Sirma-al-Ansari was fasting and came to his wife at the time of Iftar (breaking one's fast) and asked her whether she had anything to eat. She replied,

"No, but I would go and bring some for you."

He used to do hard work during the day, so he was overwhelmed by sleep and slept. When his wife came and saw him, she said, "Disappointment for you." When it was midday on the following day, he fainted and the Prophet (ﷺ) was informed about the whole matter and the following verses were revealed:

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ

"You are permitted To go to your wives (for sexual relation) At the night of fasting." (2:187)

So, they were overjoyed by it. And then Allah also revealed:

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

and eat and drink, until the white thread of dawn appear to you distinct from its black thread; (2:187)

"And eat and drink Until the white thread Of dawn appears to you Distinct from the black thread (of the night)." (2.187)

The Statement of Allah Almighty:

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ^{طَهُمَ} ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ

and eat and drink, until the white thread of dawn appear to you distinct from its black thread;

then complete your fast till the night appears; (2.187)

Hadith # 1916

Narrated `Adi bin Hatim:

When the above verses were revealed: 'Until the white thread appears to you, distinct from the black thread,' I took two (hair) strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allah's Messenger (ﷺ) and told him the whole story. He explained to me,

"That verse means the darkness of the night and the whiteness of the dawn."

Hadith # 1917

Narrated Sahl bin Saud:

When the following verses were revealed: 'Eat and drink until the white thread appears to you, distinct from the black thread' and of dawn was not revealed, some people who intended to fast, tied black and white threads to their legs and went on

eating till they differentiated between the two.

Allah then revealed the words, ' (مِنَ الْفَجْرِ) of dawn', and it became clear that meant night and day.

Bilal's Adhan may not stop you from taking Sahur

Hadith # 1918, 1919

Narrated `Aisha:

Bilal used to pronounce the Adhan at night, so Allah's Messenger (ﷺ) said, "Carry on taking your meals (eat and drink) till Ibn Um Maktum pronounces the Adhan, for he does not pronounce it till it is dawn.

Taking the Sahur hurriedly (shortly before dawn)

Hadith # 1920

Narrated Sahl bin Sa`d:

I used to take my Suhur meals with my family and then hurry up for presenting myself for the (Fajr) prayer with Allah's Messenger (ﷺ).

Interval between the Sahur and Salat-ul-Fajr

Hadith # 1921

Narrated Anas:

Zaid bin Thabit said, "We took the Suhur with the Prophet (ﷺ) . Then he stood for the prayer."

I asked, "What was the interval between the Suhur and the Adhan?"

He replied, "The interval was sufficient to recite fifty verses of the Qur'an."

Sahur is a blessing but it is not compulsory

Hadith # 1922

Narrated `Abdullah:

The Prophet (ﷺ) fasted for days continuously; the people also did the same but it was difficult for them. So, the Prophet (ﷺ) forbade them (to fast continuously for

more than one day).

They said, "But you fast without break (no food was taken in the evening or in the morning)."

The Prophet (ﷺ) replied, "I am not like you, for I am provided with food and drink (by Allah)."

Hadith # 1923

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Take Suhur as there is a blessing in it."

If the intention of Saum was made in the daytime.

Hadith # 1924

Narrated Salama bin Al-Akwa`:

Once the Prophet (ﷺ) ordered a person on 'Ashura' (the tenth of Muharram) to announce, "Whoever has eaten, should not eat any more, but fast, and who has not eaten should not eat, but complete his fast (till the end of the day).

If a person observing Saum gets up in the morning in the state of Janaba

Hadith # 1925, 1926

Narrated `Aisha and Um Salama:

At times Allah's Messenger (ﷺ) used to get up in the morning in the state of Janaba after having sexual relations with his wives. He would then take a bath and fast.

To embrace while one is observing Saum (fast)

Hadith # 1927

Narrated `Aisha:

The Prophet (ﷺ) used to kiss and embrace (his wives) while he was fasting, and he had more power to control his desires than any of you.

Said Jabir, "The person who gets discharge after casting a look (on his wife) should complete his fast."

Kissing by a fasting person

Hadith # 1928

Narrated Hisham's father:

Aisha said, "Allah's Messenger (ﷺ) used to kiss some of his wives while he was fasting," and then she smiled.

Hadith # 1929

Narrated Zainab (daughter of Um Salama):

That her mother said, "While I was (lying) with Allah's Messenger (ﷺ) underneath a woolen sheet, I got the menstruation, and then slipped away and put on the clothes (which I used to wear) in menses.

He asked, "What is the matter? Did you get your menses?"

I replied in the affirmative and then entered underneath that woolen sheet. I and Allah's Messenger (ﷺ) used to take a bath from one water pot and he used to kiss me while he was fasting."

Taking a bath by a person observing Saum (fast)

Hadith # 1930

Narrated `Aisha:

At times in Ramadan the Prophet (ﷺ) used to take a bath in the morning not because of a wet dream and would continue his fast.

Hadith # 1931, 1932

Narrated Abu Bakr bin `Abdur-Rahman:

My father and I went to `Aisha and she said,

"I testify that Allah's Messenger (ﷺ) at times used to get up in the morning in a state of Janaba from sexual intercourse, not from a wet dream and then he would fast that day."

