

Allāh تعالى than the smell of musk. (Allāh says about the fasting person), 'He has left his food, drink and sexual desires for My sake. The *Şaum* (fast) is for Me.⁽¹⁾ So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.'

» CHAPTER. *Aş-Şaum* (the fasting) is an expiation (for sins).

1895. Narrated Abū Wā'il from Ḥudhaifa: 'Umar رَضِيَ اللهُ عَنْهُ asked the people, "Who remembers the narration of the Prophet ﷺ about the *Al-Fitnah* (trial or affliction)?" Ḥudhaifa said, "I heard the Prophet ﷺ saying, "The *Al-Fitnah* of a person in his property, family and neighbours is expiated by his *Şalāt* (prayer), *Şaum* (fasting), and giving in charity.'" Umar said, "I do not ask about that, but I ask about the *Al-Fitnah* which will spread like the waves of the sea." Ḥudhaifa replied, "There is a closed gate in front of it." 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 Masrūq, "Would you ask Ḥudhaifa 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."

(4) CHAPTER. *Ar-Raiyān* (one of the gates of Paradise) is for people observing *Şaum* (fast) people.

1896. Narrated Sahl رَضِيَ اللهُ عَنْهُ: The

رِيحِ الْمِسْكِ. يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، الصَّيَامُ لِي وَأَنَا أَجْزِي بِهِ. وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا».

[انظر: ١٩٠٤، ٥٩٢٧، ٧٤٩٢، ٧٥٣٨]

(٣) بَابُ: الصَّوْمُ كَفَّارَةٌ

١٨٩٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ

اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا جَامِعٌ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: مَنْ يَحْفَظْ حَدِيثًا عَنِ النَّبِيِّ ﷺ فِي الْفِتْنَةِ؟ قَالَ حُدَيْفَةُ: أَنَا سَمِعْتُهُ يَقُولُ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلَاةُ وَالصَّيَامُ وَالصَّدَقَةُ». قَالَ: لَيْسَ أَسْأَلُ عَنْ ذُو، إِنَّمَا أَسْأَلُ عَنِ الَّتِي تَمُوجُ كَمَا يَمُوجُ الْبَحْرُ. قَالَ: وَإِنَّ دُونَ ذَلِكَ بَابًا مُغْلَقًا، قَالَ: فَيُفْتَحُ أَوْ يُكْسَرُ؟ قَالَ: يُكْسَرُ، قَالَ: ذَاكَ أَجْدَرُ أَنْ لَا يُغْلَقَ إِلَى يَوْمِ الْقِيَامَةِ. فَقُلْنَا لِمَسْرُوقٍ: سَلْهُ، أَكَانَ عُمَرُ يَعْلَمُ مِنَ الْبَابِ؟ فَسَأَلَهُ، فَقَالَ: نَعَمْ. كَمَا يَعْلَمُ أَنَّ دُونَ غَدِ اللَّيْلَةِ. [راجع: ٥٢٥]

(٤) بَابُ: الرَّيَّانُ لِلصَّائِمِينَ

١٨٩٦ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ:

(1) (H.1894) Although all practices of worshipping are for Allāh تعالى, here Allāh تعالى singles out *Şaum* (fasting), because *Şaum* (fast) cannot be practised for the sake of showing off as nobody can know whether one is observing *Şaum* (fast) or not, except Allāh. Therefore, *Şaum* (fasting) is a pure performance that cannot be blemished with hypocrisy. (*Faṭḥ Al-Bārī*)

Prophet ﷺ said, "There is a gate in Paradise called *Ar-Raiyān*, and those who observe *Şaum* (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 *Şaum* (fast)?' 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."

حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ: الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ، يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ. يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَيَقُومُونَ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ.» [انظر: ٣٢٥٧]

1897. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever gives two kinds (of things or property) in charity for Allāh's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allāh! Here is prosperity.' So, whoever was amongst the people who used to offer their *Şalāt* (prayers), will be called from the gate of the *Şalāt*; and whoever was amongst the people who used to participate in *Jihād*, will be called from the gate of *Jihād*; and whoever was amongst those who used to observe fasts, will be called from the gate of *Ar-Raiyān*; whoever was amongst those who used to give *Aş-Şadaqa* (charity), will be called from the gate of *Aş-Şadaqa*." Abū Bakr رَضِيَ اللَّهُ عَنْهُ said, "Let my parents be sacrificed for you, O Allāh's Messenger! 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."

١٨٩٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنِي مَعْنُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ مِنْ أَبْوَابِ الْجَنَّةِ: يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ. فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ.» فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ، مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يَدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟ قَالَ: «نَعَمْ؛ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ.» [انظر: ٢٨٤١، ٣٢١٦، ٣٦٦٦]

(5) CHAPTER. Should it be said “Ramaḍān” or “the month of Ramaḍān?” And whoever thinks that both are permissible.

And the Prophet ﷺ said, “Whoever observe *Şaum* (fasts) in Ramaḍān.” And also said, “Do not observe *Şaum* before Ramaḍān.”⁽¹⁾

1898. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “When (the month of) Ramaḍān begins, the gates of Paradise are opened.”

1899. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “When the month of Ramaḍān starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained.”

1900. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: I heard Allāh’s Messenger ﷺ saying, “When you see the crescent (of the month of Ramaḍān), start observing *Şaum* (fast) and when you see the crescent (of the month of *Şawwāl*), stop observing *Şaum*; and if the sky is overcast (and you can’t see it) then regard the crescent (month) of Ramaḍān (as of 30 days).”

(٥) بَابٌ: هَلْ يُقَالُ: رَمَضَانَ، أَوْ شَهْرُ رَمَضَانَ؟ وَمَنْ رَأَى كُلَّهُ وَاسِعًا، وَقَالَ النَّبِيُّ ﷺ: «مَنْ صَامَ رَمَضَانَ». وَقَالَ: «لَا تَقَدِّمُوا رَمَضَانَ».

١٨٩٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا جَاءَ رَمَضَانَ فَتُحْتَفَتُ أَبْوَابُ الْجَنَّةِ».

[انظر: ١٨٩٩، ٣٢٧٧]

١٨٩٩ - وَحَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي أَنَسٍ مَوْلَى التَّمِيمِيِّينَ: أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَخَلَ رَمَضَانَ فَتُحْتَفَتُ أَبْوَابُ السَّمَاءِ، وَغُلِقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ». [راجع: ١٨٩٨]

١٩٠٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا،

(1) (Ch.5) Do not observe fast one or two days before Ramaḍān immediately, fearing to miss the right beginning of the month. (See *Hadīth* 1914).

وَإِذَا رَأَيْتُمُوهُ فَافْطُرُوا، فَإِنْ غَمَّ عَلَيْكُمْ
فَأَقْدُرُوا لَهُ.

وَقَالَ غَيْرُهُ عَنِ اللَّيْثِ: حَدَّثَنِي
عُقَيْلٌ وَيُونُسُ: لَهْلَالِ رَمَضَانَ. [انظر:

[١٩٠٧، ١٩٠٦

(6) CHAPTER. Whoever observed fast in Ramaḍān out of sincere faith (that it is an enjoined duty), and hoping for a reward from Allāh and with honest intention (i.e., only for Allāh's sake).

And 'Āishah رَضِيَ اللهُ عَنْهَا narrated from the Prophet ﷺ, "The people will be resurrected (and judged) according to their intentions."

1901. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever established Ṣalāt (prayer) on the night of Qadr with sincere faith and hoping for a reward from Allāh, then all his previous sins will be forgiven; and whoever observes Ṣaum (fasts) in the month of Ramaḍān with sincere faith and hoping for a reward from Allāh, then all his previous sins will be forgiven."

(7) CHAPTER. The Prophet ﷺ used to be most generous in the month of Ramaḍān.

1902. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ was the most generous amongst the people, and he used to be more so in the month of Ramaḍān when Jibrīl (Gabriel) visited him, and Jibrīl used to meet him on every night of Ramaḍān till the end of the month. The Prophet ﷺ used to recite the Noble Qur'ān to Jibrīl, and when Jibrīl met him, he used to be more generous than the fair wind [sent by Allāh with glad tidings (rain) in readiness and haste to

(٦) بَابُ مَنْ صَامَ رَمَضَانَ إِيمَانًا
وَاحْتِسَابًا وَنِيَّةً،

وَقَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا عَنِ
النَّبِيِّ ﷺ: «يُبْعَثُونَ عَلَى نِيَّتِهِمْ»

١٩٠١ - حَدَّثَنَا مُسْلِمٌ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا يَحْيَى،
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَامَ
لِللَّيْلِ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا
تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ صَامَ رَمَضَانَ
إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ
ذَنْبِهِ». [راجع: ٣٥]

(٧) بَابُ: أَحْوَدُ مَا كَانَ النَّبِيُّ ﷺ
يَكُونُ فِي رَمَضَانَ

١٩٠٢ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ:
أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عَبْدِ اللهِ بْنِ
عَبْدِ اللهِ بْنِ عُثْبَةَ: أَنَّ ابْنَ عَبَّاسٍ
رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ
أَحْوَدَ النَّاسِ بِالْخَيْرِ، وَكَانَ أَحْوَدَ مَا
يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ،

do charitable deeds.]

وَكَانَ جِبْرِيلُ عَلَيْهِ السَّلَامُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ حَتَّى يُسَلِّخَ يَعْرِضُ عَلَيْهِ النَّبِيُّ ﷺ الْقُرْآنَ، فَإِذَا لَقِيَهِ جِبْرِيلُ عَلَيْهِ السَّلَامُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. [راجع: ٦]

(8) CHAPTER. Whoever does not give up lying speech (false statements (i.e., telling lies) and acting on those while observing Şaum (fast).

(٨) بَابٌ مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فِي الصَّوْمِ

1903. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Whoever does not give up lying speech (false statements) and acting on those lies and evil actions etc., Allāh is not in need of his leaving his food and drink [i.e., Allāh will not accept his Şaum (fasting)]”.

١٩٠٣ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ: حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ اللهُ حَاجَةً فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ». [انظر: ٦٠٥٧]

[See *Fath Al-Bārī*]

(9) CHAPTER. Should one say, “I am observing Şaum (fast)” on being abused?

(٩) بَابٌ: هَلْ يَقُولُ: إِنِّي صَائِمٌ، إِذَا سُئِمَ

1904. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “Allāh said, ‘All the deeds of Adam’s sons (people) are for them, except Şaum (fasting) which is for Me, and I will give the reward for it.’ Observing Şaum (fast) is a shield or protection (from the Hell-fire and from committing sins). If one of you is observing Şaum (fast), he should avoid sexual relation with his wife and quarrelling, and if somebody should fight or quarrel with him, he should say, ‘I am observing Şaum (fast).’ By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better before Allāh than the smell of musk. There are two pleasures for

١٩٠٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ أَبِي صَالِحِ الرَّيَّانِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ: كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصَّيَامَ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ، وَالصَّيَامُ جُنَّةٌ. وَإِذَا كَانَ يَوْمُ صَوْمٍ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْحَبْ، فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ

the person observing *Şaum*, one at the time of *Iffār* (breaking his fast), and the other at the time when he will meet his Lord; then he will be pleased because of his *Şaum* (fasting).”

(10) CHAPTER. *Aş-Şaum* (the fasting) (is recommended) for those who fear committing illegal sexual acts, i.e., those who are unmarried.

