

(16) CHAPTER. The Statement of Allāh

نعالى:

“...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Şaum* (fast) till the nightfall...” (V.2:187)

Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said as above.

1916. Narrated 'Adi bin Ḥātim رَضِيَ اللهُ عَنْهُ: When the following 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 Allāh's Messenger ﷺ and told him the whole story. He explained to me, “That Verse means the darkness of night and the whiteness of dawn.”

1917. Narrated Sahl bin Sa'd: 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 observe *Şaum* (fast), tied black and white threads to their legs and went on eating till they differentiated between the two. Allāh then revealed the words, 'of dawn', and it became clear that, that meant night and day.

(١٦) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى الْيَلِّ﴾ [البقرة: ١٨٧]،
فِيهِ الْبَرَاءُ عَنِ النَّبِيِّ ﷺ.

١٩١٦ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنِي حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ: ﴿حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ عَمَدْتُ إِلَى عِقَالِ أَسْوَدٍ وَإِلَى عِقَالِ أَبْيَضٍ فَجَعَلْتُهُمَا تَحْتِ وَسَادَتِي، فَجَعَلْتُ أَنْظُرُ فِي اللَّيْلِ فَلَا يَسْتَبِينُ لِي. فَغَدَوْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرْتُ لَهُ ذَلِكَ فَقَالَ: «إِنَّمَا ذَلِكَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ». [انظر:

[٤٥٠٩، ٤٥١٠]

١٩١٧ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا ابْنُ أَبِي حَارِظٍ، عَنْ أَبِيهِ عَنْ سَهْلِ بْنِ سَعْدٍ ح وَحَدَّثَنِي سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ مُحَمَّدُ بْنُ مُطَرِّفٍ قَالَ: حَدَّثَنِي أَبُو حَارِظٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: أَنْزَلَتْ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ وَلَمْ يَنْزِلْ ﴿مِنَ الْفَجْرِ﴾ فَكَانَ رِجَالٌ إِذَا

أَرَادُوا الصَّوْمَ رَبَطَ أَحَدُهُمْ فِي رَجْلَيْهِ
الْحَيْطُ الْأَبْيَضَ وَالْحَيْطُ الْأَسْوَدَ، وَلَا
يَرَالُ يَأْكُلُ حَتَّى يَتَبَيَّنَ لَهُ رُؤْيُهُمَا.
فَأَنْزَلَ اللَّهُ بَعْدُ: ﴿مِنَ الْفَجْرِ﴾ فَعَلِمُوا
أَنَّهُ إِنَّمَا يَعْنِي اللَّيْلَ وَالنَّهَارَ.

[انظر: ٤٥١١]

(17) CHAPTER. The statement of the Prophet ﷺ: The *Adhān* of Bilāl should not stop you from taking *Sahūr* (late-night meals).

1918, 1919. Narrated 'Āishah رضي الله عنها: Bilāl used to pronounce the *Adhān* at night, so Allāh's Messenger ﷺ said, "Carry on taking your meals (eat and drink) till Ibn Umm Maktūm pronounces the *Adhān*, for he does not pronounce it till it is dawn."

(١٧) بَابُ قَوْلِ النَّبِيِّ ﷺ: «لَا يَمْنَعَنَّكُمْ مِنْ سَحُورِكُمْ أَذَانُ بِلَالٍ»

١٩١٨، ١٩١٩ - حَدَّثَنَا عُيَيْدُ بْنُ
إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُيَيْدِ
اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ،
وَالْقَاسِمِ ابْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا: أَنَّ بِلَالَكَ كَانَ يُؤَدِّنُ
بِلَيْلٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا
وَأَشْرَبُوا حَتَّى يُؤَدِّنَ ابْنُ أُمِّ مَكْتُومٍ فَإِنَّهُ
لَا يُؤَدِّنُ حَتَّى يَطْلُعَ الْفَجْرُ». قَالَ
الْقَاسِمُ: وَلَمْ يَكُنْ بَيْنَ أَذَانِهِمَا إِلَّا أَنْ
يَرْقَى ذَا وَيَنْزِلَ ذَا. [راجع: ٦١٧]

(18) CHAPTER. Taking the *Sahūr* (late night meals taken before dawn) hurriedly (shortly before dawn).⁽¹⁾

1920. Narrated Sahl bin Sa'd رضي الله عنه: I used to take my *Sahūr* (late night meals taken before dawn) meals with my family and then hurry up for presenting myself for the *Fajr* prayer with Allāh's Messenger ﷺ.

(١٨) بَابُ تَعْجِيلِ السَّحُورِ

١٩٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْدِ
اللَّهِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ.
عَنْ أَبِيهِ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ
سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ
أَسْتَسَحِّرُ فِي أَهْلِي، ثُمَّ تَكُونُ سُرْعَتِي

(1) (Ch.18) They used to take the meal of *Sahūr* (late night meals taken before dawn) so late at night that they hurried in eating so that they might offer the *Fajr* prayer with Allāh's Messenger ﷺ.

أَنْ أُدْرِكَ السَّحُورَ مَعَ رَسُولِ اللَّهِ ﷺ.
[راجع: ٥٧٧]

(19) CHAPTER. What is the interval between the (end of) *Sahūr* and the *Ṣalāt-ul-Fajr* (early morning prayer)?

1921. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Zaid bin Thābit رَضِيَ اللَّهُ عَنْهُ said, "We took the *Sahūr* (late night meals) with the Prophet ﷺ. Then he stood for *Aş-Ṣalāt* (the prayer)." I asked, "What was the interval between the *Sahūr* and the *Adhān*?" He replied, "The interval was sufficient to recite fifty Verses of the Qur'ān."

(20) CHAPTER. The *Sahūr* (late night meals) is a blessing but it is not compulsory.

For the Prophet ﷺ and his companions kept observing fasting continuously for more than one day and (of course) no *Sahūr* (late night meals) was taken (during that prolonged fast).

1922. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ observed fasting for days continuously; the people also did the same but it was difficult for them. So, the Prophet ﷺ forbade them (to observe fast continuously for more than one day). They said, "But you observe 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 Allāh)."

1923. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Take *Sahūr* (late night meals) as there is a blessing in it."

(١٩) بَابُ قَدْرِ كَمَ بَيْنَ السَّحُورِ وَصَلَاةِ الْفَجْرِ؟

١٩٢١ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَسَخَّرْنَا مَعَ النَّبِيِّ ﷺ ثُمَّ قَامَ إِلَى الصَّلَاةِ، قُلْتُ: كَمْ كَانَ بَيْنَ الْأَذَانِ وَالسَّحُورِ؟ قَالَ: قَدْرُ خَمْسِينَ آيَةً. [راجع: ٥٧٥]

(٢٠) بَابُ بَرَكَةِ السَّحُورِ مِنْ غَيْرِ إِجْبَابٍ،

لَأَنَّ النَّبِيَّ ﷺ وَأَصْحَابَهُ وَاصَلُوا وَلَمْ يُذَكِّرِ السَّحُورُ.

١٩٢٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ وَاصَلَ فَوَاصَلَ النَّاسُ فَشَقَّ عَلَيْهِمْ فَنَهَاهُمْ. قَالُوا: إِنَّكَ تَوَاصِلُ، قَالَ: «لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَظَلُّ أَطْعَمَ وَأُسْقَى». [انظر: ١٩٦٢]

١٩٢٣ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ: سَمِعْتُ أَنَسَ

بَنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَهًا».

(21) CHAPTER. If the intention of observing Şaum (fast) was made in the daytime...

Umm Ad-Dardā' said: Abū Ad-Dardā' used to ask, "Do you have food?" If he answered in the negative, he would say, "Then I am observing Şaum (fasting) today." Abū Ṭalhā, Abū Hurairah, Ibn 'Abbās and Hudhaifa رَضِيَ اللَّهُ عَنْهُمْ did the same.

1924. Narrated Salama bin Al-Akwa' رَضِيَ اللَّهُ عَنْهُ: Once the Prophet ﷺ ordered a person on the day of *Aşhūra* (the tenth of Muḥarram) to announce, "Whoever has eaten, should not eat any more, but observe Şaum (fast), and who has not eaten should not eat, but complete his Şaum (fast) (till the end of the day)."

(۲۱) بَابُ: إِذَا نَوَى بِالنَّهَارِ صَوْمًا، وَقَالَتْ أُمُّ الدَّرْدَاءِ: كَانَ أَبُو الدَّرْدَاءِ يَقُولُ: عِنْدَكُمْ طَعَامٌ؟ فَإِنْ قُلْنَا: لَا، قَالَ: فَإِنِّي صَائِمٌ يَوْمِي هَذَا. وَفَعَلَهُ أَبُو طَلْحَةَ وَأَبُو هُرَيْرَةَ وَابْنُ عَبَّاسٍ وَحُذَيْفَةُ رَضِيَ اللَّهُ عَنْهُمْ.

۱۹۲۴ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ يَزِيدَ بْنِ أَبِي عُبَيْدَةَ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا يُنَادِي فِي النَّاسِ يَوْمَ عَاشُورَاءَ: «إِنَّ مَنْ أَكَلَ فَلَيْتِمَ أَوْ فَلْيُصُمْ، وَمَنْ لَمْ يَأْكُلْ فَلَا يَأْكُلْ».

[انظر: ۲۰۰۷، ۷۲۶۵]

(22) CHAPTER. If a person observing Şaum (fast) gets up in the morning in the state of Janāba [will his Şaum (fast) be valid?]

1925, 1926. Narrated 'Āishah and Umm Salama رَضِيَ اللَّهُ عَنْهُمَا: At times, Allāh's Messenger ﷺ used to get up in the morning in the state of *Janāba* after having sexual relations with his wives. He would then take a bath and observe Şaum (fast). Marwān said to Abdur Rahmān, "I swear by Allāh that you tell Abū Hurairah that [the Prophet ﷺ used to be *Junub* (in state of *Janāba*) till the dawn, would then take a bath and observe Şaum (fast)]."

(۲۲) بَابُ الصَّائِمِ يُصْبِحُ جُنْبًا

۱۹۲۵، ۱۹۲۶ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامِ بْنِ الْمُغِيرَةِ. أَنَّهُ سَمِعَ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: كُنْتُ أَنَا وَأَبِي حَتَّى دَخَلْنَا عَلَى عَائِشَةَ وَأُمِّ سَلَمَةَ. ح

وَحَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ

بن هشام: أَنَّ أَبَاهُ عَبْدَ الرَّحْمَنِ أَخْبَرَ مَرْوَانَ: أَنَّ عَائِشَةَ وَأُمَّ سَلَمَةَ أَخْبَرَتَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُدْرِكُهُ الْفَجْرُ، وَهُوَ جُنُبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ وَيَصُومُ. وَقَالَ مَرْوَانُ لِعَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ: أَقْسِمُ بِاللَّهِ لَتُفْرَعَنَّ بِهَا أَبَا هُرَيْرَةَ. وَمَرْوَانُ يَوْمئِذٍ عَلَى الْمَدِينَةِ، فَقَالَ أَبُو بَكْرٍ: فَكِرَهُ ذَلِكَ عَبْدُ الرَّحْمَنِ ثُمَّ قُدِّرَ لَنَا أَنْ نَجْتَمِعَ بِذِي الْحُلَيْفَةِ وَكَانَتْ لِأَبِي هُرَيْرَةَ هُنَالِكَ أَرْضٌ، فَقَالَ عَبْدُ الرَّحْمَنِ لِأَبِي هُرَيْرَةَ: إِنِّي ذَاكِرٌ لَكَ أَمْرًا وَلَوْلَا مَرْوَانُ أَقْسَمَ عَلَيَّ فِيهِ لَمْ أَدْكُرْهُ لَكَ، فَذَكَرَ قَوْلَ عَائِشَةَ وَأُمَّ سَلَمَةَ فَقَالَ: كَذَلِكَ حَدَّثَنِي الْفَضْلُ بْنُ عَبَّاسٍ وَهُوَ أَعْلَمُ. وَقَالَ هَمَّامُ وَابْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِي هُرَيْرَةَ: كَانَ النَّبِيُّ ﷺ يَأْمُرُ بِالْفِطْرِ، وَالْأَوَّلُ أَسْنَدُ. [الحديث: ١٩٢٥، انظر: ١٩٣٠،

[١٩٣١]؛ [الحديث: ١٩٢٦، انظر: ١٩٣٢]

(23) CHAPTER. To embrace while one is observing *Ṣaum* (fast).

‘Āishah رضي الله عنها said: “A person observing *Ṣaum* (fast) is forbidden to have sexual intercourse.”

1927. Narrated ‘Āishah رضي الله عنها: The Prophet ﷺ used to kiss and embrace (his wives) while he was observing *Ṣaum* (fast), and he had more power to control his desires than any of you.

Jabir bin Zaid said, “If a man gets a

(٢٣) بَابُ الْمُبَاشَرَةِ لِلصَّائِمِ،

وقالت عائشة رضي الله عنها: يحرم عليه فرجها.

١٩٢٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ

حَرْبٍ: عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ

sexual discharge as a result of casting a look (at his wife) should complete his Şaum (fast).”

يُقْبَلُ وَيُبَاشِرُ وَهُوَ صَائِمٌ وَكَانَ أُمْلَكُكُمْ لِزَيْبِهِ.

وقال: قال ابن عباس:

﴿مَارِبٌ﴾: حاجة. قال طاووس:

﴿عَبْرٌ أُولَى الْإِزْبَةِ﴾ [النور: ٣١]:

الأحمق، لا حاجة له في النساء.

وقال جابر بن زيد: إن نظر فأمى

يُتِمُّ صَوْمَهُ. [انظر: ١٩٢٨]

(24) CHAPTER. What is said regarding kissing by a fasting person.

(٢٤) بَابُ الْقُبْلَةِ لِلصَّائِمِ

1928. Narrated Hishām's father: 'Āishah رضي الله عنها said, "Allāh's Messenger ﷺ used to kiss some of his wives while he was observing Şaum (fast)," and then she smiled.

١٩٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ

الْمُنْتَنِي: حَدَّثَنِي يَحْيَى، عَنْ هِشَامِ

قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ عَنِ

النَّبِيِّ ﷺ ح. وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ

مَسْلَمَةَ. عَنْ مَالِكٍ عَنْ هِشَامِ، عَنْ

أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا

قَالَتْ: إِنَّ كَانَ رَسُولُ اللَّهِ ﷺ لِيُقْبِلُ

بَعْضَ أَزْوَاجِهِ وَهُوَ صَائِمٌ، ثُمَّ

صَحِجَتْ. [راجع: ١٩٢٧]

1929. Narrated Zainab, daughter of Umm Salama that her mother said: While I was (lying) with Allāh's Messenger ﷺ underneath a woollen 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 woollen sheet. I and Allāh's Messenger ﷺ used to take a bath from one waterpot and he used to kiss me while he was observing Şaum (fast).

١٩٢٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

يَحْيَى، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ:

حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي

سَلَمَةَ، عَنْ زَيْنَبِ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ

أُمِّهَا رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: «بَيْنَمَا

أَنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الْحَمِيلَةِ إِذْ

حِضْتُ فَانْسَلَلْتُ فَأَخَذْتُ نِيَابَ

حَيْضَتِي، فَقَالَ: «مَا لِكَ؟ أَنْفَسْتِ؟»

قُلْتُ: نَعَمْ. فَدَخَلْتُ مَعَهُ فِي الْحَمِيلَةِ

وَكَانَتْ هِيَ وَرَسُولُ اللَّهِ ﷺ يَغْتَسِلَانِ مِنْ إِنَاءٍ وَاحِدٍ وَكَانَ يُقْبَلُهَا وَهُوَ صَائِمٌ. [راجع: ٢٩٨]

(25) CHAPTER. Taking a bath by a person observing Şaum (fast).

Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا soaked a garment in water and then put it over himself while he was observing Şaum (fasting). Ash-Sha'bi entered a bathroom while he was observing Şaum. Ibn 'Abbās said, "There is no harm in tasting the food of the pots or other meals. Al-Ḥāsen said, "There is no harm for the person observing Şaum (fast) to rinse his mouth with water and to cool his body." Ibn Mas'ūd said, "At the night of your fasting day, you had better oil and comb your hair." Anas said, "I had a tub in which I used to sit while observing Şaum (fast)." It is mentioned that the Prophet ﷺ cleaned his teeth with a *Siwāk* while observing Şaum (fast), and Ibn 'Umar used to clean his teeth with *Siwāk* in the early and the late hours of the day without swallowing the resultant saliva [while observing Şaum (fast)]. 'Aṭā' said, "The swallowing of saliva does not break the Şaum (fast)." Ibn Sīrīn said, "There is no harm in cleaning the teeth with a green fresh *Siwāk*." He was told that it had taste. Ibn Sīrīn replied, "Water also has taste; yet you people rinse your mouth with it." Anas, Al-Ḥāsen and Ibrāhīm did not see any harm in smearing one's eyes with kohl while observing Şaum (fast).

1930. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا (At times) in Ramaḍān the Prophet ﷺ used to be in a state of *Janāba* not because of a wet dream, then he would take a bath and continue his Şaum (fast).

(٢٥) بَابُ اغْتِسَالِ الصَّائِمِ،

وَبَلَّ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا ثَوْبًا فَأَلْقَى عَلَيْهِ وَهُوَ صَائِمٌ. وَدَخَلَ الشَّعْبِيُّ الْحَمَّامَ وَهُوَ صَائِمٌ. وَقَالَ ابْنُ عَبَّاسٍ: لَا بَأْسَ أَنْ يَتَطَعَّمَ الْقَدَرُ أَوْ الشَّيْءَ. وَقَالَ الْحَسَنُ: لَا بَأْسَ بِالْمُضْمَضَةِ وَالتَّبْرِيدِ لِلصَّائِمِ. وَقَالَ ابْنُ مَسْعُودٍ: إِذَا كَانَ صَوْمٌ أَحَدِكُمْ فَلْيُصْبِحْ دُهْنًا مَتْرَجَلًا، وَقَالَ أَنَسٌ: إِنَّ لِي أَبْرَنَ أَتَقَحَّمُ فِيهِ وَأَنَا صَائِمٌ، وَيَذْكُرُ عَنِ النَّبِيِّ ﷺ أَنَّهُ اسْتَاكَ وَهُوَ صَائِمٌ. وَقَالَ ابْنُ عُمَرَ: يَسْتَاكَ أَوَّلَ النَّهَارِ وَأَخْرَهُ. وَقَالَ عَطَاءٌ: إِنْ أُرْدَرَدَ رِيْقَهُ لَا أَقُولُ: يُفْطِرُ. وَقَالَ ابْنُ سِيرِينَ: لَا بَأْسَ بِالسَّوَاكِ الرُّطْبِ. قِيلَ: لَهُ طَعْمٌ، قَالَ: وَالْمَاءُ لَهُ طَعْمٌ وَأَنْتَ تَمَضَّمُ بِهِ. وَلَمْ يَرَ أَنَسٌ وَالْحَسَنُ وَإِبْرَاهِيمُ بِالْكُحْلِ لِلصَّائِمِ بِأَسًا.

١٩٣٠ - حَدَّثَنَا أَحْمَدُ بْنُ

صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَآبِي بَكْرٍ، قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: كَانَ النَّبِيُّ ﷺ يُدْرِكُهُ الْفَجْرُ

1931. Narrated Abū Bakr bin ‘Abdur-Rahmān: My father and I went to ‘Āishah and she said, “I testify that Allāh’s Messenger ﷺ at times used to get up in the morning in a state of *Janāba* from sexual intercourse, not from a wet dream and then he would observe *Şaum* (fast) that day.”

1932. Then he went to Umm Salama and she also narrated a similar thing.

(26) CHAPTER. If a person observing *Şaum* (fast) ate or drank forgetfully (should he observe *Şaum* another day in lieu of that day)?

‘Aṭā’ said, “There is no harm if water goes in the throat and one is unable to bring it out while putting it in the nose and then blowing it out.”

Al-Ḥasan said, “If a fly enters one’s throat (while one is observing *Şaum*), there is no harm in it.” Al-Ḥasan and Mujaḥid said, “If one has sexual intercourse forgetfully (with one’s wife) then no penalty will be imposed on him.”

1933. Narrated Abū Hurairah عنه رضي الله عنه: The Prophet ﷺ said, “If somebody eats or drinks forgetfully then he should complete his *Şaum* (fast), for what he has eaten or drank, has been given to him by Allāh.”

جُبًا فِي رَمَضَانَ مِنْ غَيْرِ حُلْمٍ فَيَعْتَسِلُ وَيَصُومُ. [راجع: ١٩٢٥]

١٩٣١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ سَمِيِّ مَوْلَى أَبِي بَكْرٍ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامِ ابْنِ الْمُغِيرَةِ: أَنَّهُ سَمِعَ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ: كُنْتُ أَنَا وَأَبِي فَذَهَبْتُ مَعَهُ حَتَّى دَخَلْنَا عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ إِنْ كَانَ لَيُصْبِحُ جُبًّا مِنْ جَمَاعٍ غَيْرِ احْتِلَامٍ، ثُمَّ يَصُومُهُ. [راجع: ١٩٢٥]

١٩٣٢ - ثُمَّ دَخَلْنَا عَلَى أُمِّ سَلَمَةَ فَقَالَتْ مِثْلَ ذَلِكَ. [راجع: ١٩٢٦]

(٢٦) بَابُ الصَّائِمِ إِذَا أَكَلَ أَوْ شَرِبَ نَاسِيًا،

وَقَالَ عَطَاءٌ: إِنْ اسْتَنْثَرَ فَدَخَلَ الْمَاءُ فِي حَلْقِهِ لَا بِأَسَرٍ بِهِ إِنْ لَمْ يَمْلِكْ، وَقَالَ الْحَسَنُ: إِنْ دَخَلَ حَلْقَهُ الذُّبَابُ فَلَا شَيْءَ عَلَيْهِ. وَقَالَ الْحَسَنُ وَمُجَاهِدٌ: إِنْ جَامَعَ نَاسِيًا فَلَا شَيْءَ عَلَيْهِ.

١٩٣٣ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا يَزِيدُ ابْنُ زُرْعٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا ابْنُ سَيْرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا نَسِيَ

(27) CHAPTER. Dry or green *Siwāk* for the person observing *Şaum* (fast).

Narrated 'Āmir bin Rabī'a: I saw the Prophet ﷺ cleaning his teeth with *Siwāk* while he was observing *Şaum* (fast) so many times as I can not count.

Narrated Abū Hurairah: The Prophet ﷺ said, "But for my fear that it would be hard for my followers, I would have ordered them to clean their teeth with *Siwāk* on every performance of ablution." The same is narrated by Jābir and Zaid bin Khālid from the Prophet ﷺ who did not differentiate between a fasting and a non-fasting person in this respect (using *Siwāk*).

'Āishah said, "The Prophet ﷺ said, 'It (i.e., *Siwāk*) is a purification for the mouth and it is a way of seeking Allāh's Pleasures.'" Aṭā' and Qatāda said, "There is no harm in swallowing the resultant saliva."

1934. Narrated Ḥumrān: I saw 'Uthmān 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 Allāh's Messenger ﷺ performing ablution similar to my present ablution, and then he said, 'Whoever performs ablution like my present ablution and then offers two *Rak'ā* in which he does not think of worldly things, all his previous sins will be forgiven.'"

فَأَكَلَ وَشَرِبَ فَلَيْتِمَ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ». [انظر: ٦٦٦٩]

(٢٧) بَابُ سِوَاكِ الرِّطْبِ وَالْيَابِسِ
لِلصَّائِمِ،

وَيَذْكَرُ عَنْ عَامِرِ بْنِ رَبِيعَةَ قَالَ:
رَأَيْتُ النَّبِيَّ ﷺ يَسْتَاكُ وَهُوَ صَائِمٌ مَا
لَا أَحْصِيهِ أَوْ أَعُدُّ.

وقال أبو هريرة عن النبي ﷺ:
«لولا أن أشق على أمتي لأمرتهم
بالسواك عند كل وضوء». ويروى
نحوه عن جابر وزيد بن خالد عن
النبي ﷺ. ولم يخص الصائم من
غيره. وقالت عائشة عن النبي ﷺ:
«السواك مطهرة للفم، مرضاة
للرب». وقال عطاء وقتادة: يبتلع
ريقه.

١٩٣٤ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا
عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ قَالَ: حَدَّثَنَا
الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ
حُمْرَانَ قَالَ: رَأَيْتُ عُثْمَانَ رَضِيَ اللَّهُ
عَنْهُ تَوَضَّأَ فَأَفْرَغَ عَلَيَّ يَدَيْهِ ثَلَاثًا، ثُمَّ
مَضْمَضَ وَاسْتَنْشَرَهُ، ثُمَّ غَسَلَ وَجْهَهُ
ثَلَاثًا، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى
الْمِرْفَقِ ثَلَاثًا. ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى
إِلَى الْمِرْفَقِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ،
ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلَاثًا. ثُمَّ
الْيُسْرَى ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ
اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا. ثُمَّ

قَالَ: «مَنْ تَوَضَّأَ وَضَوَّيَ هَذَا ثُمَّ يُصَلِّي رَكَعَتَيْنِ لَا يُحَدِّثُ نَفْسَهُ فِيهِمَا بِشَيْءٍ غَفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

(28) CHAPTER. The statement of the Prophet ﷺ: “Whoever performs ablution should put water in his nose and then blow it out.” The Prophet ﷺ did not differentiate between the fasting and non-fasting person (in this respect).

Al-Ḥasan said, “There is no harm for a person observing Ṣaum (fast) (in this respect).

Al-Ḥasan said, “There is no harm for a person observing Ṣaum (fast) to use snuff if it does not reach the throat, or to smear his eyes with kohl.”

‘Aṭā’ said, “If a person observing Ṣaum (fast), after rinsing his mouth with water, throws it out, then ; there is no harm, unless he swallows his saliva and what is left in his mouth.⁽¹⁾ And he should not chew gum, for if he swallows his saliva, I do not say that it will break his Ṣaum (fast), but it is prohibited, and if, during the putting of water in the nose and then blowing it out, some water enters the throat and he is unable to bring it back, there is no harm in that.”

(29) CHAPTER. Whoever has a sexual intercourse with his wife in Ramaḍān, (intentionally, he has to pay expiation).

Narrated Abū Hurairah on the authority of the Prophet ﷺ, “Whoever did not observe Ṣaum (fast) for one day of Ramaḍān without genuine excuse or a disease, then even if he observed Ṣaum (fast) for a complete year, it would not compensate for that day.” The same is narrated by Ibn Mas‘ūd.

Sa‘īd bin Al-Musaiyab, Ash-Sha‘bī, Ibn

(۲۸) بَابُ قَوْلِ النَّبِيِّ ﷺ: «إِذَا تَوَضَّأَ فَلْيَسْتَنْشِقْ بِمَنْخَرِهِ الْمَاءَ»، وَلَمْ يُمَيِّرْ بَيْنَ الصَّائِمِ وَغَيْرِهِ،

وقال الحسن: لا بأس بالسعوط للصائم إن لم يصل إلى حلقه، ويكتحل. وقال عطاء: إن تمضمض ثم أفرغ ما في فيه من الماء لا يضره إن لم يزدرد ريقه، وماذا بقي في فيه، ولا يمضغ العلك فإن ازدرد ريق العلك لا أقول: إنه يضر ولكن ينهى عنه، فإن استنثر فدخل الماء حلقه لا بأس لأنه لم يملك.

(۲۹) بَابُ: إِذَا جَامَعَ فِي رَمَضَانَ،

ويذكر عن أبي هريرة رفعه: «من أفطر يوماً من رمضان من غير علة ولا مرض لم يقضه صيام الدهر وإن صامه». وبه قال ابن مسعود. وقال سعيد بن المسيب، والشعبي، وسعيد بن جبيرة، وإبراهيم، وقتادة،

(1) (Ch.28) The question here means: after emptying the mouth of water there is nothing left in it, so there is no harm if one swallows his saliva.