Then he went to Um Salama and she also narrated a similar thing.

If a person observing Saum eat or drink forgetfully

Hadith # 1933

Narrated Abu Huraira:

The Prophet (ﷺ) said,

"If somebody eats or drinks forgetfully then he should complete his fast, for what he has eaten or drunk, has been given to him by Allah."

Siwak for the person observing Saum (fast)

Narrated 'Amir bin Rabi`a,

"I saw the Prophet cleaning his teeth with Siwak while he was fasting so many times as I can't count."

And narrated Abu Huraira,

"The Prophet said, 'But for my fear that it would be hard for my followers, I would have ordered them to clean their teeth with Siwak on every performance of ablution.'"

The same is narrated by Jabir and Zaid bin Khalid from the Prophet who did not differentiate between a fasting and a nonfasting person in this respect (using Siwak).

Aisha said,

"The Prophet said, "It (i.e. Siwak) is a purification for the mouth and it is a way of seeking Allah's pleasures."

Ata' and Qatada said,

"There is no harm in swallowing the resultant saliva."

Hadith # 1934

Narrated Humran:

I saw `Uthman performing ablution; he washed his hands thrice, rinsed his mouth and then washed his nose, by putting water in it and then blowing it out, and washed his face thrice, and then washed his right forearm up to the elbow thrice, and then the left-forearm up to the elbow thrice, then smeared his head with water, washed his right foot thrice, and then his left foot thrice and said,

"I saw Allah's Apostle performing ablution similar to my present ablution, and then he said, 'Whoever performs ablution like my present ablution and then offers two rak`at in which he does not think of worldly things, all his previous sins will be forgiven.'"

"Whoever performs ablution should put water in his

nose and then blow it out."

And the Holy Prophet (pbuh) did not differentiate between fasting and non-fasting

And Imam Hasan Basri said that there is no problem in putting (medicine, etc.) in the nose if it does not reach the throat, and the fasting person can also apply Conjunctivitis.

Ata said that if he rinses and removes all the water from his mouth, there will be no harm, and if he does not swallow his saliva and what is left in his mouth (a drop of water) and he should not chew Mastagi.

If someone swallows the saliva of Mastagi, I do not say that his fast is broken, but it is forbidden. The thing was out of control.

Sexual intercourse with wife in Ramadan and its expiation

Narrated on the authority of Abu Hurairah

if someone does not fast even one day in Ramadan without any excuse or illness, even the fasting of a lifetime will not be a reward for him.

Hadith # 1935

Narrated `Aisha:

A man came to the Prophet (ﷺ) and said that he had been burnt (ruined). The Prophet (ﷺ) asked him what was the matter.

He replied, "I had sexual intercourse with my wife in Ramadan (while I was fasting)."

Then a basket full of dates was brought to the Prophet (ﷺ) and he asked, "Where is the burnt (ruined) man?" He replied, "I am present."

The Prophet (ﷺ) told him to give that basket in charity (as expiation).

Hadith # 1936

Narrated Abu Huraira:

While we were sitting with the Prophet (ﷺ) a man came and said, "O Allah's Messenger (ﷺ)! I have been ruined." Allah's Messenger (ﷺ) asked what was the matter with him. He replied "I had sexual intercourse with my wife while I was fasting."

Allah's Messenger (ﷺ) asked him, "Can you afford to manumit a slave?" He replied in

the negative.

Allah's Messenger (ﷺ) asked him, "Can you fast for two successive months?" He replied in the negative.

The Prophet (ﷺ) asked him, "Can you afford to feed sixty poor persons?" He replied in the negative.

The Prophet (ﷺ) kept silent and while we were in that state, a big basket full of dates was brought to the Prophet (ﷺ). He asked, "Where is the questioner?" He replied, "I (am here)."

The Prophet (ﷺ) said (to him), "Take this (basket of dates) and give it in charity."

The man said, "Should I give it to a person poorer than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I." T

he Prophet (ﷺ) smiled till his premolar teeth became visible and then said, 'Feed your family with it.'

To feed family from sin expiation if they are needy

Hadith # 1937

Narrated Abu Huraira:

A man came to the Prophet (ﷺ) and said, "I had sexual intercourse with my wife on Ramadan (while fasting)." The Prophet (ﷺ) asked him, "Can you afford to manumit a slave?" He replied in the negative. The Prophet (ﷺ) asked him, "Can you fast for two successive months?" He replied in the negative. He asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. (Abu Huraira added):

Then a basket full of dates was brought to the Prophet (ﷺ) and he said (to that man), "Feed (poor people) with this by way of atonement." He said, "(Should I feed it) to poorer people than we? There is no poorer house than ours between its (Medina's) mountains." The Prophet (ﷺ) said, "Then feed your family with it."

Cupping and vomiting in Saum (fast)

Umar bin Haqm bin Thawban heard Abu Hurairah saying that when a person vomits, the fast does not break, because something comes out of it and does not go in.

And it is also narrated from Abu Huraira that it breaks the fast, but the first hadith is more correct

And Ibn Abbas and Ikrimah said that the fast is broken by what goes in, not

by what comes out.

Ibn Umar also used to practice cupping while fasting, but later he abandoned it during the day and began to practice it at night.

And Abu Musa al-Ash'ari, also followed him

And it is narrated on the authority of Saad bin Abi Waqqas, Zayd bin Arqam, and Umm Salamah, that they made him cupping while he was fasting.

And Hasan Basri (may Allah have mercy on him) narrates on the authority of many companions that the Prophet (peace and blessings of Allah be upon him) said, "The fast of both the one who applies the needle and the one who applies it is broken."

Hasan al-Basri narrated a similar tradition, when he was asked if it was a tradition from the Holy Prophet (peace and blessings of Allah be upon him), he said yes, then he said, "Allah knows best."

Hadith # 1938

Narrated Ibn `Abbas:

The Prophet (ﷺ) was cupped while he was in the state of Ihram, and also while he was observing a fast.

Hadith # 1939

Narrated Ibn `Abbas:

The Prophet (ﷺ) was cupped while he was fasting.

Hadith # 1940

Narrated Thabit Al-Bunani:

Anas bin Malik was asked whether they disliked the cupping for a fasting person. He replied in the negative and said, "Only if it causes weakness."

To observe Saum (fast) or not during journeys

Hadith # 1941

Narrated Ibn Abi `Aufa:

We were in the company of Allah's Messenger (ﷺ) on a journey. He said to a man, "Get down and mix Sawiq (powdered barley) with water for me."

The man said, "The sun (has not set yet), O Allah's Messenger (ﷺ)."

The Prophet (ﷺ) again said to him, "Get down and mix Sawiq with water for me." The man again said, "O Allah's Messenger (ﷺ)! The sun!"

The Prophet (ﷺ) said to him (for the third time) "Get down and mix Sawiq with water for me."

The man dismounted and mixed Sawiq with water for him. The Prophet (ﷺ) drank it and then beckoned with his hand (towards the East) and said,

"When you see the night falling from this side, then a fasting person should break his fast."

Hadith # 1942

Narrated `Aisha:

Hamza bin `Amr Al-Aslami said, "O Allah's Messenger (ﷺ)! I fast continuously."

Hadith # 1943

Narrated `Aisha:

Hamza bin `Amr Al-Aslami asked the Prophet, "Should I fast while traveling?"

The Prophet (ﷺ) replied, "You may fast if you wish, and you may not fast if you wish."

If a person observed Saum for some days and then went on a journey.

Hadith # 1944

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) set out for Mecca in Ramadan and he fasted, and when he reached Al-Kadid, he broke his fast and the people (with him) broke their fast too.

Abu `Abdullah said, "Al-Kadid is a land covered with water between Usfan and Qudaid."

Hadith # 1945

Narrated Abu Ad-Darda:

We set out with Allah's Messenger (ﷺ) on one of his journeys on a very hot day, and it was so hot that one had to put his hand over his head because of the severity of heat. None of us was fasting except the Prophet and Ibn Rawaha.

It is not right to observe Saum on a journey

Hadith # 1946

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) was on a journey and saw a crowd of people, and a man was being shaded (by them).

He asked, "What is the matter?" They said, "He (the man) is fasting."

The Prophet (ﷺ) said, "It is not righteousness that you fast on a journey."

Hadith # 1947

Narrated Anas bin Malik:

We used to travel with the Prophet (ﷺ) and neither did the fasting persons criticize those who were not fasting, nor did those who were not fasting criticize the fasting ones.

Whoever broke his fast on a journey (publicly).

Hadith # 1948

Narrated Tawus:

Ibn `Abbas said,

"Allah's Messenger (ﷺ) set out from Medina to Mecca and he fasted till he reached 'Ufan, where he asked for water and raised his hand to let the people see him, and then broke the fast, and did not fast after that till he reached Mecca, and that happened in Ramadan."

Ibn `Abbas used to say, "Allah's Messenger (ﷺ) (sometimes) fasted and (sometimes) did not fast during the journeys so whoever wished to fast could fast, and whoever wished not to fast, could do so."

Those who can fast with difficulty have to feed a poor person

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ

For those who can do it (with hardship), is a ransom, (2:184)

Ibn Umar and Salama bin Akwa said that this verse was abrogated by the following verse which is:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ ... وَلَعَلَّكُمْ تَشْكُرُونَ

Ramadan is the (month) in which was sent down the Qur'án, as a guide to mankind,

also clear (Signs) for guidance and judgment (between right and wrong).

So everyone of you who is present (at his home) during that month should spend it in fasting,

but if anyone is ill or on a journey, the prescribed period, (should be made up) by days later,

Allah intends every facility for you, He does not want to put you to difficulties.

(He wants you) to complete the prescribed period,

and to glorify Him in that He has guided you; and perchance ye shall be grateful. (2:185)

Ibn Abi Laila narrated that the Companions of the Prophet narrated to him that in Ramadan (when the command to fast) was revealed, many people experienced a great difficulty, so many people who used to fast one day a day. They could feed the poor, they gave up fasting, even though they had the power to fast, the point being that they were also allowed to feed one poor person for every fast, if they wanted to.

Then this permission was abrogated by the second verse and thus people were ordered to fast.

وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ ۖ إِن كُنْتُمْ تَعْلَمُونَ

and it is better for you, that ye fast, if ye only knew. (2:184)

Hadith # 1949

Narrated Nafi`:

Ibn `Umar recited the verse:

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ

For those who can do it (with hardship), is a ransom, the feeding of one that is indigent. (2:184)

"They had a choice either to fast or to feed a poor person for every day, and said that the order of this Verse was canceled."

To make up for the missed days of fasting

Hadith # 1950

Narrated `Aisha:

Sometimes I missed some days of Ramadan, but could not fast in lieu of them except in the month of Sha'ban."

Said Yahya, a sub-narrator, "She used to be busy serving the Prophet (ﷺ)."

The menstruating should leave the Saum and Salat

Hadith # 1951

Narrated Abu Sa`id:

The Prophet (ﷺ) said,

"Isn't it true that a woman does not pray and does not fast on menstruating? And that is the defect (a loss) in her religion."

Can somebody observe Saum instead of the dead?

Hadith # 1952

Narrated `Aisha:

Allah's Messenger (ﷺ) said,

"Whoever died and he ought to have fasted (the missed days of Ramadan) then his guardians must fast on his behalf."

Hadith # 1953

Narrated Ibn `Abbas:

A man came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! My mother died and she ought to have fasted one month (for her missed Ramadan). Shall I fast on her behalf?"

The Prophet (ﷺ) replied in the affirmative and said, "Allah's debts have more right to be paid."

In another narration a woman is reported to have said, "My sister died..."

Narrated Ibn `Abbas: A woman said to the Prophet (ﷺ) "My mother died and she had vowed to fast but she didn't fast."

In another narration Ibn `Abbas is reported to have said, "A woman said to the Prophet, "My mother died while she ought to have fasted for fifteen days."

When to break the Saum (fast)?

Hadith # 1954

Narrated `Umar bin Al-Khattab:

Allah's Messenger (ﷺ) said,

"When night falls from this side (East) and the day vanishes from this side (West) and the sun sets, then the fasting person should break his fast."

Hadith # 1955

Narrated `Abdullah bin Abi `Aufa:

We were in the company of the Prophet (ﷺ) on a journey and he was fasting, and when the sun set, he addressed somebody, "O so-and-so, get up and mix Sawiq with water for us." He replied, "O Allah's Apostle! (Will you wait) till it is evening?" The Prophet (ﷺ) said, "Get down and mix Sawiq with water for us." He replied, "O Allah's Messenger (ﷺ)! (If you wait) till it is evening." The Prophet (ﷺ) said again, "Get down and mix Sawiq with water for us." He replied, "It is still daytime."

The Prophet (ﷺ) said again, "Get down and mix Sawiq with water for us." He got down and mixed Sawiq for them. The Prophet (ﷺ) drank it and then said,

"When you see night falling from this side, the fasting person should break his fast."

Iftar (to break the Saum)

Hadith # 1956

Narrated `Abdullah bin Abi `Aufa:

We were traveling with Allah's Messenger (ﷺ) and he was fasting, and when the sun set, he said to (someone), "Get down and mix Sawiq with water for us." He replied, "O Allah's Messenger (ﷺ)! (Will you wait) till it is evening?" The Prophet (ﷺ) again said, "Get down and mix Sawiq with water for us." He replied, "O Allah's Messenger (ﷺ)! It is still daytime." The Prophet (ﷺ) said again, "Get down and mix Sawiq with water for us." So, he got down and carried out that order.

The Prophet (ﷺ) then said, "When you see night falling from this side, the fasting person should break his fast," and he beckoned with his finger towards the east.

To hasten the Iftar

Hadith # 1957

Narrated Sahl bin Sa`d:

Allah's Messenger (ﷺ) said,

"The people will remain on the right path as long as they hasten the breaking of the fast."

Hadith # 1958

Narrated Ibn Abi `Aufa:

I was with the Prophet (ﷺ) on a journey, and he observed the fast till evening. The Prophet (ﷺ) said to a man, "Get down and mix Sawiq with water for me." He replied, "Will you wait till it is evening?"

The Prophet said, "Get down and mix Sawiq with water for me; when you see night falling from this side, the fasting person should break his fast."

If somebody breaks the Saum thinking that the sun has set

Hadith # 1959

Narrated Abu Usama from Hisham bin 'Urwa from Fatima:

Asma bint Abi Bakr said, "We broke our fast during the lifetime of the Prophet (ﷺ) on a cloudy day and then the sun appeared."

Hisham was asked, "Were they ordered to fast in lieu of that day?" He replied, "It had to be made up for."

Ma`mar said, "I heard Hisham saying, "I don't know whether they fasted in lieu of that day or not."

Saum (fasting) of children

Hadith # 1960

Narrated Ar-Rubi' bint Mu'awadh:

"The Prophet (ﷺ) sent a messenger to the village of the Ansar in the morning of the day of 'Ashura' (10th of Muharram) to announce: 'Whoever has eaten something should not eat but complete the fast, and whoever is observing the fast should complete it.' "She further said, "Since then we used to fast on that day regularly and also make our boys fast. We used to make toys of wool for the boys and if anyone of them cried for, he was given those toys till it was the time of the breaking of the fast."

To observe Saum (fast) continuously

Hadith # 1961

Narrated Anas:

The Prophet (ﷺ) said, "Do not practice Al-Wisal (fasting continuously without breaking one's fast in the evening or eating before the following dawn)."

The people said to the Prophet, "But you practice Al- Wisal?"

The Prophet (ﷺ) replied, "I am not like any of you, for I am given food and drink (by Allah) during the night."

Hadith # 1962

Narrated `Abdullah bin `Umar:

Allah's Messenger (ﷺ) forbade Al-Wisal. The people said (to him), "But you practice it?"

He said, "I am not like you, for I am given food and drink by Allah."

Hadith # 1963

'Narrated Abu Sa`id:

That he had heard the Prophet (ﷺ) saying, "Do not fast continuously (practice Al- Wisal), and if you intend to lengthen your fast, then carry it on only till the Suhur (before the following dawn)."

The people said to him, "But you practice (Al-Wisal), O Allah's Messenger (ﷺ)!"

He replied, "I am not similar to you, for during my sleep I have One Who makes me eat and drink."

Hadith # 1964

Narrated Aisha:

Allah's Messenger (ﷺ) forbade Al-Wisal out of mercy to them. They said to him, "But you practice Al- Wisal?"

He said, "I am not similar to you, for my Lord gives me food and drink. "

The punishment for the person who practices Al-Wisal very often.

Hadith # 1965

Narrated Abu Huraira:

Allah's Messenger (ﷺ) forbade Al-Wisal in fasting. So, one of the Muslims said to him, "But you practice Al- Wisal. O Allah's Messenger (ﷺ)!"

The Prophet (ﷺ) replied, "Who amongst you is similar to me? I am given food and drink during my sleep by my Lord."

So, when the people refused to stop Al-Wisal (fasting continuously), the Prophet (ﷺ) fasted day and night continuously along with them for a day and then another day and then they saw the crescent moon (of the month of Shawwal).

The Prophet (ﷺ) said to them (angrily), "If It (the crescent) had not appeared, I would have made you fast for a longer period."

That was as a punishment for them when they refused to stop (practicing Al-Wisal).

Hadith # 1966

Narrated Abu Huraira:

The Prophet (ﷺ) said twice, "(O you people) Be cautious! Do not practice Al-Wisal."

The people said to him, "But you practice Al-Wisal?"

The Prophet (ﷺ) replied, "My Lord gives me food and drink during my sleep. Do that much of deeds which is within your ability."

To observe Saum continuously day and night (till the time of Sahar.

Hadith # 1967

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "Do not fast continuously day and night and if anyone of you intends to fast continuously day and night, he should continue till the Suhur time." They said, "But you practice Al-Wisal, O Allah's Messenger (ﷺ)!"

The Prophet (ﷺ) said, "I am not similar to you;. during my sleep I have One Who makes me eat and drink."

Hadith # 1968

Narrated Abu Juhaifa:

The Prophet (ﷺ) made a bond of brotherhood between Salman and Abu Ad-Darda'. Salman paid a visit to Abu Ad-Darda' and found Um Ad-Darda' dressed in shabby

clothes and asked her why she was in that state.

She replied, "Your brother Abu Ad-Darda' is not interested in (the luxuries of) this world."

In the meantime Abu Ad-Darda' came and prepared a meal for Salman. Salman requested Abu Ad- Darda' to eat (with him), but Abu Ad-Darda' said, "I am fasting." Salman said, "I am not going to eat unless you eat." So, Abu Ad-Darda' ate (with Salman).

When it was night and (a part of the night passed), Abu Ad-Darda' got up (to offer the night prayer), but Salman told him to sleep and Abu Ad- Darda' slept. After sometime Abu Ad-Darda' again got up but Salman told him to sleep. When it was the last hours of the night, Salman told him to get up then, and both of them offered the prayer.

Salman told Abu Ad-Darda',

"Your Lord has a right on you, your soul has a right on you, and your family has a right on you; so you should give the rights of all those who has a right on you."

Abu Ad- Darda' came to the Prophet (ﷺ) and narrated the whole story. The Prophet (ﷺ) said, "Salman has spoken the truth."

Saum (fasting) in the month of Sha'ban.

Hadith # 1969

Narrated `Aisha:

Allah's Messenger (ﷺ) used to fast till one would say that he would never stop fasting, and he would abandon fasting till one would say that he would never fast. I never saw Allah's Messenger (ﷺ) fasting for a whole month except the month of Ramadan, and did not see him fasting in any month more than in the month of Sha'ban.

Hadith # 1970

Narrated `Aisha:

The Prophet (ﷺ) never fasted in any month more than in the month of Sha'ban. He used to say,

"Do those deeds which you can do easily, as Allah will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds)."

The most beloved prayer to the Prophet (ﷺ) was the one that was done regularly (throughout the life) even if it were little. And whenever the Prophet (ﷺ) offered a prayer he used to offer it regularly.

Fasting and non-fasting (periods) of the Prophet

Hadith # 1971

Narrated Ibn `Abbas:

The Prophet (ﷺ) never fasted a full month except the month of Ramadan, and he used to fast till one could say, "By Allah, he will never stop fasting," and he would abandon fasting till one would say, "By Allah, he will never fast."

Hadith # 1972

Narrated Anas:

Allah's Messenger (ﷺ) used to leave fasting in a certain month till we thought that he would not fast in that month, and he used to fast in another month till we thought he would not stop fasting at all in that month.

And if one wanted to see him praying at night, one could see him (in that condition), and if one wanted to see him sleeping at night, one could see him (in that condition) too.

Hadith # 1973

Narrated Humaid:

I asked Anas about the fasting of the Prophet. He said "Whenever I liked to see the Prophet (ﷺ) fasting in any month, I could see that, and whenever I liked to see him not fasting, I could see that too, and if I liked to see him praying in any night, I could see that, and if I liked to see him sleeping, I could see that, too."

Anas further said, "I never touched silk or velvet softer than the hand of Allah's Messenger (ﷺ) and never smelled musk or perfumed smoke more pleasant than the smell of Allah's Messenger (ﷺ)."

The right of the guest in fasting

Hadith # 1974

Narrated `Abdullah bin `Amr bin Al-`As:

"Once Allah's Messenger (ﷺ) came to me," and then he narrated the whole narration, i.e. your guest has a right on you, and your wife has a right on you. I then asked about the fasting of David. The Prophet (ﷺ) replied, "Half of the year," (i.e. he used to fast on every alternate day).

The right of the body in observing As-Saum

Hadith # 1975

Narrated `Abdullah bin `Amr bin Al-`As:

Allah's Messenger (ﷺ) said to me, "O `Abdullah! Have I not been informed that you fast during the day and offer prayers all the night." `Abdullah replied, "Yes, O Allah's Messenger (ﷺ)!"

The Prophet (ﷺ) said, "Don't do that; fast for few days and then give it up for few days, offer prayers and also sleep at night, as your body has a right on you, and your wife has a right on you, and your guest has a right on you. And it is sufficient for you to fast three days in a month, as the reward of a good deed is multiplied ten times, so it will be like fasting throughout the year."

I insisted (on fasting) and so I was given a hard instruction. I said, "O Allah's Messenger (ﷺ)! I have power."

The Prophet (ﷺ) said, "Fast like the fasting of the Prophet (ﷺ) David and do not fast more than that."

I said, "How was the fasting of the Prophet (ﷺ) of Allah, David?"

He said, "Half of the year," (i.e. he used to fast on every alternate day).

Afterwards when `Abdullah became old, he used to say, "It would have been better for me if I had accepted the permission of the Prophet (which he gave me i.e. to fast only three days a month).

Observing Saum (fasting) daily throughout the life.

Hadith # 1976

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) was informed that I had taken an oath to fast daily and to pray (every night) all the night throughout my life (so Allah's Messenger (ﷺ) came to me and asked whether it was correct): I replied, "Let my parents be sacrificed for you! I said so."

The Prophet (ﷺ) said, "You cannot do that. So, fast for few days and give it up for few days, offer Salat (prayer) and sleep. Fast three days a month as the reward of good deeds is multiplied ten times and that will be equal to one year of fasting."

The Prophet (ﷺ) said to me, "Fast one day and give up fasting for two days." I

replied, "I can do better than that." The Prophet (ﷺ) said to me, "Fast one day and give up fasting for a day and that is the fasting of Prophet David and that is the best fasting." I said, "I have the power to fast better (more) than that."

The Prophet (ﷺ) said, "There is no better fasting than that."

The right of the family (wife) in observing As-Saum

Hadith # 1977

Narrated `Abdullah bin `Amr:

The news of my daily fasting and praying every night throughout the night reached the Prophet. So he sent for me or I met him, and he said, "I have been informed that you fast everyday and pray every night (all the night). Fast (for some days) and give up fasting (for some days); pray and sleep, for your eyes have a right on you, and your body and your family (i.e. wife) have a right on you."

I replied, "I have more power than that (fasting)." The Prophet (ﷺ) said, "Then fast like the fasts of (the Prophet) David". I said, "How?" He replied, "He used to fast on alternate days, and he used not to flee on meeting the enemy."

I said, "From where can I get that chance?"

`Ata' said, "I do not know how the expression of fasting daily throughout the life occurred."

So, the Prophet (ﷺ) said, twice, "Whoever fasts daily throughout his life is just as the one who does not fast at all."

Saum (fasting) on alternate days

Hadith # 1978

Narrated Mujahid from `Abdullah bin `Amr:

The Prophet (ﷺ) said, "Fast three days a month." `Abdullah said, (to the Prophet) "I am able to fast more than that." They kept on arguing on this matter till the Prophet (ﷺ) said, "Fast on alternate days, and recite the whole Qur'an once a month."

`Abdullah said, "I can recite more (in a month)," and the argument went on till the Prophet (ﷺ) said, "Recite the Qur'an once each three days." (i.e. you must not recite the whole Qur'an in less than three days).

The Saum (fasting) of Da'wud (David)

Hadith # 1979

Narrated `Abdullah bin `Amr bin Al-`As:

The Prophet (ﷺ) said to me, "You fast daily all the year and pray every night all the night?" I replied in the affirmative. The Prophet (ﷺ) said, "If you keep on doing this, your eyes will become weak and your body will get tired. He who fasts all the year is as he who did not fast at all. The fasting of three days (a month) will be equal to the fasting of the whole year." I replied, "I have the power for more than this." The Prophet (ﷺ) said, "Then fast like the fasting of David who used to fast on alternate days and would never flee from the battle field, on meeting the enemy."

Hadith # 1980

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) was informed about my fasts, and he came to me and I spread for him a leather cushion stuffed with palm fires, but he sat on the ground and the cushion remained between me and him, and then he said, "Isn't it sufficient for you to fast three days a month?" I replied, "O Allah's Apostle! (I can fast more)."

He said, "Five?" I replied, "O Allah's Messenger (ﷺ)! (I can fast more)." He said, "Seven?" I replied, "O Allah's Messenger (ﷺ)! I can fast more." He said, "Nine (days per month)?" I replied, "O Allah's Messenger (ﷺ)! (I can fast more)" He said, "Eleven (days per month)?"

And then the Prophet said, "There is no fast superior to that of the Prophet (ﷺ) David it was for half of the year. So, fast on alternate days."

To fast the 13th, 14th and 15th of the lunar months.

Hadith # 1981

Narrated Abu Huraira:

My friend (the Prophet (ﷺ)) advised me to observe three things:

- (1) to fast three days a month;
- (2) to pray two rak`at of Duha prayer (forenoon prayer); and
- (3) to pray witr before sleeping.

Whoever visited people and did not break

(optional) Saum with them

Hadith # 1982

Narrated Anas:

The Prophet (ﷺ) paid a visit to Um-Sulaim and she placed before him dates and ghee. The Prophet (ﷺ) said, "Replace the ghee and dates in their respective containers for I am fasting." Then he stood somewhere in her house and offered an optional prayer and then he invoked good on Um-Sulaim and her family.

Then Um-Sulaim said, "O Allah's Messenger (ﷺ)! I have a special request (today)." He said, "What is it?" She replied, "(Please invoke for) your servant Anas." So Allah's Messenger (ﷺ) did not leave anything good in the world or the Hereafter which he did not invoke (Allah to bestow) on me and said, "O Allah! Give him (i.e. Anas) property and children and bless him."

Thus I am one of the richest among the Ansar and my daughter Umaina told me that when Al-Hajjaj came to Basra, more than 120 of my offspring had been buried.

Fasting the last days of the month

Hadith # 1983

Narrated Mutarrif from `Imran Ibn Husain:

That the Prophet (ﷺ) asked him (Imran) or asked a man and `Imran was listening, "O Abu so-and-so! Have you fasted the last days of this month?" The man replied, "No, O Allah's Messenger (ﷺ)!"

The Prophet (ﷺ) said to him, "When you finish your fasting (of Ramadan) fast two days (in Shawwal)."

Through another series of narrators `Imran said, "The Prophet (ﷺ) said, '(Have you fasted) the last days of Sha'ban?'"

Observing Saum (fast) on Friday

Hadith # 1984

Narrated Muhammad bin `Abbas:

I asked Jabir "Did the Prophet (ﷺ) forbid fasting on Fridays?" He replied, "Yes."

Other narrators added, "If he intends to fast only that day."

Hadith # 1985

Narrated Abu Huraira:

I heard the Prophet (ﷺ) saying,

"None of you should fast on Friday unless he fasts a day before or after it."

Hadith # 1986

Narrated Abu Aiyub from Juwairiya bint Al-Harith:

The Prophet (ﷺ) visited her (Juwairiya) on a Friday and she was fasting. He asked her, "Did you fast yesterday?" She said, "No."

He said, "Do you intend to fast tomorrow?" She said, "No."

He said, "Then break your fast."

Through another series of narrators, Abu Aiyub is reported to have said, "He ordered her and she broke her fast."

Can one select some special days (for Saum)?

Hadith # 1987

Narrated Alqama:

I asked `Aisha "Did Allah's Apostle, use to choose some special days (for fasting)?"

She replied, "No, but he used to be regular (constant) (in his service of worshipping).

Who amongst you can endure what Allah's Messenger (ﷺ) used to endure?"

Observing Saum (fast) on the day of 'Arafah.

Hadith # 1988

Narrated Um Al-Fadl bint Al-Harith:

"While the people were with me on the day of `Arafat they differed as to whether the Prophet (ﷺ) was fasting or not; some said that he was fasting while others said that he was not fasting. So, I sent to him a bowl full of milk while he was riding over his camel and he drank it."

Hadith # 1989

Narrated Maimuna:

The people doubted whether the Prophet (ﷺ) was fasting on the day of `Arafat or not,

so I sent milk while he was standing at `Arafat, he drank it and the people were looking at him.

Observing Saum on the first day of 'Eid-ul-Fitr.

Hadith # 1990

Narrated Abu `Ubaid:

I witnessed the `Id with `Umar bin Al-Khattab who said, Allah's Messenger (ﷺ) has forbidden people to fast on the day on which you break fasting (the fasts of Ramadan) and the day on which you eat the meat of your sacrifices (the first day of `Id ul Fitr and `Id ul-Adha).

Hadith # 1991, 1992

Narrated Abu Sa`id:

The Prophet (ﷺ) forbade the fasting of `Id-ul-Fitr and `Id-ul-Adha (two feast days) and also the wearing of As-Samma' (a single garment covering the whole body), and sitting with one's leg drawn up while being wrapped in one garment. He also forbade the prayers after the Fajr (morning) and the `Asr (afternoon) prayers.

Observing Saum on the first day of 'Eid-ul-Adha.

Hadith # 1993

Narrated Abu Huraira:

Two fasts and two kinds of sale are forbidden: fasting on the day of `Id ul Fitr and `Id-ul-Adha and the kinds of sale called Mulamasa and Munabadha.

These two kinds of sale used to be practiced in the days of Pre-Islamic period of ignorance; Mulamasa means when you touch something displayed for sale you have to buy it; Munabadha means when the seller throws something to you, you have to buy it.

Hadith # 1994

Narrated Ziyad bin Jubair:

A man went to Ibn `Umar and said, "A man vowed to fast one day and that day happened to be `Id day." Ibn `Umar said, "Allah orders vows to be fulfilled and the Prophet (ﷺ) forbade the fasting on this day (i.e. Id)

Hadith # 1995, 1996

Narrated Abu Sa`id Al-Khudri:

I heard four things from the Prophet (ﷺ) and they won my admiration. He said;

1. "No lady should travel on a journey of two days except with her husband or a Dhi-Mahram;
2. "No fasting is permissible on the two days of Id-ul-Fitr and `Id-ul-Adha;
3. "No prayer (may be offered) after the morning compulsory prayer until the sun rises; and no prayer after the `Asr prayer till the sun sets;
4. "One should travel only for visiting three Masjid (Mosques): Masjid-al-Haram (Mecca), Masjid-al- Aqsa (Jerusalem), and this (my) Mosque (at Medina).

Observing Saum (fast) on Tashriq days.

Hadith # 1997

Narrated Yahya:

Hisham said, "My father said that 'Aishah used to observe Saum (fast) on the days of Mina."

His father also used to observe Saum on those days.

Hadith # 1998

Hisham said,

"My father said that 'Aishah used to observe Saum (fast) on the days of Mina." His father also used to observe Saum on those days.

Nobody was allowed to fast on the days of Tashriq except those who could not afford the Hadi (Sacrifice).

Hadith # 1999

Narrated Ibn `Umar:

Fasting for those who perform, Hajj-at-Tamattu` (in lieu of the Hadi which they cannot afford) may be performed up to the day of `Arafat. And if one does not get a Hadi and has not fasted (before the `Id) then one should fast of the days of Mina. (11, 12 and 13th of Dhul Hajja).

Observing Saum (fast) on the day of 'Ashura.

Hadith # 2000

Narrated Salim's father:

The Prophet (ﷺ) said,

"Whoever wishes may fast on the day of 'Ashura'."

Hadith # 2001

Narrated `Aisha:

Allah's Messenger (ﷺ) ordered (the Muslims) to fast on the day of 'Ashura', and when fasting in the month of Ramadan was prescribed, it became optional for one to fast on that day ('Ashura') or not.

Hadith # 2002

Narrated Aisha:

Quraish used to fast on the day of 'Ashura' in the Pre-Islamic period, and Allah's Messenger (ﷺ) too, used to fast on that day. When he came to Medina, he fasted on that day and ordered others to fast, too.

Later when the fasting of the month of Ramadan was prescribed, he gave up fasting on the day of 'Ashura' and it became optional for one to fast on it or not.

Hadith # 2003

Narrated Humaid bin `Abdur Rahman:

That he heard Muawiya bin Abi Sufyan on the day of 'Ashura' during the year he performed the Hajj, saying on the pulpit,

"O the people of Medina! Where are your Religious Scholars? I heard Allah's Apostle saying, 'This is the day of 'Ashura'. Allah has not enjoined its fasting on you but I am fasting it. You have the choice either to fast or not to fast (on this day).'

Hadith # 2004

Narrated Ibn `Abbas:

The Prophet (ﷺ) came to Medina and saw the Jews fasting on the day of Ashura. He asked them about that. They replied, "This is a good day, the day on which Allah rescued Bani Israel from their enemy. So, Moses fasted this day."

The Prophet (ﷺ) said, "We have more claim over Moses than you." So, the Prophet fasted on that day and ordered (the Muslims) to fast (on that day).

Hadith # 2005

Narrated Abu Musa:

The day of 'Ashura' was considered as `Id day by the Jews. So the Prophet (ﷺ) ordered, "I recommend you (Muslims) to fast on this day."

Hadith # 2006

Narrated Ibn `Abbas:

I never saw the Prophet (ﷺ) seeking to fast on a day that he favored more than another except this day, the day of 'Ashura', and this month, meaning the month of Ramadan.

Hadith # 2007

Narrated Salama bin Al-Akwa`:

The Prophet (ﷺ) ordered a man from the tribe of Bani Aslam to announce amongst the people that whoever had eaten should fast the rest of the day, and whoever had not eaten should continue his fast, as that day was the day of 'Ashura' .



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