1905. Narrated ‘Alqāma: While I was walking with ‘Abdullāh رَضِيَ اللهُ عَنْهُ 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 to lower his gaze (from looking at forbidden things and other women), and save his private parts (from committing illegal sexual acts etc.), and he who cannot afford to marry is advised to observe *Şaum* (fasting), as *Şaum* (fasting) will restrain his sexual power.’”

(11) CHAPTER. The statement of the Prophet ﷺ: “Start observing *Şaum* (fasts) on seeing the crescent-moon of Ramaḍān, and stop observing *Şaum* on seeing the crescent-moon (of *Şhawwāl*).”

And ‘Ammār said, “Whoever observes *Şaum* (fasting) on a doubtful day⁽¹⁾ is disobeying Abūl-Qāsim (i.e., the Prophet ﷺ).”

1906. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُ mentioned Ramaḍān and said, “Do not observe fasting unless you see the crescent-moon (of Ramaḍān), and do not give up fasting till

فَلْيَقُلْ: إِنِّي أَمْرٌ صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفٌ فَمِ الصَّائِمِ أَظْفَانٌ. عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ. لِلصَّائِمِ فَرَحَتَانِ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ.”

[راجع: ١٨٩٤]

(١٠) بَابُ الصَّوْمِ لِمَنْ خَافَ عَلَى نَفْسِهِ الْعُرْبَةَ

١٩٠٥ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْرَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: بَيْنَا أَنَا أَمْشِي مَعَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَقَالَ: «مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَعْضٌ لِلْبَصْرِ، وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ». [انظر: ٥٠٦٥، ٥٠٦٦]

(١١) بَابُ قَوْلِ النَّبِيِّ ﷺ: «إِذَا رَأَيْتُمُ الْهَيْلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطَرُوا»، وَقَالَ صِلَةَ عَنْ عَمَّارٍ: مَنْ صَامَ يَوْمَ الشَّكِّ فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ

١٩٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ: عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ رَمَضَانَ فَقَالَ:

(1) (Ch.11) The doubtful day is the day that is not certainly the first of Ramaḍān, but perhaps the last of *Şha‘bān*, the preceding month.

you see the crescent-moon of (Shawwāl), but if the sky is overcast and you can't see the moon, then act on estimation (i.e., count Sha'bān as 30 days and Ramaḍān also as 30 days)."

1907. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "The month (can be) 29 nights (i.e., days), and do not fast till you see the crescent-moon, and if the sky is overcast, then complete Sha'bān as thirty days."

1908. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: 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.

1909. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ, or said Abūl-Qāsim رَضِيَ اللهُ عَنْهُ said, "Start observing Şaum (fasts) on seeing the crescent-moon (of Ramaḍān), and give up observing Şaum (fast) on seeing the crescent-moon (of Shawwāl), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'bān."

1910. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: 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

«لا تَصُومُوا حَتَّى تَرَوْا الْهَلَالَ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدَرُوا لَهُ». [راجع: ١٩٠٠]

١٩٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً فَلَا تَصُومُوا حَتَّى تَرَوْهُ. فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ». [راجع: ١٩٠٠]

١٩٠٨ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ بْنِ سَحِيمٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ النَّبِيُّ ﷺ: «الشَّهْرُ هَكَذَا وَهَكَذَا»، وَخَسَّ الْإِبْهَامَ فِي الثَّلَاثَةِ. [انظر: ١٩١٣، ٥٣٠٢]

١٩٠٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ - أَوْ قَالَ: قَالَ أَبُو الْقَاسِمِ رَضِيَ اللَّهُ عَنْهُ -: «صُومُوا لِرُؤُوسِهِ وَأَفْطِرُوا لِرُؤُوسِهِ، فَإِنْ غَمِّي عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ».

١٩١٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ عِكْرَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ

would not go to your wives for one month.”
He replied, “The month is of 29 days.”

النَّبِيِّ ﷺ إِلَىٰ مِنْ نِسَائِهِ شَهْرًا، فَلَمَّا مَضَىٰ تِسْعَةَ وَعِشْرُونَ يَوْمًا عَدَا أَوْ رَاحَ فَقِيلَ لَهُ: إِنَّكَ حَلَفْتَ أَنْ لَا تَدْخُلَ شَهْرًا، فَقَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعَةَ وَعِشْرِينَ يَوْمًا». [انظر: ٥٢٠٢]

1911. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh'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 *Mashrūba* for 29 nights and then came down. Some people said, “O Allāh's Messenger! You vowed to stay aloof for one month,” He replied, “The month is of 29 days.”

[See H. 378]

١٩١١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: آلَى رَسُولُ اللَّهِ ﷺ مِنْ نِسَائِهِ وَكَانَتْ انْفَكَّت رِجْلُهُ فَأَقَامَ فِي مَشْرُبَةٍ تِسْعًا وَعِشْرِينَ لَيْلَةً ثُمَّ نَزَلَ. فَقَالُوا: يَا رَسُولَ اللَّهِ، آلَيْتَ شَهْرًا، فَقَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ».

[راجع: ٣٧٨]

(12) CHAPTER. The two months of 'Eid do not decrease.

(١٢) بَابُ: شَهْرًا عِيدٍ لَا يَنْقُصَانِ،

Narrated Abū 'Abdullāh, “Ishāq said that if Ramaḍān is of 29 days, even then it is complete (in its superiority); Muḥammad said, “It will not happen that there will be any decrease in their number and superiority.”

قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ إِسْحَاقُ: وَإِنْ كَانَ نَاقِصًا فَهُوَ تَامٌ. وَقَالَ مُحَمَّدٌ: لَا يَجْتَمِعَانِ، كِلَاهُمَا نَاقِصٌ.

1912. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “The two months of 'Eid (i.e., Ramaḍān and Dhul-Hijjah), do not decrease (in superiority).”⁽¹⁾

١٩١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ إِسْحَاقَ يَعْنِي ابْنَ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي

(1) (H.1912) There are many interpretations of this *Hadīth*, but the most common one is this: The good deeds done in these two months are rewarded fully whether these months are of 29 or 30 days. There is no harm if Muslims unknowingly start observing *Ṣaum* (fast) on a wrong day, or stay at 'Arafāt during *Hajj* on a day other than the prescribed one, on condition that the crescent should be watched carefully. For example, if two persons witness that they have seen the crescent and the people observe *Ṣaum* (fasts) or stay at 'Arafāt accordingly, and later the two witnesses turn to be liars, the acts of worshipping performed by the Muslims will not be rejected by Allāh. (*Fath-Al-Bārī*).

بَكْرَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. ح
 وَحَدَّثَنِي مُسَدَّدٌ قَالَ: حَدَّثَنَا مُعْتَمِرٌ،
 عَنْ خَالِدِ الْحَدَّاءِ قَالَ: أَخْبَرَنِي عَبْدُ
 الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ رَضِيَ
 اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «شَهْرَانِ
 لَا يَنْقُصَانِ، شَهْرًا عِيدًا، رَمَضَانَ وَدُو
 الْحَجَّةِ».

(13) CHAPTER. The Statement of the Prophet ﷺ: “We neither write nor know accounts.”

1913. Narrated Ibn ‘Umar رضي الله عنهما: 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 30 days.”

(۱۳) بَابُ قَوْلِ النَّبِيِّ ﷺ: «لَا نَكْتُبُ وَلَا نَحْسِبُ»

۱۹۱۳ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ: حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو: أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ. الشَّهْرُ هَكَذَا وَهَكَذَا»، يَعْنِي مَرَّةً تِسْعَةَ وَعِشْرِينَ وَمَرَّةً ثَلَاثِينَ.

[راجع: ۱۹۰۸]

(14) CHAPTER. Not to observe Şaum (fast) for a day or two ahead of Ramaḍān.

1914. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “None of you should observe Şaum (fast) for a day or two ahead of Ramaḍān unless he has the habit of observing Şaum (Nawāfil) (and if his fasting coincides with that day) then he can observe Şaum (fast) on that day.”

(۱۴) بَابُ: لَا يَتَقَدَّمُ رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ

۱۹۱۴ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «لَا يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ، إِلَّا أَنْ يَكُونَ رَجُلًا كَانَ يَصُومُ صَوْمًا، فَلْيَصُمْ ذَلِكَ الْيَوْمَ».

(15) CHAPTER. The Statement of Allāh عزَّ وجلَّ: “It is made lawful for you to have sexual

(۱۵) بَابُ قَوْلِ اللَّهِ جَلَّ ذِكْرُهُ:

relations with your wives on the night of the *Aṣ-Ṣaum* (the fasts). They are *Libās* [i.e., body cover or screen or *Sakan* (سكن) (i.e., 'you enjoy the pleasure of living with her' — as in the Verse 7:189) — *Tafsir Aḫ-Tabarī*], for you, and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So, now have sexual relations with them and seek that which Allāh has ordained for you (offspring)...” (V.2:187)

1915. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: It was the custom among the companions of Muḥammad ﷺ that if any of them was observing *Aṣ-Ṣaum* (fast) and the food was presented [for *Iḫtār* — breaking his *Ṣaum* (fast)], but he slept before eating, he would not eat that night and the following day till sunset.

Qais bin Ṣirma Al-Anṣārī was observing *Ṣaum* (fast) and came to his wife at the time of *Iḫtār* and asked her whether she had anything to eat. She replied, “No, but I would go and bring something 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; upon which the following Verses were revealed: “It is made lawful for you to have sexual relations with your wives on the night of *Aṣ-Ṣaum* (the fasts)...”

So they were rejoiced greatly by it. And then Allāh also revealed:

“...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)...” (V.2:187)

﴿أَجَلٌ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفْتُ إِلَىٰ نِسَائِكُمْ مِّنْ يَّاسٍ لَّكُمْ وَأَنْتُمْ يَّاسٌ لَّهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَشِّرُوهُمْ وَاْتَمُوا مَا كَتَبَ اللَّهُ لَكُمْ﴾ [البقرة: ١٨٧]

١٩١٥ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ ﷺ إِذَا كَانَ الرَّجُلُ صَائِمًا فَحَضَرَ الْإِفْطَارُ فَتَامَ قَبْلَ أَنْ يُفْطِرَ لَمْ يَأْكُلْ لَيْلَتَهُ وَلَا يَوْمَهُ حَتَّى يُمْسِيَ. وَإِنْ قَبَسَ بِنِ صِرْمَةِ الْأَنْصَارِيِّ كَانَ صَائِمًا فَلَمَّا حَضَرَ الْإِفْطَارُ أَتَى امْرَأَتَهُ فَقَالَ لَهَا: أَعِنْدِكَ طَعَامٌ؟ قَالَتْ: لَا، وَلَكِنْ أَنْظِرْنِي فَأَطْلُبُ لَكَ. وَكَانَ يَوْمَهُ يَعْمَلُ فَعَلَيْتُهُ عَيْنَاهُ فَجَاءَتْهُ امْرَأَتُهُ فَلَمَّا رَأَتْهُ قَالَتْ: حَيِّتُ لَكَ. فَلَمَّا انْتَصَفَ النَّهَارُ غُشِيَ عَلَيْهِ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَزَلَّتْ هَذِهِ الْآيَةُ: ﴿أَجَلٌ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفْتُ إِلَىٰ نِسَائِكُمْ﴾ فَفَرِحُوا بِهَا فَرِحًا شَدِيدًا. وَنَزَلَتْ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَبْيُنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ [البقرة: ١٨٧]. [انظر: