

Jubair, Ibrāhīm, Qatāda and Ḥammād said, "He should observe *Şaum* (fast) one day in lieu of that missed day."

1935. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: A man came to the Prophet ﷺ and said that he had been burnt (ruined). The Prophet ﷺ asked him what is the matter. He replied, "I had sexual intercourse with my wife in Ramaḍān [while I was observing *Şaum* (fast)]." 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 full of dates in charity (as expiation).

وَحَمَّادٌ: يَقْضِي يَوْمًا مَكَانَهُ.

١٩٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ يَزِيدَ بْنَ هَارُونَ: حَدَّثَنَا يَحْيَى: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ أَخْبَرَهُ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ بْنِ خُوَيْلِدٍ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ: أَنَّهُ سَمِعَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: إِنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّهُ اخْتَرَقَ. قَالَ: «مَا لَكَ؟» قَالَ: أَصَبْتُ أَهْلِي فِي رَمَضَانَ، فَأَتَيْتِ النَّبِيَّ ﷺ بِمِكَتَلٍ يُدْعَى الْعَرَقَ، فَقَالَ: «أَيُّنَ الْمُخْتَرَقُ؟» قَالَ: أَنَا، قَالَ: «تَصَدَّقْ بِهَذَا».

[انظر: ٦٨٢٢]

(30) CHAPTER. If somebody had a sexual intercourse with his wife in Ramaḍān and has got nothing, then if he is given something in charity, he should give the expiation of that sinful act.

(٣٠) بَابٌ: إِذَا جَامَعَ فِي رَمَضَانَ وَلَمْ يَكُنْ لَهُ شَيْءٌ فَتَصَدَّقَ عَلَيْهِ فَلْيَكْفُرْ

1936. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were sitting with the Prophet ﷺ a man came and said, "O Allāh's Messenger! I have been ruined." Allāh's Messenger ﷺ asked what was the matter with him. He replied, "I had sexual intercourse with my wife while I was observing *Şaum* (fast)." Allāh's Messenger ﷺ asked him, "Can you afford to manumit a slave?" He replied in the negative. Allāh's Messenger ﷺ asked him, "Can you observe *Şaum* (fast) for two successive months?" He replied in the negative. The Prophet ﷺ asked him, "Can you afford to feed sixty poor persons?" He

١٩٣٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكْتُ. قَالَ: «مَا لَكَ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ تَجِدُ رِقَبَةً تُعَقِّقُهَا؟» قَالَ:

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 Allāh; there is no family between its (i.e., Al-Madina's) two mountains who are poorer than I." The Prophet ﷺ smiled till his premolar teeth became visible and then said, "Feed your family with it."

لا . قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابِعَيْنِ؟» قَالَ: لا ، قَالَ: «فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مَسْكِينًا؟» قَالَ: لا ، قَالَ: فَمَكَثَ النَّبِيُّ ﷺ . فَبَيْنَا نَحْرُ عَلَى ذَلِكَ أَتَى النَّبِيُّ ﷺ بِعَرَقٍ فِيهَا تَمْرٌ - وَالْعَرَقُ: الْمِكْتَلُ - قَالَ: «أَيُّنَ السَّائِلِ؟» فَقَالَ: أَنَا ، قَالَ: «خُذْ هَذَا فَتَصَدَّقْ بِهِ» . فَقَالَ الرَّجُلُ: عَلَى أَفْقَرِ مِنِّي يَا رَسُولَ اللَّهِ؟ فَوَاللَّهِ مَا بَيْنَ لَابَتَيْهَا - يُرِيدُ الْحَرَّتَيْنِ - أَهْلُ بَيْتٍ أَفْقَرُ مِنْ أَهْلِ بَيْتِي . فَصَحَّكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْبِئُهُ ، ثُمَّ قَالَ: «أَطْعِمُهُ أَهْلَكَ» . [انظر:

١٩٣٧ ، ٢٦٠٠ ، ٥٣٦٨ ، ٦٠٨٧ ، ٦١٦٤ ،

٦٧٠٩ ، ٦٧١٠ ، ٦٧١١ ، ٦٨٢٦]

(31) CHAPTER. Can a person who has had sexual intercourse (with his wife) in Ramaḍān feed his family from things given as expiation of his sin if they are needy?

(٣١) بَابُ الْمَجَامِعِ فِي رَمَضَانَ ، هَلْ يُطْعِمُ أَهْلَهُ مِنَ الْكِفَارَةِ إِذَا كَانُوا مَحَاوِيجَ؟

1937. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "I had sexual intercourse with my wife in Ramaḍān [while observing Ṣaum (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 observe Ṣaum (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. (Abū Hurairah added): Then a basket full of dates was brought to the Prophet ﷺ and he said (to that man), "Feed (poor people) with this on your

١٩٣٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الرَّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنْ الْأَخْرَجَ وَقَعَ عَلَى امْرَأَتِهِ فِي رَمَضَانَ. فَقَالَ: «أَتَجِدُ مَا تُحَرِّرُ رَقَبَةً؟» قَالَ: لا ، قَالَ: «أَفْتَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابِعَيْنِ؟» قَالَ: لا ، قَالَ: «أَفْتَجِدُ مَا تُطْعِمُ بِهِ سِتِّينَ مَسْكِينًا؟» قَالَ: لا .

behalf (by way of expiation).” He said, “(Should I feed it) to poorer people than we? There is no poorer house than ours between its (Al-Madīna’s) mountains.” The Prophet ﷺ said, “Then feed your family with it.”

(32) CHAPTER. Cupping (letting out blood medically) and vomiting of a person observing Şaum (fast).

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: “If a person observing Şaum (fast) vomits, that does not break his Şaum (fast), for while he vomits he expels something and does not swallow anything.”

It is mentioned from Abū Hurairah that vomiting breaks the Şaum (fast), but the former narration is more authentic. Ibn ‘Abbās and ‘Ikrima said, “Observing Şaum (fast) means to stop taking food in, not taking it out.” And Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا used to be cupped while he was observing Şaum (fast) but later on he abandoned it and began to be cupped at night. Abū Mūsa was cupped at night. It is narrated that Sa’d, Zaid bin Arqam and Umm Şalama were cupped while observing Şaum (fast). Bukāir said: Umm ‘Alqama, said: “We used to be cupped [during observing Şaum (fast)] in ‘Āiṣha’s presence and she did not object. Al-Ḥasan and others narrate on the authority of the Prophet ﷺ, “The cupping and the cupped persons break Şaum (fast) on practising this operation while Şaum (fast).” ‘Āiṣha told me (Al-Bukhārī) that ‘Abdul-A‘lā narrated from Yūnus from Al-Ḥasan as above. Somebody asked him, “Was that statement reported from the Prophet ﷺ?” He replied, “Yes,” and then added, “Allāh knows better.”

قَالَ: فَاتَى النَّبِيَّ ﷺ بِعَرَقِي فِيهِ تَمْرٌ، وَهُوَ الزَّبِيلُ، قَالَ: «أَطْعِمْ هَذَا عَنكَ». قَالَ: عَلَى أَحْوَجَ مِنَّا؟ مَا بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتِ أَحْوَجَ مِنَّا. قَالَ: «فَأَطْعِمُهُ أَهْلَكَ». [راجع: ۱۹۳۶]

(۳۲) بَابُ الْحِجَامَةِ وَالْقَيْءِ لِلصَّائِمِ

وقال لي يحيى بن صالح: حدثنا معاوية بن سلام: حدثنا يحيى، عن عمر ابن الحكم بن ثوبان: سمع أبا هريرة رضي الله عنه: إذا فاء فلا يفتطر، إنما يخرج ولا يولج. ويذكر عن أبي هريرة أنه يفتطر والأول أصح. وقال ابن عباس وعكرمة: الصوم مما دخل وليس مما خرج. وكان ابن عمر رضي الله عنهما يحتجم وهو صائم، ثم تركه، فكان يحتجم بالليل. واحتجم أبو موسى ليلاً. ويذكر عن سعد وزيد بن أرقم وأم سلمة أنهم احتجموا صياماً. وقال بكير، عن أم علقمة: كنا نحتجم عند عائشة فلا نتهي. ويروى عن الحسن عن غير واحد مرفوعاً: «أفطر الحاجم والمحجوم». وقال لي عياش: حدثنا عبد الأعلى: حدثنا يونس، عن الحسن مثله. قيل له: عن النبي ﷺ؟ قال: نعم. ثم قال: الله أعلم.

1938. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ was cupped while he was in the state of *Ihrām*, and also while he was observing a *Şaum* (fast).⁽¹⁾

1939. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ was cupped while he was observing *Şaum* (fast).

1940. Narrated Thābit Al-Bunānī: Anas bin Mālik رَضِيَ اللهُ عَنْهُ was asked whether they disliked the cupping for a person observing *Şaum* (fast). He replied in the negative and said, “Only if it causes weakness.”

Narrated Shu‘bah: In the lifetime of the Prophet ﷺ.

(33) CHAPTER. To observe *Şaum* (fast) or not to observe *Şaum* during journeys.

1941. Narrated Ibn Abī Aūfa رَضِيَ اللهُ عَنْهُ: We were in the company of Allāh’s Messenger ﷺ on a journey. He said to a

۱۹۳۸ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ وَهُوَ مُحْرِمٌ وَاخْتَجَمَ وَهُوَ صَائِمٌ. [راجع: ۱۸۳۵]

۱۹۳۹ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: اخْتَجَمَ النَّبِيُّ ﷺ وَهُوَ صَائِمٌ. [راجع: ۱۸۳۵]

۱۹۴۰ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ ثَابِتَ الْبُنَانِيَّ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَكُنْتُمْ تَكْرَهُونَ الْحِجَامَةَ لِلصَّائِمِ؟ قَالَ: لَا، إِلَّا مِنْ أَجْلِ الضَّعْفِ. وَزَادَ شَبَابَةُ: حَدَّثَنَا شُعْبَةُ: عَلَى عَهْدِ النَّبِيِّ ﷺ.

(۳۳) بَابُ الصَّوْمِ فِي السَّفَرِ وَالْإِفْطَارِ

۱۹۴۱ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ

(1) (H.1938) *Hadīth* No.1938 contradicts the *Hadīth* of Al-Ḥasan. Apparently the Muslim jurists have given various interpretations to discard this contradiction: Aṣh-Shāfi‘ī says, “Both *Ahadīth* are correct, but the one narrated by Ibn ‘Abbās is stronger as regards its series of narrators; yet it is better to avoid cupping while observing *Şaum* (fast). But the verdict is to be taken from the *Hadīth* of Ibn ‘Abbās. I have the knowledge that the Prophet’s Companions and their followers and all Muslim scholars think that cupping does not break one’s *Şaum*.”

Ibn Ḥazm thinks that Al-Ḥasan’s *Hadīth* is invalidated by another authentic *Hadīth* narrated by Abū Sa‘īd which goes: “The Prophet ﷺ permitted cupping for person observing *Şaum* (fast)” (*Fath Al-Bārī*).

man, "Get down and mix *Sawīq*⁽¹⁾ (powdered roasted barley or wheat grain) with water for me." The man said, "The sun (has not set yet),⁽²⁾ O Allāh's Messenger" The Prophet ﷺ again said to him, "Get down and mix *Sawīq* with water for me." The man again said, "O Allāh's Messenger! The sun"! The Prophet ﷺ said to him (for the third time), "Get down and mix *Sawīq* with water for me." The man dismounted and mixed *Sawīq* 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 person observing *Ṣaum* (fast) should break his *Ṣaum* (fast)".

1942. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Ḥamza bin 'Amr Al-Aslamī said, "O Allāh's Messenger! I observe *Ṣaum* (fast) continuously."

1943. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: Ḥamza bin 'Amr Al-Aslamī asked the Prophet ﷺ, "Should I observe *Ṣaum* (fast) while travelling?" The Prophet ﷺ replied, "You may observe *Ṣaum* (fast) if you wish, and you may not observe *Ṣaum* (fast) if you wish."

الشَّيْبَانِيُّ: سَمَعَ ابْنَ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ فَقَالَ لِرَجُلٍ: «انزِلْ فَاجِدْخْ لِي». قَالَ: يَا رَسُولَ اللهِ، الشَّمْسُ. قَالَ: «انزِلْ فَاجِدْخْ لِي» قَالَ: يَا رَسُولَ اللهِ الشَّمْسُ، قَالَ: «انزِلْ فَاجِدْخْ لِي». فَنَزَلَ فَجَدَّخَ لَهُ فَشَرِبَ ثُمَّ رَمَى بِيَدِهِ هُنَا، ثُمَّ قَالَ: «إِذَا رَأَيْتُمُ اللَّيْلَ أَقْبَلْ مِنْ هَاهُنَا فَقَدْ أَفْطَرَ الصَّائِمُ». تَابَعَهُ جَرِيرٌ وَأَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَى، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. [انظر:

١٩٥٥، ١٩٥٦، ١٩٥٨، ٥٢٩٧]

١٩٤٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ: أَنَّ حَمْرَةَ بِنَ عَمْرٍو الْأَسْلَمِيَّ قَالَ: يَا رَسُولَ اللهِ، إِنِّي أَسْرُدُ الصَّوْمَ. [انظر: ١٩٤٣]

١٩٤٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ أَنَّ حَمْرَةَ بِنَ عَمْرٍو الْأَسْلَمِيَّ قَالَ لِلنَّبِيِّ ﷺ: أَأَصُومُ فِي السَّفَرِ؟ وَكَانَ كَثِيرَ الصَّيَامِ، فَقَالَ: «إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ». [راجع: ١٩٤٢]

(1) (H.1941) *Sawīq*: See Glossary.

(2) (H.1941) His saying: "The sun (has not set yet)" indicates that the Prophet ﷺ was observing *Ṣaum* (fast) and the man meant that the time of *Iftār* (breaking the *Ṣaum*) was not due.

(34) CHAPTER. If a person observed *Şaum* (fast) some days of Ramađān and then went on a journey (is it permissible for him to break his *Şaum*).

1944. Narrated Ibn ‘Abbās رضي الله عنهما: Allāh’s Messenger ﷺ set out for Makkah in Ramađān and he observed *Şaum* (fast), and when he reached Al-Kadīd, he broke his *Şaum* (fast) and the people (with him) broke their *Şaum* (fast) too.

(Abū ‘Abdullāh said, “Al-Kadīd is a land covered with water between ‘Uşfān and Qudaid.”)

(۳۴) بَابُ: إِذَا صَامَ أَيَّامًا مِنْ رَمَضَانَ ثُمَّ سَافَرَ

۱۹۴۴ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى مَكَّةَ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ أَفْطَرَ فَأَفْطَرَ النَّاسُ.

قَالَ أَبُو عَبْدِ اللَّهِ: وَالْكَدِيدُ مَاءٌ بَيْنَ عُسْفَانَ وَقُدَيْدٍ. [انظر: ۱۹۴۸، ۲۹۵۳، ۴۲۷۵، ۴۲۷۶، ۴۲۷۷، ۴۲۷۸،

[۴۲۷۹

(35) CHAPTER.

1945. Narrated Abū Ad-Dardā رضي الله عنه: We set out with Allāh’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 observing *Şaum* (fast) except the Prophet ﷺ and Ibn Rawāḥa.

(۳۵) بَابُ:

۱۹۴۵ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا يَحْيَى بْنُ حَمَزَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ: أَنَّ إِسْمَاعِيلَ بْنَ عُبَيْدِ اللَّهِ: حَدَّثَهُ عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ فِي يَوْمٍ حَارٍّ حَتَّى يَضَعُ الرَّجُلُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ وَمَا فِيْنَا صَائِمٌ إِلَّا مَا كَانَ مِنَ النَّبِيِّ ﷺ وَابْنِ رَوَاحَةَ.

(36) CHAPTER. The saying of the Prophet ﷺ to the person observing *Şaum* (fast) who was being shaded on a very hot day, “It is not from *Al-Birr* (righteousness) to observe *Aş-Şaum* (the fast) on a journey.”

(۳۶) بَابُ قَوْلِ النَّبِيِّ ﷺ لِمَنْ ظَلَّلَ عَلَيْهِ وَاشْتَدَّ الْحَرُّ: «لَيْسَ مِنَ الْبِرِّ الصَّيَامُ فِي السَّفَرِ»

1946. Narrated Jābir bin ‘Abdullāh رَضِيَ اللهُ عَنْهُمَا : Allāh’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 observing *Ṣaum* (fast).” The Prophet ﷺ said, “It is not from *Al-Birr* (righteousness) to observe *Aṣ-Ṣaum* (the fast) on a journey.”⁽¹⁾

١٩٤٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيُّ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَمْرٍو بْنِ الْحَسَنِ ابْنَ عَلِيٍّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ فَرَأَى زَحَامًا وَرَجُلًا قَدْ ظَلَلَ عَلَيْهِ فَقَالَ: «مَا هَذَا؟» فَقَالُوا: صَائِمٌ، فَقَالَ: «لَيْسَ مِنْ الْبِرِّ الصَّوْمُ فِي السَّفَرِ».

(37) CHAPTER. The Companions of the Prophet ﷺ did not criticize each other for observing *Ṣaum* (fast) or not observing *Ṣaum* (fast) (on journeys).

(٣٧) بَابٌ: لَمْ يَعْزُبْ أَصْحَابُ النَّبِيِّ ﷺ بَعْضُهُمْ بَعْضًا فِي الصَّوْمِ وَالْإِنْفَاطِرِ

1947. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ : We used to travel with the Prophet ﷺ and neither did the persons observing *Ṣaum* (fast) criticize those who were not observing *Ṣaum* (fast), nor did those who were not observing *Ṣaum* (fast) criticize the ones who were observing *Ṣaum* (fast).

١٩٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نَسَافِرُ مَعَ النَّبِيِّ ﷺ فَلَمْ يَعْزِبِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ.

(38) CHAPTER. Whoever broke his *Ṣaum* (fast) on a journey (publicly) so that people might see him.

(٣٨) بَابٌ مَنْ أَفْطَرَ فِي السَّفَرِ لِيَرَاهُ النَّاسُ

1948. Narrated Ṭawūs: Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا set out from Al-Madina to Makkah and he observed *Ṣaum* (fast) till he reached ‘Uṣfān, where he asked for water and raised his hand to let the people see him, and then

١٩٤٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ،

(1) (H.1946) The *Aḥādith* of this chapter show that it is permissible for one to observe *Ṣaum* (fast) or break his *Ṣaum* while travelling. But it is recommended for a healthy, strong person to observe *Ṣaum*, whereas a weak or sick person is recommended not to observe *Ṣaum* (fast). The saying of the Prophet ﷺ, “It is not from *Al-Birr* (righteousness) to observe *Ṣaum* (fast) on a journey,” is applicable to a particular case, i.e., when one is so weak or sick that observing *Ṣaum* (fast) would harm him. In such case one has to break his *Ṣaum* (fast), for Allāh does not like His devotees to harm themselves needlessly.

broke the *Şaum* (fast), and did not observe *Şaum* (fast) after that till he reached Makkah, and that happened in Ramađān.

Ibn ‘Abbās used to say, “Allāh’s Messenger ﷺ (sometimes) observed *Şaum* (fast) and (sometimes) did not observe *Şaum* (fast) during the journeys, so whoever wished not to observe *Şaum* (fast), could do so.”

(39) CHAPTER. (The Statement of Allāh (تعالى): “And as for those who can fast with difficulty (e.g. the aged etc.) they have (a choice either to fast or) to feed a *Miskān* (poor person) (for every day).”⁽¹⁾ (V.2:184)

Ibn ‘Umar and Salama bin Al-Akwa‘ said that the provision of the above Verse was abrogated by the following Verse:

“The month of Ramađān in which was revealed the Qur’an.. (up to).. for having guided you, so that you may be grateful to Him.” (V.2:185).

Narrated Ibn Abī Lailā: The companions of Prophet Muḥammad ﷺ: said that when observing *Şaum* (fast) in Ramađān was prescribed (for the first time), they could not endure it. So, whoever fed a poor person every day (of Ramađān) did not observe *Şaum* (fast) [although he had the power to observe *Şaum* (fast)], and was permitted to do so. Then this order was cancelled by the Verse: “...And that you observe *Şaum* (fast)

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَصَامَ حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعَا بِمَاءٍ فَرَفَعَهُ إِلَى يَدِهِ لِيَرَاهُ النَّاسُ فَأَفْطَرَ حَتَّى قَدِمَ مَكَّةَ، وَذَلِكَ فِي رَمَضَانَ. فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: قَدْ صَامَ رَسُولُ اللَّهِ ﷺ وَأَفْطَرَ فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ. [راجع: ١٩٤٤]

(٣٩) بَابُ: ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامَ مِسْكِينٍ﴾ [البقرة: ١٨٤].

قَالَ ابْنُ عُمَرَ وَسَلَمَةُ بْنُ الْأَكْوَعِ: نَسَخَتْهَا: ﴿شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ﴾ إِلَى قَوْلِهِ ﴿عَلَى مَا هَدَيْنَكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

وقال ابن نمير: حدثنا الأعمش: حدثنا عمرو بن مرة: حدثنا ابن أبي ليلى: حدثنا أصحاب محمد ﷺ: نزل رمضان فسق عليهم فكان من أظعم كل يوم مسكيناً ترك الصوم ممن يطيقه، ورخص لهم في ذلك فسختها: ﴿وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ﴾ فَأَمَرُوا بِالصَّوْمِ.

(1) (Ch.39) The Verse is interpreted in two ways. It may mean: Those who are able to observe *Şaum* (fast) but do not wish to fast, should give *Fidya*. The scholars who interpret the verse in this way say that the provision of this verse was abrogated by another verse where all Muslims were ordered to observe *Şaum* (fast). Other scholars interpret the Verse as meaning: Those who are able to observe fast only with great difficulty like very old people or a woman who has to nurse her newly born child, etc., are permitted not to observe fast and give the *Fidya* in recompensation. Ibn ‘Umar gives the first verdict but Ibn ‘Abbās thinks that the second is the right one. (*Fath Al-Bārī*).

is better for you.” (V.2:i84), so they were ordered to observe *Şaum* (fast).

1949. Narrated Nāfi‘: Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا recited the Verse: “They had a choice either to observe *Şaum* (fast) or to feed a poor person for every day, and said that the order of this Verse was cancelled.

(40) CHAPTER. When to make up for the missed days of fasting of Ramaḍān.

Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا said, “There is no harm to observe fasting intermittently, as the Statement of Allāh تعالى shows: “... The same number [of days which one did not observe *Şaum* (fasts) must be made up] from other days...”

Sa‘īd bin Al-Musaiyab said: “The ten days of *Şaum* (fasting) (as *Nawāfil* of *Dhul-Hijjah*) should not be observed till the fasting in lieu of the missed days of Ramaḍān were completed.”

Ibrāhīm said: “If somebody did not observe *Şaum* (fast) in lieu of the missed days of Ramaḍān till the next Ramaḍān came, then he should observe *Şaum* (fast) the present Ramaḍān and then the missed days of the previous Ramaḍān.” Ibrāhīm did not think that that person should feed the poor (as *Fidya*).

Narrated Abū Hurairah indirectly on the authority of the Prophet ﷺ and Ibn ‘Abbās that he should feed the poor. But Allāh does not mention the feeding of the poor but only says: “... The same number [of days which one did not observe *Şaum* (fasts) must be made up] from other days...”

1950. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: Sometimes I missed some days of

١٩٤٩ - حَدَّثَنَا غِيَاثٌ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا عُمَيْرُ بْنُ عَبْدِ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: قَرَأَ ﴿كَفَرَةٌ طَعَامُ مَسْكِينٍ﴾ قَالَ: هِيَ مَنْسُوخَةٌ. [انظر: ٤٥٠٦]

(٤٠) بَابٌ: مَتَى يُقْضَى قِضَاءُ رَمَضَانَ؟

وقال ابن عباس: لا بأس أن يفرق لِقَوْلِ اللَّهِ تَعَالَى: ﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾ وقال سعيد بن المسيب في صوم العشر: لا يصلح حتى يبدأ برَمَضَانَ، وقال إبراهيم: إذا قرط حتى جاء رَمَضَانَ أُخَرَ يَصُومُهُمَا وَلَمْ يَرَ عَلَيْهِ إِطْعَامًا، وَيَذَكَّرُ عَنْ أَبِي هُرَيْرَةَ مُرْسَلًا، وَعَنْ ابْنِ عَبَّاسٍ: أَنَّهُ يُطْعِمُ. وَلَمْ يَذَكِّرْ اللَّهُ تَعَالَى الْإِطْعَامَ إِنَّمَا قَالَ: ﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾.

١٩٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:

Ramaḍān, but could not observe *Şaum* (fast) in lieu of them except in the month of Sha'bān." Yaḥyā, (a subnarrator) said, "She used to be busy serving the Prophet ﷺ."

(41) CHAPTER. The menstruating women should leave the *Şaum* (fast) and *Aş-Şalāt* (the prayer).

Abū Az-Zinād said, "Very often the *Sunna* (legal ways) and the truth go against the opinions, and for the Muslims there is no way out except to follow the truth and the *Sunna* (legal ways) of the Prophet ﷺ, and an example of that is that a menstruating woman should observe *Şaum* (fast) in lieu of her missed *Şaum*, but she is not to offer the *Şalāt* (prayer) in lieu of her missed *Şalāt*."

1951. Narrated Abū Sa'īd رضي الله عنه: The Prophet ﷺ said, "Isn't it true that a woman does not offer *Şalāt* (prayer) and does not observe *Şaum* (fast) on menstruating? And that is the defect (a loss) in her religion."

(42) CHAPTER. Whoever died and he ought to have observed *Şaum* (fast) (the missed days of Ramaḍān, can somebody else observe *Şaum* instead of him?)

Al-Ḥasan said, "If thirty men observe *Şaum* (fast) one day on his behalf then it will be sufficient."

1952. Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ said, "Whoever died and he ought to have observed *Şaum* (fast)

حَدَّثَنَا زُهَيْرٌ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ فَمَا أَسْتَطِيعُ أَنْ أَفْضِيَهُ إِلَّا فِي شَعْبَانَ. قَالَ يَحْيَى: الشُّغْلُ مِنَ النَّبِيِّ، أَوْ مِنَ النَّبِيِّ ﷺ.

(٤١) بَابُ الْحَائِضِ تَتْرُكُ الصَّوْمَ وَالصَّلَاةَ،

وقال أبو الزناد: إن السنن ووجوه الحق لتأتي كثيراً على خلاف الرأي، فما يجد المسلمون بدأ من اتباعها. من ذلك أن الحائض تقضي الصيام ولا تقضي الصلاة.

١٩٥١ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي زَيْدٌ، عَنْ عِيَّاضٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تُصُمْ؟ فَذَلِكَ مِنْ نُقْصَانِ دِينِهَا».

[راجع: ٣٠٤]

(٤٢) بَابُ مَنْ مَاتَ وَعَلَيْهِ صَوْمٌ، وَقَالَ الْحَسَنُ: إِنْ صَامَ عَنْهُ ثَلَاثُونَ رَجُلًا يَوْمًا وَاحِدًا جَارًا.

١٩٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أَعْيَنَ: