

مصنف ابن أبي شيبة

# Musannaf Ibn Abi Shaybah

**VOLUME [ 10 ]**

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## Note

Muṣannaf Ibni Abī Shaybah—formally titled “al-Kitāb al-Muṣannaf fī al-Āḥādīth wa al-Āthār”—stands among the greatest monuments of early Islamic scholarship. Compiled by the eminent ḥadīth expert and great Imam Abū Bakr ‘Abdullāh ibn Muḥammad ibn Ibrāhīm ibn ‘Uthmān al-‘Absī, widely known as Ibni Abī Shaybah (159–235 AH), this expansive work preserves the intellectual, legal, devotional, and spiritual heritage of the first centuries of Islam. A teacher of al-Bukhārī, Muslim, and the leading imams of his generation, Ibni Abī Shaybah authored a collection that has served for over a millennium as a foundational reference for jurists, muḥaddithūn, historians, and researchers.

This edition contains 37,943 narrations, spanning Prophetic ḥadīth, Companion reports (mawqūf), and Successor traditions (maqtū'). The work is arranged topically, covering all major areas of Islamic practice—prayer, purification, ethics, commerce, society, governance, jihad, and thousands of detailed jurisprudential issues. Its scope reflects not only the Sunnah of the Prophet ﷺ but also the early legal culture of Kūfa, the opinions of leading Companions, and the interpretive frameworks of the first generations.

Many rare narrations preserved here do not appear in other major collections, making this Muṣannaf an indispensable source for reconstructing early Islamic thought. The edition most widely used today is the seven-volume Maktabat al-Rushd (Riyadh) publication, edited by Sheikh Kamāl Yūsuf al-Ḥūt, based on verified manuscripts and aligned with the printed arrangement. Digital access to the full text is also available at: <https://ketabonline.com/ar/books/6996> For contemporary students and researchers, Muṣannaf Ibni Abī Shaybah offers far more than a repository of narrations.

It grants direct access to the living intellectual world of the 2nd and 3rd Islamic centuries—the debates of jurists, the devotional practices of the righteous, the understandings of the Companions, and the transmission networks that shaped Sunni orthodoxy. Its vast content provides context for the development of fiqh schools, sheds light on doctrinal issues, and helps preserve countless early traditions that might otherwise have been lost. This work before you has been carefully cleaned, structured, and standardized into a modern digital format, enabling readers to navigate all 37,943 reports with ease.

May it serve as a valuable tool for scholars, students, and seekers of sacred knowledge, continuing the legacy of one of Islam's earliest and most prolific hadith masters.

**[9001]** ‘Abdah narrated to us, from Sa‘id, from Qatādah, from ‘Alī, may Allah have mercy on him, who said:

'If Ramadan reaches him while he is resident, then he travels, let him fast.'

حَدَّثَنَا عَبْدَهُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عَلَيِّ، رَحْمَةُ اللَّهِ، قَالَ: إِذَا أَدْرَكَهُ رَمَضَانُ وَهُوَ مُقِيمٌ، ثُمَّ سَافَرَ فَلْيَصُمْ

**[9002]** Ghundar narrated to us, from Shu‘bah, ‘Amr ibn Murrah reported to us, saying: I heard Abū al-Bakhtarī narrating from ‘Ubaydah, that he said regarding a man who fasts some days of Ramadan then travels: "He fasts." And Ibn Murrah said: "If he wishes he may fast, and if he wishes he may break his fast."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، أَخْبَرَنَا عَمْرُو بْنُ مُرَّةَ، قَالَ: سَمِعْتُ أَبَا الْبَخْتَرِيِّ يُحَدِّثُ، عَنْ عُبَيْدَةَ، أَنَّهُ قَالَ: فِي الرَّجُلِ يَصُومُ مِنْ رَمَضَانَ أَيَّامًا، ثُمَّ يَخْرُجُ، قَالَ: يَصُومُ، وَقَالَ ابْنُ مُرَّةَ: إِنْ شَاءَ صَنَمْ وَإِنْ شَاءَ أَفْطَرَ

**[9003]** Ibn ‘Ulayyah narrated to us, from Al-Hajjāj, from Nāfi‘, from Ibn ‘Umar, "That he went out [traveled] during Ramadan and broke his fast."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ الْحَاجَاجِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ خَرَجَ فِي رَمَضَانَ فَأَفْطَرَ

**[9004]** Yazīd ibn Hārūn narrated to us, from ‘Āsim, from Al-Hasan, that he said: "There is no harm in traveling during Ramadan, and he may break his fast if he wishes."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عَاصِمٍ، عَنِ الْحَسَنِ، أَنَّهُ قَالَ: لَا بَأْسَ بِالسَّفَرِ فِي رَمَضَانَ، وَيُفْطِرُ إِنْ شَاءَ

**[9005]** Ibn ‘Uyaynah narrated to us, from Al-Zuhri, from ‘Abd Allāh, from Ibn ‘Abbās, “That the Prophet ﷺ fasted in the Year of the Conquest until he reached Al-Kadid, then he broke his fast.”

حَدَّثَنَا أَبْنُ عَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ أَبْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، صَامَ عَامَ الْفَتْحِ حَتَّى بَلَغَ الْكَدِيدَ، ثُمَّ أَفْطَرَ

**[9006]** Yazid ibn Hārūn narrated to us, from ‘Āsim, from Ibn Sīrīn, who said: I asked ‘Ubaydah: “May I travel in Ramadan?” He said: “No.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عَاصِمٍ، عَنْ أَبْنِ سِيرِينَ، قَالَ: سَأَلْتُ عَبِيْدَةَ، أَسَافِرُ فِي رَمَضَانَ؟ فَقَالَ: لَا

**[9007]** Zayd ibn al-Ḥubāb narrated to us, from Sufyān, from Yazid ibn Abī Ziyād, from ‘Alī ibn Ḥusayn, that he was asked about people who traveled during Ramadan, and he said: “They should fast.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ سُفْيَانَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَلَيِّ بْنِ حُسَيْنٍ، أَنَّهُ سُئِلَ عَنْ قَوْمٍ سَافَرُوا فِي رَمَضَانَ، قَالَ: يَصُومُونَ

**[9008]** Ibn Idrīs narrated to us, from Al-A'mash, from Ibrāhīm, from 'Alqamah, regarding His saying, Exalted is He: {And upon those who are able [to fast, but with hardship], a ransom [as substitute] of feeding a poor person} [Al-Baqarah: 184]. He said: "It was abrogated by: {So whoever among you witnesses the month, let him fast it} [Al-Baqarah: 185], the verse which follows it."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، فِي قَوْلِهِ تَعَالَى: {وَعَلَى الَّذِينَ يُطِيقُونَهُ فِتْنَةً} ، قَالَ: "نَسَخَهَا: {فَمَنْ}[184: طَعَامٌ مِسْكِينٌ} [البقرة الآيَةُ الَّتِي [185: شَهَدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمُّهُ} [البقرة بَعْدَهَا

**[9009]** 'Abd al-Wahhāb al-Thaqafī narrated to us, from 'Ubayd Allāh ibn 'Umar, from Nāfi', from Ibn 'Umar, who said: "Indeed, it has been abrogated by this verse: {So whoever among you witnesses the month, let him fast it} [Al-Baqarah: 185], the verse which follows it."

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: "إِنَّهَا قَدْ نَسَخَتْ هَذِهِ الْآيَةَ: الآيَةُ [185]: {فَمَنْ شَهَدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمُّهُ} [البقرة الَّتِي بَعْدَهَا

**[9010]** ‘Abd al-Wahhāb narrated to us, from Ayyūb, from Abū Yazīd, from Umm Dharrah, who said: I came to ‘Ā’ishah, and she said: “From where have you come?” I said: “From my brother.” She said: “What is his matter?” I said: “I bade him farewell; he intends to set out [travel].” She said: “Convey my greetings to him, and order him to stay. If he were to catch me while I was on part of the way, I would have stayed,” meaning [for] Ramadan.

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ أَئِبْ يَزِيدَ، عَنْ أَمْ دَرَةَ، قَالَتْ: أَتَيْتُ عَائِشَةَ، فَقَالَتْ: مِنْ أَيْنَ جِئْتَ؟ قَلَّتْ: مِنْ عِنْدِ أَخِي، فَقَالَتْ: مَا شَأْنُهُ؟ قُلْتُ: وَدَعْتُهُ، يُرِيدُ أَنْ يَرْتَحِلَ، قَالَتْ: وَأَفْرِيَهُ مِنِّي السَّلَامَ، وَمُرِيَ بِهِ فَلَيْقُمْ فَلَوْ أَذْرَكْنِي وَأَنَا بِعَضِ الْطَّرِيقِ، لَأَقْمَتْ يَعْنِي رَمَضَانَ

**[9011]** Jarīr narrated to us, from Mughīrah, who said: “Abū Maysarah went out traveling during Ramadan. He passed by the Euphrates while he was fasting, took a sip from it, drank it, and broke his fast.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، قَالَ: خَرَجَ أَبُو مَيْسَرَةَ فِي رَمَضَانَ مُسَافِرًا، فَمَرَّ بِالْفُرَاتِ وَهُوَ صَائمٌ، فَأَخَذَ مِنْهُ حَسْوَةً فَسَرَبَهُ، وَأَفْطَرَ

**[9012]** Yazīd ibn Hārūn narrated to us, from Ḥammād ibn Salamah, from Qatādah, from Sa‘id ibn al-Musayyib and Al-Hasan, both of whom said: “He breaks his fast if he wishes.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَالْحَسَنِ، قَالَا: يُفْطِرُ إِنْ شَاءَ

**[9013]** Abū Bakr narrated to us, saying: Ismā‘il ibn ‘Ulayyah narrated to us, from Al-Jurayrī, from Abū al-Ward ibn Thumāmah, from Al-Lajlāj, who said: “We used to travel with ‘Umar, may Allah be pleased with him, for three miles, and he would shorten the prayer and break his fast.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثنا إِسْمَاعِيلُ بْنُ عُلَيَّهُ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْوَرْدِ بْنِ ثَمَامَةَ، عَنِ الْلَّاجِلَاجِ، قَالَ: كُنَّا نُسَافِرُ مَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، ثَلَاثَةً أَمْيَالًا، فَيَنْجَوْزُ فِي الصَّلَاةِ، وَيَفْطِرُ

**[9014]** Ḥātim ibn Ismā‘il narrated to us, from ‘Abd al-Rahmān ibn Ḥarmalah, who said: I asked Sa‘id ibn al-Musayyib: “Can I shorten the prayer and break my fast [going] to Rīm?” He said: “Yes, and it is a Barīd [distance unit] from Medina.”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، أَفُصِّرُ الصَّلَاةُ، وَأَفْطِرُ إِلَى رِيمٍ؟ قَالَ: نَعَمْ، وَهُوَ بَرِيدٌ مِنَ الْمَدِينَةِ

**[9015]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: ‘Atā’ said: “Fasting in travel is like prayer: you shorten it [by breaking fast] if you break [shorten] the prayer, and you fast if you complete the prayer.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: قَالَ عَطَاءُ الصَّيَامُ فِي السَّفَرِ مِثْلُ الصَّلَاةِ تَقْصُرُ إِذَا أَفْطَرْتَ، وَتَصُومُ إِذَا وَقَيَّتِ الصَّلَاةَ

**[9016]** ‘Umar ibn Ayyūb narrated to us, from Ja‘far ibn Burqān, who said: I asked Al-Zuhrī: “In what distance is the prayer shortened?” He said: “In an extended journey.” I said: “What is 'extended' according to you?” He said: “Two days.”

حَدَّثَنَا عُمَرُ بْنُ أَيُوبَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: سَأَلْتُ الرُّهْبَرِيَّ، فِي كَمْ تُقْصَرُ الصَّلَاةُ؟ قَالَ: فِي السَّفَرِ الْمُمْعَنِ، قَالَ: قُلْتُ: وَمَا الْمُمْعَنُ فِي نَفْسِكِ؟ قَالَ: يَوْمَيْنِ

**[9017]** Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Ibrāhīm al-Taymī, from his father, who said: I was with Ḥudhayfah in Al-Madā'in. I asked his permission to return to my family. He said: “I will not give you permission unless you resolve not to break your fast until you enter.” He said: And that was in Ramadan. I said: “I resolve upon myself that I will not break my fast, nor shorten the prayer, until I come to my family.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّنِيمِيِّ، عَنْ أَبِيهِ، قَالَ: كُنْتُ مَعَ حُذَيْفَةَ بْنِ الْمَدَائِنِ، قَالَ: فَاسْتَأْذَنْتُهُ فِي الرُّجُوعِ إِلَى أَهْلِي، فَقَالَ: لَا آذِنُ لَكَ إِلَّا عَلَى أَنْ تَعْزِمَ أَنْ لَا تُفْطِرَ حَتَّى تَدْخُلَ، قَالَ: وَذَلِكَ فِي رَمَضَانَ، قُلْتُ: وَأَنَا أَعْزِمُ عَلَى نُفُسِي أَنْ لَا أُفْطِرَ، وَلَا أَقْصُرَ حَتَّى آتَيَ أَهْلِي

**[9018]** Waki‘ narrated to us, from Sufyān, from Abū Ishāq, from Marthad, “That Abū Maysarah traveled during Ramadan and broke his fast at Bāb al-Jisr.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مَرْتَدٍ، أَنَّ أَبَا مَيْسَرَةَ، سَافَرَ فِي رَمَضَانَ، فَأَفْطَرَ عِنْدَ بَابِ الْجِسْرِ

**[9019]** Abū al-Āḥwāṣ narrated to us, from Simāk, from ‘Ikrimah, from Ibñ ‘Abbās, who said: The Messenger of Allah ﷺ said: “Do not fast before Ramadan. Fast upon sighting it [the moon], and break your fast upon sighting it. But if clouds intervene, then complete thirty [days].”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَصُومُوا قَبْلَ رَمَضَانَ، صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ حَالَتْ دُونَهُ غَيَابَةٌ فَكُمُّلُوا ثَلَاثِينَ

**[9020]** Abū al-Āḥwāṣ narrated to us, from Mansūr, from Rib‘ī, from a man among the Companions of the Prophet ﷺ, who said: The Messenger of Allah said: “Do not precede the month unless you see the crescent or complete the number [count]. And do not break the fast until you see the crescent or complete the number.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ رَبْعَيِّ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: قَالَ رَسُولُ اللَّهِ: لَا تَقْدِمُوا الشَّهْرَ إِلَّا أَنْ تَرَوْا الْهَلَالَ، أَوْ تُكْمِلُوا الْعِدَّةَ، وَلَا تُفْطِرُوا حَتَّى تَرَوْا الْهَلَالَ، أَوْ تُكْمِلُوا الْعِدَّةَ

**[9021]** Abū al-Āḥwāṣ narrated to us, from Abū Ishāq, from Abū al-Āḥwāṣ, from ‘Abd Allāh, who said: “Fast upon sighting it, and break your fast upon sighting it. But if it is obscured from you, then complete thirty.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمِلُوا ثَلَاثِينَ

**[9022]** Abū Mu‘āwiyah narrated to us, from Ḥajjāj, from ‘Atā’, from Ibn ‘Abbās, who said: “Do not join Ramadan with anything, and do not precede it by a day, nor by two days.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَا تَصْلِلُوا رَمَضَانَ بِشَيْءٍ، وَلَا تَقْدِمُوا فَبَلْهُ بِيَوْمٍ، وَلَا بِيَوْمَيْنِ

**[9023]** Abū Usāmah narrated to us, saying: ‘Ubayd Allāh ibn ‘Umar narrated to us, from Nāfi‘, from Ibn ‘Umar, that the Messenger of Allah ﷺ mentioned Ramadan and said: “Fast upon sighting it, and break your fast upon sighting it. But if it is obscured from you, then estimate for it.”

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ رَمَضَانَ، فَقَالَ: صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غَمَّ عَلَيْكُمْ فَاقْتُرُوا لَهُ

**[9024]** Muḥammad ibn Bishr narrated to us, saying: ‘Ubayd Allāh ibn ‘Umar narrated to us, from Abū al-Zinād, from Al-A‘raj, from Abū Hurayrah, who said: The Messenger of Allah ﷺ mentioned the crescent and said: “If you see it, then fast; and if you see it, then break your fast. But if it is obscured from you, then count thirty.”

حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِي، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ الْهَلَالَ، فَقَالَ: إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غَمَّ عَلَيْكُمْ فَعُدُوا ثَلَاثِينَ

[9025] ‘Abd al-Wahhāb al-Thaqafī narrated to us, from Ayyūb, from Abū Qilābah, from Abū Hurayrah, who said: “He forbade rushing ahead of Ramadan by a day or two days.”

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ أَئِبْوَبَ، عَنْ أَبِي قِلَّابَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: نَهَى أَنْ يُتَعَجَّلَ قَبْلَ رَمَضَانَ بِيَوْمٍ، أَوْ يَوْمَيْنَ

[9026] Wakī‘ narrated to us, from Abū al-‘Umays, from Al-‘Alā’ ibn ‘Abd al-Rahmān ibn Ya‘qūb, from his father, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “When the half of Sha‘bān comes, refrain [from fasting] until it is Ramadan.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْعُمَيْسِ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا كَانَ النِّصْفُ مِنْ شَعْبَانَ، فَأَمْسِكُوا حَتَّى يَكُونَ رَمَضَانُ

[9027] Ibn Fuḍayl narrated to us, from Ḥuṣayn, from ‘Amr ibn Murrah, from Abū al-Bakhtarī, who said: We went out for ‘Umrah, and when we alighted at Baṭn Nakhlah, he said: We looked for the crescent. Some of the people said: “It is three nights old.” And some of the people said: “It is two nights old.” Then we met Ibn ‘Abbās, and we said: “We saw the crescent.” Some of the people said: “It is three nights old,” and some said: “It is two nights old.” He said: “Which night did you see it?” We said: “Such and such night.” He said: The Messenger of Allah ﷺ said: “Indeed Allah extended it for the sighting, so it belongs to the night you saw it.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ عَمْرُو بْنِ مُرَّةَ،  
عَنْ أَبِي الْبَخْرِيِّ، قَالَ: حَرَجْنَا لِلْعُمْرَةِ فَلَمَّا نَزَلْنَا بِبَطْنِ  
نَخْلَةِ، قَالَ: تَرَاءَيْنَا الْهَلَالَ، قَالَ: بَعْضُ الْقَوْمِ هُوَ أَبْنُ  
ثَلَاثٍ، وَقَالَ: بَعْضُ الْقَوْمِ هُوَ أَبْنُ لَيْلَتَيْنِ، فَأَقِنَا أَبْنَ  
عَبَّاسٍ، فَقُلْنَا: إِنَّا رَأَيْنَا الْهَلَالَ، فَقَالَ بَعْضُ الْقَوْمِ: هُوَ  
أَبْنُ ثَلَاثٍ، وَقَالَ بَعْضُ الْقَوْمِ: هُوَ أَبْنُ لَيْلَتَيْنِ، فَقَالَ: أَيُّ  
لَيْلَةٍ رَأَيْتُمُوهُ؟ قَالَ: فَقُلْنَا: لَيْلَةٌ كَذَا وَكَذَا، قَالَ: إِنَّ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنَّ اللَّهَ مَدَّ  
لِلرُّؤْيَا، فَهُوَ لِلْلَّيْلَةِ رَأَيْتُمُوهُ

**[9028]** Ghundar narrated to us, from Shu‘bah, from ‘Amr ibn Murrah, who said: I heard Abū al-Bakhtarī saying: We started Ramadan while we were at Dhāt ‘Irq. So we sent a man to Ibn ‘Abbās to ask him. Ibn ‘Abbās said: The Messenger of Allah ﷺ said: “Indeed Allah has extended it [the month] for its sighting; so if it is obscured from you, then complete the

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ: سَمِعْتُ أَبَا الْبَخْتَرِيِّ، يَقُولُ: إِنَّا أَهْلَنَا رَمَضَانَ، وَنَحْنُ بِدَاتِ عَرْقٍ، فَأَرْسَلْنَا رَجُلًا إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ، فَقَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ قَدْ أَمَدَهُ لِرُؤْيَتِهِ، فَإِنْ غَمَ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ

**[9029]** Hushaym narrated to us, saying: Mujālid informed us, from Al-Sha‘bī, from ‘Alī, that he used to deliver a sermon when Ramadan approached, saying: “Do not precede the month. If you see the crescent, then fast; and if you see the crescent, then break your fast. But if it is obscured from you, then complete the count.” He said: He used to say that after the ‘Aṣr prayer and after the Fajr prayer.

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا مُجَالِدٌ، عَنْ الشَّعَبِيِّ، عَنْ عَلِيٍّ، أَنَّهُ كَانَ يَخْطُبُ إِذَا حَضَرَ رَمَضَانَ، فَيَقُولُ: أَلَا تَقْدِمُوا الشَّهْرَ إِذَا رَأَيْتُمُ الْهِلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُ الْهِلَالَ فَأَفْطِرُوا، فَإِنْ غَمَ عَلَيْكُمْ فَأَكِمُّوا الْعِدَّةَ، قَالَ: كَانَ يَقُولُ ذَلِكَ بَعْدَ صَلَاةَ الْعَصْرِ، وَبَعْدَ صَلَاةَ الْفَجْرِ،

**[9030]** Hushaym narrated to us, from Mujālid, from Al-Sha‘bī, from Masrūq, from ‘Umar, similar to that.

حَدَّثَنَا هُشَيْمٌ، عَنْ مُجَالِدٍ، عَنْ الشَّعَبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عُمَرَ، مِثْلَ ذَلِكَ

[9031] ‘Abd al-A’lā narrated to us, from Hishām, from Al-Hasan and Muḥammad, who both said: “He forbade preceding Ramadan with fasting.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ، فَالاً: نَهَى أَنْ يَقْدَمَ بَيْنَ يَدَيِ رَمَضَانَ بِصُومٍ

[9032] ‘Ubayd Allāh ibn Mūsā narrated to us, from Isrā’il, from Jābir, from Abū Ja’far and ‘Atā’, “That they both disliked rushing [to fast] before Ramadan.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، وَعَطَاءٍ، أَنَّهُمَا كَرِهَا التَّعْجِيلَ قَبْلَ رَمَضَانَ

[9033] Jarīr narrated to us, from Layth, from ‘Atā’, from Ibn ‘Abbās, regarding a man who is fasting and then Ramadan arrives. He said: “He should separate between it and Ramadan by [some] days.”

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، فِي الرَّجُلِ يَصُومُ فَيَحْضُرُ رَمَضَانَ، قَالَ: يَفْصِلُ بَيْنَهُ وَبَيْنَ رَمَضَانَ بِأَيَّامٍ

[9034] Sahl ibn Yūsuf narrated to us, from Al-Taymī, from Abū Qilābah, who said: “They used to look for the crescent. If they saw it, they fasted; and if they did not see it, they waited for what their leader (Imam) would say.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنِ التَّيْمِيِّ، عَنْ أَبِي قِلَّابَةَ، قَالَ: كَانُوا يَنْتَظِرُونَ إِلَى الْأَهْلَلِ إِنْ رَأَوْهُ صَانُوا، وَإِنْ لَمْ يَرَوْهُ أَنْطَرُوا مَا يَقُولُ: إِمَامُهُمْ

[9035] Zayd ibn al-Ḥubāb narrated to us, from Shu‘bah, from Maṇṣūr, from Sālim, from Abū Salamah, from Umm Salamah, “That the Prophet ﷺ used to join Sha‘bān with Ramadan.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ يَصِلُّ شَعْبَانَ بِرَمَضَانَ

[9036] Waki‘ narrated to us, from ‘Alī ibn Mubārak, from Yaḥyā ibn Abī Kathīr, from Abū Salamah, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “Do not precede Ramadan by fasting a day or two days, except for a man who was fasting a [habitual] fast, then let him fast it.”

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقْدِمُوا رَمَضَانَ بِصَوْمٍ يَوْمٍ، وَلَا يَوْمَيْنِ إِلَّا رَجُلًا كَانَ يَصُومُ صَوْمًا فَلْيَصُمِّمْهُ

[9037] Jarīr narrated to us, from Layth, from Mujaḥid, who said: “If a man fasts continuously, there is no harm if he joins it.”

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: إِذَا كَانَ رَجُلٌ يُدِيمُ الصَّوْمَ فَلَا بَأْسَ أَنْ يَصِلِّهُ

**[9038]** Ismā‘il ibn ‘Ulayyah narrated to us, from Ibn ‘Awn, that Muḥammad took Suhur thinking that it was night, then it became clear to him that he had taken Suhur after dawn had broken. He said: “As for me, I am not fasting today.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيْهِ، عَنْ ابْنِ عَوْنَ، أَنَّ مُحَمَّداً، شَسَّحَرَ وَهُوَ يَرَى أَنَّ عَلَيْهِ لَيْلًا، ثُمَّ اسْتَبَانَ لَهُ أَنَّهُ شَسَّحَرَ بَعْدَ مَا أَصْبَحَ، فَقَالَ: أَمَّا أَنَا الْيَوْمَ فَمُفْطِرٌ

**[9039]** Ibn ‘Uyaynah narrated to us, from Ibn Abī Najīḥ, from Mujaḥid, “Regarding one who took Suhur thinking it was night, then it became clear that he took Suhur when dawn had already risen: Let him complete his fast.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي تَجِيْحٍ، عَنْ مُجَاهِدٍ، فِيمَنْ شَسَّحَرَ وَهُوَ يَرَى أَنَّ عَلَيْهِ لَيْلًا، فَبَانَ أَنَّهُ شَسَّحَرَ وَقَدْ طَلَعَ الْفَجْرُ، فَلْيَتَمِّمْ صِيَامَهُ

**[9040]** Sahl ibn Yūsuf narrated to us, from Shu‘bah, who said: I asked Al-Hakam regarding a man who takes Suhur thinking that it is night. He said: “He completes his fasting.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، عَنِ الرَّجُلِ يَتَسَّحَرُ وَهُوَ يَرَى أَنَّ عَلَيْهِ لَيْلًا، قَالَ: يُتْمِمْ صِيَامَهُ

**[9041]** Waki‘ narrated to us, from Sufyān, from Ḥuṣayn, from Sa‘id ibn Jubayr, who said: “If he eats after the rising of dawn, he continues his fast and makes up a day in its place.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حُصَيْنٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: إِذَا أَكَلَ بَعْدَ طَلُوعِ الْفَجْرِ مَضَى عَلَى صِيَامِهِ وَقَضَى بَوْمًا مَكَانَهُ

**[9042]** Sahl ibn Yūsuf narrated to us, from ‘Amr, from Al-Ḥasan, regarding a man who took Suhur thinking that it was night. He said: “He completes his fast.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ عَمْرِو، عَنْ الْحَسَنِ، فِي  
رَجْلِ شَحَرٍ وَهُوَ يَرَى أَنَّ عَلَيْهِ لَيْلًا، قَالَ: يُتْمِ صَوْمَةَ

**[9043]** Abū Dāwūd narrated to us, from Ḥabīb, from ‘Amr ibn Harim, from Jābir ibn Zayd, who said: “He completes his fast.”

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ حَبِيبٍ، عَنْ عَمْرِو بْنِ هَرِيمٍ، عَنْ  
جَابِرِ بْنِ زَيْدٍ، قَالَ: يُتْمِ صَوْمَةَ

**[9044]** Wakī‘ narrated to us, from Ibn ‘Awn, from Ibn Sirīn, who said: ‘Abd Allāh said: “Whoever eats at the beginning of the day, let him eat at the end of it.”

حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ عَوْنَى، عَنِ ابْنِ سِيرِينَ، قَالَ: قَالَ  
عَبْدُ اللَّهِ: مَنْ أَكَلَ أَوَّلَ النَّهَارِ فَلْيَأْكُلْ آخِرَهُ

[9045] ‘Alī ibn Mushir narrated to us, from Al-Shaybānī, from Jabalah ibn Suḥaym, from ‘Alī ibn Ḥanẓalah, from his father, who said: I was present with ‘Umar ibn al-Khaṭṭāb during Ramadan. A drink was brought to him, and some of the people drank, thinking that the sun had set. Then the Mu'adhdhin climbed up and said: “O Commander of the Faithful, by Allah, the sun is rising [still visible], it has not set.” ‘Umar said: “May Allah protect us from your evil (or similar expression) twice or thrice! O people, whoever has broken his fast, let him fast a day in place of this day; and whoever has not broken his fast, let him complete it until the sun sets.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ جَبَلَةَ بْنِ سُحَيْمٍ، عَنْ عَلِيٍّ بْنِ حَنْظَلَةَ، عَنْ أَبِيهِ، قَالَ: شَهُدْتُ عُمَرَ بْنَ الْخَطَابِ فِي رَمَضَانَ، وَقَرِبَ إِلَيْهِ شَرَابٌ فَشَرِبَ بَعْضُ الْقَوْمِ وَهُمْ يَرَوْنَ أَنَّ الشَّمْسَ قَدْ غَرَبَتْ، ثُمَّ ارْتَقَى الْمُؤَذِّنُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ وَاللَّهِ لِلشَّمْسِ طَالِعَةٌ لَمْ تَغْرُبْ، فَقَالَ عُمَرُ: مَنَعَنَا اللَّهُ مِنْ شَرِّكِ مَرَّتَيْنِ أَوْ ثَلَاثَةَ، يَا هَوْلَاءَ مَنْ كَانَ أَفْطَرَ فَلْيَصُمْ يَوْمًا مَكَانَ يَوْمٍ، وَمَنْ لَمْ يَكُنْ أَفْطَرَ فَلْيَتَمَ حَتَّى تَغِيبَ الشَّمْسُ

**[9046]** Wakī‘ narrated to us, from Sufyān, from Jabalah ibn Suḥaym, from ‘Alī ibn Ḥanzalah, from his father, from ‘Umar, similar to it, except that Sufyān said: “We did not send you as a watcher [shepherd], we only sent you as a caller. We exercised judgment (Ijtihad), and making up a day is easy.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ جَبَلَةَ بْنِ سُحَيْمٍ، عَنْ عَلَيِّ  
بْنِ حَنْظَلَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ، بِنْحُوَهُ، إِلَّا أَنَّ سُفِيَّانَ  
قَالَ: إِنَّا لَمْ نَبْعَثْكُمْ رَاعِيًّا، إِنَّمَا بَعَثْنَا دَاعِيًّا، وَقَدْ اجْهَدْنَا  
وَقَضَاءً يَوْمَ يَسِيرٌ

**[9047]** Wakī‘ narrated to us, from Sufyān, from Ziyād ibn ‘Ilāqah, from someone who heard Bishr ibn Qays, that ‘Umar, may Allah have mercy on him, ordered them to make it up.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ زِيَادِ بْنِ عَلَاقَةَ، عَمْنُ  
سَمِعَ بِشَرَبْنَ قَيْسِ، أَنَّ عُمَرَ رَجَمَهُ اللَّهُ أَمْرَهُمْ  
بِالْقَضَاءِ

**[9048]** Abū Usāmah narrated to us, from Hishām, from Fātimah bint al-Mundhir, from Asmā’, “That they broke their fast during the time of the Messenger of Allah ﷺ on a day [that was cloudy], then the sun appeared.” Abū Usāmah said: I said to Hishām: “Were they ordered to make it up?” He said: “That is inevitable.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْدِرِ،  
عَنْ أَسْمَاءَ، أَنَّهُمْ أَفْطَرُوا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ فِي يَوْمٍ، ثُمَّ طَأَتِ الشَّمْسُ قَالَ أَبُو  
أَسَامَةَ: فَقُلْتُ لِهِشَامٍ: فَأَمْرُوا بِالْقَضَاءِ؟ قَالَ: وَمِنْ ذَلِكَ  
بُدُّ

**[9049]** Ibn ‘Uyaynah narrated to us, from Ibn Abī Najīḥ, from Mujaḥid, who said: “He makes it up, because Allah the Exalted says: {Then complete the fast until the night} [Al-Baqarah: 187].”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: يَقُولُ إِنَّ اللَّهَ تَعَالَى يَقُولُ: {إِنَّمَا تَمِّمُوا الصِّيَامَ إِلَى اللَّيْلِ} [البقرة: 187] ”،

**[9050]** Ishāq ibn Manṣūr narrated to us, Manṣūr ibn Abī al-Aswad narrated to us, from Al-A‘mash, from Al-Musayyib, from Zayd ibn Wahb, from ‘Umar, similar to the hadith of Abū Mu‘āwiya which is coming.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا مَنْصُورُ بْنُ أَبِي الأَسْوَدِ، عَنِ الْأَعْمَشِ، عَنِ الْمُسَيْبِ، عَنْ رَيْدِ بْنِ وَهْبٍ، عَنْ عُمَرَ، بِتَحْوِيلٍ مِّنْ حَدِيثِ أَبِي مُعَاوِيَةَ الَّذِي يَأْتِي

**[9051]** Mu‘ādh ibn Mu‘ādh narrated to us, from Ash‘ath, who said: Al-Ḥasan used to say regarding one who broke his fast thinking that the sun had set, then it became clear to him that it had not set. He said: He used to say: “It suffices him.”

حَدَّثَنَا مُعاَذُ بْنُ مُعَاذٍ، عَنْ أَشْعَثَ، قَالَ: كَانَ الْحَسَنُ، يَقُولُ فِيمَنْ أَفْطَرَ وَهُوَ يَرَى أَنَّ الشَّمْسَ قَدْ غَابَتْ، ثُمَّ اسْتَبَانَ لَهُ أَنَّهَا لَمْ تَغِبْ قَالَ: كَانَ يَقُولُ: أَجْرًا مِنْهُ

**[9052]** Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Zayd ibn Wahb, who said: Bowls were brought out from the house of Hafṣah, and there were clouds in the sky, so they thought the sun had set and they broke their fast. Before long, the clouds cleared and behold, the sun was rising. ‘Umar said: “We did not incline towards sin.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: أَخْرَجْتُ عِسَاسًا مِنْ بَيْتِ حَفْصَةَ، وَعَلَى السَّمَاءِ سَحَابٌ فَظَنُوا أَنَّ الشَّمْسَ قَدْ غَابَتْ فَأَفْطَرُوا، فَلَمْ يَلْبُوا أَنْ تَجَلِّ السَّحَابُ فَإِذَا الشَّمْسُ طَالِعَةُ، فَقَالَ: عُمَرُ: مَا تَحَابَقْتُ مِنْ إِيمَانِ

**[9053]** Abū Dāwūd narrated to us, from Ḥammād ibn Salamah, from Sa‘īd ibn Qatān, from his father, who said: “He was with Mu‘āwiyah during Ramadan, and they broke their fast, then the sun appeared. So he ordered them to make it up.”

حَدَّثَنَا أَبُو ذَوْدَةَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ سَعِيدِ بْنِ قَطْنَى، عَنْ أَبِيهِ، قَالَ: كَانَ عِنْدَ مُعَاوِيَةَ فِي رَمَضَانَ، فَأَفْطَرُوا ثُمَّ طَاعَتِ الشَّمْسُ، فَأَمَرَهُمْ أَنْ يَقْضُوا

**[9054]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, from ‘Aṭā’, who said: I said: “I broke my fast on a cloudy day in the month of Ramadan, reckoning it to be night, then the sun appeared. Should I make up that day at all, and do I not have to offer expiation?” He said: “Yes.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: فُلِتُ: أَفْطَرْتُ فِي يَوْمٍ مُغَيْمٍ فِي شَهْرِ رَمَضَانَ، وَأَنَا أَحْسِبُهُ اللَّيْلَ ثُمَّ بَدَتِ الشَّمْسُ، أَفَأَقْضِي ذَلِكَ الْيَوْمَ قَطًّا وَلَا أَكْفُرُ؟ قَالَ: نَعَمْ

[9055] Abū Usāmah narrated to us, saying: Zakariyyā narrated to us, from Abū Iṣhāq, who said: I went on a military expedition with Ziyād ibn al-Naḍr to the land of the Romans. He said: We started Ramadan, and the people fasted, and among them were the companions of ‘Abd Allāh, ‘Āmir ibn Sa‘d, Sumay‘, Abū ‘Abd Allāh, Abū Ma‘mar, and Abū Musāfi‘. The people broke their fast one day while the sky was cloudy, and we were between two mountains, Al-Ḥārith and Al-Huwayrith. I did not break my fast until night became clear. Then the sun came out and we saw it on the mountain. Ziyād said: “As for this day, we will make it up, for we did not intentionally break the fast [improperly].”

حَدَّثَنَا أَبُو أَسَامَةَ، حَدَّثَنَا زَكَرِيَّاً، عَنْ أَبِي إِسْحَاقَ، قَالَ:  
عَزَّوْتُ مَعَ زَيْدِ بْنِ النَّضْرِ أَرْضَ الرُّومِ قَالَ: فَأَهْلُنَا  
رَمَضَانَ، فَصَامَ النَّاسُ وَفِيهِمْ أَصْحَابُ عَبْدِ اللَّهِ عَامِرٍ  
بْنِ سَعْدٍ، وَسُمِيعٍ، وَأَبُو عَبْدِ اللَّهِ، وَأَبُو مَعْنَرٍ، وَأَبُو  
مُسَافِعٍ، فَفَطَرَ النَّاسُ يَوْمًا وَالسَّمَاءُ مُغَيْمَةٌ، وَنَحْنُ بَيْنَ  
جَبَلَيْنِ الْحَارِثِ وَالْحُوَيْرِثِ، وَلَمْ أُفْطِرْ أَنَا حَتَّى تَبَيَّنَ  
اللَّيلُ، ثُمَّ إِنَّ الشَّمْسَ حَرَجَتْ فَأَبْصَرْنَاهَا عَلَى الْجَبَلِ  
فَقَالَ زَيْدٌ: أَمَا هَذَا الْيَوْمُ فَسَوْفَ نَفْضِيهِ وَلَمْ نَتَعَدْ  
فِطْرَةً

**[9056]** Ibn ‘Uyaynah narrated to us, from Zayd ibn Aslam, from his brother, from his father, that ‘Umar broke his fast during the month of Ramadan, then it was said to him: “The sun has appeared.” He said: “It is a light matter; we were striving [to do right].”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَخِيهِ، عَنْ أَبِيهِ، أَفْطَرَ عُمَرُ، فِي شَهْرِ رَمَضَانَ، فَقَيلَ لَهُ قَدْ طَلَعَتِ النَّسْمُ فَقَالَ: حَطْبٌ يَسِيرٌ، قَدْ كُنَّا جَاهِدِينَ

**[9057]** Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Muslim, who said: A man came to Ibn ‘Abbās asking him about Suhur. A man from those sitting with him said: “Eat until you do not doubt.” Ibn ‘Abbās said to him: “This one says nothing. Eat as long as you are in doubt, until you do not doubt.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ السُّحُورِ، فَقَالَ لَهُ رَجُلٌ مِنْ جُلْسَائِهِ كُلُّهُ لَا تَشْكُ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: إِنَّهَا لَا يَقُولُ شَيْئًا كُلُّ مَا شَكَنْتَ حَتَّى لَا تَشْكُ

**[9058]** Abū Usāmah narrated to us, from ‘Abd Allāh ibn al-Walīd, who said: ‘Awn ibn ‘Abd Allāh narrated to us, saying: Two men entered upon Abū Bakr while he was taking Suhur. One of them said: “Dawn has risen.” And the other said: “It has not risen yet.” Abū Bakr said: “Eat, they have disagreed.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ، قَالَ: حَدَّثَنَا عَوْنُ بْنُ عَبْدِ اللَّهِ، قَالَ: دَخَلَ رَجُلَانِ عَلَى أَبِي بَكْرٍ وَهُوَ يَسْأَرُ، فَقَالَ أَحَدُهُمَا: قَدْ طَلَعَ الْفَجْرُ، وَقَالَ الْآخَرُ: لَمْ يَطْلُعْ بَعْدُ، قَالَ أَبُو بَكْرٍ: كُلُّ قَدِ اخْتَلَفَا

**[9059]** Wakī‘ narrated to us, from ‘Abd Allāh ibn al-Walīd, from ‘Awn ibn ‘Abd Allāh, from Abū Bakr, similar to it.

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ، عَنْ عَوْنَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بَكْرٍ، بِنْ حُوْهَ

**[9060]** Wakī‘ narrated to us, from ‘Umārah ibn Zādhān, from Makhūl, who said: I saw Ibn ‘Umar taking a bucket of Zamzam, and he said to two men: “Has dawn broken?” One of them said: “No,” and the other said: “Yes.” He (Makhūl) said: “So he drank.”

حَدَّثَنَا وَكِيعٌ، عَنْ عُمَارَةَ بْنِ زَادَانَ، عَنْ مَكْحُولٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ أَخْدَدْ دَلْوًا مِنْ زَمْزَمَ، فَقَالَ لِلرَّجُلَيْنِ: أَطْلَعَ الْفَجْرُ؟ فَقَالَ أَخْدُهُمَا: لَا، وَقَالَ الْآخَرُ: نَعَمْ، قَالَ: قَسَرَ

**[9061]** Wakī‘ narrated to us, from Sufyān, from ‘Alī ibn al-Aqmar, from Ibrāhīm, who said: “Eat until you see it (dawn) spreading horizontally.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَلَيِّ بْنِ الْأَقْمَرِ، عَنْ إِبْرَاهِيمَ، قَالَ: كُلْ حَتَّى تَرَاهُ مُعْتَرِضًا

**[9062]** Al-Thaqafī narrated to us, from Khālid, from ‘Ikrimah, who said: “Eat until you see it like the tear of a garment (Taylasān).”

حَدَّثَنَا التَّقَفِيُّ، عَنْ خَالِدٍ، عَنْ عِكْرَمَةَ، قَالَ: كُلْ حَتَّى تَرَاهُ مِثْلَ شِقَ الطَّيْلَسَانَ

**[9063]** Wakī‘ narrated to us, from Ṭalḥah, from ‘Aṭā’, from Ibn ‘Abbās, who said to two servant boys of his while he was in the house of Umm Hāni’ during the month of Ramadan, and he was taking Suhur. One of them said: “Dawn has broken,” and the other said: “It has not broken.” He said: “Give me to drink.”

حَدَّثَنَا وَكِبِيعُ، عَنْ طَلْحَةَ، عَنْ عَطَاءِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ لِغُلَامَيْنِ لَهُ، وَهُوَ فِي ذَارِ أُمِّ هَانِيٍّ، فِي شَهْرِ رَمَضَانَ، وَهُوَ يَسْحَرُ، فَقَالَ أَحَدُهُمَا: قَدْ طَلَعَ الْفَجْرُ، وَقَالَ الْآخَرُ: لَمْ يَطْلُعْ، قَالَ: أَسْقِيَاهُ

**[9064]** Wakī‘ narrated to us, from Isrā’īl, from Jābir, from Abū Khaythamah, who said: “Eat until dawn becomes clear to you.”

حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي خَيْثَمَةَ، قَالَ: كُلْ حَتَّى يَتَبَيَّنَ لَكَ الْفَجْرُ

**[9065]** Abū Dāwūd al-Ṭayālisī narrated to us, from Yazīd ibn Zayd, who said: I heard Al-Hasan, and a man said to him: “I take Suhur and I am in doubt about the morning.” He said: “Eat as long as you are in doubt, for by Allah, there is no ambiguity about the morning.”

حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ يَزِيدَ بْنِ زَيْدٍ، قَالَ: سَمِعْتُ الْحَسَنَ، وَقَالَ لَهُ رَجُلٌ: أَتَسْحَرُ وَأَمْتَرِي فِي الصُّبْحِ، فَقَالَ: كُلْ مَا امْتَرِيتَ، إِنَّهُ وَاللَّهِ لَيْسَ بِالصُّبْحِ خَفَاءً

**[9066]** Wakī‘ narrated to us, from Al-Faḍl ibn Dalham, from Al-Ḥasan, who said: ‘Umar said: “If two men are in doubt about dawn, let them eat until they are certain.”

حَدَّثَنَا وَكِبِيعُ، عَنِ الْفَضْلِ بْنِ دَلْهَمٍ، عَنِ الْحَسَنِ، قَالَ: قَالَ عُمَرُ: إِذَا شَكَ الرَّجُلَانِ فِي الْفَجْرِ فَلْيَاكُلا حَتَّى يَسْتَقِيقَا

**[9067]** Ibn Fuḍayl narrated to us, from Al-A‘mash, from Muslim ibn Ṣubayḥ, who said: A man came to Ibn ‘Abbās and said to him: “When should I stop Suhur?” A man sitting with him said: “Eat until you are in doubt, then stop.” Ibn ‘Abbās said: “Eat as long as you are in doubt until you have no doubt.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ لَهُ مَتَى أَدْعُ السُّحُورَ؟ فَقَالَ رَجُلٌ جَالِسٌ عِنْدَهُ: كُلْ حَتَّى إِذَا شَكَكْتَ دَعْهُ، فَقَالَ ابْنُ عَبَّاسٍ: كُلْ مَا شَكَكْتَ حَتَّى لَا تَشْكَكَ

**[9068]** Abū Bakr narrated to us, he said: Ibn ‘Ulayyah narrated to us, from Ibn ‘Awn, who said: Muhammad said: “I placed the vessel in my hands and began to look to see if dawn had broken.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ عَوْنَ، قَالَ: قَالَ مُحَمَّدٌ: وَضَعْتُ الْإِنَاءَ عَلَى يَدَيَ فَجَعَلْتُ أَنْظُرَ هَلْ طَلَعَ الْفَجْرُ

**[9069]** Section: What they said about dawn, what is it? *Mulāzim ibn ‘Amr* narrated to us, from ‘Abd Allāh ibn al-Nu‘mān, from *Qays ibn Ṭalq*, who said: My father *Ṭalq ibn ‘Alī* narrated to me that the Messenger of Allah ﷺ said: “Eat and drink, and do not let the vertical bright [light] prevent you. Eat and drink until the red [dawn] spreads horizontally for you.” And he gestured like this with his hand.

حَدَّثَنَا مَا قَالُوا فِي الْفَجْرِ مَا هُوَ؟ حَدَّثَنَا مَلَازِمُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ النَّعْمَانِ، عَنْ قَيْسِ بْنِ طَلْقٍ، قَالَ: حَدَّثَنِي أَبِي طَلْقٍ بْنُ عَلِيٍّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُوا وَاشْرُبُوا وَلَا يَصُدَّنَّكُمُ السَّاطِعُ الْمُصْنِعُ، كُلُوا وَاشْرُبُوا حَتَّى يَتَرَضَّ لَكُمُ الْأَخْرَمُ وَقَالَ هَكَذَا بِيَهِ

**[9070]** *Abū Usāmah* narrated to us, from *Abū Hilāl*, who said: *Sawādah ibn Hanzalah al-Hilālī* narrated to us, from *Samurah ibn Jundub*, who said: The Messenger of Allah ﷺ said: “Let not the Adhan of *Bilāl* prevent you from Suhur, nor the vertical dawn, but rather the dawn that spreads horizontally on the horizon.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبِي هِلَالٍ، قَالَ: حَدَّثَنَا سَوَادَةُ بْنُ حَنْظَلَةَ الْهَلَالِيِّ، عَنْ سَمْرَةَ بْنِ جُنْدُبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَمْعَنَّكُمْ أَذَانُ بِلَالٍ مِنَ السُّحُورِ، وَلَا الصُّبْحُ الْمُسْتَطِيلُ، وَلَكِنَ الصُّبْحُ الْمُسْتَطِيرُ فِي الْأَفْقَ

**[9071]** Waki‘ narrated to us, from Ibn Abī Dhi’b, from Khālid, from Thawbān, who said: The Messenger of Allah ﷺ said: “Dawn is two types: as for the one that looks like the tail of a wolf, it neither makes anything lawful nor unlawful. But [the true dawn is] the spreading one.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ خَالِدٍ، عَنْ ثَوْبَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْفَجْرُ فَجْرًا، فَأَمَّا الَّذِي كَانَهُ ذَئْبُ السَّرْخَانَ، فَإِنَّهُ لَا يُحِلُّ شَيْئًا وَلَا يُحَرِّمُهُ، وَلَكِنَّ الْمُسْتَطِيرَ

**[9072]** Waki‘ narrated to us, from Thābit ibn ‘Umārah, from Ghunaym ibn Qays, from Abū Mūsā, who said: “The dawn is not that which is like this—meaning vertical—but the dawn is that which is like this—meaning spreading horizontally.”

حَدَّثَنَا وَكِيعٌ، عَنْ ثَابِتِ بْنِ عُمَارَةَ، عَنْ غُنَيْمِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى، قَالَ: لَيْسَ الْفَجْرُ الَّذِي هَكَّا، يَعْنِي الْمُسْتَطِيرَ، وَلَكِنَّ الْفَجْرُ الَّذِي هَكَّا، يَعْنِي الْمُعْتَرِضَ

**[9073]** ‘Abd al-Šamad ibn ‘Abd al-Wārith narrated to us, from Hawshab ibn ‘Aqīl, from Ja‘far, who said: I asked Al-Qāsim: “Is it the vertical one or the horizontal one?” He said: “The horizontal one. The vertical one is the false dawn.”

حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَوْشَبِ بْنِ عَقِيلٍ، عَنْ جَعْفَرٍ، قَالَ: سَأَلْتُ الْقَاسِمَ، أَهُوَ السَّاطِعُ أَمُّ الْمُعْتَرِضُ؟ قَالَ: الْمُعْتَرِضُ وَالسَّاطِعُ الصُّبْحُ الْكَاذِبُ

**[9074]** Yazīd ibn Hārūn narrated to us, from ‘Imrān, from Abū Mijlaz, who said: “The vertical one is the false dawn, but [the true dawn is] when the morning spreads clearly on the horizon.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عِمْرَانَ، عَنْ أَبِي مُجْلِزٍ، قَالَ: السَّاطِعُ ذَلِكَ الصُّبْحُ الْكَاذِبُ، وَلَكِنْ إِذَا انْفَضَّ الصُّبْحُ فِي الْأَفْقَى

**[9075]** Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Muslim, who said: “They did not consider the dawn to be your dawn, but they considered the dawn to be that which fills the houses and roads.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، قَالَ: لَمْ يَكُنُوا يَعْدُوا الْفَجْرَ فَجْرَكُمْ، وَلَكِنْ يَعْدُونَ الْفَجْرَ الَّذِي يَمْلأُ الْبَيْوَاتَ وَالطُّرُقَ

**[9076]** Yazīd ibn Hārūn narrated to us, from Ḥajjāj, from ‘Adī ibn Thābit, who said: We differed about the dawn, so we went to Ibrāhīm. He said: “Dawn is two types: one is the vertical dawn, which does not make prayer lawful nor food unlawful. The other is the horizontal red dawn, which makes prayer lawful and food and drink unlawful.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَجَاجٍ، عَنْ عَدَى بْنِ ثَابِتٍ، قَالَ: اخْتَلَفْنَا فِي الْفَجْرِ، فَلَمَنَا إِبْرَاهِيمَ فَقَالَ: الْفَجْرُ فَجْرُكُمْ، فَمَا أَحَدُهُمَا فَالْفَجْرُ السَّاطِعُ فَلَا يُحِلُّ الصَّلَاةَ وَلَا يُحَرِّمُ الطَّعَامَ، وَمَا الْفَجْرُ الْمُعْتَرِضُ الْأَحْمَرُ، فَإِنَّهُ يُحِلُّ الصَّلَاةَ وَيُحَرِّمُ الطَّعَامَ وَالشَّرَابَ

[9077] Waki‘ narrated to us, from Isrā’īl, from Jābir, from ‘Āmir and ‘Aṭā’, who said: “The horizontal dawn which has redness on its

حَدَّثَنَا وَكِبِيْعُ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ،  
وَعَطَاءً، قَالَا: الْفَجْرُ الْمُعْتَرِضُ الَّذِي إِلَى جَنْبِهِ حُمْرَةٌ

[9078] Kathīr ibn Hishām narrated to us, from Ja‘far ibn Burqān, who said: I asked Al-Zuhrī and Maymūn, saying: “I want to fast, and I see the vertical column of morning light.” They both said: “Eat and drink until you see it spreading horizontally on the horizon of the sky.”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، قَالَ: سَأَلْتُ  
الرُّهْبَرِيَّ، وَمَيْمُونَا، فَقُلْتُ: أُرِيدُ الصَّوْمَ فَأَرَى عَمُودًا  
الصُّبْحُ السَّاطِعُ، فَقَالَا جَمِيعًا: كُلُّ وَاسْرَبٍ حَتَّى تَرَاهُ  
فِي أَفْقِ السَّمَاءِ مُعْتَرِضًا

[9079] Ibn Idrīs narrated to us, from Huṣayn, from Al-Sha'bī, from ‘Adī ibn Ḥātim, who said: When {until the white thread becomes distinct to you from the black thread} [Al-Baqarah: 187] was revealed, ‘Adī said: “O Messenger of Allah, I place two cords under my pillow, a black cord and a white cord, so I can distinguish night from day.” The Messenger of Allah ﷺ said: “Your pillow must be very long and wide! It is only the blackness of the night and the whiteness of the day.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ الشَّعْبِيِّ، عَنْ  
عَدِيِّ بْنِ حَاتِمٍ، قَالَ: لَمَّا نَزَّلْتُ: {حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ  
قَالَ عَدِيٌّ: 187 [الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ} [البقرة]  
يَا رَسُولَ اللَّهِ، إِنِّي أَجْعَلُ ثَحْتَ وَسَادَتِي عَقَالِينَ، عَقَالًا  
أَسْوَدَ، وَعِقَالًا أَبْيَضَ، فَأَعْرِفُ اللَّيْلَ مِنَ النَّهَارِ، فَقَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ وَسَادَكَ لَطْوِيلًا  
عَرِيضًا إِنَّمَا هُوَ سَوَادُ الْلَّيْلِ وَبَيْاضُ النَّهَارِ

**[9080]** Section: Whoever said: The one fasting voluntarily has the choice Mu'tamir ibn Ismā'il narrated to us, from Layth, from Ṭāwūs, from Ibn 'Abbās, who said: "The fasting person has the choice

حَدَّثَنَا مَنْ قَالَ: الصَّائِمُ بِالْخَيْرِ فِي النَّطْوَعِ حَدَّثَنَا  
مُعْتَمِرٌ بْنُ إِسْمَاعِيلَ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ  
عَبَّاسٍ، قَالَ: الصَّائِمُ بِالْخَيْرِ مَا بَيْنَهُ وَبَيْنَ نِصْفِ  
النَّهَارِ

**[9081]** Abū Mu'āwiyah narrated to us, from Abū Mālik al-Ashja'i, from Sa'd ibn 'Ubaydah, from Ibn 'Umar: "The fasting person has the choice until midday."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ، عَنْ سَعْدِ  
بْنِ عَبْيَدَةَ، عَنْ ابْنِ عُمَرَ، الصَّائِمُ بِالْخَيْرِ مَا بَيْنَهُ وَبَيْنَ  
نِصْفِ النَّهَارِ

**[9082]** Mu'tamir ibn Sulaymān narrated to us, from Ḥumayd, from Anas, who said: "Whoever intends to fast, he has the choice as long as he does not speak until the day advances."

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، قَالَ:  
مَنْ حَدَّثَ نَفْسَهُ بِالصَّيَامِ، فَهُوَ بِالْخَيْرِ مَا لَمْ يَتَكَلَّمْ حَتَّى  
يَمْنَدَ النَّهَارُ

**[9083]** Abū al-Āḥwāṣ narrated to us, from Abū Ishaq, from Al-Ḥārith, from 'Alī, who said: "If you wake up intending to fast, you have the choice: if you wish, you can fast, and if you wish, you can break your fast, unless you had obligated yourself to fast from the night before."

حَدَّثَنَا أَبُو الْأَحْوَاصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ،  
عَنْ عَلَيِّ، قَالَ: إِذَا أَصْبَحْتَ وَأَنْتَ ثُرِيدُ الصَّوْمَ فَأَنْتَ  
بِالْخَيْرِ، إِنْ شِئْتَ صُمِّتَ وَإِنْ شِئْتَ أَفْطَرْتَ، إِلَّا أَنْ  
تَفْرِضَ عَلَى نَفْسِكَ الصَّوْمَ مِنَ اللَّيْلِ

[9084] Waki‘ narrated to us, from Al-A‘mash, from ‘Umārah, from Abū al-Ahwaṣ, who said: ‘Abd Allāh said: “One of you can take either view, as long as he has not eaten or drunk.”

حَدَّثَنَا وَكِبِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي الْأَخْوَصِ، قَالَ: قَلْتُ لِابْرَاهِيمَ: أَحَدُكُمْ يَأْخُذُ النَّظَرَيْنِ، مَا لَمْ يَأْكُلْ أَوْ يَشْرَبْ

[9085] Jarīr narrated to us, from Mughīrah, who said: I said to Ibrāhīm: “Does a man fasting voluntarily have the choice until midday?” He said: “Yes.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، قَالَ: قُلْتُ لِإِبْرَاهِيمَ: الرَّجُلُ فِي صِيَامِ النَّطْوَعِ بِالْخَيَارِ مَا بَيْنَهُ وَبَيْنَ نِصْفِ النَّهَارِ؟ قَالَ: نَعَمْ

[9086] Jarīr narrated to us, from Layth, from Mujāhid, who said: “The fasting person has the choice until midday. If he passes that, then it is only according to what remains of the day.”

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: الصَّائِمُ بِالْخَيَارِ مَا بَيْنَهُ وَبَيْنَ نِصْفِ النَّهَارِ، فَإِذَا جَاءَ حَوْزَ ذَلِكَ فَإِنَّمَا لَهُ بِقْدُرٍ مَا بَقِيَ مِنَ النَّهَارِ

[9087] Mu‘tamir narrated to us, from Yūnus, from Al-Hasan, regarding fasting: “He has the choice as long as he has not started the day fasting. But if he starts the day fasting, he should fast.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي الصَّوْمَ يُتَحَيَّرُ مَا لَمْ يُصْبِحْ صَائِمًا، فَإِذَا أَصْبَحَ صَائِمًا صَامَ

**[9088]** Ibn Fuḍayl narrated to us, from Abū Mālik, from Sa‘d ibn ‘Ubaydah, from Ibn ‘Umar, who said: “A man has the choice as long as he has not eaten until midday. If he decides to eat, he eats, and if he decides to make it a fast, he fasts.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ أَبِي مَالِكٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ،  
عَنْ أَبْنِ عُمَرَ، قَالَ: الرَّجُلُ بِالْخِيَارِ مَا لَمْ يَطْعَمْ إِلَى  
نِصْفِ النَّهَارِ، فَإِنْ بَدَا لَهُ أَنْ يَطْعَمْ طَعْمَ، وَإِنْ بَدَا لَهُ أَنْ  
يَجْعَلَهُ صَوْمًا كَانَ صَائِمًا

**[9089]** Ibn Fuḍayl narrated to us, from Al-Shaybānī, from Al-Sha‘bī, regarding a man intending to fast, he said: “He has the choice until midday.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، فِي  
الرَّجُلِ يُرِيدُ الصَّوْمَ، قَالَ: هُوَ بِالْخِيَارِ إِلَى نِصْفِ  
النَّهَارِ

**[9090]** ‘Abbād ibn al-‘Awwām narrated to us, from Hishām, from Al-Hasan, who said: “If a man takes Suhur, fasting becomes obligatory upon him; if he breaks it, he must make it up. If he intends to fast, he has the choice: if he wishes, he fasts, and if he wishes, he breaks his fast. If someone asks him, ‘Are you fasting?’ and he says, ‘Yes,’ fasting becomes obligatory upon him, unless he says, ‘Insha’Allah.’ If he says that, he has the choice: if he wishes, he fasts, and if he wishes, he breaks his fast.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ:  
”إِذَا تَسْحَرَ الرَّجُلُ فَقَدْ وَجَبَ عَلَيْهِ الصَّوْمُ، فَإِنْ أَفْطَرَ  
فَعَلَيْهِ الْقَضَاءُ، وَإِنْ هَمَ بِالصَّوْمِ فَهُوَ بِالْخِيَارِ، فَإِنْ شَاءَ  
صَامَ وَإِنْ شَاءَ أَفْطَرَ، وَإِنْ سَأَلَهُ إِنْسَانٌ قَالَ: أَصَائِمُ  
أَنْتَ؟ قَالَ: نَعَمْ، فَقَدْ وَجَبَ عَلَيْهِ الصَّوْمُ، إِلَّا أَنْ يَقُولَ:  
إِنْ شَاءَ اللَّهُ، فَإِنْ قَالَ فَهُوَ بِالْخِيَارِ، إِنْ شَاءَ صَامَ وَإِنْ  
شَاءَ أَفْطَرَ

[9091] Yahyā ibn Sa‘id al-Qatṭān narrated to us, from Sufyān, from Al-A‘mash, from Ṭalḥah, from Sa‘d ibn ‘Ubaydah, from Abū ‘Abd al-Raḥmān, that Ḥudhayfah decided to fast after the sun had passed its zenith, so he fasted.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَانُ، عَنْ سُفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ طَلْحَةَ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّ حُذَيْفَةَ، بَدَا لَهُ فِي الصَّوْمَ بَعْدَ مَا زَالَتِ الشَّمْسُ فَصَامَ

[9092] Section: Regarding a man fasting voluntarily then breaking his fast ‘Abd al-Salām narrated to us, from Khuṣayf, from Sa‘id ibn Jubayr, that ‘Āishah and Ḥafṣah woke up fasting then broke their fast, so the Prophet ﷺ ordered them to make it up.

حَدَّثَنَا فِي الرَّجُلِ يَصُومُ تَطْوِعاً ثُمَّ يُفَطِّرُ حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ حُصَيْفٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، أَنَّ عَائِشَةَ، وَحَفْصَةَ، أَصْبَحَتَا صَائِمَتَيْنِ فَأَفْطَرَتَا، فَأَمَرَ رَبُّهُمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَصَابَائِهِ

[9093] Ismā‘il ibn Ibrāhīm narrated to us, from ‘Uthmān al-Taymī, from Anas ibn Sīrīn, that he fasted on the Day of ‘Arafah, but became severely thirsty and broke his fast. He asked several Companions of the Prophet ﷺ, and they ordered him to make up a day in its place.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ عُثْمَانَ التَّمِيميِّ، عَنْ أَنَسِ بْنِ سِيرِينَ، أَنَّهُ صَامَ يَوْمَ عَرَفَةَ، فَعَطَشَ عَطْشًا شَدِيدًا فَأَفْطَرَ، فَسَأَلَ عَدَّةً مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَمْرُوهُ أَنْ يَفْضِيَ يَوْمًا مَكَانَهُ

[9094] Wakī‘ narrated to us, from Mis‘ar, from Ḥabīb, from ‘Atā’, from Ibn ‘Abbās, who said: “He makes up a day in its place.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: يَقْضِي بِوْمًا مَكَانَةً

[9095] Ibn Mubārak narrated to us, from ‘Abd al-Rahmān ibn Yazīd, from Jābir, who said: I asked Makhlūl about a man who woke up fasting, and his mother insisted that he break his fast. He seemed to dislike that and said: “He makes up a day in its place.”

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ جَابِرٍ، قَالَ: سَأَلْتُ مَكْحُولًا عَنْ رَجُلٍ أَصْبَحَ صَائِمًا، عَرَمْتُ عَلَيْهِ أُمُّهُ أَنْ يُفْطِرَ قَالَ: كَانَهُ كَرِهَ ذَلِكَ، وَقَالَ: يَقْضِي بِوْمًا مَكَانَةً

[9096] ‘Abbād ibn al-‘Awwām narrated to us, from Hishām, from Al-Ḥasan, who said: “If a man takes Suhur, fasting becomes obligatory upon him. If he breaks it, he must make it up.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: إِذَا شَرَحَ الرَّجُلُ فَقَدْ وَجَبَ عَلَيْهِ الصَّوْمُ، فَإِنْ أَفْطَرَ فَعَلَيْهِ الْفَضَاءُ

[9097] ‘Abd al-Rahīm ibn Sulaymān narrated to us, from ‘Abd Allāh ibn Muslim, from ‘Atā’ and Mujāhid, that if they visited a man or were invited to a meal while fasting, and were asked to break their fast, they would do so, saying: “We will make up a day in its place.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ عَطَاءٍ، وَمُجَاهِدٍ، أَنَّهُمَا كَانَا إِذَا زَارَا رَجُلًا أَوْ دُعَا إِلَى طَعَامٍ، وَهُمَا صَائِمَانِ إِنْ سَأَلْهُمَا أَنْ يُفْطِرَا أَفْطَرَا، وَكَانَا يَقُولُانِ: نَقْضِي بِوْمًا مَكَانَةً

**[9098]** Section: Whoever used to break a voluntary fast without making it up Abū al-Aḥwāṣ narrated to us, from Simāk, from Ibrāhīm, from Umm Hāni', who said: I was sitting with the Messenger of Allah ﷺ when a drink was brought to him. He drank from it, then handed it to me, and I drank. She said: I said: "O Messenger of Allah, I have sinned, so ask forgiveness for me." He asked: "What is that?" She said: "I was fasting and I broke my fast." He asked: "Was it a fast you were making up?" She said: "No." He said: "It does not harm you."

حَدَّثَنَا مِنْ كَانَ يُفْطِرُ مِنَ النَّطْوَعِ وَلَا يَقْضِي حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ أُمِّ هَانِيٍّ، قَالَتْ: كُنْتُ قَاعِدَةً عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَتِيَ بِشَرَابٍ فَسَرَبَ مِنْهُ، ثُمَّ نَأَوَلَنِي فَسَرَبْتُ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، قَدْ أَذْنَبْتُ فَأَسْتَغْفِرُ لِي، قَالَ: وَمَا ذَاك؟ قَالَتْ: كُنْتُ صَائِمَةً فَأَفْطَرْتُ قَالَ: أَمْنَ قَضَاءِ كُنْتِ تَقْضِيَهُ؟ قَالَتْ: لَا، قَالَ: لَا يَضُرُّك

**[9099]** Abū al-Aḥwāṣ narrated to us, from Simāk, from ‘Ikrimah, who said: “Ibn ‘Abbās used to break a voluntary fast and did not mind.”

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ سِمَاكٍ، عَنْ عِكْرَمَةَ، قَالَ: كَانَ ابْنُ عَبَّاسٍ يُفْطِرُ مِنْ صَوْمِ النَّطْوَعِ وَلَا يُبَالِي

**[9100]** Hushaym narrated to us, from Abū Bishr, from Yūsuf ibn Māhak al-Makkī, from Ibn ‘Abbās, that he had intercourse with a slave girl of his while fasting. It was said to him: “Did you have intercourse with her while fasting?” He said: “She is my slave girl, she pleased me, and it is only voluntary (fasting).”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ يُوسُفَ بْنِ مَاهَكِ الْمَكَّيِّ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ وَطَئَ جَارِيَةً لَهُ، وَهُوَ صَائِمٌ قَالَ: فَقَيلَ لَهُ: وَطِئْتُهَا وَأَنْتَ صَائِمٌ؟ قَالَ: هِيَ جَارِيَتِي أَعْجَبَتِي، وَإِنَّمَا هُوَ شَطْوُعٌ

**[9101]** Abū Usāmah narrated to us, from Mujālid, from Al-Sha‘bī, who said: “He saw no harm in a man starting the day fasting and then breaking his fast.”

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، قَالَ: كَانَ لَا يَرَى بَأْسًا أَنْ يُصْبِحَ الرَّجُلُ صَائِمًا، ثُمَّ يُفْطِرَ

**[9102]** Ibn Fuḍayl narrated to us, from Layth, from ‘Abd Allāh, from Mujāhid, from ‘Ā’ishah, who said: Sometimes a delicacy would be gifted to us, and we would say [to the Prophet ﷺ]: “If not for your fasting, we would have offered it to you.” So he would ask for it and break his fast with it.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي ثِيرٍ، عَنْ عَبْدِ اللَّهِ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ، قَالَتْ: رُبَّمَا أُهْدِيَتْ لَنَا الطَّرْفَةُ، فَنَقُولُ: لَوْلَا صَوْمُكَ قَرَبَنَا هَا إِلَيْنَا، فَيَدْعُونَا بِهَا فَيَفْطُرُ عَلَيْها

**[9103]** ‘Abīdah narrated to us, from Abū Miskīn, who said: Ibrāhīm and Sa‘īd ibn Jubayr were at an invitation. Sa‘īd said: “I had intended to fast,” then he ate. Ibrāhīm said: “I do not like it.”

حَدَّثَنَا عُبَيْدَةُ، عَنْ أَبِي مِسْكِينٍ، قَالَ: كَانَ إِبْرَاهِيمُ وَسَعِيدُ بْنُ جُبَيْرٍ فِي دَعْوَةٍ، فَقَالَ سَعِيدٌ: إِنِّي كُنْتُ حَدَّثْتُنِي نَفْسِي بِالصَّوْمِ، ثُمَّ أَكَلَ، وَقَالَ إِبْرَاهِيمُ: مَا يُعْجِبُنِي

**[9104]** Ibn Fuḍayl narrated to us, from Yasār, from Ibrāhīm, who said: “If he wakes up fasting, he should not break his fast.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَسَارٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا أَصْبَحَ وَهُوَ صَائِمٌ، فَلَا يُفْطِرُ

**[9105]** Section: Whoever asked for his meal but did not find it, so he decided to fast Ibn Fuḍayl narrated to us, from Layth, from ‘Abd Allāh, from Mujāhid, from ‘Ā’ishah, who said: “Sometimes the Messenger of Allah ﷺ would ask for his meal and not find it, so he would decide to fast that day.”

حَدَّثَنَا مَنْ كَانَ يَدْعُو بِغَدَائِهِ فَلَا يَجِدُ فَيَقْرِضُ الصَّوْمَ  
حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ عَبْدِ اللَّهِ، عَنْ مُجَاهِدٍ،  
عَنْ عَائِشَةَ، قَالَتْ: رُبَّمَا دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ بِغَدَائِهِ فَلَا يَجِدُهُ، فَيَقْرِضُ عَلَيْهِ الصَّوْمَ ذَلِكَ  
الْيَوْمَ

**[9106]** Ibn Fuḍayl narrated to us, from Layth, from Shahr ibn Hawshab, from Umm al-Dardā’, from Abū al-Dardā’, that he would sometimes ask for lunch and not find it, so he would decide to fast that day.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ  
أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، أَنَّهُ كَانَ رُبَّمَا دَعَا بِالْغَدَاءِ  
فَلَا يَجِدُهُ، فَيَقْرِضُ الصَّوْمَ عَلَيْهِ ذَلِكَ الْيَوْمَ

**[9107]** Al-Thaqafī and Yazīd narrated to us, from Ḥumayd, from Anas, that Abū Ṭalḥah used to come to his family and say: “Do you have any lunch?” If they said: “No,” he would say: “Then I am fasting.” Al-Thaqafī added: “And if they had some, he would break his fast.”

حَدَّثَنَا الْقَفِيُّ، وَبَيْزِيدُ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، أَنَّ أَبَنَ طَلْحَةَ، كَانَ يَأْتِي أَهْلَهُ فَيَقُولُ: هَلْ عِنْدُكُمْ مِنْ غَدَاءٍ؟ فَإِنْ قَالُوا: لَا، قَالَ: فَإِنِّي صَائِمٌ رَأَدَ النَّقْفَيْ؛ وَإِنْ كَانَ عِنْدَهُمْ أَفْطَارًا

**[9108]** Ḥammād ibn Khālid narrated to us, from Mu‘āwiyah ibn Sāliḥ, from Al-‘Alā’ ibn al-Ḥārith, from Mu‘ādh, that he used to come to his family after midday and say: “Do you have lunch?” They would apologize to him, so he would say: “I am fasting for the rest of my day.” It was said to him: “Do you fast the end of the day?” He said: “Whoever does not fast the end of it has not fasted the beginning of it.”

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ مُعاوِيَةَ بْنِ صَالِحٍ، عَنْ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ مُعَاذٍ، أَنَّهُ كَانَ يَأْتِي أَهْلَهُ بَعْدَ الزَّوَالِ، فَيَقُولُ: عِنْدُكُمْ غَدَاءٌ؟، فَيَعْتَذِرُونَ إِلَيْهِ، فَيَقُولُ: إِنِّي صَائِمٌ بَقِيَّةً يَوْمِي، فَيُقَالُ لَهُ تَصُومُ آخِرَ النَّهَارِ، فَيَقُولُ: مَنْ لَمْ يَصُمْ آخِرَهُ لَمْ يَصُمْ أَوَّلَهُ

[9109] ‘Abd al-Wahhāb narrated to us, from Ayyūb, from Abū Qilābah, from Umm al-Dardā’, who said: Abū al-Dardā’ would sometimes go out in the morning, then come back and ask for lunch. Sometimes he would not find any with us, so he would say: “Then I am fasting.”

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ أَئِبْ، عَنْ أَبِي قِلَابَةَ، عَنْ أُمِّ الدَّرْدَاءِ، قَالَتْ: كَانَ أَبُو الدَّرْدَاءِ يَغْدُو أَحْيَانًا، فَيَجِدُ فَيَسْأَلُ الْعَدَاءَ، فَرُبَّمَا لَمْ يُوَافِقْهُ عِنْدَنَا، فَيَقُولُ: إِنِّي إِذَا صَائِمٌ

[9110] Al-Faḍl narrated to us, from Abū Khuraym, from Abū Qilābah, from Abū al-Ash‘ath, who said: Mu‘ādh would come to his family after the sun had risen high, and ask them: “Do you have anything?” If they said: “No,” he would fast that day.

حَدَّثَنَا الْفَضْلُ، عَنْ أَبِي حُرَيْمٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، قَالَ: كَانَ مُعَاذُ يَاتِي أَهْلَهُ بَعْدَ مَا يَضْحَى، فَيَسْأَلُهُمْ فَيَقُولُ: عِنْدَكُمْ شَيْءٌ؟ فَإِذَا قَالُوا: لَا، صَامَ ذَلِكَ الْيَوْمَ

**[9111]** Section: Whoever said: There is no fast for one who does not intend it from the night Khālid ibn Makhlad narrated to us, from Ishāq ibn Ḥāzim, who said: ‘Abd Allāh ibn Abī Bakr ibn ‘Amr ibn Ḥazm narrated to me, from Sālim, from Ibn ‘Umar, from Ḥafṣah, who said: The Messenger of Allah ﷺ said: “There is no fast for the one who does not make it obligatory (intend it) from the night.”

حَدَّثَنَا مِنْ قَالَ: لَا صِيَامٌ لِمَنْ لَمْ يَعْزِمْ مِنَ اللَّيْلِ حَدَّثَنَا  
خَالِدُ بْنُ مَخْلُدٍ، عَنْ إِسْحَاقَ بْنِ حَازِمٍ، قَالَ: حَدَّثَنِي عَبْدُ  
اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ عَمْرُو بْنِ حَزْمٍ، عَنْ سَالِمٍ، عَنْ ابْنِ  
عُمَرَ، عَنْ حَفْصَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ: لَا صِيَامٌ لِمَنْ لَمْ يَفْرِضْهُ بِاللَّيْلِ

**[9112]** Ibn ‘Uyaynah narrated to us, from Al-Zuhri, from Ḥamzah ibn ‘Abd Allāh ibn ‘Umar, from Ḥafṣah, that she said: “There is no fast for the one who does not resolve to fast before dawn.”

حَدَّثَنَا ابْنُ عَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ  
بْنِ عُمَرَ، عَنْ حَفْصَةَ، أَنَّهَا قَالَتْ: لَا صِيَامٌ لِمَنْ لَمْ  
يُجْمِعَ الصِّيَامَ قَبْلَ الْفَجْرِ

**[9113]** Section: What they said about making up Ramadan separately Yaḥyā ibn Sulaym al-Ṭā’ifi narrated to us, from Mūsā ibn ‘Uqbah, from Muḥammad ibn al-Munkadir, who said: It reached me that the Prophet ﷺ was asked about breaking up the makeup fasts of Ramadan. He said: “That is up to you.” And he said: “Do you not see that if one of you had a debt and paid it back a dirham and two dirhams at a time, would it not be a repayment? And Allah is more worthy to pardon and forgive.”

حَدَّثَنَا مَا قَالُوا فِي تَفْرِيقِ رَمَضَانَ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانُ الطَّائِفِيُّ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: بَلَغَنِي، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُلَيْمَانُ عَنْ تَقْطِيعِ قَضَاءِ رَمَضَانَ؟ فَقَالَ: ذَلِكَ إِلَيْكُمْ، وَقَالَ: أَرَأَيْتُ لَوْ كَانَ عَلَى أَحَدِكُمْ دِينٌ فَقَضَى الدَّرْهَمَ وَالدَّرْهَمَيْنِ، أَلَمْ يَكُنْ قَضَاءً، وَاللَّهُ أَحَقُّ أَنْ يَعْفُوَ وَيَعْفَرَ

**[9114]** Ḥafṣ narrated to us, from Ibn Jurayj, from ‘Atā’, from Ibn ‘Abbās and Abū Hurayrah, who said: “There is no harm in making up Ramadan separately.”

حَدَّثَنَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، وَأَبِي هُرَيْرَةَ، قَالَا: لَا بَأْسَ بِقَضَاءِ رَمَضَانَ مُنْقَرِّقاً

**[9115]** Mu’tamir ibn Sulaymān narrated to us, from his father, who said: Bakr informed me, from Anas, who said: “If you wish, make up Ramadan consecutively, and if you wish, separately.”

حَدَّثَنَا مُعَئِّنُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ: أَنْبَأَنِي بَكْرٌ، عَنْ أَنَسٍ، قَالَ: إِنْ شِئْتَ فَاقْضِ رَمَضَانَ مُتَتَابِعاً، وَإِنْ شِئْتَ مُنْقَرِّقاً

**[9116]** Wakī‘ narrated to us, from Sufyān, from Ḥabīb ibn Abī Thābit, from ‘Aṭā’, from Ibn ‘Abbās and Abū Hurayrah, who said: “There is no harm in making up Ramadan separately.”

حَدَّثَنَا وَكِيعُ، عَنْ سُفِيَّانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، وَأَبِي هُرَيْرَةَ، قَالَا: لَا بَأْسَ بِقَضَاءِ رَمَضَانَ مُتَفَرِّقاً

**[9117]** Wakī‘ narrated to us, from Sufyān, from Ḥabīb ibn Thābit, from ‘Aṭā’, from ‘Ubayd ibn ‘Umayr, regarding making up Ramadan, he said: “If he wishes, he can separate it.”

حَدَّثَنَا وَكِيعُ، عَنْ سُفِيَّانَ، عَنْ حَبِيبِ بْنِ ثَابِتٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، فِي قَضَاءِ رَمَضَانَ، قَالَ: إِنْ شَاءَ فَرَّقَ

**[9118]** Ibn ‘Ulayyah narrated to us, from Ayyūb, from Abū Qilābah, from Abū Muḥayrīz, that he said regarding making up Ramadan: “Count the number, and fast however you wish.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَئِبَّ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي مُحَيْرِيزٍ، أَنَّهُ قَالَ: فِي قَضَاءِ رَمَضَانَ قَالَ: أَحْصِي الْعِدَّةَ، وَصُمِّ كَيْفَ شِئْتَ

**[9119]** Zayd ibn Ḥubāb narrated to us, from Mu‘awiyah ibn Shālih, from Mūsā ibn Yazīd ibn Mawhab, from his father, from Mālik ibn Yukhāmir, from Mu‘ādh ibn Jabal, that he was asked about making up Ramadan. He said: “Count the number and fast however you wish.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ مُوسَى بْنِ يَزِيدَ بْنِ مَوْهَبٍ، عَنْ أَبِيهِ، عَنْ مَالِكِ بْنِ يُخَامِرَ، عَنْ مُعاذِ بْنِ جَبَلٍ، أَنَّهُ سُئِلَ عَنْ قَضَاءِ رَمَضَانَ؟ قَالَ: أَحْصِي الْعِدَّةَ وَصُمِّ كَيْفَ شِئْتَ

**[9120]** Ibn Idrīs narrated to us, from Shu‘bah, from ‘Abd al-Ḥamīd ibn Rāfi‘ ibn Khadīj, from his grandmother, that Rāfi‘ used to say: “Count the number, and fast however you wish.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنَ رَافِعٍ  
بْنَ حَدِيجَ، عَنْ جَدِّهِ، أَنَّ رَافِعًا، كَانَ يَقُولُ: أَحْصِ  
الْعِدَّةَ، وَصُمْ كَيْفَ شِئْتَ

**[9121]** Ma‘mar ibn Sulaymān al-Raqqī narrated to us, from Ḥajjāj, from ‘Atā’, who said: A woman came to Ibn ‘Abbās asking him about making up the fast of Ramadan. He said: “Count the number and separate them.” He said: Sa‘id ibn Jubayr and ‘Ikrimah used to say that.

حَدَّثَنَا مَعْمُرُ بْنُ سُلَيْمَانَ الرَّقَّيِّ، عَنْ حَاجَاجَ، عَنْ  
عَطَاءٍ، قَالَ: جَاءَتِ امْرَأَةٌ إِلَى أَبْنِ عَبَّاسٍ، تَسْأَلُهُ عَنْ  
قَضَاءِ صِيَامِ رَمَضَانَ؟ فَقَالَ: أَحْصِي الْعِدَّةَ وَفَرَقْتِ  
قَالَ: وَكَانَ سَعِيدُ بْنُ جُبَيْرٍ، وَعِكْرِمَةُ يَثُولَانِ ذَلِكَ

**[9122]** Ibn Idrīs narrated to us, from Layth, from ‘Atā’, Mujāhid, Tāwūs, and Sa‘id ibn Jubayr, who said: “If you wish, make up Ramadan consecutively, or separately.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَمُجَاهِدٍ،  
وَطَاؤْسٍ، وَسَعِيدِ بْنِ جُبَيْرٍ، قَالُوا: إِنْ شِئْتَ فَاقْضِ  
رَمَضَانَ مُتَتَابِعًا، أَوْ مُتَقْرَّفًا

**[9123]** Ibn ‘Ulayyah narrated to us, from Layth, from Sa‘id ibn Jubayr, ‘Atā’, Mujāhid, and Tāwūs, that they: “Did not see any harm in separating the makeup of

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،  
وَعَطَاءٍ، وَمُجَاهِدٍ، وَطَاؤْسٍ، أَنَّهُمْ: كَانُوا لَا يَرَوْنَ بِأَسَا  
بِتَفْرِيقِ قَضَاءِ رَمَضَانَ

**[9124]** Abū al-Aḥwāṣ narrated to us, from Abū Iṣhāq, from Mujāhid, regarding a man who has to make up fasts from Ramadan, should he separate his fasting or join it? He said: “Allah intends ease for His servants, so let him look at what is easier for him. If he wishes, he can join it, and if he wishes, he can separate it.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، فِي الرَّجُلِ يَكُونُ عَلَيْهِ صَوْمٌ مِنْ رَمَضَانَ فَيُفَرِّقُ صِيَامَهُ أَوْ يَصِلُّهُ؟ قَالَ: إِنَّ اللَّهَ أَرَادَ بِعِنادِهِ الْيُسْرَ، فَلْيُنْتَظِرْ أَيْسَرَ ذَلِكَ عَلَيْهِ، إِنْ شَاءَ وَصَلَّهُ، وَإِنْ شَاءَ فَرَقَ

**[9125]** Abū Dāwūd al-Tayālisī narrated to us, from Zuhayr ibn Abī Iṣhāq, from Zuhayr, one of the companions of Abū Maysarah, “That Abū Maysarah used to separate the makeup of Ramadan.”

حَدَّثَنَا أَبُو دَاؤُدَ الطَّيَالِسِيُّ، عَنْ زُهَيْرِ بْنِ أَبِي إِسْحَاقَ، عَنْ زُهَيْرٍ، مِنْ أَصْحَابِ أَبِي مَيْسَرَةَ، أَنَّ أَبَا مَيْسَرَةَ كَانَ يُقْطِعُ قَضَاءَ رَمَضَانَ

**[9126]** ‘Abdah ibn Sulaymān narrated to us, from Mujālid, from Al-Sha‘bī, who said: “If it is difficult for you to make it up consecutively, separate it. It is only a number of other days.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، قَالَ: إِنْ شَقَّ عَلَيْكَ أَنْ تَقْضِيَ مُتَتَابِعًا فَرَقْ، إِنَّمَا هِيَ عِدَّةٌ مِنْ أَيَّامٍ أُخْرَى

[9127] ‘Abd al-A‘lā narrated to us, from Dāwūd, from ‘Ikrimah, regarding {Then an equal number of other days} [Al-Baqarah: 184], he said: “If he wishes, he joins, and if he wishes, he separates.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاؤِدَ، عَنْ عِكْرَمَةَ، {فَعِدَّةُ مِنْ شَاءَ وَصَلَ، وَإِنْ [184: أَيَّامُ أُخَرَ} [البقرة شَاءَ فَرَقَ

[9128] Yaḥyā ibn ‘Abd al-Malik ibn Abī Ghaniyyah narrated to us, from his father, from Al-Ḥakam, who said: “He did not see any harm in making up Ramadan non-consecutively.”

حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنُ أَبِي غَنِيَّةَ، عَنْ أَبِيهِ، عَنِ الْحَكَمِ، قَالَ: كَانَ لَا يَرَى بِقَضَاءِ رَمَضَانَ مُنْقَطِعًا بِأَسَا

[9129] Yazīd ibn Hārūn narrated to us, from Juwaybir, from Al-Dahhāk: “Regarding making up Ramadan, if you wish consecutively, and if you wish separately.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ جُوَيْبِرِ، عَنِ الصَّحَّاكِ، فِي قَضَاءِ رَمَضَانَ، إِنْ شِئْتَ مُتَابِعًا، وَإِنْ شِئْتَ مُنْقَرِّفًا

[9130] Kathīr ibn Hishām narrated to us, from Ja‘far ibn Maymūn, who said: “Making up Ramadan is a number of other days.”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ مَيْمُونٍ، قَالَ: قَضَاءُ رَمَضَانَ عَدَّةٌ مِنْ أَيَّامِ أُخَرَ

**[9131]** Ibn Numayr narrated to us, from Ismā‘il al-Makkī, from Rabī‘ah, from ‘Atā’ ibn Yasār, who said: “There is no harm in separating the makeup of Ramadan.”

**[9132]** Ibn ‘Ulayyah narrated to us, from Ma‘mar, from Al-Zuhri, from ‘Ubayd Allāh, from ‘Abd Allāh, from Ibn ‘Abbās: “Regarding making up Ramadan, fast it however you wish.” And Ibn ‘Umar said: “Fast it as you broke it.”

**[9133]** Zayd ibn al-Hubāb narrated to us, Mu‘āwiyah ibn Shālih narrated to me, Azhar ibn Sa‘id narrated to us, from Abū ‘Amir al-Hawzānī, who said: I heard Abū ‘Ubaydah ibn al-Jarrāḥ being asked about making up Ramadan separately? He said: “Count the number, and fast however you wish.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلَ الْمَكْيِّ، عَنْ رَبِيعَةَ، عَنْ عَطَاءَ بْنِ يَسَارٍ، قَالَ: لَا بَأْسَ أَنْ تُفَرِّقَ قَضَاءَ رَمَضَانَ

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ مَعْمَرٍ، عَنْ الرُّهْرِيِّ، عَنْ عُبَيْدَ اللَّهِ، عَنْ أَبْنِ عَبَاسٍ، فِي قَضَاءِ رَمَضَانَ صُمْهَ كَيْفَ شِئْتَ وَقَالَ أَبْنُ عُمَرَ: صُمْهَ كَمَا أَفْطَرْتَهُ

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، حَدَّثَنَا أَرْهَرُ بْنُ سَعِيدٍ، عَنْ أَبِي عَامِرِ الْمَهْرَنِيِّ، قَالَ: سَمِعْتُ أَبَا عُبَيْدَةَ بْنَ الْجَرَاحَ، وَسُلِّئَ عَنْ قَضَاءِ رَمَضَانَ مُنْفَرِّقًا؟ قَالَ: أَحْصِ الْعِدَّةَ، وَصُمْ كَيْفَ شِئْتَ

**[9134]** Section: Whoever used to say: He should not separate it Ibn ‘Ulayyah narrated to us, from Ayyūb, from Nāfi‘, from Ibn ‘Umar, who said: “Regarding making up Ramadan, he should make it consecutive.”

حَدَّثَنَا مِنْ كَانَ يَقُولُ: لَا يُفَرِّقُهُ حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: فِي قَضَاءِ رَمَضَانَ يُتَابِعُ بَيْتَهُ

**[9135]** Ḥafṣ narrated to us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, “That he used to order making up Ramadan consecutively.”

حَدَّثَنَا حَفْصٌ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَأْمُرُ بِقَضَاءِ رَمَضَانَ مُتَتَابِعًا

**[9136]** Abū al-Āḥwāṣ narrated to us, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, who said: “Whoever owes fasts from Ramadan, let him fast them consecutively, and not separate them.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: مَنْ كَانَ عَلَيْهِ صَوْمُ رَمَضَانَ، فَلْيَصُمْهُ مُتَصِّلًا، وَلَا يُفَرِّقُهُ

**[9137]** ‘Abdah ibn Sulaymān narrated to us, from Hishām ibn ‘Urwah, from his father, who said: “The makeup of Ramadan should be consecutive.”

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: يُؤَاخِذُ قَضَاءِ رَمَضَانَ

**[9138]** Abū Usāmah narrated to us, from Hishām ibn ‘Urwah, that he said: “He should not break it if he is healthy.”

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، أَلَّا قَالَ: لَا يَطْعُمُ إِذَا كَانَ صَحِيḥًا

**[9139]** Ibn Fudayl narrated to us, from Al-A‘mash, from Ibrāhīm, who said: They used to say: “Making up Ramadan is consecutive.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَقُولُونَ: قَضَاءُ رَمَضَانَ تِبَاعٌ

**[9140]** ‘Abīdah narrated to us, from Yaḥyā ibn Sa‘īd, from Sa‘īd ibn al-Musayyib, who said: “He makes it up in its original form (consecutively).”

حَدَّثَنَا عُبَيْدَةُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: يَقْضِيهِ كَمِيَّتَهُ

**[9141]** Mu‘tamir ibn Sulaymān narrated to us, from his father, who said: “Al-Hasan liked that the makeup of Ramadan be consecutive.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ: كَانَ الْحَسَنُ يُحِبُّ أَنْ يُتَابَعَ بَيْنَ قَضَاءِ رَمَضَانَ

**[9142]** Abū Khālid al-Aḥmar narrated to us, from Dāwūd, from Al-Sha‘bī, who said: “It is more beloved to me that he makes it up as he broke it (consecutively).”

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ دَاؤَدِ، عَنِ الشَّعْبِيِّ، قَالَ: أَحَبُّ إِلَيَّ أَنْ يَقْضِيهِ كَمَا أَفْطَرَهُ

[9143] Muḥammad ibn Abī ‘Adī narrated to us, from Ibn ‘Awn, from Muḥammad, who said regarding making up Ramadan: “It is more beloved to me that he fasts it as he broke it.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنَ، عَنْ مُحَمَّدٍ، قَالَ فِي قَضَاءِ رَمَضَانَ، قَالَ: أَحَبُّ إِلَيَّ أَنْ يَصُومَهُ كَمَا أَفْطَرَهُ

[9144] Ibn ‘Ulayyah narrated to us, from ‘Alī ibn al-Ḥakam, from Ibn Abī Mulaykah, from ‘Uqbah ibn al-Ḥārith, from Abū Hurayrah, who said: “He may make it consecutive if he wishes.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: يُوازِرُهُ إِنْ شَاءَ

[9145] Wakī‘ narrated to us, from Shu‘bah, from Al-Ḥakam, who said: I asked him about making up Ramadan? He said: “Consecutive is more beloved to me.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، قَالَ: سَأَلْتُهُ عَنْ قَضَاءِ رَمَضَانَ؟ قَالَ: مُتَتَابِعٌ أَحَبُّ إِلَيَّ

[9146] Zayd ibn al-Hubāb narrated to us, from Aflah, from Al-Qāsim, who said: “Fast it consecutively, unless something cuts you off as it cut you off in it.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ أَفْلَحٍ، عَنِ الْقَاسِمِ، قَالَ: صُمُّهُ مُتَتَابِعًا، إِلَّا أَنْ يَقْطَعَ بِكَ كَمَا قَطَعَ بِكَ فِيهِ

[9147] ‘Abdah ibn Sulaymān narrated to us, from ‘Abd al-Malik ibn Abī Sulaymān, from ‘Atā’, who said: “Making it up consecutively is more beloved to me, but if he separates it, it suffices him.”

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَالِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، قَالَ: يَقْضِيهِ مُتَتَابِعًا أَحَبُّ إِلَيَّ وَإِنْ فَرَقَ أَجْزَاهُ

[9148] Section: Whoever permitted using the Siwak for the fasting person Sharīk narrated to us, from ‘Āshim, from ‘Abd Allāh ibn ‘Āmir ibn Rabī‘ah, from his father, who said: “I saw the Messenger of Allah ﷺ using the Siwak while he was fasting.”

حَدَّثَنَا مَنْ رَخَصَ فِي السَّوَاكِ لِلصَّائِمِ حَدَّثَنَا شَرِيكٌ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَسْتَأْذِنُ وَهُوَ صَائِمٌ

[9149] Ibn ‘Ulayyah narrated to us, from Ayyūb, from Nāfi‘, from Ibn ‘Umar, “That he did not see any harm in using the Siwak for the fasting person.”

حَدَّثَنَا ابْنُ عُلَيْهَا، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ لَمْ يَكُنْ يَرَى بَاسًا بِالسَّوَاكِ لِلصَّائِمِ

[9150] Wakī‘ narrated to us, from Mis‘ar and Sufyān, from Abū Nahīk, from Ziyād ibn Ḥudayr, who said: “I have not seen anyone more persistent in using the Siwak while fasting than ‘Umar ibn al-Khaṭṭāb.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، وَسُفْيَانَ، عَنْ أَبِي ثَهِيفٍ، عَنْ زِيَادِ بْنِ حُدَيْرٍ، قَالَ: مَا رَأَيْتُ أَحَدًا أَدْوَمَ سِوَاكًا، وَهُوَ صَائِمٌ مِنْ عُمَرَ بْنِ الْخَطَّابِ

[9151] ‘Abīdah ibn Ḥumayd narrated to us, from Abū Nahīk, from Ziyād ibn Ḥudayr, from ‘Umar, may Allah be pleased with him, similar to it.

حَدَّثَنَا عَبْيَدُهُ بْنُ حُمَيْدٍ، عَنْ أَبِي تَهِيَّاً، عَنْ زَيَادِ بْنِ حُدَيْرٍ، عَنْ عُمَرَ رَضِيَ اللَّهُ بِهِ، بِنَحْوِهِ

[9152] Wakī‘ narrated to us, from Shaddād Abū Ṭalḥah, from a woman among them called Kubayshah, who said: I came to ‘Ā’ishah and asked about using the Siwak for the fasting person? She said: “Here is my Siwak in my hand while I am fasting.”

حَدَّثَنَا وَكِيعٌ، عَنْ شَدَّادٍ أَبِي طَلْحَةَ، عَنْ امْرَأَةٍ مِنْهُمْ يُقَالُ لَهَا كُبِيْشَةُ قَالَتْ: جِئْتُ إِلَى عَائِشَةَ، فَسَأَلَتْ عَنِ السُّوَاقِ لِلصَّائِمِ؟ قَالَتْ: هَذَا سِوَاكِي فِي يَدِي وَأَنَا صَائِمَةٌ

[9153] Al-Faḍl ibn Dukayn narrated to us, from ‘Abd al-Jalīl, he said: Shahr ibn Ḥawshab narrated to me, saying: Ibn ‘Abbās was asked about using the Siwak for the fasting person? He said: “What an excellent purifier! Use the Siwak in every condition.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ عَبْدِ الْجَلِيلِ، قَالَ: حَدَّثَنِي شَهْرُ بْنُ حَوْشَبٍ، قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنِ السُّوَاقِ لِلصَّائِمِ؟ فَقَالَ: نِعَمُ الطَّهُورُ اسْتَكِنْتُ عَلَى كُلِّ حَالٍ

[9154] Ibn Mubārak narrated to us, from Hishām, from his father, “That he used to use the Siwak twice, in the morning and evening, while he was fasting.”

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَسْتَاكِنْ مَرَّتَيْنِ غُدْوَةً وَعَشِيَّةً، وَهُوَ صَائِمٌ

**[9155]** Ibn Fuḍayl narrated to us, from Khuṣayf, from ‘Atā’, who said: “Use the Siwak at the beginning of the day, but do not use it at the end of it, if you are fasting.” I said: “Why should I not use it at the end of the day?” He said: “Because the smell of the fasting person’s mouth is more pleasant to Allah than the scent of musk.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْفٍ، عَنْ عَطَاءٍ، قَالَ: أَسْنَكُ أَوَّلَ النَّهَارِ، وَلَا أَسْنَكُ آخِرَهُ، إِذَا كُنْتَ صَائِمًا، قُلْتُ: لِمَ لَمْ أَسْنَكْ فِي آخِرِ النَّهَارِ؟ قَالَ: إِنَّ خُلُوفَ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ

**[9156]** Azhar narrated to us, from Ibn ‘Awn, who said: “Muḥammad used to use the Siwak at the beginning of the day, but disliked it at the end of it.”

حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنِ، قَالَ: كَانَ مُحَمَّدُ يَسْنَكُ مِنْ أَوَّلِ النَّهَارِ، وَيَكْرَهُ مِنْ آخِرِهِ

**[9157]** Hafṣ narrated to us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, “That he used to use the Siwak when he wanted to go for Zuhr prayer, while he was fasting.”

حَدَّثَنَا حَفْصٌ، عَنْ عَبْيِيدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَسْنَكُ إِذَا أَرَادَ أَنْ يَرُوحَ إِلَى الظَّهْرِ، وَهُوَ صَائِمٌ

**[9158]** Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: “There is no harm in using the Siwak for the fasting person.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ بِالسُّواكِ لِلصَّائِمِ

[9159] Ghundar narrated to us, from Shu‘bah, from Huṣayn, from Sālim, “That he did not see any harm in using the Siwak for the fasting person.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ حُصَيْنِ، عَنْ سَالِمٍ، أَنَّهُ  
كَانَ لَا يَرَى بِأَسَا بِالسُّوَاقِ لِلصَّائِمِ

[9160] Ghundar narrated to us, from Shu‘bah, from Husayn, from Sālim, “That he did not see any harm in using the Siwak for the fasting person, except when the sun turns yellow (late afternoon).”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ حُصَيْنِ، عَنْ سَالِمٍ، أَنَّهُ  
كَانَ لَا يَرَى بِأَسَا بِالسُّوَاقِ لِلصَّائِمِ، إِلَّا عِنْدَ اسْفِرَارِ  
الشَّمْسِ

[9161] Ibn ‘Ulayyah narrated to us, from Layth, from Mujāhid, “That he disliked using the Siwak for the fasting person after Zuhr.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّهُ كَرِهَ  
السُّوَاقِ لِلصَّائِمِ بَعْدَ الظُّهُورِ

[9162] Wakī‘ narrated to us, from Isrā’il, from Jābir, from ‘Āmir, who said: “The fasting person can use the Siwak at any time of the day he wishes.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ:  
بَسْتَاكُ الصَّائِمُ فِي أَيِّ النَّهَارِ شَاءَ

[9163] Wakī‘ narrated to us, from Sa‘id ibn Bashir, from Qatādah, from Abū Hurayrah, that he was asked about using the Siwak for the fasting person? He said: “I have cleaned my mouth twice today.”

حَدَّثَنَا وَكِبْعُ، عَنْ سَعِيدِ بْنِ بَشِيرٍ، عَنْ قَتَادَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سُئِلَ عَنِ السُّوَاقِ لِلصَّائِمِ؟ فَقَالَ: أَرْمَيْتُ فَمِي الْيَوْمَ مَرَّيْنِ

[9164] Ibn ‘Uyaynah narrated to us, from his father, from Al-Hakam, that he did not see any harm in using the Siwak for the fasting person at the beginning of the day, and he said: “It is only disliked for him at the end of the day because after his mouth changes smell, it is desirable that [the trace] returns into his stomach (i.e., remains).”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِيهِ، عَنِ الْحَكَمِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِالسُّوَاقِ لِلصَّائِمِ مِنْ أَوَّلِ النَّهَارِ، وَقَالَ: إِنَّمَا كُرِهَ لَهُ آخِرَ النَّهَارِ، بَعْدَ مَا تَخَلَّفَ فُوْهُ يُسْتَحْبِطُ أَنْ يَرْجِعَ فِي جَوْفِهِ

[9165] Bishr ibn al-Mufaddal narrated to us, from ‘Alī ibn Zayd, who said: Sa‘id ibn al-Musayyib was asked about using the Siwak for the fasting person? He said: “There is no harm in it.”

حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، قَالَ: سُئِلَ سَعِيدُ بْنُ الْمُسَيَّبٍ عَنِ السُّوَاقِ لِلصَّائِمِ؟ فَقَالَ: لَا بَأْسَ بِهِ

**[9166]** Section: What is mentioned about the moist Siwak for the fasting person Abū Mu‘āwiya narrated to us, from Waki‘, from Hishām ibn ‘Urwah, from his father, “That he used to use a moist Siwak while he was fasting.”

حَدَّثَنَا مَا ذُكِرَ فِي السُّؤَالِ الرَّطْبِ لِلصَّائِمِ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ وَكِيعٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَسْتَأْذِنُ بِالسُّؤَالِ الرَّطْبِ، وَهُوَ صَائِمٌ

**[9167]** Abū Bakr ibn ‘Ayyāsh narrated to us, from Layth, from Mujāhid, who said: “There is no harm in using a moist Siwak for the fasting person.”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: لَا بَأْسَ بِالسُّؤَالِ الرَّطْبِ لِلصَّائِمِ

**[9168]** Ibn Idrīs narrated to us, from Layth, from Mujāhid, who said: “There is no harm in using a moist Siwak for the fasting person.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: لَا بَأْسَ بِالسُّؤَالِ الرَّطْبِ لِلصَّائِمِ

**[9169]** Abū Usāmah narrated to us, from Hishām, from Al-Hasan, “That he did not see any harm in using a moist Siwak while fasting.”

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِالسُّؤَالِ الرَّطْبِ، وَهُوَ صَائِمٌ

**[9170]** Waki‘ narrated to us, from Sufyān, from Ibn Jurayj, from ‘Atā’, who said: “There is no harm in using a moist Siwak for the fasting person.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: لَا بَأْسَ بِالسُّؤَالِ الرَّطْبِ لِلصَّائِمِ

[9171] ‘Ubayd ibn Sahl al-‘Addā’i narrated to us, from ‘Uqbah ibn Abī Ḥamzah al-Māzinī, who said: A man came to Ibn Sīrīn and said: “What do you think about using the Siwak for the fasting person?” He said: “There is no harm in it.” He said: “It is a palm stalk and it has a taste.” He said: “Water has a taste and you rinse your mouth with it.”

حَدَّثَنَا عُبَيْدُ بْنُ سَهْلٍ الْعَدَائِيُّ، عَنْ عُفْبَةَ بْنِ أَبِي حَمْزَةَ الْمَازِنِيِّ، قَالَ: أَتَى ابْنَ سِيرِينَ رَجُلٌ، فَقَالَ: مَا تَرَى فِي السُّوَالِ لِلصَّائِمِ؟ قَالَ: لَا بُأْسَ بِهِ قَالَ: إِنَّهُ جَرِيدَةٌ وَلَهُ طَعْمٌ، قَالَ: الْمَاءُ لَهُ طَعْمٌ وَأَنْتَ تَمْضِمضُ

[9172] Zayd ibn al-Ḥubāb narrated to us, from Ḥammād ibn Salamah, from Ḥammād, from Ibrāhīm, who said: “There is no harm in using a moist stick for Siwak while fasting.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ حَمَّادِ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بُأْسَ أَنْ يَسْتَاكِ الْمُعْوَدُ الرَّطْبُ، وَهُوَ صَائِمٌ

[9173] ‘Alī ibn al-Ḥasan ibn Shaqīq narrated to us, Abū Ḥamzah informed us, from Ibrāhīm al-Ṣā’igh, from Nāfi‘, from Ibn ‘Umar, who said: “There is no harm for the fasting person to use a moist or dry Siwak.”

حَدَّثَنَا عَلَيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، أَخْبَرَنَا أَبُو حَمْزَةُ، عَنْ إِبْرَاهِيمَ الصَّائِغِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: لَا بُأْسَ أَنْ يَسْتَاكِ الصَّائِمُ بِالسُّوَالِ الرَّطْبِ وَالْأَيَاضِ

**[9174]** Section: Whoever disliked the moist Siwak for the fasting person Wakī‘ narrated to us, from Salamah, from Al-Daḥḥāk, that he disliked it and said: “It is sweet and bitter.”

حَدَّثَنَا مِنْ كَرْهِ السُّوَاقِ الرَّطْبِ لِلصَّائِمِ حَدَّثَنَا وَكِبِيعُ،  
عَنْ سَلَمَةَ، عَنِ الصَّحَّاْكِ، أَنَّهُ كَرِهَهُ، قَالَ: وَهُوَ حُلْوٌ  
وَمُرُّ

**[9175]** ‘Abd al-Wahhāb narrated to us, from Khālid al-Ḥadhdhā’, from Al-Ḥakam, “That he disliked the moist Siwak for the fasting person.”

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ خَالِدِ الْحَدْهَاءِ، عَنِ الْحَكَمِ، أَنَّهُ  
كَرْهِ السُّوَاقِ الرَّطْبِ لِلصَّائِمِ

**[9176]** Abū Khālid al-Aḥmar and Ibn Numayr narrated to us, from Ḥajjāj, from Abū Iṣhāq, from Abū Maysarah, “That he disliked the moist Siwak for the fasting person.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، وَابْنُ نُعَيْرٍ، عَنْ حَجَاجٍ، عَنْ  
أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ، أَنَّهُ كَرِهَ السُّوَاقِ الرَّطْبِ  
لِلصَّائِمِ

**[9177]** Abū Khālid al-Aḥmar narrated to us, from Ḥajjāj, from ‘Aṭā’, who said: “If it is dry, wet it.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَاجٍ، عَنْ عَطَاءٍ، قَالَ:  
إِنْ كَانَ يَأْتِسًا فَبَلْهَ

**[9178]** Wakī‘ narrated to us, from Ismā‘il ibn Abī Khālid, from Al-Sha‘bī, who said: “He uses the Siwak but does not wet it.”

حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ،  
قَالَ: يَسْتَأْكُ وَلَا يَبْلَهُ

**[9179]** Section: Whoever permitted chewing gum for the fasting person Jarīr narrated to us, from Mughīrah, from Ibrāhīm, “That he permitted chewing gum for the fasting person, as long as he does not swallow it.”

حَدَّثَنَا مَنْ رَحِّصَ فِي مَضْنُعِ الْعِلْكِ لِلصَّائِمِ حَدَّثَنَا  
جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ رَحِّصَ فِي مَضْنُعِ  
الْعِلْكِ لِلصَّائِمِ، مَا لَمْ يُدْخِلْهُ حَافِظَةً

**[9180]** Waki‘ narrated to us, from Isrā’il, from Jābir, from ‘Āmir, who said: “There is no harm in gum for the fasting person, as long as he does not swallow his saliva (mixed with it).”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ:  
لَا بَأْسَ بِالْعِلْكِ لِلصَّائِمِ، مَا لَمْ يَبْلُغْ رِيقَةً

**[9181]** Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Layth, from Mujāhid, who said: “‘Ā’ishah did not see any harm in chewing gum for the fasting person, except for tar (Qār), and she used to permit tar alone.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ،  
قَالَ: كَانَتْ عَائِشَةُ، لَا تَرَى بَأْسًا فِي مَضْنُعِ الْعِلْكِ  
لِلصَّائِمِ، إِلَّا الْقَارُ، وَكَانَتْ تُرَحِّصُ فِي الْقَارِ وَحْدَةً

**[9182]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Layth, from ‘Aṭā’, who said: “There is no harm for the fasting person to chew gum, but he should not swallow his saliva (mixed with it).”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ لَيْثٍ، عَنْ  
عَطَاءٍ، قَالَ: لَا بَأْسَ أَنْ يَمْضِنُ الصَّائِمُ الْعِلْكَ، وَلَا يَبْلُغْ  
رِيقَةً

[9183] Section: Whoever disliked chewing gum for the fasting person Jarīr narrated to us, from Maṇṣūr, from Ibrāhīm, “That he disliked chewing gum for the fasting person.”

حَدَّثَنَا مِنْ كَرِهِ مَضْعُغِ الْعِلْكِ لِلصَّانِيمِ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهِ مَضْعُغِ الْعِلْكِ لِلصَّانِيمِ

[9184] Ḥumayd narrated to us, from ‘Abd al-Rahmān, from Ḥasan, from ‘Isā, from Al-Sha‘bī, “That he disliked for the fasting person to chew gum.”

حَدَّثَنَا حُمَيْدٌ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ عِيسَىٰ، عَنِ الشَّعْبِيِّ، أَنَّهُ كَرِهِ لِلصَّانِيمِ أَنْ يَمْضُغَ الْعِلْكَ

[9185] Abū Khālid al-Aḥmar narrated to us, from Ibn Jurayj, from ‘Atā’, “That he disliked it and said: ‘It is against dignity

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّهُ كَرِهَهُ، وَقَالَ: هُوَ مَرْوَأةٌ”

[9186] Wakī‘ narrated to us, from ‘Abd al-Malik, a man from the people of Shām, from a man he named, from his father, from Umm Ḥabībah, the wife of the Prophet ﷺ, “That she disliked chewing gum for the fasting person.”

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الْمَلِكِ، رَجُلٌ مِنْ أَهْلِ الشَّامِ، عَنْ رَجُلٍ قَدْ سَمَاهُ، عَنْ أَبِيهِ، عَنْ أُمِّ حَبِيبَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهَا كَرِهَتْ مَضْعُغَ الْعِلْكِ لِلصَّانِيمِ

**[9187]** Section: What is reported about the fasting person vomiting or feeling the urge to vomit Ḥafṣ narrated to us, from Ḥajjāj, from Abū Iṣhāq, from Al-Ḥārith, from ‘Alī, who said: “If vomiting overcomes him, he does not have to make it up, but if he induces vomiting, he has to make it up.”

حَدَّثَنَا مَا جَاءَ فِي الصَّائِمِ يَقِيًّا أَوْ يَبْدُؤُهُ الْفَيْءُ حَدَّثَنَا حَفْصٌ، عَنْ حَاجَاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيٍّ، قَالَ: إِذَا دَرَعَهُ الْفَيْءُ، فَلَيْسَ عَلَيْهِ الْقَضَاءُ، وَإِذَا اسْتَقَاءَ فَعَلَيْهِ الْقَضَاءُ

**[9188]** ‘Abd al-Raḥīm ibn Sulaymān narrated to us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, that he used to say: “Whoever is overcome by vomiting while fasting does not break his fast, but whoever induces vomiting has broken his fast.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ: مَنْ دَرَعَهُ الْفَيْءُ وَهُوَ صَائِمٌ فَلَا يُفْطِرُ، وَمَنْ تَقَيَّأَ فَقَدْ أَفْطَرَ

**[9189]** Abū Bakr ibn ‘Ayyāsh narrated to us, from ‘Abd Allāh ibn Sa‘īd, from his grandfather, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “If a fasting person induces vomiting, he must repeat (the fast).”

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا اسْتَقَاءَ الصَّائِمُ أَعَادَ

**[9190]** Azhar al-Sammān narrated to us, from Ibn ‘Awn, from Al-Ḥasan and Ibn Sīrīn, who said: “If vomiting overcomes the fasting person, he does not break his fast, but if he induces vomiting, he breaks his fast.”

حَدَّثَنَا أَزْهَرُ السَّمَّانُ، عَنْ ابْنِ عَوْنِ، عَنْ الْحَسَنِ، وَابْنِ سِيرِينَ، قَالَا: إِذَا أَذْرَعَ الصَّائِمُ الْقَيْءَ، فَلَا يُفْطِرُ، وَإِذَا تَقَيَّأَ أَفْطَرَ

**[9191]** ‘Abdah ibn Sulaymān narrated to us, from ‘Abd al-Malik, from ‘Atā’, regarding the fasting person who vomits. He said: “If he made himself vomit, he must make it up. And if it overcame him [unintentionally], he does not have to make it up.”

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي الصَّائِمِ يَقِيءُ، قَالَ: إِنْ كَانَ اسْتَقَاءً، فَعَلَيْهِ أَنْ يَفْضِيَ، وَإِنْ كَانَ ذَرَعَهُ فَلَيْسَ عَلَيْهِ أَنْ يَفْضِيَ

**[9192]** Ghundar narrated to us, from Shu‘bah, from Mughīrah, from Ibrāhīm, who said: “If vomiting overcame him, there is no repetition [make-up] upon him. And if he forced himself to vomit, he must repeat it.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا ذَرَعَهُ الْقَيْءُ، فَلَا إِعَادَةَ عَلَيْهِ، وَإِنْ تَهَوَّعْ فَعَلَيْهِ إِلَّا إِعَادَةُ

**[9193]** ‘Abd al-Rahmān ibn Mahdī narrated to us, from Ḥammād ibn Salamah, from Ḥayyān al-Sulamī, from Al-Qāsim ibn Muḥammad, who said: “The fasting person, if vomiting overcomes him, does not have to make it up. But if he vomits intentionally, he must make it up.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حَيَّانَ السُّلَمِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، قَالَ: الصَّائِمُ إِذَا ذَرَعَهُ الْقَيْءُ فَلَيْسَ عَلَيْهِ الْقَضَاءُ، فَإِنْ قَاءَ مُتَعَمِّدًا، فَعَلَيْهِ الْقَضَاءُ

**[9194]** Muḥammad ibn ‘Abdah narrated to us, from Ya‘qūb ibn Qays, who said: I asked Sa‘id ibn Jubayr about a man who is overtaken by vomiting while fasting, does he make up that day? He said: “No.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدَةَ، عَنْ يَعْقُوبَ بْنِ قَيْسٍ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ الرَّجُلِ يَسْبِقُهُ الْقَيْءُ وَهُوَ صَائِمٌ يَقْضِي ذَلِكَ الْيَوْمَ؟ قَالَ: لَا

**[9195]** Asbāṭ ibn Muḥammad narrated to us, from Muṭarrif, from ‘Āmir, who said: “If he vomits intentionally, he has broken his fast.”

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُطَرْفٍ، عَنْ عَامِرٍ، قَالَ: إِذَا تَقَيَّاً مُتَعَمِّدًا فَقَدْ أَفْطَرَ

**[9196]** Al-Faḍl ibn Dukayn narrated to us, from Isrā’il, from Jābir ibn Talḥah, from Al-Daḥḥāk, from Ibn ‘Abbās, who said: “If the fasting person vomits [intentionally], he has broken his fast.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينَ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرِ بْنِ طَلْحَةَ، عَنِ الضَّحَّاكِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِذَا تَقَيَّاً الصَّائِمُ فَقَدْ أَفْطَرَ

[9197] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Ibrāhīm, from ‘Alqamah, who said: “If he vomits [intentionally] while fasting, he must make it up. And if vomiting overcomes him, he does not have to make it up.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: إِذَا تَقَيَّاً وَهُوَ صَائِمٌ فَعَلَيْهِ الْفَضَاءُ، وَإِنْ دَرَعَهُ الْفَقِيْءُ فَأَلْيَسَ عَلَيْهِ الْفَضَاءُ

[9198] ‘Abd al-Rahīm narrated to us, from Ismā‘il, from Abū Ishāq, from Al-Hārith, from ‘Alī, who said: “If the fasting person vomits intentionally, he breaks his fast. And if vomiting overcomes him, there is nothing upon him.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيْ، قَالَ: إِذَا تَقَيَّاً الصَّائِمُ مُتَعَمِّدًا أَفَطَرَ، وَإِذَا دَرَعَهُ الْفَقِيْءُ فَلَا شُيْءَ عَلَيْهِ

[9199] ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Layth, from Mujāhid, similar to it.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ مِثْلِهِ

[9200] Shabābah ibn Sawwār narrated to us, from Shu‘bah, from Abū al-Jawzī, from Balj al-Mahrī, from Abū Shaybah al-Mahrī, who said: It was said to Thawbān: “Narrate to us from the Messenger of Allah ﷺ.” He said: “I saw the Messenger of Allah ﷺ vomit and he broke his fast.”

حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، عَنْ شُعْبَةَ، عَنْ أَبِي الْجَوْزِيِّ، عَنْ بَلْجِ الْمَهْرِيِّ، عَنْ أَبِي شَيْبَةِ الْمَهْرِيِّ، قَالَ: قِيلَ لِتَوْبَانَ: حَدَّثَنَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاءَ فَأَفْطَرَ

**[9201]** Yazīd ibn Hārūn narrated to us, from Hishām al-Dastuwā'ī, from Yaḥyā ibn Abī Kathīr, from Na's ibn al-Walīd ibn Hishām, that Ma'dān informed him that Abū al-Dardā' informed him: "That the Prophet ﷺ vomited and broke his fast." He said: So I met Thawbān and he said: "I poured the water for the Messenger of Allah ﷺ for his

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامِ الدَّسْتُوْأَيِّ، عَنْ بَحْبَى بْنِ أَبِي كَثِيرٍ، عَنْ نَعْسَى بْنِ الْوَلِيدِ بْنِ هِشَامٍ، أَنَّ مَعْدَانَ، أَخْبَرَهُ أَنَّ أَبَا الدَّرْدَاءِ أَخْبَرَهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاءَ فَفَطَرَ، قَالَ: فَلَقِيتُ ثَوْبَانَ، فَقَالَ: أَنَا صَبَّيْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضُوئَةً

**[9202]** Hushaym narrated to us, from Huṣayn, from ‘Ikrimah, who said: "Breaking the fast is from what enters, not from what comes out."

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ عَكْرَمَةَ، قَالَ: الْإِفْطَارُ مِمَّا دَخَلَ، وَلَيْسَ مِمَّا خَرَجَ

**[9203]** Ibn Fuḍayl narrated to us, from Muṭarrif, who said: ‘Āmir was asked about the fasting person who vomits. He said: "If vomiting comes upon him suddenly, he does not make it up. And if he vomited intentionally, he has broken his fast."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ مُطَرِّفٍ، قَالَ: سُئِلَ عَامِرٌ عَنِ الصَّائِمِ يَقْيِءُ؟ قَالَ: إِذَا فَجَأَهُ الْقَيْءُ فَلَا يَقْضِي، وَإِنْ كَانَ تَقْيَأً عَمْدًا فَقَدْ أَفْطَرَ

**[9204]** Abū al-Āḥwāṣ narrated to us, from Mughīrah, from Al-Musayyib ibn Rāfi‘, who said: Abū Hurayrah said: “If the fasting person breaks his fast [i.e., time for iftar comes] and rinses his mouth, he should not spit it out, but rather swallow [the wetness].”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ الْمُسَيْبِ بْنِ رَافِعٍ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: إِذَا أَفْطَرَ الصَّائِمَ فَمَضْمِضَ فَلَا يَمْجَهُ لَكِنْ يَسْرِطُ

**[9205]** Abū al-Āḥwāṣ narrated to us, from Mughīrah, who said: I asked Ibrāhīm about that. He said: “There is no harm if he spits it out.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنْ ذَلِكِ؟ قَالَ: فَلَا بَأْسَ بِهِ أَنْ يَمْجَهُ

**[9206]** Jarīr narrated to us, from Mansūr, from Sālim ibn Abī al-Ja‘d, from ‘Atā’, who said: ‘Umar, may Allah be pleased with him, said: “This nation will remain in good standing as long as they hasten the breaking of the fast. So if it is a day of fasting for one of you and he rinses his mouth, let him not spit it out, but let him drink it; for its best part is its beginning.”

حَدَّثَنَا جَرِيرُ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَطَاءٍ، قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: لَا تَرَانِ هَذِهِ الْأُمَّةَ بِخَيْرٍ مَا عَجَلُوا الْفِطْرَ، فَإِذَا كَانَ يَوْمُ صَوْمٍ أَحَدُكُمْ فَمَضْمِضَ فَاهُ فَلَا يَمْجَهُ، وَلَكِنْ لِيَشْرَبْهُ؛ فَإِنَّ خَيْرَهُ أَوْلَهُ

**[9207]** Ibn ‘Ulayyah narrated to us, from Ibn Jurayj, from ‘Atā’, “That he used to dislike rinsing the mouth at the time of breaking the fast.”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَتَمَضْمَضَ عَنِ الْإِفْطَارِ

**[9208]** Waki‘ narrated to us, from Sufyān, from Jābir, from ‘Āmir, who said: “There is no harm in rinsing the mouth at the time of breaking the fast.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: لَا بَأْسَ بِالْمَضْمَضَةِ عَنِ الْإِفْطَارِ

**[9209]** ‘Abd al-A‘lā narrated to us, from Hishām, from Al-Hasan, “That he used to dislike for a man to rinse his mouth when he breaks his fast if he intends to drink.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَتَمَضْمَضَ الرَّجُلُ، إِذَا أَفْطَرَ إِذَا أَرَادَ أَنْ يَشْرَبَ

**[9210]** Ghundar narrated to us, from Shu‘bah, from Al-Hakam, “That he was asked about the fasting person rinsing his mouth? So he disliked that for him.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، أَنَّهُ سُئِلَ عَنِ الصَّائِمِ يَتَمَضْمَضُ؟ فَكَرِهَ لَهُ ذَلِكَ

**[9211]** Ibn Idrīs narrated to us, from Mālik ibn Mighwal, from Abū Ishāq, from Al-Sha‘bī, “That he disliked for the fasting person to rinse his mouth.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ أَبِي إِسْحَاقَ عَنِ الشَّعْبِيِّ، أَنَّهُ كَرِهَ لِلصَّائِمِ أَنْ يُمَضِّمِضَ

[9212] Yaḥyā ibn Sa‘īd narrated to us, from ‘Abd Allāh ibn Abī ‘Uthmān, who said: “I saw Ibn ‘Umar while he was fasting wetting a garment and then throwing it over himself.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عُثْمَانَ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ، وَهُوَ صَائِمٌ يَبْلُلُ الْوَوْبَ ثُمَّ يُلْقِيهُ عَلَيْهِ

[9213] Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: “It is disliked for the fasting person to sprinkle his bedding with water and then sleep on it.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يُكْرَهُ لِلصَّائِمِ أَنْ يَنْضَحَ فِرَاشَهُ بِالْمَاءِ، ثُمَّ يَنَامُ عَلَيْهِ

[9214] Azhar al-Sammān narrated to us, from Ibn ‘Awn, who said: “Ibn Sīrīn saw no harm in wetting a garment and then placing it over his face.”

حَدَّثَنَا أَزْهَرُ السَّمَّانُ، عَنِ ابْنِ عَوْنِ، قَالَ: كَانَ ابْنُ سِيرِينَ، لَا يَرَى بَأْسًا أَنْ يَبْلُلَ الْوَوْبَ، ثُمَّ يُلْقِيهُ عَلَى وَجْهِهِ

[9215] Yaḥyā ibn Sa‘īd narrated to us, from ‘Uthmān ibn Abī al-Āṣ, “That he used to pour water over himself and fan himself while he was fasting on the evening of ‘Arafah or the Day of ‘Arafah.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ، أَنَّهُ كَانَ يَصْبُرُ عَلَيْهِ الْمَاءَ وَيُرَوْحُ عَنْهُ، وَهُوَ صَائِمٌ عَشِيَّةَ عَرَفَةَ، أَوْ يَوْمَ عَرَفَةَ

[9216] Hafṣ narrated to us, from Al-Hasan ibn ‘Ubayd Allāh, who said: “I saw ‘Abd al-Rahmān ibn al-Aswad soaking his feet in water while he was fasting.”

حَدَّثَنَا حَفْصٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: رَأَيْتُ عَبْدَ الرَّحْمَنَ بْنَ الْأَسْوَدَ، يَنْقُعُ رِجْلَيْهِ فِي الْمَاءِ، وَهُوَ صَائِمٌ

[9217] Wakī‘ narrated to us, from Mālik ibn Anas, from Sumayy, from Abū Bakr ibn ‘Abd al-Rahmān ibn al-Ḥārith, from a man, “He saw the Prophet ﷺ pouring water over his head while he was fasting on a hot day.”

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ أَنَّسٍ، عَنْ سُمَيّْ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ رَجُلٍ، رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْبُرُ عَلَى رَأْسِهِ الْمَاءَ، وَهُوَ صَائِمٌ فِي يَوْمٍ صَائِفٍ

[9218] Ibn Fuḍayl narrated to us, from Mughīrah, from Ibrāhīm, who said: “It was disliked for the fasting person to wet his garment with water and then wear it.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ يُكْرَهُ لِلصَّائِمِ أَنْ يَبْلُغَ تَوْبَةً بِالْمَاءِ، ثُمَّ يَلْبِسْهُ

[9219] Abū Bakr narrated to us, saying: Jarīr narrated to us, from Maṇṣūr, from Ibrāhīm, “That the Prophet ﷺ never fasted the ten [of Dhul-Hijjah] at all.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَمْ يَصُمْ الْعَشْرَ قَطُّ

**[9220]** Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Ibrāhīm, from Al-Aswad, from ‘A’ishah, who said: “I never saw the Messenger of Allah ﷺ fasting the ten [of Dhul-Hijjah] at all.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَامَ الْعَشْرَ قَطُّ

**[9221]** Mu‘ādh ibn Mu‘ādh narrated to us, from Ibn ‘Awn, who said: “Muhammad used to fast the entire ten days of Dhul-Hijjah. When the ten passed and the Days of Tashrīq passed, he would break his fast for nine days equal to what he fasted.”

حَدَّثَنَا مُعاذُ بْنُ مُعَاذٍ، عَنْ ابْنِ عَوْنَ، قَالَ: كَانَ مُحَمَّدُ يَصُومُ الْعَشْرَ عَشْرَ ذِي الْحِجَّةِ كُلُّهُ، فَإِذَا مَضَى الْعَشْرُ وَمَضَتْ أَيَّامُ التَّشْرِيقِ أَفْطَرَ تِسْعَةً أَيَّامٍ مِثْلَ مَا صَامَ

**[9222]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Layth, who said: “Mujāhid used to fast the ten.” He said: “And ‘Atā’ used to burden himself with it [despite difficulty].”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ لَيْثٍ، قَالَ: كَانَ مُجَاهِدًا يَصُومُ الْعَشْرَ قَالَ: وَكَانَ عَطَاءً، يَتَكَلَّفُهَا

**[9223]** Abū Mu‘āwiyah narrated to us, from ‘Abd al-Rahmān ibn Ishāq, from Al-Nu‘mān ibn Sa‘d, who said: A man came to ‘Alī and said: “O Commander of the Faithful, tell me of a month I should fast after Ramadan.” He said: “You have asked me about something I have not heard anyone ask about since a man whom I heard asking the Messenger of Allah ﷺ about it. He said to him: ‘If you are to fast a month after Ramadan, then fast Al-Muharram, for it is the month of Allah, and in it is a day in which a people turned in repentance, and others will turn in repentance.’”

**[9224]** Ibn ‘Ulayyah narrated to us, from Yūnus, from Al-Ḥasan, “That he used to fast the sacred months.”

**[9225]** Abū Dāwūd narrated to us, from Khālid ibn Abī ‘Uthmān, from Ayyūb ibn ‘Abd Allāh ibn Yasār, and Salīt, his brother, who both said: “Ibn ‘Umar used to fast the sacred months in Mecca.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النَّعْمَانَ بْنِ سَعْدٍ، قَالَ: أَتَى عَلَيْهِ رَجُلٌ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبَرْنِي بِشَهْرٍ أَصْوَمُهُ بَعْدَ رَمَضَانَ، فَقَالَ: لَقَدْ سَأَلْتَنِي عَنْ شَيْءٍ مَا سَمِعْتُ أَحَدًا يَسْأَلُ عَنْهُ بَعْدَ رَجُلٍ سَمِعْتُهُ يَسْأَلُ عَنْهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُ: إِنْ كُنْتَ صَائِمًا شَهْرًا بَعْدَ رَمَضَانَ، فَصُومُ الْمُحَرَّمَ فَإِنَّهُ شَهْرُ اللَّهِ، وَفِيهِ يَوْمٌ تَابَ فِيهِ قَوْمٌ، وَيُتَابُ فِيهِ عَلَى آخَرِينَ

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَصُومُ أَشْهُرَ الْحَرَامِ

حَدَّثَنَا أَبُو ذَاوِدَ، عَنْ خَالِدِ بْنِ أَبِي عُثْمَانَ، عَنْ أَبِي يَوْبِ بْنِ عَبْدِ اللَّهِ بْنِ يَسَارٍ، وَسَلِيلٍ، أَخِيهِ قَالَا: كَانَ ابْنُ عُمَرَ يَصُومُ بِمَكَّةَ أَشْهُرَ الْحَرَامِ

[9226] Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from ‘Abd al-Malik ibn ‘Umayr, from Muḥammad ibn al-Muntashir, from Ḥumayd ibn ‘Abd al-Raḥmān al-Ḥimyarī, from Abū Hurayrah, who said: A man came to the Prophet ﷺ and said: “O Messenger of Allah, which fasting is best after Ramadan?” He said: “The month of Allah which they call Al-Muḥarram.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ الْمُتَشِّرِ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمَيْرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الصَّيَامَ أَفْضَلُ بَعْدَ رَمَضَانَ؟ فَقَالَ: شَهْرُ اللَّهِ الَّذِي يَدْعُونَهُ الْمُحَرَّمَ

[9227] Ḥafṣ ibn Ghiyāth narrated to us, from Al-‘Alā’ ibn al-Musayyib, from his father, “That the Messenger of Allah ﷺ used to fast on Mondays and Thursdays.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَصُومُ الْإِثْنَيْنِ وَالْخَمِيسَ

[9228] Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from ‘Aṣim, from Al-Musayyib, from Ḥafṣah, “That the Messenger of Allah ﷺ used to fast on Mondays and Thursdays.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ الْمُسَيَّبِ، عَنْ حَفْصَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَصُومُ يَوْمَ الْإِثْنَيْنِ وَالْخَمِيسِ

[9229] Wakī‘ narrated to us, from Sufyān, from Sulaymān al-‘Absī, from Mujāhid, “That the Messenger of Allah ﷺ used to fast on Mondays and Thursdays.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ الْعَبْسِيِّ، عَنْ مُجَاهِدٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَصُومُ يَوْمَ الْإِثْنَيْنِ وَالْخَمِيسِ

**[9230]** ‘Uthmān ibn Muṭarrif narrated to us, from Thābit al-Bunānī, from Abū ‘Uqbah, who said: “Abū Hurayrah used to fast on Mondays and Thursdays.”

حَدَّثَنَا عُثْمَانُ بْنُ مُطَرِّفٍ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَبِي هُرَيْرَةَ يَصُومُ الْإِثْنَيْنِ وَالْخَمِيسَ قَالَ: كَانَ أَبُو هُرَيْرَةَ يَصُومُ الْإِثْنَيْنِ وَالْخَمِيسَ

**[9231]** Al-Thaqafī narrated to us, from Burd, from Makhūl, “That he used to fast on Mondays and Thursdays.”

حَدَّثَنَا الثَّقَافِيُّ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّهُ كَانَ يَصُومُ الْإِثْنَيْنِ وَالْخَمِيسَ

**[9232]** Ibn ‘Ulayah narrated to us, from Ibn ‘Awn, from Muḥammad, who said: I asked him about fasting on Mondays and Thursdays? He said: “I know of no harm in it.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ: سَأَلْتُهُ عَنْ صَوْمِ الْإِثْنَيْنِ وَالْخَمِيسِ؟ قَالَ: لَا أَعْلَمُ بِهِ بَأْسًا

**[9233]** Abū Khālid al-Aḥmar narrated to us, from Yaḥyā ibn Sa‘īd, “That ‘Umar ibn ‘Abd al-‘Azīz used to fast on Mondays and Thursdays, then he disliked that.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَانَ يَصُومُ الْإِثْنَيْنِ وَالْخَمِيسَ، ثُمَّ گَرِهَ ذَلِكَ

[9234] Yazīd ibn Hārūn narrated to us, saying: Hishām al-Dastuwā’ī informed us, from Yaḥyā ibn Abī Kathīr, from ‘Umar ibn al-Ḥakam ibn Thawbān, that the freed slave of Qudāmah narrated to him, that Usāmah used to go out to some property of his in Wādī al-Qurā and would fast on Mondays and Thursdays. I said to him: “Why do you fast on Mondays and Thursdays when you are an old man?” He said: “I saw the Messenger of Allah ﷺ fasting them.” I said to him: “Why do you fast on Mondays and Thursdays?” He [the Prophet] said: “They are two days in which deeds are presented.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا هِشَامُ الدَّسْتُوَائِيُّ،  
عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُمَرَ بْنِ الْحَكَمِ بْنِ ثُوبَانَ،  
أَنَّ مَوْلَى قُدَامَةَ حَدَّثَهُ، أَنَّ أَسَامَةَ كَانَ يَخْرُجُ إِلَى مَالِ لَهُ  
بِوَادِي الْفُرَى، فَيَصُومُ الْإِثْنَيْنِ وَالْخَمِيسِ، فَقُلْتُ لَهُ: لِمَ  
يَصُومُ الْإِثْنَيْنِ وَالْخَمِيسَ وَأَنْتَ شَيْخٌ كَبِيرٌ؟ فَقَالَ: رَأَيْتُ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُهُمَا، فَقُلْتُ لَهُ:  
لِمَ تَصُومُ الْإِثْنَيْنِ وَالْخَمِيسَ؟ فَقَالَ: إِنَّهُمَا يَوْمَانِ  
تُعَرَضُ فِيهِمَا الْأَعْمَالُ

[9235] Ibn Fudayl narrated to us, from Yaḥyā ibn Sa’īd, from Muḥammad ibn Ibrāhīm, “Usāmah ibn Zayd used to fast days of the week consecutively.” It was said to him: “Where are you regarding Mondays and Thursdays?” He said: “He used to fast them.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ  
إِبْرَاهِيمَ، كَانَ أَسَامَةُ بْنُ زَيْدٍ، يَصُومُ أَيَّامًا مِنَ الْجُمُعَةِ  
يُتَابِعُ بَيْنَهُنَّ، فَقِيلَ لَهُ: أَيْنَ أَنْتَ مِنَ الْإِثْنَيْنِ وَالْخَمِيسِ؟  
قَالَ: فَكَانَ يَصُومُهُمَا

[9236] Al-Faḍl ibn Dukayn narrated to us, from Qays, from ‘Āsim, from Zirr, from ‘Abd Allāh, “That he used to fast on Mondays and Thursdays.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينَ، عَنْ قَيْسٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ يَصُومُ الْإِثْنَيْنِ وَالْخَمِيسَ

[9237] Asbāṭ ibn Muḥammad and Yazīd ibn Hārūn narrated to us, from Hishām, from ‘Ikrimah, from Ibn ‘Abbās, that he was asked about fasting on Mondays and Thursdays? He said: “It is disliked to designate a specific day to fast unless he wants to [generally].” He said: “He sets a day, and when that day comes, he fasts it.”

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، وَيَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ سُئِلَ عَنْ صَوْمِ يَوْمٍ الْإِثْنَيْنِ وَالْخَمِيسِ؟ فَقَالَ: يُكْرَهُ أَنْ يُوقَتَ يَوْمًا يَصُومُهُ إِلَّا أَنْ يُرِيدَ قَالَ: يُنْصِبُ يَوْمًا إِذَا جَاءَ ذَلِكَ الْيَوْمَ صَامَهُ

[9238] Abū Usāmah narrated to us, from Sa‘īd, from Qatādah, from Khilās, “That ‘Alī used to fast on Mondays and Thursdays.”

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، أَنَّ عَلِيًّا كَانَ يَصُومُ الْإِثْنَيْنِ وَالْخَمِيسَ

[9239] Wakī‘ narrated to us, from Sufyān, from Sulaymān al-‘Absī, from Mujāhid, “That the Messenger of Allah ﷺ used to fast on Mondays and Thursdays.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ الْعَبْسِيِّ، عَنْ مُجَاهِدٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ يَصُومُ الْإِثْنَيْنِ وَالْخَمِيسَ

**[9240]** Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Abū Ṣalih, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “None of you should fast on Friday unless he fasts [a day] before it or [a day] after it.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَصُومُ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلَّا أَنْ يَصُومَ قَبْلَهُ أَوْ يَصُومَ بَعْدَهُ

**[9241]** ‘Abdah ibn Sulaymān narrated to us, from Sa‘īd, from Qatādah, from Sa‘īd ibn al-Musayyib, from ‘Abd Allāh ibn ‘Amr, who said: The Messenger of Allah ﷺ entered upon Juwayriyah bint al-Hārith on Friday while she was fasting. He said: “Did you fast yesterday?” She said: “No.” He said: “Do you intend to fast tomorrow?” She said: “No.” He said: “Then break your fast.”

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسِيَّبِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى جُوَيْرِيَةَ بِنْتِ الْحَارِثِ يَوْمَ الْجُمُعَةِ وَهِيَ صَائِمَةٌ، قَالَ: فَقَالَ: صُمِّتِ أَمْسِ؟ قَالَ: لَا، قَالَ: ثُرِيدِينَ أَنْ تَصُومِينَ غَدَاءً؟ قَالَ: لَا، قَالَ: فَافْطِرِي إِذَا

[9242] ‘Abd Allāh ibn Numayr narrated to us, saying: Muḥammad ibn Ishāq narrated to us, from Yazīd ibn Abī Ḥabīb, from Marthad ibn ‘Abd Allāh al-Yazanī, from Hudhayfah al-Azdī, from Junādah al-Azdī, who said: I entered upon the Messenger of Allah ﷺ with seven men from Azd—some were females among them—on Friday while we were fasting. The Messenger of Allah ﷺ invited us to food in front of him. We said: “We are fasting.” He said: “Did you fast yesterday?” We said: “No.” He said: “Will you fast tomorrow?” We said: “No.” He said: “Then break your fast.” Then he went out to the Friday prayer. When he sat on the pulpit, he called for a vessel of water and drank it while the people were looking at him, to teach them that he does not fast on Friday.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَىٰ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ،  
عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْئِيْدَ بْنِ عَبْدِ اللَّهِ الْيَزَانِيِّ،  
عَنْ حَدِيقَةِ الْأَرْذِيِّ، عَنْ جَنَادَةِ الْأَرْذِيِّ، قَالَ: دَخَلْتُ  
عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَبْعَةِ نَفَرِ مِنَ  
الْأَرْذِ، إِنَّا شَاءَ مِنْهُمْ يَوْمَ الْجُمُعَةِ وَنَخْنُ صِيَامٌ، فَذَعَّا  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى طَعَامٍ بَيْنَ يَدَيْهِ،  
فَقُلْنَا: إِنَّا صِيَامٌ، قَالَ: هَلْ صُنْمُتْ أَمْسِ؟ قُلْنَا: لَا، قَالَ:  
فَهَلْ تَصُومُونَ غَدًا؟ قُلْنَا: لَا، قَالَ: فَافْطِرُوا، ثُمَّ خَرَجَ  
إِلَى الْجُمُعَةِ، فَلَمَّا جَلَسَ عَلَى الْمُنْبِرِ، دَعَاهُ بَنَاءُ مِنْ مَاءِ  
فَشَرِبَهُ وَالنَّاسُ يَنْظَرُونَ إِلَيْهِ لِيُعْلَمُهُمْ أَنَّهُ لَا يَصُومُ يَوْمَ  
الْجُمُعَةِ

**[9243]** Ibn ‘Ulayyah narrated to us, from ‘Imrān ibn Zabyān, from Ḥakīm ibn Sa‘d, from ‘Alī ibn Abī Tālib, may Allah honor his face, who said: “Whoever among you volunteers to fast days of the month, let his fasting be on Thursday, and let him not fast on Friday, for it is a day of food, drink, and remembrance, so that Allah may gather two righteous days: the day of his fasting and the day of his rites with the Muslims.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ عُمَرَانَ بْنِ طَبِيَّانَ، عَنْ حَكِيمِ بْنِ سَعْدٍ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ، كَرَّمَ اللَّهُ وَجْهَهُ، قَالَ: مَنْ كَانَ مِنْكُمْ مُنْتَطَوِّعًا مِنَ الشَّهْرِ أَيَّامًا، فَلْيَكُنْ صَوْمُهُ يَوْمُ الْخَمِيسِ، وَلَا يَصُومُ يَوْمَ الْجُمُعَةِ، فَإِنَّهُ يَوْمٌ طَعَامٌ وَشَرَابٌ، وَذِكْرٌ فِي جَمِيعِ اللَّهِ يَوْمَيْنِ صَالِحَيْنِ يَوْمَ صِيَامِهِ وَيَوْمَ نُسُكِهِ مَعَ الْمُسْلِمِينَ

**[9244]** Yahyā ibn Sa‘id narrated to us, from Shu‘bah, from ‘Abd al-‘Azīz ibn Rufay‘, from Qays ibn Sakan, who said: Some people from the companions of ‘Abd Allāh passed by Abū Dharr on a Friday while they were fasting. He said: “I swear upon you that you must break your fast, for it is a day of Eid.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعبَةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ قَيْسِ بْنِ سَكِّنٍ، قَالَ: مَرَّ نَاسٌ مِنْ أَصْحَابِ عَبْدِ اللَّهِ، عَلَى أَبِي ذَرٍّ يَوْمَ جُمُعَةٍ، وَهُمْ صِيَامٌ، فَقَالَ: أَقْسَمْتُ عَلَيْكُمْ لِتَقْطُرُنَّ فَإِنَّهُ يَوْمٌ عِيدٌ

**[9245]** Abū al-Āḥwāṣ narrated to us, from Abū Ishāq, from Al-Ḥārith, from ‘Alī, who said: “Do not fast on Friday specifically intending it.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: لَا تَصُمْ يَوْمَ الْجُمُعَةِ مُنَعِّدًا لَهُ

[9246] Ghundar narrated to us, from Shu‘bah, from Mansūr, from Mujāhid, from Abū Hurayrah, who said: “Do not fast on Friday unless you fast a day before it or after it.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ،  
عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَا تَصُومُ يَوْمَ الْجُمُعَةِ، إِلَّا أَنْ  
تَصُومَ يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ

[9247] Wakī‘ narrated to us, from Zakariyyā, from Al-Sha‘bī, “That he disliked fasting on Friday intentionally alone.”

حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّاَ، عَنْ الشَّعْبِيِّ، أَنَّهُ كَرِهَ أَنْ  
يَصُومَ يَوْمَ الْجُمُعَةِ يَتَعَمَّدُ وَحْدَهُ

[9248] Jarīr narrated to us, from Mughīrah, from Ibrāhīm, “That they disliked fasting on Friday so they could be strong for the prayer.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُمْ كَرِهُوا  
صَوْمَ يَوْمَ الْجُمُعَةِ، لِيَتَقَوَّلُوا بِهِ عَلَى الصَّلَاةِ

[9249] Shabābah ibn Sawwār narrated to us, from Shu‘bah, from Qatādah, from Abū Ayyūb al-‘Atakī, from Juwayriyah, that the Prophet ﷺ entered upon her while she was fasting on Friday. He said: “Did you fast yesterday?” She said: “No.” He said: “Will you fast tomorrow?” She said: “No.” He said: “Then break your fast.”

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي  
أَيُوبَ الْعَكِيِّ، عَنْ جُوَيْرِيَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ دَخَلَ عَلَيْهَا وَهِيَ صَائِمَةٌ يَوْمَ الْجُمُعَةِ، فَقَالَ:  
أَصْمَمْتِ أَمْسِ؟ قَالَتْ: لَا، قَالَ: أَفَتَصُومِينَ غَدًّا؟ قَالَتْ:  
لَا، قَالَ: فَافْطِرِي

**[9250]** Sharīk narrated to us, from ‘Abd al-Malik ibn ‘Umayr, from Ziyād al-Muḥāribī, from Abū Hurayrah, who said: A man said to him: “Are you the one who forbids fasting on Friday?” He said: “No, by the Lord of this Sanctuary—or this Structure—I did not forbid it; Muhammad ﷺ said it.”

حَدَّثَنَا شَرِيكُ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، عَنْ زَيْدِ  
الْمُحَارِبِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ لَهُ رَجُلٌ: أَنْتَ  
الَّذِي تَنْهَى عَنْ صَوْمَ يَوْمِ الْجُمُعَةِ؟ قَالَ: لَا وَرَبِّ هَذِهِ  
الْحُرْمَةِ، أَوْ هَذِهِ الْبَيْنَةِ، مَا أَنَا نَهَيْتُ عَنْهُ مُحَمَّدًا صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

**[9251]** Ismā‘il ibn ‘Ulayyah narrated to us, from Yūnus, from Al-Walīd ibn Muslim, from Ḥuṣayn ibn Abī al-Ḥurr, from ‘Imrān ibn Ḥuṣayn, who said: “Do not fast a day making its fast obligatory upon yourself if it is not from Ramadan.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنْ الْوَلِيدِ بْنِ  
مُسْلِمٍ، عَنْ حُصَيْنِ بْنِ أَبِي الْحُرَّ، عَنْ عِمْرَانَ بْنِ  
حُصَيْنٍ، قَالَ: لَا تَصُمْ يَوْمًا تَجْعَلُ صَوْمَهُ عَلَيْكَ حَتَّى  
أَلِيسَ مِنْ رَمَضَانَ

**[9252]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, from ‘Atā’, who said: “Ibn ‘Abbās used to forbid singling out a specific day [for fasting] every time it came around, and [forbade] fasting on specific days [known by the people]. He also forbade fasting for entire months without break.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ:  
كَانَ ابْنُ عَبَّاسٍ يَنْهَا عَنْ إِفْرَادِ الْيَوْمِ، كُلُّ مَا مَرَّ  
بِالإِنْسَانِ، وَعَنْ صِيَامِ الْأَيَّامِ الْمَعْلُومَةِ، وَكَانَ يَنْهَا عَنْ  
صِيَامِ الْأَشْهُرِ لَا يَخْطَأُ

[9253] Jarīr narrated to us, from Manṣūr, from Ibrāhīm, who said: “They disliked imposing upon themselves something that was not made obligatory upon them.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرُهُونَ أَنْ يَفْرِضُوا عَلَى أَنفُسِهِمْ شَيْئًا، لَمْ يُفْرَضْ عَلَيْهِمْ

[9254] Wakī‘ narrated to us, from Sufyān, from ‘Āsim, from Ibn Sīrīn, who said: “Do not single out Friday for fasting among the days, nor Friday night for standing in prayer among the nights.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعِيَانَ، عَنْ عَاصِمٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: لَا تَخْصُّوا يَوْمَ الْجُمُعَةِ بِصَوْمٍ بَيْنَ الْأَيَّامِ، وَلَا لَيْلَةَ الْجُمُعَةِ بِقَيْامٍ بَيْنَ الْأَيَّالِ

[9255] Abū Dāwūd narrated to us, from Zam‘ah, from Ibn Ṭāwūs, from his father, “That he used to dislike singling out a month or a day to fast.”

حَدَّثَنَا أَبُو دَاؤَدَ، عَنْ زَمْعَةَ، عَنْ ابْنِ طَاؤُسٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَتَّحَرَّى شَهْرًا، أَوْ يَوْمًا يَصُومُهُ

[9256] Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: “They used to dislike singling out Friday and its night for prayer.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرُهُونَ أَنْ يَخْصُّوا يَوْمَ الْجُمُعَةِ، وَاللَّيْلَةَ كَذَلِكَ بِالصَّلَاةِ

[9257] Wakī‘ narrated to us, from Isrā‘il, from Jābir, from ‘Āmir, from Hammād and Ibrāhīm, “That they disliked fasting on a specific day they would set.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ حَمَادٍ، وَعَنْ إِبْرَاهِيمَ، أَنَّهُمَا كَرِهَا أَنْ يَصُومَا، يُوقَّتَانِيهِ

[9258] ‘Ubayd Allāh ibn Mūsā narrated to us, from ‘Uthmān ibn al-Aswad, from Mujāhid, who said: “Do not fast an entire month, imitating the month of Ramadan. And do not fast Friday alone, taking it as a festival, unless you fast a day before it or a day after it.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُתَمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، قَالَ: لَا تَصُومُوا شَهْرًا كُلُّهُ تُضَاهُونَ بِهِ شَهْرَ رَمَضَانَ، وَلَا تَصُومُوا يَوْمًا وَاحِدًا مِنَ الْجُمُعَةِ، فَتَتَخَذُونَهُ عِيدًا إِلَّا أَنْ تَصُومُوا قَبْلَهُ أَوْ بَعْدَهُ يَوْمًا

[9259] Section: Whoever permitted fasting on Friday Ḥafṣ narrated to us, from Layth, from Tāwūs, from Ibn ‘Abbās, who said: “I never saw him not fasting on a Friday.”

حَدَّثَنَا مَنْ رَحَصَ فِي صَوْمَ يَوْمِ الْجُمُعَةِ حَدَّثَنَا حَفْصُ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَا رَأَيْتُهُ مُفْطِرًا يَوْمَ جُمُعَةٍ قُطُّ

[9260] Ḥafṣ narrated to us, from Layth, from ‘Umayr ibn Abī ‘Umayr, from Ibn ‘Umar, who said: “I never saw the Messenger of Allah ﷺ not fasting on a Friday.”

حَدَّثَنَا حَفْصُ، عَنْ لَيْثٍ، عَنْ عُمَيْرِ بْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ عُمَرَ، قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُفْطِرًا يَوْمَ جُمُعَةٍ قُطُّ

[9261] ‘Ubayd Allāh ibn Shaybān narrated to us, from ‘Āsim, from Zirr, from ‘Abd Allāh, who said: “The Messenger of Allah ﷺ did not use to break his fast on Friday.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ شَيْبَانَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ يَوْمَ الْجُمُعَةِ

**[9262]** Section: Regarding the fasting person using snuff Sharīk narrated to us, from Al-Qa‘qā‘, who said: “I asked Ibrāhīm about using aloe as snuff for the fasting person, and he saw no harm in it.”

حَدَّثَنَا فِي الصَّائِمِ يَسْتَسْعِطُ حَدَّثَنَا شَرِيكٌ، عَنِ الْفَعْقَاعِ،  
قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنِ السَّعْوَطِ بِالصَّبَرِ لِلصَّائِمِ فَأَمَّ  
يَرَ بِهِ بَأْسًا

**[9263]** Ḥafṣ narrated to us, from Al-A‘mash, from Ibrāhīm, who said: “There is no harm in using snuff for the fasting person, but he disliked pouring [liquid] into the ears.”

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ  
بِالسَّعْوَطِ لِلصَّائِمِ، وَكَرْهَ الصَّبَرِ فِي الْأَذْنِ

**[9264]** Abū Usāmah narrated to us, from Hishām, from Al-Husayn, “That he disliked for the fasting person to use snuff.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحُسَيْنِ، أَنَّهُ كَرِهَ  
لِلصَّائِمِ أَنْ يَسْتَسْعِطُ

**[9265]** Ibn Numayr narrated to us, from Ḥurayth, from Al-Sha‘bī, “That he disliked snuff for the fasting person.”

حَدَّثَنَا ابْنُ نُعَمِّيرٍ، عَنْ حُرَيْثٍ، عَنْ الشَّعْبِيِّ، أَنَّهُ كَرِهَ  
السَّعْوَطِ لِلصَّائِمِ

**[9266]** Section: What is mentioned about aloe used as Kohl by the fasting person Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: I asked ‘Atā’: “Can the fasting person apply aloe as Kohl?” He said: “Yes, if he wishes.”

حَدَّثَنَا مَا ذُكِرَ فِي الصَّبَرِ يَكْتَحِلُ بِهِ الصَّائِمُ حَدَّثَنَا مُحَمَّدُ  
بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: قُلْتُ لِعَطَاءً: الصَّبَرُ  
يَكْتَحِلُ بِهِ الصَّائِمُ؟ قَالَ: نَعَمْ إِنْ شَاءَ

**[9267]** Section: Whoever permitted Kohl for the fasting person Yahyā ibn Sa‘īd narrated to us, from Ibn Jurayj, from ‘Atā’, who said: “There is no harm in Kohl for the fasting person.”

حَدَّثَنَا مَنْ رَحِّصَ فِي الْكُحْلِ لِلصَّائِمِ حَدَّثَنَا يَحْيَى بْنُ  
سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: لَا بَأْسَ  
بِالْكُحْلِ لِلصَّائِمِ

**[9268]** Ḥafṣ narrated to us, from Al-A‘mash, from Ibrāhīm, who said: “There is no harm in Kohl for the fasting person.”

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ  
بِالْكُحْلِ لِلصَّائِمِ

**[9269]** Ḥafṣ narrated to us, from ‘Amr, from Al-Ḥasan, who said: “There is no harm in Kohl for the fasting person, as long as he does not taste it.”

حَدَّثَنَا حَفْصٌ، عَنْ عَمْرِو، عَنِ الْحَسَنِ، قَالَ: لَا بَأْسَ  
بِالْكُحْلِ لِلصَّائِمِ، مَا لَمْ يَجِدْ طَعْمًا

**[9270]** Waki‘ narrated to us, from Isrā‘il, from Jābir, from ‘Āmir, Muḥammad ibn ‘Alī, and ‘Atā’, “That they used to apply antimony (Ithmid) as Kohl while fasting, and they saw no harm in it.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، وَمُحَمَّدٍ بْنَ عَلَيٍّ، وَعَطَاءً، أَنَّهُمْ كَانُوا يَكْتَحِلُونَ بِالْإِثْمِدِ وَهُمْ صَيَّامٌ، لَا يَرَوْنَ بِهِ بَأْسًا

**[9271]** Wakī‘ narrated to us, from Sufyān, from Khālid, from Al-Ḥasan, and from Layth, from ‘Atā’, who said: “There is no harm in Kohl for the fasting person.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ خَالِدٍ، عَنْ الْحَسَنِ، وَعَنْ لَيْثٍ، عَنْ عَطَاءٍ، قَالَ: لَا بَأْسَ بِالْكُحْلِ لِ الصَّائِمِ

**[9272]** Abū Mu‘āwiyah narrated to us, from Abū Mu‘ādh, from ‘Ubayd Allāh ibn Abī Bakr, from Anas, “That he used to apply Kohl while

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ أَبِي مُعَاذٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسٍ، أَنَّهُ كَانَ يَكْتَحِلُ وَهُوَ صَائِمٌ

**[9273]** Zayd ibn Ḥubāb narrated to us, from Ḥammād ibn Salamah, Abū Hilāl, and Qatādah: “That they disliked Kohl for the fasting person.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ حَمَادِ بْنِ سَلَمَةَ، وَأَبِي هِلَالٍ، وَقَتَادَةَ: أَنَّهُمْ كَرِهُوا الْكُحْلَ لِ الصَّائِمِ

**[9274]** ‘Abd al-A‘lā narrated to us, from Yūnus, from Al-Ḥasan, who said: “He did not see any harm in a man applying Kohl while fasting.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: كَانَ لَا يَرَى بَأْسًا أَنْ يَكْتَحِلَ الرَّجُلُ وَهُوَ صَائِمٌ

[9275] ‘Abd al-A‘lā narrated to us, from Ma‘mar, from Al-Zuhri, who said: “There is no harm in Kohl for the fasting person.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنِ الزُّهْرِيِّ، قَالَ: لَا  
بَأْسَ بِالْكُحْلِ لِلصَّائِمِ

[9276] Section: Regarding the fasting person tasting something ‘Abd al-Salām narrated to us, from Layth, from Mujāhid or ‘Atā’, who said: “There is no harm in the fasting person tasting from the pot.”

حَدَّثَنَا فِي الصَّائِمِ يَتَطَعَّمُ بِالشَّيْءِ حَدَّثَنَا عَبْدُ السَّلَامَ،  
عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَوْ عَطَاءً، قَالَ: لَا بَأْسَ أَنْ  
يَتَطَعَّمَ الصَّائِمُ مِنَ الْقِدْرِ

[9277] Wakī‘ narrated to us, from Isrā’il, from Jābir, from ‘Atā’, from Ibn ‘Abbās, who said: “There is no harm in tasting vinegar or something else, as long as it does not enter his throat while he is fasting.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَطَاءٍ، عَنْ  
ابْنِ عَبَّاسٍ، قَالَ: لَا بَأْسَ أَنْ يَتُوقَّفَ الْخَلُّ أَوِ الشَّيْءُ، مَا  
لَمْ يَدْخُلْ حَلْقَهُ وَهُوَ صَائِمٌ

[9278] Sharīk narrated to us, from Sulaymān, from ‘Ikrimah, from Ibn ‘Abbās, who said: “There is no harm in the fasting person tasting from the pot.”

حَدَّثَنَا شَرِيكٌ، عَنْ سُلَيْمَانَ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ  
عَبَّاسٍ، قَالَ: لَا بَأْسَ أَنْ يَتَطَاعَمَ الصَّائِمُ عَنِ الْقِدْرِ

[9279] ‘Abd al-A’lā narrated to us, from Hishām, from Al-Hasan, “That he did not see any harm in the fasting person tasting honey, ghee, and the like, then spitting it out.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَتَطَاعِمُ الصَّائِمُ الْعَسْلَ وَالسَّمَنَ وَنَحْوِهِ، ثُمَّ يَمْجَهُ

[9280] Abū Bakr al-Ḥanafī narrated to us, from Al-Ḏahhāk ibn ‘Uthmān, who said: “I saw ‘Urwah ibn al-Zubayr fasting during the days of Mina, while tasting honey.”

حَدَّثَنَا أَبُو بَكْرُ الْحَنَفِيُّ، عَنِ الصَّحَّاحِ بْنِ عُثْمَانَ، قَالَ: رَأَيْتُ عُرْوَةَ بْنَ الرُّبَّيرَ، صَائِمًا أَيَّامًا مِنْهُ، وَهُوَ يَدْعُوُ عَسَلًا

[9281] Ghundar narrated to us, from Shu’bah, who said: I asked Al-Ḥakam about the fasting person licking the leftovers (in a pot), he said: “There is no harm in it.”

حَدَّثَنَا غُنْدُرٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، عَنِ الصَّائِمِ يَلْحَسُ الْأَنْفَاسَ، قَالَ: لَا بَأْسَ بِهِ

[9282] Ibn Fuḍayl narrated to us, from Al-A’mash, from Abū Ishāq, from Masrūq, who said: I came to ‘Āishah with a man, and it was the Day of ‘Arafah. She called for a drink for us, then said: “If I were not fasting, I would have tasted it.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مَسْرُوقٍ، قَالَ: أَتَيْتُ عَائِشَةَ أَنَا وَرَجُلٌ مَعِي، وَذَلِكَ يَوْمٌ عَرَفَةَ، فَدَعَتْ لَنَا بِشَرَابٍ، ثُمَّ قَالَتْ: لَوْلَا أَنِّي صَائِمَةٌ لَذُقْتُهُ

**[9283]** Section: Regarding the fasting person treating his throat with Huḍuḍ (a medicinal plant extract) ‘Abd Allāh ibn Mubārak narrated to us, from Al-Awzā‘ī, who said: “There is no harm for the fasting person to treat his gums.”

حَدَّثَنَا فِي الصَّائِمِ يُدَّاوِي حَلْقَهُ بِالْحُضْنِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنِ الْأَوْزَاعِيِّ، قَالَ: لَا بَأْسَ أَنْ يُدَّاوِي الصَّائِمُ لِنَّهُ

**[9284]** Abū Usāmah narrated to us, from Hishām, from Al-Ḥasan, regarding a man who has a wound or ailment in his mouth, he said: “There is no harm in applying Huḍuḍ or similar medicines to it.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، يَكُونُ فِي الرَّجُلِ بِفِيهِ الْجُرْحُ وَالْعَلَةُ، قَالَ: لَا بَأْسَ أَنْ يَضْعَفَ عَلَيْهِ الْحُضْنُ وَأَسْبَاهُ مِنَ الدَّوَاءِ

**[9285]** Wakī‘ narrated to us, from Ḥammād ibn Zayd, from Yaḥyā ibn ‘Atīq, from Ibn Sīrīn regarding a man suffering from lip scaling (Sulāq), he said: “There is no harm in [using] Huḍuḍ.”

حَدَّثَنَا وَكِبِيعٌ، عَنْ حَمَادٍ بْنِ زَيْدٍ، عَنْ يَحْيَى بْنِ عَتَيقٍ، عَنْ ابْنِ سِيرِينَ فِي رَجُلٍ أَصَابَهُ سُلَاقٌ فِي شَفَتِهِ، قَالَ: لَا بَأْسَ بِالْحُضْنِ

**[9286]** Section: Whoever disliked voluntary fasting while owing days from Ramadan Abū Bakr al-Ḥanafī narrated to us, from Qatādah, from Ibrāhīm, who said: “A man should not fast voluntarily while he owes any makeup days from Ramadan.”

حَدَّثَنَا مَنْ كَرِهَ أَنْ يَتَطَوَّعَ بِصَوْمٍ وَعَلَيْهِ شَيْءٌ مِنْ رَمَضَانَ حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ، عَنْ قَتَادَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يَتَطَوَّعُ الرَّجُلُ بِصَوْمٍ، وَعَلَيْهِ شَيْءٌ مِنْ قَضَاءِ رَمَضَانَ

**[9287]** Ghundar narrated to us, from Sa‘id, from Qatādah, from Al-Hasan, “That he disliked voluntary fasting while owing makeup days from Ramadan, except for the ten days [of Dhul-Hijjah].”

حَدَّثَنَا غُنْدَرٌ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، أَنَّهُ كَرِهَ أَنْ يَنْطَوِعَ بِصِيَامٍ، وَعَلَيْهِ قَضَاءٌ مِّنْ رَمَضَانَ إِلَّا  
الْعَشْرَ

**[9288]** Ibn Mahdī narrated to us, from Ḥammād ibn Salamah, from Hishām, from his father, who said: “The likeness of the one who fasts voluntarily while owing makeup days from Ramadan is like the one who performs voluntary prayers while fearing he might miss the obligatory prayer.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: مَثَلُ الَّذِي يَنْطَوِعُ وَعَلَيْهِ قَضَاءٌ مِّنْ رَمَضَانَ، مَثَلُ الَّذِي يُسَبِّحُ وَهُوَ يَخَافُ أَنْ تَفُوتَهُ  
الْمُكْتُوبَةُ

**[9289]** Ibn Mahdī narrated to us, from Mālik ibn Anas, who said: “Sulaymān ibn Yasār and Sa‘id ibn al-Musayyib were asked about a man who fasted voluntarily while owing makeup days from Ramadan, and they both disliked that.”

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَّسٍ، قَالَ: سُئِلَ  
سُلَيْمَانُ بْنُ يَسَارٍ، وَسَعِيدُ بْنُ الْمُسَيَّبَ، عَنْ رَجُلٍ يَنْطَوِعُ  
وَعَلَيْهِ قَضَاءٌ مِّنْ رَمَضَانَ، فَكَرِهَا ذَلِكُ

**[9290]** Section: Regarding someone who owes fasts from Ramadan and fasts voluntarily, so it counts as makeup Abū Bakr ibn ‘Ayyāsh narrated to us, from Layth, from Mujāhid, who said: “If a man owes makeup fasts from Ramadan and fasts voluntarily, it counts as makeup, even if he did not intend it.”

حَدَّثَنَا فِيمَنْ كَانَ عَلَيْهِ شَيْءٌ مِّنْ رَمَضَانَ فَنَطَوْعَ فَهُوَ  
فَضَاءٌ حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ،  
قَالَ: إِذَا كَانَ عَلَى الرَّجُلِ فَضَاءٌ مِّنْ رَمَضَانَ فَنَطَوْعَ،  
فَهُوَ فَضَاءٌ، وَإِنْ لَمْ يُرْدَهُ

**[9291]** Section: Regarding the enema for the fasting person, what is mentioned about it Ibn ‘Ulayyah narrated to us, from Ibn Jurayj, who said: Mughīth asked ‘Atā’: “Can a man insert something [an enema]?”

He said: “No.”

حَدَّثَنَا فِي الْحُقْنَةِ لِلصَّائِمِ مَا ذُكِرَ فِيهَا حَدَّثَنَا ابْنُ عُلَيَّةَ،  
عَنْ ابْنِ جُرَيْجٍ، قَالَ: سَأَلَ مُغِيْثٌ عَنْ عَطَاءٍ: أَيْسَنْدُخُ  
الرَّجُلُ الشَّيْءَ؟ قَالَ: لَا

**[9292]** Sharīk narrated to us, from Jābir, from ‘Āmir, that he was asked about the enema for the fasting person? He said: “I dislike it for the one breaking fast, so how about for the fasting person?”

حَدَّثَنَا شَرِيكٌ، عَنْ حَابِيرٍ، عَنْ عَامِرٍ، أَنَّهُ سُئِلَ عَنِ  
الْحُقْنَةِ لِلصَّائِمِ؟ فَقَالَ: إِنِّي لَأَكْرَهُهَا لِمُفْطِرٍ فَكَيْفَ  
لِلصَّائِمِ

**[9293]** Section: Regarding the fasting woman chewing food for her child Ibn Fuḍayl narrated to us, from Mughīrah, from Ibrāhīm, who said: “There is no harm in a woman chewing food for her child while she is fasting, as long as it does not enter her throat.”

حَدَّثَنَا فِي الصَّائِمَةِ تَمْضُغُ لِصَبِيًّا حَدَّثَنَا ابْنُ فُضَيْلٍ،  
عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ أَنْ تَمْضُغَ  
الْمَرْأَةُ لِصَبِيًّا وَهِيَ صَائِمَةٌ مَا لَمْ تَدْخُلْ حَلْقَهَا

**[9294]** Waki‘ narrated to us, from Sharīk, from Sulaymān, from ‘Ikrimah, who said: “There is no harm in a woman chewing food for her child while she is fasting.”

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ سُلَيْمَانَ، عَنْ عَكْرَمَةَ،  
قَالَ: لَا بَأْسَ أَنْ تَمْضُغَ الْمَرْأَةُ لِصَبِيًّا، وَهِيَ صَائِمَةٌ

**[9295]** Section: Regarding medicinal powder for the fasting person ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Abū Sufyān, from Al-Ḥasan, “That he did not see any harm in the fasting person putting medicinal powder in his eyes.”

حَدَّثَنَا فِي الدُّرُورِ لِلصَّائِمِ حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ  
سُلَيْمَانَ، عَنْ أَبِي سُفْيَانَ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى  
بِأَسَا أَنْ يَدْرِرَ الصَّائِمَ عَيْنَيْهِ بِالْدُّرُورِ

**[9296]** Yazid ibn Hārūn narrated to us, from Hishām, from Al-Ḥasan, who said: “There is no harm in medicinal powder for the fasting person.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ:  
لَا بَأْسَ بِالْدُرُورِ لِلصَّائِمِ

**[9297]** Section: Whoever disliked cupping for the fasting person Muḥammad ibn Fuḍayl narrated to us, from ‘Atā’ ibn al-Sā’ib, who said: A group from the people of Basra testified before me, with them Al-Hasan ibn Abī al-Hasan al-Baṣrī, from Ma’qil ibn Yasār al-Ashja‘ī, who said: The Messenger of Allah ﷺ passed by me while I was being cupped on the eighteenth of Ramadan, and he said: “The cupper and the one being cupped have broken their fast.”

حَدَّثَنَا مَنْ كَرِهَ أَنْ يَحْتَجِمَ الصَّائِمُ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائبِ، قَالَ: شَهَدَ عِنْدِي نَفَرٌ مِنْ أَهْلِ الْبَصْرَةِ مَعَهُمُ الْحَسَنُ بْنُ أَبِي الْحَسَنِ الْبَصْرِيُّ، عَنْ مَعْقِلِ بْنِ يَسَارٍ الْأَشْجَعِيِّ، قَالَ: مَرَّ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَآتَنَا أَخْتَاجَمْ فِي ثَمَانِ عَشْرَةَ مِنْ رَمَضَانَ، فَقَالَ: أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ

**[9298]** Yazid ibn Hārūn narrated to us, he said: ‘Āsim al-Aḥwal informed us, from ‘Abd Allāh ibn Zayd—who is Abū Qilābah—from Abū al-Ash‘ath al-Ṣan‘āni, from Abū Asmā’ al-Raḥabī, from Shaddād ibn Aws, who said: I passed by with the Messenger of Allah ﷺ when eighteen days of Ramadan had passed, and he saw a man being cupped. The Messenger of Allah ﷺ said: “The cupper and the one being cupped have broken their fast.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا عَاصِمُ الْأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ وَهُوَ أَبُو قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَبِي أَسْمَاءِ الرَّحَبِيِّ، عَنْ شَدَّادِ بْنِ أَوْسٍ، قَالَ: مَرَرْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَمَانِ عَشْرَةَ خَلَتْ مِنْ رَمَضَانَ، فَأَبْصَرَ رَجُلًا أَخْتَاجَمْ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ

[9299] Ibn Fuḍayl narrated to us, from Dāwūd ibn Abī Hind, from ‘Abd Allāh ibn Zayd, from Abū Asmā’ al-Rahabī, from Shaddād ibn Aws, from the Prophet ﷺ, similar to it.

حَدَّثَنَا أَبْنُ قُضَيْلٍ، عَنْ دَاؤِدَ بْنِ أَبِي هِنْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَيْدٍ، عَنْ أَبِي أَسْمَاءِ الرَّحَبِيِّ، عَنْ شَدَّادِ بْنِ أَوْسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُه

[9300] Ibn ‘Ulayyah narrated to us, from Ayyūb, from Abū Qilābah, from someone who narrated to him, from Shaddād ibn Aws, who said: The Prophet ﷺ came upon a man being cupped in Al-Baqī‘, while holding my hand, when eighteen days of Ramadan had passed. He said: “The copper and the one being cupped have broken their

حَدَّثَنَا أَبْنُ عُلَيْهَا، عَنْ أَئِبْوَ، عَنْ أَبِي قِلَابَةَ، عَمَّنْ حَدَّثَهُ، عَنْ شَدَّادِ بْنِ أَوْسٍ، قَالَ: أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَجُلٍ يَحْجُمُ بِالْبَقِيعِ، وَهُوَ أَخْذٌ بِيَدِي لِئَمَانٍ عَشْرَةَ حَلْثًا مِنْ رَمَضَانَ، فَقَالَ: أَفْطِرْ الْحَاجِمُ وَالْمَحْجُومُ

[9301] Ibn ‘Ulayyah narrated to us, from Ibn Jurayj, from Makhūl, who said: A trustworthy man from the tribe informed me, from Thawbān, that the Messenger of Allah ﷺ said: “The copper and the one being cupped have broken their fast.”

حَدَّثَنَا أَبْنُ عُلَيْهَا، عَنْ أَبْنِ جُرَيْجٍ، عَنْ مَكْحُولٍ، قَالَ: أَخْبَرَنِي رَجُلٌ مِنَ الْحَيِّ مُصَدِّقٌ، عَنْ تَوْبَانَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: أَفْطِرْ الْحَاجِمُ وَالْمَحْجُومُ

[9302] Yazīd ibn Hārūn narrated to us, he said: Ayyūb Abū al-'Alā' informed us, from Qatādah, from Shahr ibn Ḥawshab, from Bilāl, who said: The Messenger of Allah ﷺ said: “The copper and the one being cupped have broken their

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا أَيُوبُ أَبُو الْعَلَاءُ، عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ بِلَالٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ

[9303] ‘Abd al-Wahhāb al-Thaqafī narrated to us, from Yūnus, from Al-Hasan, from Abū Hurayrah, that the Prophet ﷺ said: “The copper and the one being cupped have broken their fast.”

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ

[9304] Ibn ‘Ulayyah narrated to us, from Ibn Jurayj, from ‘Aṭā’, who said: Abū Hurayrah said: The Prophet ﷺ said: “The copper and the one being cupped have broken their fast.”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ

[9305] Ibn ‘Ulayyah narrated to us, from Ibn Abī ‘Arūbah, from Maṭar, from Al-Hasan, who said: ‘Alī said: “The copper and the one being cupped have broken their fast.”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنِ ابْنِ أَبِي عَرْوَبَةَ، عَنْ مَطَرٍ، عَنْ الْحَسَنِ، قَالَ: قَالَ عَلِيًّا: أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ

**[9306]** Ibn ‘Ulayyah narrated to us, from Ibn ‘Awn, from Muhammad, who said: “It is disliked for the cupper and the one being

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ: يُكْرَهُ  
لِلْحَاجِمِ وَالْمَحْجُومِ

**[9307]** Muhammad ibn Abī ‘Adī narrated to us, from Ḥumayd, from Bakr, from Abū al-Āliyah, who said: I entered upon Abū Mūsā in the evening while he was the governor of Basra. I found him eating dates and Kāmikh (a type of condiment), and he had cupped himself. I said to him: “Why don't you cup yourself during the day?” He said: “Do you order me to shed my blood while I am fasting?”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ  
أَبِي الْعَالِيَةِ، قَالَ: نَخَلَّتْ عَلَى أَبِي مُوسَى وَهُوَ أَمِيرُ  
الْبَصَرَةِ مُمْسِيًّا، فَوَجَدْنَاهُ يَأْكُلُ تَمْرًا وَكَامِخًا، وَقَدِ  
اَخْتَجَمَ، فَقُلْتُ لَهُ: أَلَا تَحْتَجُمُ بِنَهَارٍ؟ فَقَالَ: أَتَأْمُرُنِي أَنْ  
أَهْرِيقَ دَمِي وَأَنَا صَائِمٌ

**[9308]** Ghundar narrated to us, from Shu‘bah, from Abū Bishr, from Ṭalq ibn Ḥabīb, who said: “The cupper and the one being cupped have broken their fast.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، عَنْ طَلْقِ بْنِ  
حَبِيبٍ، قَالَ: أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ

**[9309]** Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Abū al-Duḥā, from Masrūq, who said: “The fasting person should not be cupped.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الصُّحَى،  
عَنْ مَسْرُوقٍ، قَالَ: لَا يَحْتَجِمُ الصَّائِمُ

[9310] Al-Ḥasan ibn Mūsā narrated to us, from Shaybān, from Layth, from ‘Aṭā’, from ‘Ā’ishah, who said: “The cupper and the one being cupped have broken their fast.”

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ، قَالَتْ: أَفْطَرَ الْحَاجُمُ وَالْمَحْجُومُ

[9311] Yaḥyā ibn Ya’lā narrated to us, from Maṇṣūr, from Muslim, from Maṣrūq, who said: “The fasting person should not be cupped.”

حَدَّثَنَا يَحْيَى بْنُ يَعْلَى، عَنْ مَنْصُورٍ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، قَالَ: لَا يَحْتَجِمُ الصَّائِمُ

[9312] Section: Whoever permitted cupping for the fasting person ‘Abd Allāh ibn Idrīs narrated to us, from Yazīd, from Miqsam, from Ibn ‘Abbās, “That the Prophet ﷺ was cupped between Makkah and Madīnah while in a state of Ihram and fasting.”

حَدَّثَنَا مَنْ رَحَصَ لِلصَّائِمِ أَنْ يَحْتَجِمَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ يَزِيدَ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ مُخْرِمًا صَائِمًا

[9313] Hafṣ ibn Ghayāth narrated to us, from Ḥajjāj, from Al-Ḥakam, from Miqsam, from Ibn ‘Abbās, “That the Prophet ﷺ was cupped while fasting.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَاجَاجَ، عَنْ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ وَهُوَ صَائِمٌ

[9314] Ghundar narrated to us, from Shu'bah, from Al-Hakam, from Miqsam, from Ibn 'Abbās, "That the Prophet ﷺ was cupped while fasting."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُقْسِمٍ، عَنْ أَبْنَى عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْجَمَ صَائِمًا

[9315] Ibn 'Ulayyah narrated to us, from Ayyūb, from 'Ikrimah, "That the Prophet ﷺ was cupped while fasting."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَئُوبَ، عَنْ عِكْرَمَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْجَمَ وَهُوَ صَائِمٌ

[9316] Ismā'īl ibn 'Ayyāsh narrated to us, from Yahyā ibn Sa'īd, from Zayd ibn Aslam, from 'Atā' ibn Yasār, attributing it to the Prophet ﷺ, who said: "Three things do not break the fast of the fasting person: cupping, vomiting, and wet

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، يَرْفَعُهُ قَالُوا: "تَلَانَةٌ لَا يُفَطِّرُونَ الصَّائِمَ: الْحِجَامَةُ، وَالْقَيْءُ، وَالْإِحْلَامُ"

[9317] Ibn Idrīs narrated to us, from Al-Shaybānī, from Abān ibn Ḥāfiẓ, from Muslim ibn Sa'īd, who said: Ibn Mas'ūd was asked about cupping for the fasting person, and he said: "There is no harm in it."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبْنَى بْنِ صَالِحٍ، عَنْ مُسْلِمِ بْنِ سَعِيدٍ، قَالَ: سُئِلَ أَبْنُ مَسْعُودٍ عَنِ الْحِجَامَةِ لِلصَّائِمِ، فَقَالَ: لَا بَأْسَ بِهَا

**[9318]** Ibn ‘Ulayyah narrated to us, from Humayd, who said: Anas was asked about cupping for the fasting person, and he said: “We did not consider it disliked except for the weakness it causes.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ حُمَيْدٍ، قَالَ: سُئِلَ أَنَسُ عَنِ الْحِجَامَةِ لِلصَّائِمِ، فَقَالَ: مَا كُنَّا نَحْسِبُ يُكْرَهَ مِنْ ذَلِكَ إِلَّا جُهْدُهُ

**[9319]** Wakī‘ narrated to us, from Al-A‘mash, from Abū Ḥabyān, from Ibn ‘Abbās, regarding cupping for the fasting person, he said: “Breaking the fast is from what enters, not from what exits.”

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي طَبَّيْبٍ، عَنْ أَبْنَ عَبَّاسٍ، فِي الْحِجَامَةِ لِلصَّائِمِ، قَالَ: الْفِطْرُ مِمَّا دَخَلَ وَلَيْسَ مِمَّا يَخْرُجُ

**[9320]** Ibn ‘Ulayyah narrated to us, from Ayyūb, from Nāfi‘, “That Ibn ‘Umar used to be cupped while fasting, then he abandoned it later and would be cupped at night.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، أَنَّ أَبْنَ عُمَرَ كَانَ يَحْتَجِمُ وَهُوَ صَائِمٌ، ثُمَّ تَرَكَهَا بَعْدُ، فَكَانَ يَحْتَجِمُ لَيْلًا

**[9321]** Wakī‘ narrated to us, from Hushaym, from Nāfi‘, from Ibn ‘Umar, “That he used to be cupped at night while fasting.”

حَدَّثَنَا وَكِيعٌ، عَنْ هُشَيْمٍ، عَنْ نَافِعٍ، عَنْ أَبْنَ عُمَرَ، أَنَّهُ كَانَ يَحْتَجِمُ عِنْدَ اللَّيْلِ، وَهُوَ صَائِمٌ

**[9322]** Abū Khālid narrated to us, from Ḥumayd, from Abū al-Mutawakkil, from Abū Sa‘īd, who said: “There is no harm in cupping for the fasting person.”

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ حُمَيْدٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ، قَالَ: لَا بَأْسَ بِالْحِجَامَةِ لِلصَّائِمِ

**[9323]** Waki‘ narrated to us, from Shu‘bah, from Qatādah, from Abū al-Mutawakkil, from Abū Sa‘īd, “That he disliked cupping for the fasting person because of weakness.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَاتَدَةَ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ، أَنَّهُ كَرِهَ الْحِجَامَةَ لِلصَّائِمِ مِنْ أَجْلِ الْضَّعْفِ

**[9324]** Ya‘lā ibn ‘Ubayd narrated to us, from Yūnus ibn ‘Abd Allāh al-Jarmī, from Dīnār, who said: “I cupped Zayd ibn Arqam while he was fasting.”

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ الْجَرْمِيِّ، عَنْ دِينَارٍ، قَالَ: حَجَمْتُ زَيْدَ بْنَ أَرْقَمَ، وَهُوَ صَائِمٌ

**[9325]** Marwān ibn Mu‘awiyah narrated to us, from Abū Usāmah, from Al-Sha‘bī, who said: “Al-Husayn ibn ‘Alī was cupped while he was fasting.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ أَبِي أَسَامَةَ، عَنْ الشَّعْبِيِّ، قَالَ: احْتَجَمَ الْحُسَيْنُ بْنُ عَلَيٍّ، وَهُوَ صَائِمٌ

[9326] ‘Abd Allāh ibn Idrīs narrated to us, from Layth, from Mujāhid and Ṭāwūs, “That they did not see any harm in cupping for the fasting person.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، وَطَلَوْسٍ، أَنَّهُمَا لَمْ يَكُونَا يَرَيَانِ بِالْحِجَامَةِ لِلصَّائِمِ بِأَسَاسِ

[9327] Abū al-Āḥwāṣ narrated to us, from ‘Abd al-A’lā, who said: I saw Abū ‘Abd al-Rahmān al-Sulamī get cupped while he was fasting near sunset, close to the time when his condition for breaking the fast would be met. I said to him: “O Abū ‘Abd al-Rahmān, indeed cupping is disliked for the fasting person.” He said: “It is only disliked for him for fear of weakness.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَبْدِ الْأَعْلَى، قَالَ: رَأَيْتُ أَبَا عَبْدِ الرَّحْمَنِ السُّلْمَى احْتَجَمَ وَهُوَ صَائِمٌ عِنْدَ غُرُوبِ الشَّمْسِ تَحْوِا مِمَّا يُوَاقِفُ شَرْطَهُ فِطْرَهُ، فَقُلْتُ لَهُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنَّمَا يُكَرَّهُ الْحِجَامَةُ لِلصَّائِمِ قَالَ: إِنَّمَا كَرَّهَ لَهُ مَخَافَةُ الْضَّعْفِ

[9328] Wakī‘ narrated to us, from Sufyān, from ‘Abd al-Rahmān ibn ‘Abbās, from ‘Abd al-Rahmān ibn Abī Laylā, from the Companions of Muḥammad ﷺ, who said: “The Messenger of Allah ﷺ only forbade cupping for the fasting person and continuous fasting (Al-Wisal) to preserve [the strength of] his Companions.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالُوا: إِنَّمَا نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْحِجَامَةِ لِلصَّائِمِ، وَالْوِصَالِ فِي الصَّيَامِ إِبْقَاءً عَلَى أَصْحَابِهِ

[9329] ‘Abdah ibn Sulaymān narrated to us, from Mis‘ar, from Buzay‘, who said: I asked Abū Wā'il about cupping for the fasting person. He said: “That is only disliked due to weakness.”

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ مِسْعَرٍ، عَنْ بُزَيْعٍ، قَالَ: سَأَلْتُ أَبَا وَائِلَّا عَنِ الْحِجَامَةِ لِلصَّائِمِ؟ فَقَالَ: إِنَّمَا يُكَرَّهُ ذَلِكَ لِلنَّعْفِ

[9330] Abū Usāmah narrated to us, from Al-Aḥwaṣ ibn Ḥakīm, from Abū al-Zāhiriyah, from Jubayr ibn Nufayr, “That Mu‘ādh got cupped while he was fasting.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ الْأَحْوَصِ بْنِ حَكِيمٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، أَنَّ مُعَاذًا احْجَمَ وَهُوَ صَائِمٌ

[9331] Ismā‘il ibn ‘Ayyāsh narrated to us, from ‘Abd Allāh ibn ‘Uthmān, from ‘Aṭā’ and Sa‘īd ibn Jubayr, who both said: “There is no harm in cupping for the fasting person, as long as he does not fear weakness.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ عَطَاءٍ، وَسَعِيدِ بْنِ جُبَيْرٍ، قَالَا: لَا بَأْسَ بِالْحِجَامَةِ لِلصَّائِمِ، مَا لَمْ يَخْفُ ضَعْفًا

[9332] Ismā‘il ibn ‘Ayyāsh narrated to us, from Yaḥyā ibn Sa‘īd, from Al-Qāsim and Muḥammad, similar to it.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ الْفَاسِمِ، وَمُحَمَّدِ، مِثْلُهُ

**[9333]** Ibn ‘Ulayyah narrated to us, from Ayyūb, who said: A man asked ‘Ikrimah about cupping for the fasting person. He said: “There is no harm in it; it is only like such and such that exits from him,” mentioning the need [waste/blood].

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ أَئْوَبَ، قَالَ: سَأَلَ رَجُلٌ عِكْرِمَةَ عَنِ الْحِجَامَةِ لِلصَّائِمِ، فَقَالَ: لَا بَأْسَ بِهَا، إِنَّمَا هِيَ مِثْ كَذَا وَكَذَا يَخْرُجُ مِنْهُ ذَكْرُ الْحَاجَةِ

**[9334]** ‘Ubayd Allāh ibn Mūsā and Abū Usāmah narrated to us, from Hishām, from ‘Urwah, from his father, “That he used to get cupped while he was fasting.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، وَأَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَحْتَجِمُ وَهُوَ صَائِمٌ

**[9335]** Yazīd ibn Hārūn narrated to us, saying: Sufyān informed us, from Furāt, from Qays, the freed slave of Umm Salamah, “That he saw Umm Salamah getting cupped while she was fasting.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ فُرَاتٍ، عَنْ قَيْسٍ، مَوْلَى لِأُمِّ سَلَمَةَ أَنَّهُ رَأَى أُمَّ سَلَمَةَ يَحْتَجِمُ وَهِيَ صَائِمَةً

**[9336]** Ibn Idrīs narrated to us, from Yazīd and ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, that he “used to get cupped while he was fasting, then he abandoned that. I do not know why he abandoned it—whether he disliked it or because of weakness.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ يَزِيدَ، وَعُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يَحْتَجِمُ وَهُوَ صَائِمٌ ثُمَّ تَرَكَهُ ذَلِكَ، فَلَا أَدْرِي لِأَيِّ شَيْءٍ تَرَكَهُ كَرْهًا أَوْ لِلضَّعْفِ

[9337] Waki‘ narrated to us, from Sharīk, from Layth, from ‘Abd al-Wahhāb, from Anas, who said: Abū Zabyah passed by us and said: “I cupped the Prophet ﷺ while he was fasting.”

حَدَّثَنَا وَكِبِيعُ، عَنْ شَرِيكٍ، عَنْ لَيْثٍ، عَنْ عَبْدِ الْوَهَابِ،  
عَنْ أَنَسٍ، قَالَ: مَرَّ بِنَا أَبُو ظَبِيلَةَ فَقَالَ: حَمَّتُ النَّبِيَّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ صَائِمٌ

[9338] Waki‘ narrated to us, from Ma‘mar, from Abū Ja‘far: “Cupping was only disliked for the fasting person for fear of weakness.”

حَدَّثَنَا وَكِبِيعُ، عَنْ مَعْمِرٍ، عَنْ أَبِي جَعْفَرٍ إِنَّمَا كُرِهَ  
الْحِجَامَةُ لِلصَّائِمِ مَخَافَةُ الْضَّعْفِ

[9339] ‘Abd Allāh ibn Mubārak narrated to us, from Ibn Jurayj, from ‘Atā’ regarding the woman who menstruates at the beginning of the day in the month of Ramadan. He said: “She eats and

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ  
فِي الْمُرْأَةِ تَحِيسُنُ أَوْلَى النَّهَارِ فِي شَهْرِ رَمَضَانَ، فَقَالَ:  
تَأْكُلُ وَتَشْرَبُ

**[9340]** Muḥammad ibn Abī ‘Adī narrated to us, from Ash‘ath, from Al-Ḥasan, regarding a woman who menstruates after the sun turns yellow [near sunset] in Ramadan. He said: “She breaks her fast.” He said: And if she wakes up menstruating and becomes clean after the rising of dawn, he said: “She does not eat for the rest of her day.”

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ،  
فِي الْمَرْأَةِ حَائِضَتْ بَعْدَ مَا اصْفَرَتِ الشَّمْسُ فِي  
رَمَضَانَ، قَالَ: ثُفِطْرُ، قَالَ: وَإِنْ أَصْبَحَتْ حَائِضًا  
فَطَهَرَتْ بَعْدَ طُلُوعِ الْفَجْرِ، قَالَ: لَا تَأْكُلُ بَقِيَّةَ يَوْمِهَا

**[9341]** Wakī‘ narrated to us, from Sufyān, from Jābir, from ‘Āmir, regarding a woman who starts the day fasting at the beginning of the day, then menstruates. He said: “She eats.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، فِي  
الْمَرْأَةِ تُصْبِحُ صَائِمَةً أَوْلَى النَّهَارِ، ثُمَّ تَحِيلُ، قَالَ:  
لَا تَأْكُلُ

**[9342]** ‘Abd Allāh ibn Numayr narrated to us, from Abū Ḥanīfah, from Ḥammād, from Ibrāhīm, “Regarding the menstruating woman who becomes clean: She does not eat anything, disliking that she should resemble the polytheists [or those not fasting] until the night.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَىٰ، عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَادٍ،  
عَنْ إِبْرَاهِيمَ، فِي الْحَائِضِ تَطَهُّرٌ، فَلَا تَأْكُلُ شَيْئًا كَرَاهَةً  
أَنْ تُشَبِّهِ الْمُشْرِكِينَ إِلَى اللَّيْلِ

**[9343]** Waki‘ narrated to us, from Ibn ‘Awn, from Ibn Muhayriz, who said: ‘Abd Allāh said: “Whoever eats at the beginning of the day, let him eat at the end of it.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ عَوْنِ، عَنْ ابْنِ مُحَيْرِيزٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ أَكَلَ أَوَّلَ النَّهَارِ فَلْيَأْكُلْ آخِرَهُ

**[9344]** Muḥammad ibn ‘Adī narrated to us, from Ash‘ath, from Al-Hasan, who said regarding a man who arrives [from travel] in Ramadan at the beginning of the day, and he has already eaten. He said: “He does not eat for the rest of his day, disliking to resemble the polytheists until the night.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: فِي رَجُلٍ قَدِمَ فِي رَمَضَانَ أَوَّلَ النَّهَارِ، وَقَدْ أَكَلَ قَالَ: لَا يُأْكُلْ بَقِيَّةَ يَوْمِهِ كَرَاهِيَّةً أَنْ يَتَسَبَّبَ بِالْمُشْرِكِينَ إِلَى اللَّيْلِ

**[9345]** ‘Abd Allāh ibn Numayr narrated to us, from Abū Ḥanīfah, from Hammād, from Ibrāhīm, regarding the traveler who arrives and has already eaten. He said: “He does not eat for the rest of his day.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ فِي الْمُسَافِرِ يَقْدُمُ، وَقَدْ كَانَ أَكَلَ، قَالَ: لَا يُأْكُلْ بَقِيَّةَ يَوْمِهِ

**[9346]** ‘Abd Allāh ibn Numayr narrated to us, saying: “He does not eat, disliking to resemble the polytheists until the night.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: لَا يُأْكُلْ كَرَاهِيَّةً أَنْ يَتَسَبَّبَ بِالْمُشْرِكِينَ إِلَى اللَّيْلِ

[9347] ‘Abd Allāh ibn Numayr narrated to us, from Ḥurayth, from Al-Sha‘bī, who said: “If the traveler enters the city, he does not eat anything, even if he had eaten before he arrived.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ، عَنْ حُرَيْثٍ، عَنْ الشَّعْبِيِّ،  
قَالَ: إِذَا دَخَلَ الْمُسَافِرُ الْمِصْرَ، لَمْ يَطْعَمْ شَيْئًا، وَإِنْ  
كَانَ أَكَلَ قَبْلَ أَنْ يَقْدِمْ

[9348] ‘Abdah ibn Sulaymān narrated to us, from Sa‘īd, from Qatādah, that the Prophet ﷺ said to a man who had intercourse with his wife in Ramadan: “If your back [sexual desire] has committed a wrong, then do not let your belly commit a wrong [by eating].”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، أَنَّ النَّبِيَّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ وَقَعَ عَلَى أَهْلِهِ فِي  
رَمَضَانَ: إِنْ كَانَ فَجَرَ ظَهْرُكَ، فَلَا يَفْجُرْ بَطْنَكَ

[9349] Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, from ‘Atā’, regarding the one who has intercourse with his wife, meaning in the month of Ramadan. He said: “If he wishes, he may eat and drink.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، فِي  
الَّذِي يُصِيبُ أَهْلَهُ، يَعْنِي فِي شَهْرِ رَمَضَانَ، قَالَ: إِنْ  
شَاءَ أَكَلَ وَشَرَبَ

**[9350]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: I said to ‘Amr ibn Dīnār: “Is it not said regarding the one who has intercourse with his wife in Ramadan that he should complete that day [without eating] and make it up?” He said: “Yes.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: فَلَمْ يَعْمَلْ بْنُ دِينَارٍ: أَلَيْسَ كَذَّا يُقَالُ فِي الَّذِي يُصِيبُ أَهْلَهُ فِي رَمَضَانَ لِتَمَّ ذَلِكَ الْيَوْمَ وَيَقْضِيهِ، قَالَ: نَعَمْ

**[9351]** Sahl ibn Yūsuf narrated to us, from ‘Amr, from Al-Ḥasan, who said: He used to say: “If he had intercourse, he does not care whether he eats or does not eat.”

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ عَمْرٍو، عَنِ الْحَسَنِ، قَالَ: كَانَ يَقُولُ: إِذَا عَشَى لَا يُبَالِي أَكْلُ أَوْ لَمْ يَأْكُلْ

**[9352]** Ibn Fuḍayl narrated to us, from Huṣayn, from Al-Sha‘bī, from Muḥammad ibn Ṣayfī, who said: The Messenger of Allah ﷺ said to us on the Day of Ashura: “Did any of you eat today?” We said: “Some of us ate and some of us did not eat.” He said: “Complete the rest of your day, whoever ate and whoever did not eat, and send word to the people of Al-‘Arūd [villages around Medina] that they should complete the rest of their day.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ مُحَمَّدِ بْنِ صَيْفِيِّ، قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَاشُورَاءَ: أَمِنْكُمْ أَحَدُ طَعِيمُ الْيَوْمِ؟ فَقُلْنَا: مَنًا مَنْ طَعِيمٌ وَمَنًا مَنْ لَمْ يَطِيعْمُ، قَالَ: فَقَالَ: أَتَمُوا بَقِيَةَ يَوْمِكُمْ مَنْ كَانَ طَعِيمٌ وَمَنْ لَمْ يَطِيعْمُ وَأَرْسِلُوا إِلَى أَهْلِ الْعَرْوَضِ فَلْيُمْلِمُوا بَقِيَةَ يَوْمِهِمْ، يَعْنِي أَهْلَ الْعَرْوَضِ، مِنْ حَوْلِ الْمَدِينَةِ

**[9353]** Abū Usāmah narrated to us, from Abū al-'Umays, from Qays ibn Muslim, from Tāriq ibn Shihāb, from Abū Mūsā, who said: "The Day of Ashura was a day the Jews used to venerate and take as an Eid. So the Messenger of Allah ﷺ said: 'Fast it.'"

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبِي الْعَمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَىٰ، قَالَ: يَوْمٌ عَاشُورَاءَ، يَوْمٌ تُعَظِّمُهُ الْيَهُودُ تَنَاهِذُهُ عِيدًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صُومُوهُ

**[9354]** Muḥammad ibn 'Abd Allāh ibn al-Zubayr al-Asadī narrated to us, from Sharīk, from his father, who said: "The Messenger of Allah ﷺ ordered the fasting of Ashura."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ الْأَسَدِيُّ، عَنْ شَرِيكٍ، عَنْ أَبِيهِ، قَالَ: أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَوْمِ عَاشُورَاءَ

**[9355]** Ḥafṣ ibn Ghiyāth narrated to us, from Al-Hajarī, from Abū 'Iyād, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: "The fast of the Day of Ashura is a day the Prophets used to fast, so fast it yourselves."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْهَجَرِيِّ، عَنْ أَبِي عِيَاضٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَوْمُ يَوْمِ عَاشُورَاءَ، يَوْمٌ كَانَتْ نَصْوُمُهُ الْأَنْبِيَاءُ فَصَوْمُوهُ أَنْتُمْ

[9356] ‘Abd Allāh ibn Numayr narrated to us, saying: ‘Ubayd Allāh ibn ‘Umar narrated to us, from Nāfi‘, from Ibn ‘Umar, that the people of Jahiliyyah used to fast the Day of Ashura, and that the Messenger of Allah ﷺ and the Muslims fasted it before Ramadan was made obligatory. When Ramadan was made obligatory, the Messenger of Allah ﷺ said: “Ashura is a day among the days of Allah; so whoever wishes may fast it, and whoever wishes may leave it.”

[9357] Ibn Numayr narrated to us, saying: Hishām ibn ‘Urwah narrated to us, from his father, from ‘Ā’ishah, who said: “Ashura was a day that Quraysh used to fast in Jahiliyyah. When the Messenger of Allah ﷺ arrived in Medina, he fasted it and ordered its fasting. When Ramadan was made obligatory, it became the obligation and he left [the obligation of] Ashura. So whoever wished fasted it, and whoever wished left it.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ،  
عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا  
يَصُومُونَ يَوْمَ عَاشُورَاءَ، وَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ صَامَهُ، وَالْمُسْلِمُونَ قَبْلَ أَنْ يُفْرِضَ  
رَمَضَانُ، فَلَمَّا افْتَرَضَ رَمَضَانُ، قَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ: عَاشُورَاءُ يَوْمٌ مِنْ أَيَّامِ اللَّهِ، فَمَنْ شَاءَ  
صَامَهُ، وَمَنْ شَاءَ تَرَكَهُ

حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ،  
عَنْ عَائِشَةَ، قَالَتْ: كَانَ عَاشُورَاءُ يَوْمًا تَصُومُهُ فُرِيشٌ  
فِي الْجَاهِلِيَّةِ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
الْمَدِينَةَ صَامَهُ، وَأَمْرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ رَمَضَانُ  
كَانَ هُوَ الْفَرِيضَةُ وَتَرَكَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ  
وَمَنْ شَاءَ تَرَكَهُ

[9358] ‘Ubayd Allāh ibn Mūsā narrated to us, saying: Shaybān informed us, from Ash‘ath ibn Abī al-Sha‘thā’, from Ja‘far ibn Abī Thawr, from Jābir ibn Samurah, who said: “The Messenger of Allah ﷺ used to order us to fast Ashura, urge us to do so, and check on us regarding it. But when Ramadan was made obligatory, he did not order us, nor did he forbid us from it, nor did he check on us regarding it.”

[9359] Shabābah narrated to us, saying: Shu‘bah narrated to us, from Abū Bishr, from Sa‘id ibn Jubayr, from Ibn ‘Abbās, who said: When the Messenger of Allah ﷺ arrived in Medina, the Jews were fasting the Day of Ashura. He asked them about that, and they said: “This is the day on which Allah granted victory to Moses over Pharaoh.” The Prophet ﷺ said: “You are more entitled to Moses than them, so fast it.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا شَيْبَانُ، عَنْ أَسْعَثِ بْنِ أَبِي الشَّعْنَاءِ، عَنْ جَعْفَرِ بْنِ أَبِي تَوْرٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا بِصِيَامِ عَاشُورَاءَ، وَيَحْذِنُنَا عَلَيْهِ أَوْ يَتَعَاهَدُنَا عِنْدَهُ، فَلَمَّا فُرِضَ رَمَضَانُ لَمْ يَأْمُرْنَا، وَلَمْ يَنْهَا عَنْهُ، وَلَمْ يَتَعَاهَدْنَا عِنْدَهُ

حَدَّثَنَا شَبَابَةُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي ِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَالْيَهُودُ يَصُومُونَ يَوْمَ عَاشُورَاءَ، فَسَأَلُوكُمْ عَنْ ذَلِكَ، فَقَالُوكُمْ: هَذَا الْيَوْمُ الَّذِي أَظْهَرَ اللَّهُ فِيهِ مُوسَى عَلَى فِرْعَوْنَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَأَنْتُمْ أَوْلَى بِمُوسَى مِنْهُمْ فَصُومُوهُ

**[9360]** Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from ‘Umārah, from ‘Abd al-Rahmān ibn Yazīd, who said: Al-Ash‘ath ibn Qays entered upon ‘Abd Allāh while he was eating lunch. He said: “O Abū Muḥammad, come to my lunch.” He said: “Is today not the Day of Ashura?” He said: “Do you know what the Day of Ashura is?” He said: “What is it?” He said: “It is only a day the Messenger of Allah ﷺ used to fast before the month of Ramadan was revealed to him. When the month of Ramadan was revealed, he left it.”

**[9361]** Ibn ‘Uyaynah narrated to us, from Abū Iṣhāq, from Al-Aswad, who said: “I did not see anyone who ordered the fasting of the Day of Ashura except ‘Alī ibn Abī Ṭālib and Abū Mūsā.”

**[9362]** Waki‘ narrated to us, from Mis‘ar and ‘Alī ibn Ṣalih, from Abū Iṣhāq, from Al-Aswad, who said: “I did not see anyone command the fasting of the Day of Ashura except ‘Alī ibn Abī Ṭālib and Abū Mūsā.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: دَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ عَلَى عَبْدِ اللَّهِ وَهُوَ يَتَغَدَّى، قَالَ: يَا أَبَا مُحَمَّدٍ، اذْنُ إِلَيَّ عَدَائِي، فَقَالَ: أَوْ لَيْسَ الْيَوْمَ يَوْمًا عَاشُورَاء؟ فَقَالَ: وَهَلْ تَرَى مَا يَوْمًا عَاشُورَاء؟ فَقَالَ: وَمَا هُوَ؟ قَالَ: إِنَّمَا هُوَ يَوْمٌ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُهُ قَبْلَ أَنْ يُنْزَلَ عَلَيْهِ شَهْرُ رَمَضَانَ، فَلَمَّا نُزِّلَ شَهْرُ رَمَضَانَ تَرَكَهُ

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، قَالَ: مَا رَأَيْتُ أَحَدًا كَانَ أَمْرَ بِصِيَامِ يَوْمَ عَاشُورَاء مِنْ عَلَيِّ بْنِ أَبِي طَالِبٍ، وَأَبِي مُوسَى

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، وَعَلَيْهِ بْنُ صَالِحٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، قَالَ: مَا رَأَيْتُ أَحَدًا أَمْرَ بِصِيَامِ يَوْمِ عَاشُورَاء مِنْ عَلَيِّ بْنِ أَبِي طَالِبٍ، وَأَبِي مُوسَى

[9363] Abū al-Āḥwāṣ narrated to us, from Abū Iṣhāq, from Al-Ḥārith, from ‘Alī ibn Abī Ṭālib, “That he used to order the fasting of the Day of Ashura.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ،  
عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ، أَنَّهُ كَانَ يَأْمُرُ بِصَوْمِ يَوْمِ  
عَاشُورَاءَ

[9364] Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: ‘Abd al-Malik informed me, from Abū Bakr ibn ‘Abd al-Rahmān ibn al-Ḥārith, “That ‘Umar sent word to ‘Abd al-Rahmān ibn al-Ḥārith on the evening of Ashura night: ‘Take Suhur and start the day fasting.’ So ‘Abd al-Rahmān started the day fasting.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي  
عَبْدُ الْمَلِكِ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ،  
أَنَّ عُمَرَ أَرْسَلَ إِلَى عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ مَسَاءَ لَيْلَةِ  
عَاشُورَاءَ أَنْ تَسْحَرْ، وَأَصْبِحْ صَائِمًا فَأَصْبَحَ عَبْدُ  
الرَّحْمَنِ صَائِمًا

[9365] Ghundar narrated to us, from Shu‘bah, from ‘Abd al-Rahmān ibn al-Qāsim, “That he used to fast Ashura.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِيمِ،  
أَنَّهُ كَانَ يَصُومُ عَاشُورَاءَ

**[9366]** Waki‘ narrated to us, from Sufyān, from Al-Qāsim ibn Mukhaymirah, from Abū ‘Ammār, from Qays ibn Sa‘d, who said: “The Messenger of Allah ﷺ ordered the fasting of the Day of Ashura.”

Waki‘ narrated to us, from Sufyān, from Al-Qāsim: “When Ramadan was revealed, he did not order us nor forbid us, but we do it.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ الْقَاسِمِ بْنِ مُخَيْمَرَةَ، عَنْ أَبِي عَمَّارٍ، عَنْ قَيْسِ بْنِ سَعْدٍ، قَالَ: أَمْرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصِيَامِ يَوْمِ عَاشُورَاءِ حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ الْقَاسِمِ، فَلَمَّا نَزَلَ رَمَضَانُ، لَمْ يَأْمُرْنَا، وَلَمْ يَنْهَا، وَتَحْمَلْنَا تَفْعَلَةً

**[9367]** Ibn ‘Ulayyah narrated to us, from Ayyūb, from Muḥammad, that the Prophet ﷺ ordered a man from Aslam on the Day of Ashura, saying: “Go to your people and order them to fast this day.” He said: “I do not think I will reach them until they have had their morning meal.” He said: “Whoever among them has had their morning meal should fast the rest of his day, and whoever has not had their morning meal should fast.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَ رَجُلًا مِنْ أَسْلَمَ يَوْمَ عَاشُورَاءَ فَقَالَ: أَنْتَ قَوْمًا كَفَرْتُمْ أَنْ يَصُومُوا هَذَا الْيَوْمَ فَقَالَ: مَا أَرَانِي آتِيُوكُمْ حَتَّى يَصْطَبِحُوا، فَقَالَ: مَنْ اصْطَبَحَ مِنْهُمْ أَنْ يَصُومَهُ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَصْطَبَحْ مِنْهُمْ أَنْ يَصُومُ

**[9368]** Ibn ‘Ulayyah narrated to us, from Ayyūb, from Sa‘id ibn Jubayr, “That the Prophet ﷺ ordered them to fast it.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَهُمْ بِصُومِهِ

[9369] ‘Abd al-A‘lā narrated to us, from Hishām, from Al-Hasan, “That he used to like fasting Ashura.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يُعْجِبُهُ صَوْمُ عَاشُورَاءَ

[9370] Yahyā ibn Sa‘id narrated to us, from Sufyān, from Zubayd, from ‘Umārah ibn Qays ibn Sakan, that Al-Ash‘ath entered upon ‘Abd Allāh on the Day of Ashura while he was eating. He said: “Come near and eat.” He replied: “I am fasting.” He said: “This was only [obligatory] before Ramadan was revealed.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُعِينَ، عَنْ زُبَيْدٍ، عَنْ عُمَارَةَ بْنِ قَيْسِ بْنِ سَكَنٍ، أَنَّ الْأَشْعَثَ دَخَلَ عَلَى عَبْدِ اللَّهِ يَوْمَ عَاشُورَاءَ وَهُوَ يَطْعَمُ، قَالَ: اذْنُ فَكْلُ، فَقَالَ: إِنِّي صَائِمٌ، فَقَالَ: إِنَّمَا كَانَ هَذَا قَبْلَ أَنْ يُنَزَّلَ رَمَضَانُ

[9371] Ghundar narrated to us, from Shu‘bah, from ‘Abd al-Rahmān ibn al-Qāsim, that ‘Umar used to not fast it.

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِيمِ، أَنَّ عُمَرَ كَانَ لَا يَصُومُهُ

[9372] Waki‘ narrated to us, from Sufyān, from ‘Umārah ibn Qays ibn Sakan al-Asadī, from ‘Abd Allāh, similar to it, except that he said: “Come near and eat.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعِينَ، عَنْ عُمَارَةَ بْنِ قَيْسِ بْنِ سَكَنٍ الأَسْدِيِّ، عَنْ عَبْدِ اللَّهِ، مِثْلُهُ، إِلَّا أَنَّهُ قَالَ: اذْنُ فَكْلُ

[9373] Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: Yaḥyā ibn ‘Abd al-Rahmān ibn Ṣayfī informed me that ‘Umar ibn Yūsuf, the brother of Banū Wā'il, informed him that he heard Mu‘awiyah saying on the pulpit: “Indeed, the Day of Ashura is a day of Eid. So whoever wishes may fast it—and it used to be fasted—and whoever wishes may leave it, and there is no harm.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي يَحْيَى بْنُ عَبْدِ الرَّحْمَنِ بْنِ صَيْفِيٍّ، أَنَّ عُمَرَ بْنَ يُوسُفَ، أَخَا بَنِي وَائِلٍ أَخْبَرَهُ، أَنَّهُ سَمِعَ مُعَاوِيَةَ، يَقُولُ عَلَى الْمِنْبَرِ: إِنَّ يَوْمَ عَاشُورَاءَ يَوْمٌ عِيدٌ، فَمَنْ شَاءَ صَامَهُ، وَقَدْ كَانَ يُصَامُ، وَمَنْ شَاءَ تَرَكَهُ، وَلَا حَرَجَ

[9374] Al-Faḍl ibn Dukayn narrated to us, from ‘Umar ibn al-Walīd, who said: ‘Ikrimah was asked about fasting the Day of Ashura and the Day of ‘Arafah. He said: “It is not proper for a man to fast a day considering it obligatory upon him except Ramadan.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ عُمَرَ بْنِ الْوَلِيدِ، قَالَ: سُئِلَ عِكْرِمَةُ عَنْ صِيَامِ يَوْمِ عَاشُورَاءَ، وَيَوْمِ عَرَفَةَ فَقَالَ: لَا يَصْلُحُ لِرَجُلٍ يَصُومُ يَوْمًا يَرَى أَنَّهُ عَلَيْهِ وَاجِبٌ إِلَّا رَمَضَانُ

[9375] ‘Alī ibn Mushir narrated to us, from Al-Shaybānī, from Abū Bishr, who said: I heard ‘Alī “ordering the fasting of Ashura.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بِشْرٍ، قَالَ: سَمِعْتُ عَلِيًّا، يَأْمُرُ بِصَوْمِ عَاشُورَاءَ

[9376] ‘Alī ibn Mushir narrated to us, from Al-Shaybānī, who said: Abū Māriyah informed me, saying: I heard ‘Alī saying: “Whoever has started [fasting], let him complete it; and whoever has eaten, let him fast [the rest of the day].”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، قَالَ: أَخْبَرَنِي أَبُو مَارِيَّةُ، قَالَ: سَمِعْتُ عَلِيًّا، يَقُولُ: فَمَنْ كَانَ بَدَا فَلِيَتِمْ، وَمَنْ كَانَ أَكَلَ فَلِيَصُمْ

[9377] ‘Alī ibn Mushir narrated to us, from Ibn Abī Laylā, from ‘Atā, from Abū al-Khalil, from Abū Qatādah, who said: The Messenger of Allah ﷺ said: “Fasting Ashura is expiation for a year, and fasting the Day of ‘Arafah is expiation for two years: a past year and a coming year.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءً، عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي قَتَادَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "صَوْمٌ عَاشُورَاءُ كَفَارَةُ سَنَةٍ، وَصَوْمٌ يَوْمَ عَرَفَةُ كَفَارَةُ سَنَتَيْنِ: سَنَةٌ مَاضِيَّةٌ، وَسَنَةٌ مُسْتَقْبَلَةٌ"

[9378] Ibn ‘Uyaynah narrated to us, from ‘Ubayd Allāh ibn Abī Yazīd, who heard Ibn ‘Abbās being asked about fasting Ashura. He said: “I do not know that I ever saw the Messenger of Allah ﷺ fast a day seeking its excellence over other days except this day, nor a month except this one,” meaning Ramadan.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، سَمِعَ ابْنَ عَبَّاسَ، سُئِلَ عَنْ صِيَامِ عَاشُورَاءِ؟ قَالَ: مَا عَلِمْتُ أَنِي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَامَ يَوْمًا قُطْ يَطْلُبُ فَضْلَهُ عَنِ الْأَيَّامِ إِلَّا هَذَا الْيَوْمَ، وَلَا شَهْرًا إِلَّا هَذَا يَغْنِي رَمَضَانَ

[9379] Zayd ibn Ḥubāb narrated to us, from Nāfi‘, from Ibn Ṭāwūs, from his father, “That he used to fast it [Ashura] and fast a day before it and a day after it, for fear of missing it.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ نَافِعٍ، عَنْ ابْنِ طَلْوَسٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَصُومُهُ وَيَصُومُ قَبْلَهُ وَبَعْدَهُ يَوْمًا، مَخَافَةً أَنْ يَفْوَتَهُ

[9380] Wakī‘ ibn al-Jarrāḥ narrated to us, from Ḥājib ibn ‘Umar, from Al-Ḥakam ibn al-A’raj, who said: I reached Ibn ‘Abbās while he was reclining on his cloak at Zamzam. I said: “Inform me about the fasting of the Day of Ashura.” He said: “When you see the crescent of Al-Muḥarram, count, and start fasting on the ninth.” I said: “Is this how Muḥammad, the Messenger of Allah ﷺ, used to fast it?” He said: “Yes.”

حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحَ، عَنْ حَاجِبِ بْنِ عُمَرَ، عَنْ الْحَكَمِ بْنِ الْأَعْرَجِ، قَالَ: انْتَهَيْتُ إِلَى ابْنِ عَبَّاسٍ، وَهُوَ مُؤَسِّدٌ رَدَاءَهُ فِي زَمْرَمْ، فَقُلْتُ: أَخْبِرْنِي عَنْ صِيَامِ يَوْمِ عَاشُورَاءِ، فَقَالَ: إِذَا رَأَيْتَ هِلَالَ الْمُحَرَّمَ، فَاعْدُدْ وَاصْبِحْ صَائِمًا التَّاسِعَ، قُلْتُ هَكَذَا كَانَ مُحَمَّدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُهُ؟ قَالَ: نَعَمْ

[9381] Wakī‘ ibn al-Jarrāḥ narrated to us, from Ibn Abī Dhi’b, from Al-Qāsim ibn ‘Abbās, from ‘Abd Allāh ibn ‘Umar, from Ibn ‘Abbās, who said: The Messenger of Allah ﷺ said: “If I remain until next year, I will surely fast the ninth,” meaning the Day of Ashura.

حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحَ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَئِنْ بَقِيتُ إِلَى قَابِلٍ لِأَصُومَنَّ التَّاسِعَ يَعْنِي يَوْمَ عَاشُورَاءِ

[9382] ‘Abd al-Wahhāb narrated to us, from Ayyūb, from Abū Sulaymān, the freed slave of Yaḥyā ibn Ya‘mar, who said: I heard Ibn ‘Abbās saying: “The Day of Ashura is the morning of the ninth [leading into] the tenth night.”

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ أَيُوبَ، عَنْ أَبِي سُلَيْمَانَ، مَوْلَى بَحْرَى بْنِ يَعْمَرَ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ: يَوْمُ عَاشُورَاءَ صَبِيَّحَةُ تَاسِعَةِ لَيْلَةِ عَشْرٍ

[9383] Waki‘ and Ibn Numayr narrated to us, from Salamah, from Al-Ḍahhāk, who said: “Ashura is the ninth day.”

حَدَّثَنَا وَكِيعٌ، وَابْنُ نُمَيْرٍ، عَنْ سَلَمَةَ، عَنْ الضَّحَّاكِ، قَالَ: عَاشُورَاءُ يَوْمُ التَّاسِعِ

[9384] Yazīd ibn Hārūn narrated to us, from Hishām, from Al-Ḥasan and Muḥammad, who both said: “Ashura is the tenth day.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَمُحَمَّدٍ، قَالَا: عَاشُورَاءُ يَوْمُ الْعَاشِرِ

[9385] Muḥammad ibn Bishr narrated to us, from Qatādah, from Sa‘īd ibn al-Musayyib, Al-Ḥasan, and ‘Ikrimah, who all said: “Ashura is the tenth day.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ قَاتَدَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَالْحَسَنِ، وَعِكْرِمَةَ، قَالُوا: عَاشُورَاءُ يَوْمُ الْعَاشِرِ

[9386] Waki‘ narrated to us, from Sufyān, from Yūnus, from Al-Ḥasan, who said: “The Day of Ashura is the tenth day.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: يَوْمُ عَاشُورَاءَ هُوَ يَوْمُ الْعَاشِرِ

**[9387]** Yazīd ibn Hārūn narrated to us, from Al-Jurayrī, from Al-Hakam, from Al-A'raj, from Ibn 'Abbās, who said: "It is the ninth day."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْجُرَيْرِيِّ، عَنِ الْحَكَمِ، عَنِ الْأَعْرَجِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: هُوَ يَوْمُ التَّاسِعِ

**[9388]** Yazīd ibn Hārūn narrated to us, saying: Ibn Abī Dhi'b informed me, from Shu'bah, from Ibn 'Abbās, "That he used to fast the Day of Ashura while traveling, and he would join two days consecutively for fear of missing it."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ، عَنْ شُعْبَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ يَصُومُ يَوْمَ عَاشُورَاءِ فِي السَّفَرِ، وَيُوَالِي بَيْنَ الْيَوْمَيْنِ مَخَافَةً أَنْ يُفُوتَهُ

**[9389]** Yazīd narrated to us, from Al-Jurayrī, from Al-Hasan, who said: "Ashura is the tenth day."

حَدَّثَنَا يَزِيدُ، عَنِ الْجُرَيْرِيِّ، عَنِ الْحَسَنِ، قَالَ: عَاشُورَاءُ يَوْمُ الْعَاشِرِ

**[9390]** Abū al-Āḥwāṣ narrated to us, from Ziyād ibn 'Ilāqah, from 'Amr ibn Maymūn, from 'Ā'ishah, who said: "The Prophet ﷺ used to kiss during the month of fasting."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ زَيَادِ بْنِ عِلَاقَةَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقْبَلُ فِي شَهْرِ الصَّوْمِ

**[9391]** Sharīk narrated to us, from Hishām, from his father, from 'Ā'ishah, who said: "The Prophet ﷺ used to kiss some of his wives while he was fasting." Then she laughed, so we thought that it was her.

حَدَّثَنَا شَرِيكُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقْبَلُ بَعْضَ نِسَائِهِ وَهُوَ صَائِمٌ فَضَحِكَتْ فَظَنَّنَا أَنَّهَا هِيَ

[9392] Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Ibrāhīm, from Al-Aswad and ‘Alqamah, from ‘Āishah, who said: “The Prophet ﷺ used to kiss while he was fasting and touch [intimately] while he was fasting, but he had the most control among you over his desire.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، وَعَلْقَمَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقْبَلُ وَهُوَ صَائِمٌ، وَيُبَاشِرُ وَهُوَ صَائِمٌ، وَلَكِنَّهُ كَانَ أَمْلَكَكُمْ لِإِرْبِيهِ

[9393] Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Qābūs, from his father, from ‘Alī, who said: “There is no harm in kissing for the fasting person.”

حَدَّثَنَا جَرِيرُ بْنُ عَابِدِ الْحَمِيدِ، عَنْ قَابُوسٍ، عَنْ أَبِيهِ، عَنْ عَلَيِّ، قَالَ: لَا بَأْسَ بِالْقُبْلَةِ لِلصَّائِمِ

[9394] Wakī‘ narrated to us, from ‘Abd Allāh ibn Mubashshir, from Zayd ibn Abī ‘Attāb, who said: Sa‘d was asked about kissing for the fasting person. He said: “I take it from her while I am fasting.”

حَدَّثَنَا وَكِيعٌ، عَنْ عَابِدِ اللَّهِ بْنِ مُبَشِّرٍ، عَنْ زَيْدِ بْنِ أَبِي عَنَّابٍ، قَالَ: سُؤْلَ سَعْدٌ عَنِ الْقُبْلَةِ لِلصَّائِمِ، فَقَالَ: إِنِّي لَا حَذَّرْتُهُ مِنْهَا وَأَنَا صَائِمٌ

[9395] Ibn Mubārak narrated to us, from Khālid al-Ḥadhdhā’, from Abū al-Mutawakkil, from Abū Sa‘īd, that he was asked about kissing for the fasting person. He said: “There is no harm in it as long as he does not repeat [escalate] that.”

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ خَالِدِ الْحَدْحَادِ، عَنْ أَبِي المُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ، أَنَّهُ سُؤْلَ عَنِ الْقُبْلَةِ لِلصَّائِمِ، فَقَالَ: لَا بَأْسَ بِهَا مَا لَمْ يُعْدُ ذَلِكَ

[9396] Jarīr narrated to us, from Manṣūr, from Abū al-Duhā, from Shutayr ibn Shakal, from Ḥafṣah bint ‘Umar, who said: “The Prophet ﷺ used to kiss while he was fasting.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الصُّحَى، عَنْ شُتَّيرِ بْنِ شَكْلٍ، عَنْ حَفْصَةَ بْنَتِ عُمَرَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ وَهُوَ صَائِمٌ

[9397] Waki‘ narrated to us, from Ṭalḥah ibn Yahyā, from ‘Abd Allāh ibn Farrūkh, from Umm Salamah, who said: “The Prophet ﷺ used to kiss me while I was fasting and he was fasting.”

حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ فَرُوخَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُنِي وَأَنَا صَائِمَةٌ، وَهُوَ صَائِمٌ

[9398] Ibn ‘Ulayyah narrated to us, from Ḥabīb ibn Shihāb, from his father, from Abū Hurayrah, who said: He was asked about kissing for the fasting person. He said: “There is no harm; indeed, I love to sip [lips/saliva] while I am fasting.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ حَبِيبِ بْنِ شِهَابٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: سُئِلَ عَنِ الْفُلْلَةِ لِلصَّائِمِ، فَقَالَ: لَا يَأْسِ إِنِّي أُحِبُّ أَنْ أَرْسُفَهَا وَأَنَا صَائِمٌ

[9399] Ibn ‘Ulayyah narrated to us, from Hishām al-Dastuwā’ī, from Yahyā ibn Abī Kathīr, from Abū Salamah, from Zaynab bint Umm Salamah, from Umm Salamah, who said: “The Prophet ﷺ used to kiss her while he was fasting.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ هِشَامِ الدَّسْتُوْرَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبِ بْنَتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُهَا وَهُوَ صَائِمٌ

**[9400]** Ḥafṣ narrated to us, from ‘Abd al-Malik, from ‘Aṭā’, from Ibn ‘Abbās, that he was asked about kissing for the fasting person. He said: “There is no harm in it.”

حَدَّثَنَا حَفْصٌ، عَنْ عَبْدِ الْمَالِكِ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ سُئِلَ عَنِ الْقُبْلَةِ لِلصَّائِمِ، فَقَالَ: لَا بَأْسَ بِهَا

**[9401]** Ḥafṣ narrated to us, from ‘Āshim, from Muwarriq, who said: I asked Ibn ‘Abbās about kissing for the fasting person, and he permitted it.

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنْ مُورِّقٍ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْقُبْلَةِ لِلصَّائِمِ، فَرَحَّصَ فِيهَا

**[9402]** ‘Abbād ibn al-‘Awwām narrated to us, from Al-Shaybānī, who said: I asked ‘Ikrimah and Al-Sha’bī about kissing and touching (Mubāsharah) for the fasting person, and they permitted both.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنِ الشَّيْبَانِيِّ، قَالَ: سَأَلْتُ عِكْرَمَةَ، وَالشَّعْبِيَّ، عَنِ الْقُبْلَةِ، وَالْمُبَاشَرَةِ لِلصَّائِمِ، فَرَحَّصَا فِيهِمَا

**[9403]** ‘Alī ibn Mushir narrated to us, from Al-Shaybānī, who said: I asked Sa‘īd ibn Jubayr about kissing for the fasting person. He said: “There is no harm in it, although it may worsen matters (i.e., increase desire).”

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ الْقُبْلَةِ لِلصَّائِمِ، فَقَالَ: لَا بَأْسَ بِهَا، وَأَنَّهَا تَزِيدُ سُوءً

**[9404]** Waki‘ narrated to us, from Al-Walid ibn ‘Abd Allāh ibn Jumay‘, who said: I asked Sa‘īd ibn Jubayr about kissing for the fasting person. He said: “I kiss Al-Kalbiyyah (his wife) while I am fasting.”

حَدَّثَنَا وَكِيعٌ، عَنْ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُمِيعٍ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ الْأَقْبَلَةِ لِلصَّائِمِ، فَقَالَ: إِنِّي لِأَقْبَلُ الْكُلْبِيَّةَ، وَأَنَا صَائِمٌ

**[9405]** Waki‘ narrated to us, from Zakariyyā, from Al-‘Abbās ibn Dhurayḥ, from ‘Āmir, from Muḥammad ibn al-Ash‘ath, from ‘A’ishah, who said: “The Prophet ﷺ would not refrain from my face while I was fasting.”

حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّاً، عَنْ الْعَبَّاسِ بْنِ ذُرَيْحٍ، عَنْ عَامِرٍ عَنْ مُحَمَّدِ بْنِ الْأَشْعَثِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَمْتَنُعُ مِنْ وَجْهِي، وَأَنَا صَائِمَةٌ

**[9406]** Shabābah narrated to us, from Layth, from Bukayr ibn al-Ashajj, from ‘Abd al-Malik ibn Sa‘īd al-Anṣārī, from Jābir ibn ‘Abd Allāh, from ‘Umar ibn al-Khaṭṭāb, who said: I desired my wife and kissed her while I was fasting. He said: The Messenger of Allah ﷺ said: “What if you rinsed your mouth while fasting?” I said: “There is no harm.” He said: “Then complete [your fast].”

حَدَّثَنَا شَبَابَةُ، عَنْ لَيْثٍ، عَنْ بُكَيْرِ بْنِ الْأَسْجَحِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ الْأَنْصَارِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: هَشَسْتُ إِلَى الْمَرْأَةِ فَقَبَّلَتْهَا وَأَنَا صَائِمٌ، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرَأَيْتَ لَوْ تَمَضِمْضَتْ وَأَنْتَ صَائِمٌ، قَالَ: قُلْتُ: لَا بِأَنِّي، قَالَ: فَيُبَيِّنُ

[9407] Muḥammad ibn Bishr narrated to us, he said: Mis‘ar narrated to us, and he said: Sa‘īd ibn Abī Kathīr narrated to us, from Umm Salamah, the wife of the Prophet ﷺ, that she said to him: “If you had come closer, I would have kissed [you],” and he had married [her] in Ramadan.

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، وَقَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي كَثِيرٍ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهَا قَالَتْ لَهُ: لَوْ ذَوْتُ لَوْ قَبَّلْتُ، وَكَانَ تَرَوَّجَ فِي رَمَضَانَ

[9408] Yazīd narrated to us, he said: Yahyā ibn Sa‘īd informed us, from Abū Bakr Muḥammad, from ‘Abd Allāh ibn ‘Umar, that ‘Ātikah bint Zayd, the wife of ‘Umar ibn al-Khaṭṭāb, kissed him while he was fasting, and he did not forbid her.

حَدَّثَنَا يَزِيدُ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي بَكْرٍ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عَاتِكَةَ بِنْتَ زَيْدَ امْرَأَةَ عُمَرَ بْنِ الْخَطَّابِ قَبَّلَتْهُ وَهُوَ صَائِمٌ، فَلَمْ يَنْهَهَا

[9409] Ḥumayd narrated to us, from Ḥasan ibn Ṣalih, from his father, from Al-Sha‘bī, from Muslim ibn Hayyān, from Masrūq, regarding kissing for the fasting person. He said: “I do not care if I kiss her or kiss my hand.”

حَدَّثَنَا حُمَيْدٌ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ أَبِيهِ، عَنْ الشَّعْبِيِّ، عَنْ مُسْلِمِ بْنِ حَيَّانَ، عَنْ مَسْرُوقَ، فِي الْقُبْلَةِ لِلصَّائِمِ، قَالَ: مَا أَبَالِي قَبَّلَهَا، أَوْ قَبَّلْتُ يَدِي

**[9410]** Section: Whoever disliked kissing for the fasting person and did not permit it Waki‘ narrated to us, from Ibn Abī Dhi‘b, from Al-Zuhri, from Sa‘id ibn al-Musayyib, that ‘Umar forbade kissing for the fasting person.

حَدَّثَنَا مِنْ كَرْهِ الْفُلْكَةِ لِلصَّائِمِ وَلَمْ يُرَحِّصْ فِيهَا حَدَّثَنَا  
وَكَبِيعٌ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنِ الرُّهْرِيِّ، عَنْ سَعِيدِ بْنِ  
الْمُسَيْبِ، أَنَّ عُمَرَ تَهَىَ عَنِ الْفُلْكَةِ لِلصَّائِمِ

**[9411]** Abū al-Aḥwāṣ narrated to us, from Abū Ishaq, from ‘Ubayd ibn ‘Amr, who said: A man said to ‘Alī: “Can a man kiss his wife while he is fasting?” ‘Alī said: “What need do you have for the smell of your wife’s mouth?”

حَدَّثَنَا أَبُو الْأَحْوَاصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُبَيْدِ بْنِ  
عَمْرِو، قَالَ: قَالَ رَجُلٌ لِعَلِيٍّ: أَيْقِبَ الرَّجُلُ امْرَأَتَهُ وَهُوَ  
صَائِمٌ؟ فَقَالَ عَلِيُّ: وَمَا إِرْبَكَ إِلَى حُلُوفِ فِيمَا امْرَأْتَكَ

**[9412]** Waki‘ narrated to us, from Sufyān, from Maṇṣūr, from Hilāl ibn Yasāf, from Al-Hazhāz, that a man met Ibn Mas‘ūd at Al-Tamādīn and asked him about a fasting person who kissed his wife. He said: “He has broken his fast.”

حَدَّثَنَا وَكَبِيعٌ، عَنْ سُفِيَّانَ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ  
يَسَافٍ، عَنِ الْهَزْهَازِ، أَنَّ رَجُلًا لَقِيَ ابْنَ مَسْعُودٍ وَهُوَ  
بِالنَّمَادِينِ فَسَأَلَهُ عَنْ صَائِمٍ قَبْلَ امْرَأَتِهِ؟ فَقَالَ: أَفْطَرَ

**[9413]** Waki‘ narrated to us, from Sufyān, from ‘Imrān ibn Muslim, from Zādhān, from Ibn ‘Umar, about kissing for the fasting person, and he forbade it.

حَدَّثَنَا وَكَبِيعٌ، عَنْ سُفِيَّانَ، عَنْ عَمْرَانَ بْنِ مُسْلِمٍ، عَنْ  
رَازَانَ، عَنْ ابْنِ عُمَرَ، عَنِ الْفُلْكَةِ لِلصَّائِمِ، فَنَهَى عَنْهَا

[9414] Abū al-Āḥwāṣ narrated to us, from Mughīrah, from Ibrāhīm, that he disliked for a man to kiss his wife while he is fasting.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يُقَبِّلَ الرَّجُلُ امْرَأَتَهُ، وَهُوَ صَائِمٌ

[9415] ‘Abbād ibn al-‘Awwām narrated to us, from Al-Shaybānī, who said: “I asked Ibn Mughaffal [about it], and he disliked it.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنِ الشَّيْبَانِيِّ، قَالَ: سَأَلْتُ ابْنَ مُعْقَلٍ فَكَرِهَهَا

[9416] Ḥafṣ narrated to us, from ‘Āsim, from Jarīr; and Waki‘ narrated from Ibn ‘Awn, and both from Ibn Sīrīn, from Shurayh, who was asked about kissing for the fasting person. He said: “He should fear Allah and not do it again.”

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنْ جَرِيرٍ، وَعَنْ وَكِيعٍ، عَنْ ابْنِ عَوْنِ، وَكِلَاهُمَا عَنْ ابْنِ سِيرِينَ، عَنْ شُرَيْحٍ، قَالَ: سُئِلَ عَنِ الْفُلْلَةِ لِلصَّائِمِ؟ قَالَ: يَتَّقِيَ اللَّهُ وَلَا يَغُوْذُ

[9417] Ibn ‘Ulayyah narrated to us, from Dāwūd, from Sa‘īd ibn al-Musayyib, that he said regarding kissing for the fasting person: “It diminishes his fast but does not break it.”

حَدَّثَنَا ابْنُ عُلَيْهَا، عَنْ دَاؤَدَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ قَالَ فِي الْفُلْلَةِ لِلصَّائِمِ: يَنْقُصُ صِيَامُهُ وَلَا يُفْطِرُهَا

**[9418]** Shabābah narrated to us, from Hishām ibn al-Ghāz, who said: I heard Makhlūl when a young man came to him and said: “I kiss during the month of Ramadan while I am fasting.” He said: “O son, as for me, I do that, but as for you, do not do it.”

حَدَّثَنَا شَبَابَةُ، عَنْ هِشَامِ بْنِ الْغَازِ، قَالَ: سَمِعْتُ مَكْحُولًا، وَأَتَاهُ رَجُلٌ شَابٌ، فَقَالَ: إِنِّي أَفَعَلُ فِي شَهْرِ رَمَضَانَ وَأَنَا صَائِمٌ، فَقَالَ يَا بُنْيَّ: أَمَا أَنَا فَأَفَعَلُ ذَلِكَ، وَأَمَّا أَنْتَ فَلَا تَفْعَلْهُ

**[9419]** Muḥammad ibn Fuḍayl narrated to us, from Ibn Shubrumah, from Al-Sha'bī, who said: “Kissing invalidates Wudu and harms the fast.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ ابْنِ شُبْرُمَةَ، عَنِ الشَّعْبِيِّ، قَالَ: الْفُبَلَةُ تَنْفَضُ الْوُضُوءَ، وَتَجْرِحُ الصَّوْمَ

**[9420]** Wakī‘ narrated to us, from Mis‘ar, from Ḥabīb, who said: I asked Abū Qilābah about kissing for the fasting person. He said: “Do not kiss while you are fasting.”

حَدَّثَنَا وَكِيعٌ، عَنْ مَسْعِرٍ، عَنْ حَبِيبٍ، قَالَ: سَأَلْتُ أَبَا قِلَابَةَ، عَنِ الْفُبَلَةِ لِلصَّائِمِ؟ قَالَ: لَا تُقْبِلُ وَأَنْتَ صَائِمٌ

**[9421]** Yazīd ibn Hārūn narrated to us, from Ḥajjāj, from Abū Ma‘shar, from Ibrāhīm, from ‘Abd Allāh, that he was asked about kissing for the fasting person. He said: “What will you do with the smell of her mouth?”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَجَاجٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ سُئِلَ عَنِ الْفُبَلَةِ لِلصَّائِمِ؟ فَقَالَ: مَا تَصْنَعُ بِخُلُوفِ فِيهَا

**[9422]** Abū Usāmah narrated to us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, who said: “He used to dislike kissing for the fasting person.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَ يَكْرَهُ الْقُبْلَةَ لِصَائِمٍ

**[9423]** Abū Usāmah narrated to us, from ‘Amr ibn Ḥamzah, who said: Sālim informed me, from Ibn ‘Umar, who said: “I saw the Messenger of Allah ﷺ in a dream, and I saw him not looking at me. I said: ‘O Messenger of Allah ﷺ, what is the matter with me?’ He said: ‘Are you not the one who kisses while fasting?’ I said: ‘By the One who sent you with the truth, I will not kiss while I am fasting after this.’”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ عَمْرِو بْنِ حَمْزَةَ، قَالَ: أَخْبَرَنِي سَالِمٌ، عَنْ ابْنِ عُمَرَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَنَامِ، فَرَأَيْتُهُ لَا يَنْظُرُ إِلَيَّ، فَقُلْتُ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَأْنِي؟ قَقَالَ: الْسُّتُّ الَّذِي تُقَبِّلُ وَأَنْتَ صَائِمٌ؟ قَالَ: فَوَالَّذِي بَعَثَنِي بِالْحَقِّ لَا أُقَبِّلُ بَعْدَهَا وَأَنَا صَائِمٌ

**[9424]** Mu‘āwiyah ibn Hishām narrated to us, he said: Sufyān narrated to us, from Sālim ibn Abī Ḥafṣah, from Abū Ya‘lā, from Muḥammad ibn al-Hanafiyyah, who said: “Fasting is abstaining from desire, and kissing is from desire.”

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَالِمٍ بْنِ أَبِي حَفْصَةَ، عَنْ أَبِي يَعْلَمٍ، عَنْ مُحَمَّدِ بْنِ الْحَافِيَّةِ، قَالَ: إِنَّمَا الصَّوْمُ مِنَ الشَّهْوَةِ، وَالْقُبْلَةُ مِنَ الشَّهْوَةِ

[9425] Shabābah narrated to us, from Ibn Abī Dhi'b, from Al-Zuhrī, from Tha'labah ibn 'Abd Allāh ibn Abī Ṣu'ayr, who said: "I saw the Companions of the Messenger of Allah ﷺ forbidding kissing for the fasting person."

حَدَّثَنَا شَبَابَةُ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ الزُّهْرِيِّ، عَنْ ئَعْلَمَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي صَعْدَيْرٍ، قَالَ: رَأَيْتُ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُمْ يَنْهَانَ عَنِ الْفُلْكَةِ لِلصَّائِمِ

[9426] Al-Faḍl ibn Dukayn narrated to us, he said: Isrā'il narrated to us, from Zayd ibn Jubayr, from Abū Yazīd al-Dannī, from Maymūnah, the freed slave of the Prophet ﷺ, that the Prophet ﷺ was asked about a fasting person who kissed, and he said: "He has broken his fast."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ أَبِي يَزِيدَ الصَّنَاعِيِّ، عَنْ مَيْمُونَةَ، مَوْلَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ صَائِمٍ قَبْلَ، فَقَالَ: أَفْطَرَ

[9427] Shabābah narrated to us, he said: Shu'bah narrated to us, from Ibrāhīm ibn Muḥammad ibn al-Muntashir, from his father, from Masrūq, that he was asked about kissing for the fasting person. He said: "The night is near."

حَدَّثَنَا شَبَابَةُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُتَشَّرِّ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، أَنَّهُ سُئِلَ عَنِ الْفُلْكَةِ لِلصَّائِمِ؟ فَقَالَ: الَّلَّيْلُ قَرِيبٌ

**[9428]** Section: What is mentioned about Mubāsharah (touching) for the fasting person Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Ibrāhīm, from ‘Alqamah and Al-Aswad, from ‘Āishah, who said: “The Prophet ﷺ used to touch while he was fasting, but he had the most control over his desire among you.”

حَدَّثَنَا مَا ذُكِرَ فِي الْمُبَاشِرَةِ لِلصَّائِمِ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبَاشِرُ وَهُوَ صَائِمٌ، وَلَكِنَّهُ كَانَ أَمْلَكَكُمْ لِإِرْبِيهِ

**[9429]** ‘Isā ibn Yūnus narrated to us, from Al-Awzā‘ī, from Yaḥyā ibn Abī Kathīr, from Sālim al-Awsī, who said: A man said to Sa‘d: “O Abū Ishāq, do you touch while you are fasting?” He said: “Yes, and I take hold of her private parts.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ سَالِمِ الْأَوْسِيِّ قَالَ: قَالَ رَجُلٌ لِسَعْدٍ: يَا أَبَا إِسْحَاقَ، أَتُبَاشِرُ وَأَنْتَ صَائِمٌ؟ قَالَ: نَعَمْ، وَأَخْذُ بِجَهَازِهَا

**[9430]** ‘Alī ibn Masrūq and Wakī‘ narrated to us, from Zakariyyā, from Al-Sha‘bī, from Abū Maysarah, from Ibn Mas‘ūd, who said: “He used to touch his wife at midday while he was fasting.”

حَدَّثَنَا عَلَيُّ بْنُ مَسْرُوقٍ، وَوَكِيعٌ، عَنْ زَكَرِيَّاَ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي مَيْسَرَةَ، عَنْ أَبْنِ مَسْعُودٍ، قَالَ: كَانَ يُبَاشِرُ امْرَأَهُ بِنِصْفِ النَّهَارِ، وَهُوَ صَائِمٌ

[9431] Ḥafṣ narrated to us, from Dāwūd, from ‘Ikrimah, from Ibn ‘Abbās, who said: A Bedouin came to him and asked him, so he permitted him kissing, touching, and placing the hand as long as it does not lead to anything else.

حَدَّثَنَا حَفْصٌ، عَنْ دَاؤِدَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: أَعْرَابِيُّ أَتَاهُ فَسَأَلَهُ فَرَخَّصَ لَهُ فِي الْقُبْلَةِ وَالْمُبَاشِرَةِ، وَوَضَعَ الْيَدِ مَا لَمْ تَعُدْ إِلَى غَيْرِهِ

[9432] Wakī‘ narrated to us, from Abū Makīn, from ‘Ikrimah, from Ibn ‘Abbās, who said: “There is no harm for an old man to touch,” meaning while he is fasting.

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي مَكِينٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَا بَأْسَ لِلشَّيْخِ أَنْ يُبَاشِرَ يَعْنِي وَهُوَ صَائِمٌ

[9433] ‘Abbād ibn al-‘Awwām narrated to us, from Al-Shaybānī, who said: “I asked ‘Ikrimah and Al-Sha‘bī about touching, and they permitted it. And I asked Ibn Mughaffal, and he disliked it.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنِ الشَّيْبَانِيِّ، قَالَ: سَأَلْتُ عِكْرِمَةَ، وَالشَّعْبِيَّ، عَنِ الْمُبَاشِرَةِ، فَرَخَّصَا فِيهَا وَسَأَلْتُ ابْنَ مُعْقَلٍ فَكَرِهَهَا

**[9434]** ‘Ubaydah ibn Sulaymān narrated to us, from Mujālid, from Wabrah, who said: A man came to Ibn ‘Umar and said: “Can I touch my wife while I am fasting?” He said: “No.” Then another came to him and said: “Can I touch my wife while I am fasting?” He said: “Yes.” It was said to him: “O Abū ‘Abd al-Rahmān, you said yes to this one and no to that one.” He said: “This one is an old man, and this one is a young man.”

**[9435]** Hafṣ narrated to us, from ‘Abd al-Malik, from ‘Atā’, who said: Ibn ‘Abbās was asked about touching. He said: “Keep your fast chaste.”

**[9436]** Ibn Numayr narrated to us, from ‘Abd Allāh, from Nāfi‘, from Ibn ‘Umar, “That he used to dislike kissing and touching.”

حَدَّثَنَا عُبَيْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَاجِلِدٍ، عَنْ وَبَرَةَ، قَالَ:  
جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ قَالَ: أَبَاشِرُ امْرَأَتِي وَأَنَا  
صَائِمٌ؟ فَقَالَ: لَا، ثُمَّ جَاءَهُ آخَرُ فَقَالَ: أَبَاشِرُ امْرَأَتِي  
وَأَنَا صَائِمٌ؟ قَالَ: نَعَمْ، فَقَيْلَ لَهُ: يَا أَبَا عَبْدِ الرَّحْمَنِ،  
فُلِتُّ لِهَذَا: نَعَمْ، وَفُلِتُّ لِهَذَا: لَا، فَقَالَ: إِنَّ هَذَا شَيْئٌ،  
وَهَذَا شَابٌ

حَدَّثَنَا حَفْصٌ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، قَالَ: قِيلَ  
لِابْنِ عَبَّاسٍ: الْمُبَاشِرَةُ، قَالَ: أَعِفُوا صَوْمَكُمْ

حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ  
عُمَرَ، أَنَّهُ كَانَ يَكْرَهُ الْفُلْلَةَ وَالْمُبَاشِرَةَ

**[9437]** Ibn Fuḍayl narrated to us, from ‘Umar ibn Dharr, who said: Hanzalah ibn Sabrah ibn al-Musayyib ibn Najabah al-Fazārī informed us, from his aunt Jumānah bint al-Musayyib, who was married to Ḥudhayfah ibn al-Yamān. When he prayed Fajr in Ramadan, he would enter her quilt with her, turning his back to her to warm himself by her, but he would not kiss her.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عُمَرَ بْنِ ذَرَّ، قَالَ: أَخْبَرَنَا حَنْظَلَةُ بْنُ سَبْرَةَ بْنِ الْمُسَيْبِ بْنِ نَجَّابَةَ الْفَزَارِيِّ، عَنْ عَمَتِهِ جُمَانَةَ بِنْتِ الْمُسَيْبِ، وَكَانَتْ عِنْدَ حَذِيفَةَ بْنِ الْيَمَانَ فَكَانَ إِذَا صَلَّى الْفَجْرَ فِي رَمَضَانَ، دَخَلَ مَعْهَا فِي لِحَافِهَا، فَيُوَلِّيْهَا طَهْرًا يَسْتَدْفِي بِقُرْبِهَا، وَلَا يُقْبِلُ فِيهَا

**[9438]** Section: Whoever said: If one of you is invited to a meal, let him respond Ibn ‘Uyaynah narrated to us, from Abū al-Zinād, from Al-Araj, from Abū Hurayrah, who said: “If one of you is invited to a meal while he is fasting, let him say: ‘I am fasting.’”

حَدَّثَنَا مَنْ كَانَ يَقُولُ إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَلْيَجِبْ حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ وَهُوَ صَائِمٌ، فَلْيَقُلْ أَنَا صَائِمٌ

**[9439]** Abū al-Aḥwāṣ narrated to us, from Abū Iṣhāq, who said: I entered upon Qays ibn Abī Ḥāzim, and he called for a drink for me. He said: “Drink.” I said: “I do not want to.” He said: “Are you fasting?” I said: “Yes.” He said: “I heard ‘Abd Allāh say: ‘If food or drink is offered to one of you while he is fasting, let him say: ‘I am fasting.’’”

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَبِي إِسْحَاقَ، قَالَ: دَخَلْتُ عَلَى قَيْسِ بْنِ أَبِي حَازِمٍ، فَدَعَاهُ لِي بِشَرَابٍ، فَقَالَ: اشْرَبْ، فَقُلْتُ: لَا أُرِيدُ، قَالَ: أَصَائِمُ أَنْتَ؟ فُلْتُ: نَعَمْ، قَالَ: فَإِنِّي سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: إِذَا عَرِضَ عَلَى أَحَدْكُمْ طَعَامٌ، أَوْ شَرَابٌ وَهُوَ صَائِمٌ، فَلْيَقُلْ إِنِّي صَائِمٌ

**[9440]** Waki‘ and Yazid narrated to us, from Ismā‘il ibn Abī Khālid, from Al-Sha‘bī, who said: “If one of you is asked while he is fasting, let him say: ‘I am fasting.’”

حَدَّثَنَا وَكِيعٌ، وَيَزِيدُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، قَالَ: إِذَا سُئِلَ أَحَدُكُمْ وَهُوَ صَائِمٌ، فَلْيَقُلْ إِنِّي صَائِمٌ

**[9441]** Ibn Fuḍayl narrated to us, from Layth, from Mujāhid, who said: “When Ibn ‘Umar was invited to a meal while he was fasting, he would accept. When they brought the table with food on it, he would extend his hand and say: ‘Eat, in the name of Allah.’ When the people reached for the food, he would withdraw his hand.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ مُجَاهِدٍ، قَالَ: كَانَ ابْنُ عُمَرَ، إِذَا دُعِيَ إِلَى طَعَامٍ وَهُوَ صَائِمٌ أَجَابَ، فَإِذَا جَاءُوا بِالْمَائِذَةِ وَعَلَيْهَا الطَّعَامَ مَدَّ يَدَهُ فَقَالَ: حُذِّرُوا بِسْمِ اللَّهِ فَإِذَا أَهْوَى الْقَوْمُ كَفَّ يَدَهُ

**[9442]** Waki‘ narrated to us, from Mis‘ar, from Abū Ishāq, from Qays ibn Abī Hāzim, from ‘Abd Allāh, who said: “If food or drink is offered to one of you while he is fasting, let him say: ‘I am fasting.’”

حَدَّثَنَا وَكِبْعُ، عَنْ مِسْعَرٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ قَيْسِ  
بْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: إِذَا عُرِضَ عَلَى  
أَحَدُكُمْ طَعَامٌ، أَوْ شَرَابٌ وَهُوَ صَائِمٌ، فَلْيَقُولْ إِنِّي صَائِمٌ

**[9443]** Yazīd ibn Hārūn narrated to us, he said: Ḥammād ibn Salamah narrated to us, from Thābit, who said: Food was brought to Anas, so he said to me: “Come close.” I said: “I am not eating.” He said: “Do not say ‘I am not eating,’ say: ‘I am fasting.’”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ  
ثَابِتٍ، قَالَ: أُتِيَ أَنَّسُ بِطَعَامٍ، فَقَالَ لِي: ادْنُ فَقْلُثُ: لَا  
أَطْعَمُ، فَقَالَ: لَا تَقْنُ لَا أَطْعَمُ، قُلْ: إِنِّي صَائِمٌ

**[9444]** Yazīd ibn Hārūn narrated to us, from Ḥammād ibn Salamah, from Abū al-Muhazzim, who said: Abū Hurayrah said: “If one of you is asked, ‘Are you fasting?’, let him say: ‘I am fasting.’ As for the believer, he will pray for good for him, and as for the hypocrite, he will say he is showing off.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادُ بْنُ سَلَمَةَ، عَنْ أَبِي  
الْمُهَاجِرِ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: إِذَا سُئِلَ أَحَدُكُمْ أَصَائِمُ  
أَنَّتِ؟ فَلْيَقُولْ: إِنِّي صَائِمٌ، فَإِنَّمَا الْمُؤْمِنُ فَيَدْعُو لَهُ بِخَيْرٍ،  
وَإِنَّمَا الْمُنَافِقُ فَيَقُولُ مُرَأَيِّي

[9445] Yazid ibn Harun narrated to us, he said: ‘Imran ibn Hudayr informed us, from Abu Mijlaz, who said: I entered upon him while he was eating. He said: “Come close and eat.” I said: “I am fasting.” He said: “Perhaps you are one of those who claim to be fasting but are not really fasting.” I said: “Glory be to Allah!” He said: “One who was better than you used to fast three days of every month, then say: ‘I am fasting.’”

[9446] Section: Regarding a man entering the bathhouse while fasting  
Abu al-Ahwash Sallam ibn Sulaym narrated to us, from Abu Ishaq, who said: “I saw Al-Shabib enter the bathhouse while he was fasting.”

[9447] Yazid ibn Harun narrated to us, from ‘Asim, who said: I asked Abu al-‘Aliyah: “Can I enter the bathhouse while I am fasting?” He said: “Do you like to look at the ‘Awrah of others while you are fasting?” I said: “No.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا عِمْرَانُ بْنُ حُذَيْرٍ،  
عَنْ أَبِي مِجْلِزٍ، قَالَ: دَخَلْتُ عَلَيْهِ وَهُوَ يَأْكُلُ، فَقَالَ: ادْنُ  
فَكُلْنَ قَالَ: قُلْتُ: إِنِّي صَائِمٌ، قَالَ: فَلَعْلَكَ مِمَّ يَرْعُمُ أَنَّهُ  
صَائِمٌ وَأَئِنَّ بِصَائِمٍ، قُلْتُ: سُبْحَانَ اللَّهِ، قَالَ: إِنَّمَا  
مَنْ هُوَ خَيْرٌ مِنْكَ يَصُومُ ثَلَاثَةَ مِنْ كُلِّ شَهْرٍ، ثُمَّ يَقُولُ:  
إِنِّي صَائِمٌ

حَدَّثَنَا فِي الرَّجُلِ يَدْخُلُ الْحَمَامَ وَهُوَ صَائِمٌ حَدَّثَنَا أَبُو  
الْأَحْوَاصِ سَلَامُ بْنُ سُلَيْمٍ، عَنْ أَبِي إِسْحَاقِ، قَالَ: رَأَيْتُ  
الشَّعْرَى يَدْخُلُ الْحَمَامَ وَهُوَ صَائِمٌ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عَاصِمٍ، قَالَ: سَأَلْتُ أَبَا  
الْعَالِيَّةَ أَنْ دَخُلُ الْحَمَامَ وَأَنَا صَائِمٌ؟ قَالَ: أَتُحِبُّ أَنْ تَنْظُرَ  
إِلَى عُورَةَ غَيْرِكَ وَأَنْتَ صَائِمٌ؟ قَالَ: قُلْتُ: لَا

[9448] Waki‘ narrated to us, from Sufyān, from Abū Ishaq, from ‘Abd Allāh ibn Murrah, from Al-Ḥārith, from ‘Alī, who said: “Do not enter the bathhouse while you are fasting.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ الْحَارِثِ، عَنْ عَلَيٍّ، قَالَ: لَا تَدْخُلِ الْحَمَامَ وَأَنْتَ صَائِمٌ

[9449] Section: Regarding the crescent seen during the day, does one break the fast or not? Ibn ‘Ulayyah narrated to us, from Yahyā ibn Abī Ishaq, who said: I saw the crescent, the crescent of Fitr, close to the time of the Zuhr prayer. Some people broke their fast, so we went to Anas ibn Mālik and mentioned to him the sighting of the crescent and that some people had broken their fast. He said: “As for me, I am completing this day of mine until night.”

حَدَّثَنَا فِي الْهَلَالِ يُرَى نَهَارًا، أَيُفْطِرُ أَمْ لَا؟ حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، قَالَ: رَأَيْتُ الْهَلَالَ هِلَالَ الْفِطْرِ قَرِيبًا مِنْ صَلَاةِ الظُّهُرِ، فَأَفْطَرَ نَاسٌ فَأَنْتَنَا أَنَسَ بْنَ مَالِكٍ، فَذَكَرْنَا لَهُ رُؤْيَا الْهَلَالِ، وَأَفْطَرَ مَنْ أَفْطَرَ، قَالَ: وَأَمَّا أَنَا فَمُمِّتُ يَوْمِي هَذَا إِلَى اللَّيْلِ

[9450] Ibn ‘Ulayyah narrated to us, from Muḥammad ibn Ishaq, from Al-Zuhri, from Sālim, from Ibn ‘Umar, regarding the crescent seen during the day. He said: “Do not break your fast until you see it from where it is [usually] seen.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، فِي الْهَلَالِ يُرَى بِالنَّهَارِ، قَالَ: لَا تُفْطِرُوا حَتَّى تَرَوْهُ مِنْ حِينَ يُرَى

[9451] Yaḥyā ibn Sa‘īd narrated to us, from Al-Zibriqān, who said: The people broke their fast, so I went to Abū Wā'il and said: "I saw the crescent at midday." He said: "Complete the fast until night."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الزَّبْرِقَانِ، قَالَ: أَفْطَرَ النَّاسُ فَأَتَيْتُ أَبَا وَائِلَ فَقُلْتُ: إِنِّي رَأَيْتُ الْهِلَالَ نِصْفَ النَّهَارِ، فَقَالَ: وَأَتُؤْمِنُوا الصِّيَامَ إِلَى اللَّيْلِ

[9452] Ḥātim ibn Ismā‘īl narrated to us, from ‘Abd al-Rahmān ibn Ḥarmalah, that the people saw the crescent of Fitr when the sun had passed its zenith, and some of them broke their fast. I mentioned that to Sa‘īd ibn al-Musayyib, and he said: The people saw it during the time of ‘Uthmān, and some of them broke their fast. ‘Uthmān said: "As for me, I am completing my fast until night." He said: "It was also seen during the time of Marwān, and Marwān threatened those who broke their fast." Sa‘īd said: "Marwān was correct."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةِ، أَنَّ النَّاسَ رَأَوْا هِلَالَ الْفِطْرِ حِينَ زَاغَتِ الشَّمْسُ، فَأَفْطَرَ بَعْضُهُمْ، فَذَكَرْتُ ذَلِكَ لِسَعِيدِ بْنِ الْمُسَيْبِ، فَقَالَ: رَأَاهُ النَّاسُ فِي زَمَنِ عُثْمَانَ فَأَفْطَرَ بَعْضُهُمْ، فَقَالَ عُثْمَانُ، أَمَّا أَنَا فَمَنِّي صِيَامِي إِلَى اللَّيْلِ قَالَ: وَرُؤْيَ فِي زَمَنِ مَرْوَانَ فَتَوَدَّدَ مَرْوَانُ مَنْ أَفْطَرَ قَالَ سَعِيدُ: فَأَصَابَ مَرْوَانُ

**[9453]** Waki‘ narrated to us, from Al-Mas‘ūdī, from Al-Qāsim ibn ‘Abd al-Rahmān, who said: ‘Abd Allāh said: “If you see the crescent during the day, do not break your fast, for its course in the sky might mean that it appeared for an hour.”

حَدَّثَنَا وَكِبِيعُ، عَنْ الْمَسْعُودِيِّ، عَنْ الْفَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِذَا رَأَيْتُمُ الْهَلَالَ نَهَارًا فَلَا تُفْطِرُوا، فَإِنَّ مَجْرَاهُ فِي السَّمَاءِ لَعْلَهُ أَنْ يَكُونَ أَنْ أَهْلَ سَاعَةً

**[9454]** Asbāt ibn Muḥammad narrated to us, from Muṭarrif, from Abū al-Ḥasan, from Al-Ḥārith, from ‘Alī, who said: “If you see the crescent at the beginning of the day, do not break your fast, but if you see it at the end of the day, then break your fast.”

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُطَرِّفٍ، عَنْ أَبِي الْحَسَنِ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: إِذَا رَأَيْتُمُ الْهَلَالَ أَوَّلَ النَّهَارِ فَلَا تُفْطِرُوا، وَإِذَا رَأَيْتُمُوهُ مِنْ آخِرِ النَّهَارِ فَأَفْطِرُوا

**[9455]** Yaḥyā ibn Sa‘īd al-Qaṭṭān narrated to us, from Sufyān, from Al-Rukayn, from his father, who said: We were with Sulaymān ibn Rabī‘ah at Al-Sanjar, and we saw the crescent of Shawwāl on the twenty-ninth day in the forenoon. He said: “Show it to me.” So I showed him, and he ordered the people to break their fast.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانِ، عَنْ سُفْيَانَ، عَنِ الرُّكَنِينِ، عَنْ أَبِيهِ، قَالَ: كُنَّا مَعَ سُلَيْمَانَ بْنِ رَبِيعَةَ بِالسَّنْجَرِ، فَرَأَيْنَا هِلَالَ شَوَّالٍ يَوْمَ تِسْعَ وَعِشْرِينَ صُحَى، فَقَالَ: أَرِنِيهِ، فَأَرَيْتُهُ، فَأَمَرَ النَّاسَ فَأَفْطَرُوا

[9456] Abū Dāwūd narrated to us, from ‘Umar ibn Farrūkh, from Ṣāliḥ al-Dahhān, who said: The crescent of the end of Ramadan was seen during the day, so people started eating and drinking. A group from Al-Azd were performing I‘tikāf, so they said: “O Ṣāliḥ, you are our messenger to Jābir ibn Zayd.” I went to Jābir ibn Zayd and mentioned that to him. He asked: “Were you among those who saw it?” I said: “Yes.” He asked: “Did you see it in front of the sun or behind it?” I said: “No, in front of it.” He said: “Then this day of yours is from Ramadan; you only saw it in its path. So order your companions to complete their fast and their I‘tikāf.”

حَدَّثَنَا أَبُو دَاوُدَ، عَنْ عُمَرَ بْنِ فَرُوحَ، عَنْ صَالِحٍ الدَّهَانِ، قَالَ: رُئيَ هَلَالُ آخِرِ رَمَضَانَ نَهَارًا فَوَقَعَ النَّاسُ فِي الطَّعَامِ وَالشَّرَابِ، وَنَفَرَ مِنَ الْأَرْضِ مُعْكَفِينَ، قَالُوا: يَا صَالِحُ أَنْتَ رَسُولُنَا إِلَى جَابِرِ بْنِ زَيْدٍ، فَأَتَيْتُ جَابِرَ بْنَ زَيْدٍ، فَذَكَرْتُ ذَلِكَ لَهُ قَالَ: أَنْتَ مِنْ رَأِيَتِهِ فُلْتُ: نَعَمْ، قَالَ: أَبَيْنَ بَدِي الشَّفَسَ رَأَيْتُهُ، أَوْ رَأَيْتَهُ خَلْفَهَا؟ فُلْتُ: لَا بَيْنَ يَنْهَا، قَالَ: فَإِنَّ يَوْمَكُمْ هَذَا مِنْ رَمَضَانَ، إِنَّمَا رَأَيْتُمُوهُ فِي مَسِيرِهِ فَمُرِّ أَصْحَابَكَ يُتَمَّوْنَ صَوْمَاهُمْ وَاعْتِكَافُهُمْ

**[9457]** Muḥammad ibn Fuḍayl narrated to us, from Mughīrah, from Ibrāhīm, who said: ‘Utbah ibn Farqad was away in Al-Sawād, and they saw the crescent at the end of the day, so they broke their fast. That reached ‘Umar, so he wrote to him: “If the crescent is seen at the beginning of the day, it is for the past day, so break your fast. But if a crescent is seen at the end of the day, it is for the current day, so complete the fast.”

**[9458]** Muḥammad ibn Bukayr narrated to us, from Ibn Jurayj, who said: ‘Atā’ used to say: “If the crescent of Shawwāl is seen during the day, do not break your fast,” and he would recite: {Then complete the fast until the night} [Al-Baqarah: 187].

**[9459]** Ibn Idrīs narrated to us, from Al-Hasan ibn ‘Abd Allāh, who said: “I saw the crescent before midday, so I went to Abū Burdah, and he ordered me to complete my fast.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عُبْدُهُ بْنُ فَرْقَادٍ غَابَ بِالسَّوَادِ، فَأَبْصَرُوا الْهَلَالَ مِنْ آخِرِ النَّهَارِ فَأَفْطَرُوا، فَبَلَغَ ذَلِكَ عُمَرَ، فَكَتَبَ إِلَيْهِ: أَنَّ الْهَلَالَ إِذَا رُؤِيَ مِنْ أُولَى النَّهَارِ، فَإِنَّهُ لِلْيَوْمِ الْمَاضِي فَأَفْطَرُوا، فَإِذَا رُؤِيَ هِلَالٌ مِنْ آخِرِ النَّهَارِ، فَإِنَّهُ لِلْيَوْمِ الْجَارِي، فَأَتَمُوا الصَّيَامَ

حَدَّثَنَا مُحَمَّدُ بْنُ بُكَيْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: كَانَ عَطَاءً، يَقُولُ: إِذَا رُؤِيَ هِلَالُ شَوَّالٍ نَهَارًا، فَلَا تُنْظَرُوا، وَيَتَّلُو: ثُمَّ أَتَمُوا الصَّيَامَ إِلَى اللَّيْلِ

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ الْحَسَنِ بْنِ عَبْدِ اللَّهِ، قَالَ: رَأَيْتُ الْهَلَالَ قَبْلَ نِصْفِ النَّهَارِ، فَأَتَيْتُ أَبَا بُرْدَةَ، فَأَمَرَنِي أَنْ أَتَمَّ صَوْمِي

**[9460]** Wakī‘ narrated to us, from Al-A‘mash, from Abū Wā'il, who said: A letter from ‘Umar came to us while we were in Khāniqīn: “Some crescents are larger than others. If you see the crescent during the day, do not break your fast unless two Muslim men testify that they saw it yesterday.”

حَدَّثَنَا وَكِبِيعُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ: أَتَانَا كِتَابٌ عُمَرَ وَنَحْنُ بِخَانِقِينَ: إِنَّ الْأَهْلَةَ بَعْضُهَا أَكْبَرُ مِنْ بَعْضٍ، فَإِذَا رَأَيْتُمُ الْهِلَالَ نَهَارًا، فَلَا تُفْطِرُوا حَتَّى يَشْهَدَا رَجُلًا مُسْلِمًا أَنَّهُمَا أَهَلَّةٌ بِالْأَمْسِ

**[9461]** Section: Regarding people testifying to seeing the crescent on the previous day, what should be done? Hushaym narrated to us, from Abū Bishr, from Abū ‘Umayr ibn Anas, who said: My paternal uncles from the Ansar narrated to me, saying: “The crescent of Shawwāl was obscured from us, so we started the day fasting. Then a caravan came at the end of the day and testified before the Messenger of Allah ﷺ that they had seen the crescent yesterday. So the Messenger of Allah ﷺ ordered the people to break their fast and go out to their ‘Eid prayer the next day.”

حَدَّثَنَا فِي الْقَوْمِ يَشْهُدُونَ عَلَى رُؤْيَا الْهِلَالِ أَهَمُّ رَأْوَةٍ فِي الْأَيَّامِ الْمَاضِيِّ مَا يُصْنَعُ حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي عُمَيْرٍ بْنِ أَنَّسٍ، قَالَ: حَدَّثَنِي عُمُورِتِي، مِنَ الْأَنْصَارِ قَالُوا: أَغَمَ عَلَيْنَا هِلَالٌ شَوَّالٌ فَاصْبَحْنَا صُومَاءً، فَجَاءَ رَكْبٌ أَخِيرَ النَّهَارِ فَتَشَهَّدُوا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهَمُّهُمْ رَأَوْا الْهِلَالَ بِالْأَمْسِ، فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّاسَ أَنْ يُفْطِرُوا وَيَحْرُجُوا إِلَى عِيْدِهِمْ مِنَ الْعَدِ

**[9462]** Ibn Numayr narrated to us, from Abū Ya‘fūr, from his father, who said: “The crescent of Ramadan was seen while Al-Mughīrah was [governor] over Kufa. He did not come out until the next day, then he came out and addressed the people on a camel, then left.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ أَبِيهِ يَعْفُورٍ، عَنْ أَبِيهِ، قَالَ: رُئيَ هِلَالُ رَمَضَانَ وَالْمُغِيرَةُ عَلَى الْكُوفَةِ، فَلَمْ يَخْرُجْ حَتَّى كَانَ مِنَ الْغَدِ فَخَرَجَ فَخَطَبَ النَّاسَ عَلَى بَعِيرٍ ثُمَّ انْصَرَفَ

**[9463]** Ḥafṣ narrated to us, from Ḥajjāj, from Al-Zuhri, who said: Testimony was given to Ibn ‘Umar that they had seen the crescent. He said: “Go out to your ‘Eid prayer tomorrow,” and a considerable part of the day had already passed.

حَدَّثَنَا حَفْصٌ، عَنْ حَاجَاجٍ، عَنْ الزُّهْرِيِّ، قَالَ: شُهِدَ عِنْدَ ابْنِ عُمَرَ أَنَّهُمْ رَأَوُا الْهِلَالَ، فَقَالَ: اخْرُجُوا إِلَى عِيْدِكُمْ مِنَ الْغَدِ، وَقَدْ مَضَى مِنَ النَّهَارِ مَا شَاءَ اللَّهُ

**[9464] Section:** Whoever permitted the testimony of one witness for sighting the crescent Waki‘ narrated to us, from Isrā’īl, from Simāk, from ‘Ikrimah, that a Bedouin testified before the Prophet ﷺ about sighting the crescent. He said: “Do you testify that there is no god but Allah and that I am the Messenger of Allah?” He said: “Yes.” He said: “Then order the people to fast.”

**[9465]** Waki‘ narrated to us, from ‘Abd al-A‘lā, from Ibn Abī Laylā, “That ‘Umar ibn al-Khaṭṭāb accepted the testimony of one man regarding the crescent.”

**[9466]** ‘Alī ibn Mushir narrated to us, from Al-Shaybānī, from ‘Abd al-Malik ibn Maysarah, who said: “I was present in Madīnah for the crescent of fasting or breaking the fast, and no one testified about the crescent except one man. Ibn ‘Umar ordered them, and they accepted his testimony.”

حَدَّثَنَا مِنْ كَانَ يُحِبُّ شَهَادَةَ شَاهِدٍ عَلَى رُؤْيَاةِ الْهَلَالِ حَدَّثَنَا وَكِبِيعُ، عَنْ إِسْرَائِيلَ، عَنْ سِيمَاكِ، عَنْ عِكْرِمَةَ، أَنَّ أَعْرَابِيًّا شَهَدَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رُؤْيَاةِ الْهَلَالِ، فَقَالَ: تَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ؟ قَالَ: نَعَمْ، قَالَ: فَأَمْرِ النَّاسَ أَنْ يَصُومُوا

حَدَّثَنَا وَكِبِيعُ، عَنْ عَبْدِ الْأَعْلَى، عَنْ ابْنِ أَبِي لَيْلَى، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، أَجَازَ شَهَادَةَ رَجُلٍ فِي الْهَلَالِ

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، قَالَ: شَهَدْتُ الْمَدِينَةَ فِي هِلَالٍ صَوْمًا أَوْ إِفْطَارًا، فَلَمْ يَشْهُدْ عَلَى الْهَلَالِ إِلَّا رَجُلٌ، فَأَمْرَهُمْ ابْنُ عُمَرَ، فَقَبُّلُوا شَهَادَتَهُ

**[9467]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Simāk, from ‘Ikrimah, from Ibn ‘Abbās, who said: A Bedouin man came to the Prophet ﷺ and said: “O Messenger of Allah, I saw the crescent tonight.” He said: “Do you testify that there is no god but Allah and that Muḥammad is His servant and Messenger?” He said: “Yes.” He said: “O Bilāl, announce to the people to fast tomorrow.”

حَدَّثَنَا حُسْيِنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: جَاءَ رَجُلٌ أَعْرَابِيٌّ إِلَيَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي رَأَيْتُ الْهَلَالَ الْلَّيْلَةَ، قَالَ: تَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ؟ قَالَ: نَعَمْ، قَالَ: يَا بِلَالُ نَادَ فِي النَّاسِ يَصُومُوا غَدَاءً

**[9468]** Section: Whoever used to say: It is not valid except with the testimony of two men Yazid ibn Hārūn narrated to us, from ‘Āsim, from Abū ‘Uthmān, who said: Two Bedouin men came to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said to them: “Are you Muslims?” They said: “Yes.” He said to them: “Did you see the crescent?” They said: “Yes.” So he ordered the people, and they broke their fast—or fasted.

حَدَّثَنَا مَنْ كَانَ يَقُولُ: لَا يَجُوزُ إِلَّا بِشَهَادَةِ رَجُلَيْنَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، قَالَ: قَدِيمٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ وَافِدَانِ أَعْرَابِيَّانِ، فَقَالَ لَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمْسِلْمَانِ أَنْتُمَا؟ قَالَا: نَعَمْ، فَقَالَ لَهُمَا: أَهْلَلَّمَا؟ قَالَا: نَعَمْ، فَأَمْرَ النَّاسَ فَأَفْطَرُوا، أَوْ صَانُمُوا

**[9469]** Ibn Mahdī narrated to us, from Sufyān, from Abū Ishaq, from Al-Hārith, from ‘Alī, regarding the crescent, he said: “If two just men testify to sighting the crescent, then break your fast.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ، فِي الْهَلَالِ قَالَ: إِذَا شَهَدَ رَجُلٌ دَوَا عَدْلٌ عَلَى رُؤْيَا الْهَلَالِ فَأَفْطَرُوا

**[9470]** Al-Dahhāk ibn Makhlad narrated to us, from Ibn Jurayj, from ‘Amr ibn Dīnār, who said: ‘Uthmān informed us that he accepted the testimony of Hāshim ibn ‘Uyaynah, or someone else, regarding the sighting of the

حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلُدٍ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ: أَخْبَرَنَا عُثْمَانُ، أَنْ يُحِيزَ شَهَادَةَ هَاشِمٍ بْنِ عُيَيْنَةَ، أَوْ غَيْرِهِ عَلَى رُؤْيَا الْهَلَالِ

**[9471]** Abū Usāmah narrated to us, from Hishām, from Al-Hasan, that he used to say regarding a man who sees the crescent alone before the people: “He should not fast except with the people, nor break his fast except with the people.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ فِي الرَّجُلِ يَرَى الْهَلَالَ وَحْدَهُ قَبْلَ النَّاسِ، قَالَ: لَا يَصُومُ إِلَّا مَعَ النَّاسِ وَلَا يُفْطِرُ إِلَّا مَعَ النَّاسِ

**[9472]** Al-Dahhāk narrated to us, from Ash‘ath, from Al-Hasan, regarding a man who testified to seeing the crescent alone: “No attention is paid to him.”

حَدَّثَنَا الضَّحَّاكُ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، فِي رَجُلٍ شَهَدَ عَلَى رُؤْيَا الْهَلَالِ وَحْدَهُ، قَالَ: لَا يُلْتَفَتُ إِلَيْهِ

[9473] Waki‘ narrated to us, from Al-A‘mash, from Abū Wā'il, who said: We were differing, having sighted the crescent of Ramadan. Some of us fasted and some broke their fast. Then a letter from ‘Umar came to us: “Some crescents are larger than others. If you see the crescent during the day, do not break your fast unless two Muslim men testify that they saw it yesterday.”

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، قَالَ: كُنَّا مُخَالِفِينَ فَأَهَلَّنَا هِلَالَ رَمَضَانَ، فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ أَفْطَرَ، فَأَتَانَا كِتَابٌ مِنْ عُمَرَ: إِنَّ الْأَهْلَةَ بَعْضُهَا أَكْبَرُ مِنْ بَعْضٍ، فَإِذَا رَأَيْتُمُ الْهِلَالَ نَهَارًا فَلَا تُفْطِرُوا إِلَّا أَنْ يَشَهَدَ رَجُلٌ مُسْلِمٌ أَنَّهُمَا أَهْلَاهُ لِلِّمَسِ

[9474] Section: Regarding the crescent being sighted after some people have already eaten Ismā‘il ibn ‘Ayyāsh narrated to us, from ‘Amr ibn Muhājir, that Muḥammad ibn Suwayd al-Fihri broke his fast or sacrificed a day before the people. ‘Umar ibn ‘Abd al-‘Azīz wrote to him: “What made you break your fast before the people?” Muḥammad wrote back to him: “Hizām ibn Ḥakīm al-Qurashī testified to me that he saw the crescent.” ‘Umar wrote back to him: “Is he just one person or is he Dhū al-Yadayn?”

حَدَّثَنَا فِي الْهِلَالِ يُرَى وَبَعْضُ النَّاسِ قَدْ أَكَلَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَمْرٍو بْنِ مُهَاجِرٍ، أَنَّ مُحَمَّدَ بْنَ سُوَيْدَ الْفَهْرِيَّ، أَفْطَرَ أَوْ ضَحَى قَبْلَ النَّاسِ بِيَوْمٍ، فَكَتَبَ إِلَيْهِ عُمَرُ بْنُ عَبْدِ الْغَزِيرِ: مَا حَمَلَكَ عَلَى أَنْ أَفْطَرْتَ قَبْلَ النَّاسِ؟ فَكَتَبَ إِلَيْهِ مُحَمَّدٌ: أَنَّهُ شَهَدَ عِنْدِي حِزَامُ بْنُ حَكِيمٍ الْقُرَشِيَّ أَنَّهُ رَأَى الْهِلَالَ، فَكَتَبَ إِلَيْهِ عُمَرُ: أَوْ أَحَدُ النَّاسِ أَوْ ذُو الْيَدَيْنِ هُوَ؟

**[9475]** Waki‘ narrated to us, from Sufyān, from ‘Abd al-Karīm, from ‘Umar ibn ‘Abd al-‘Azīz, that a group of people testified to seeing the crescent of Ramadan after people had woken up [and started their day]. He said: “Whoever has not eaten, let him complete his fast, and whoever has eaten, let him fast the rest of his day.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، أَنَّ قَوْمًا شَهُدُوا عَلَى هِلَالِ رَمَضَانَ بَعْدَ مَا أَصْبَحَ النَّاسُ، فَقَالَ: مَنْ لَمْ يَأْكُلْ فَلِيُّمَ صَوْمَهُ، وَمَنْ أَكَلَ فَلِيَصُمْ بَقِيَّةَ يَوْمِهِ

**[9476]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: I asked ‘Atā’: “What if the people of Makkah, or a man or two, wake up not fasting, then news comes to them that the crescent has been sighted, whether the news reaches them at the beginning of the day or at the end of the day? Should they fast the rest of their day or make it up later?” He said: “They can eat and drink if they wish, and he did not obligate them to fast the rest of their day.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: قُلْتُ لِعَطَاءً: أَرَأَيْتَ إِنْ أَصْبَحَ أَهْلُ مَكَّةَ مُفْطَرِينَ أَوْ رَجُلٌ أَوْ رَجُلَانِ، تُمَّ جَاءُهُمْ أَنْ قَدْ رُؤِيَ الْهِلَالُ فَجَاءُهُمُ الْخَبَرُ بِذَلِكَ مِنْ أَوَّلِ اللَّهَارِ، أَوْ مِنْ أَخِرِ اللَّهَارِ كَائِنُوا يَصُومُونَ بَقِيَّةَ يَوْمِهِمْ أَوْ يَقْضُوْنَهُ بَعْدًا؟ قَالَ: يَأْكُلُونَ وَيَشْرُبُونَ إِنْ شَاءُوا، وَلَمْ يُوجِبْ عَلَيْهِمْ أَنْ يَصُومُوا بَقِيَّةَ يَوْمِهِمْ

**[9477]** Section: What they said about the fasting person breaking his fast when he ejaculates  
Wakī‘ narrated to us, from Sufyān, from Ibn Jurayj, from ‘Atā’, who said: “If the fasting person ejaculates, he has broken his fast.”

حَدَّثَنَا مَا قَالُوا فِي الصَّائِمِ يُفْطِرُ حِينَ يُمْنِي حَدَّثَنَا  
وَكَبِيعٌ، عَنْ سُقْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ:  
إِذَا أَمْنَى الصَّائِمُ فَقَدْ أَفْطَرَ

**[9478]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, from ‘Atā’, who said: “If the fasting person ejaculates, he breaks his fast.” I asked: “Does he offer expiation for ejaculation?” He said: “Yes.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ:  
إِذَا أَمْنَى الصَّائِمُ أَفْطَرَ قُلْتُ: فَيُكَفَّرُ كَفَّارَةً الْمُنْزِيِّ؟ قَالَ:  
نَعَمْ

**[9479]** Yazīd ibn Hārūn narrated to us, from Hishām, from Al-Ḥasan, who said: “If he kisses or touches while fasting and ejaculates, it is like having intercourse.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ:  
إِذَا قَبَلَ أَوْ لَمَسَ وَهُوَ صَائِمٌ فَأَمْنَى فَهُوَ بِمَنْزِلَةِ الْمُجَامِعِ

**[9480]** Yazīd ibn Hārūn narrated to us, from Ḥabīb, from ‘Amr ibn Harim, who said: Jābir ibn Zayd was asked about a man who looked at his wife in Ramadan and ejaculated due to desire for her, does he break his fast? He said: “No, and he completes his fast.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَبِيبٍ، عَنْ عَمْرٍو بْنِ هَرِيمٍ، قَالَ: سُلَيْمَانُ جَابِرُ بْنُ زَيْدٍ، عَنْ رَجُلٍ نَظَرَ إِلَى امْرَأَتِهِ فِي رَمَضَانَ فَأَمْنَى مِنْ شَهْوَتِهَا، هَلْ يُفْطِرُ؟ قَالَ: لَا، وَيَتَمَّ صَوْمَةُ

**[9481]** Wakī‘ narrated to us, from Isrā’īl, from Jābir, from ‘Āmir, regarding a fasting person playing with his wife until he emits prostatic fluid (Madhī) or Wadi, he said: “Nothing necessitates making up the fast except what necessitates Ghusl (i.e., ejaculation).”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، فِي الصَّائِمِ يُلَاعِبُ امْرَأَتَهُ حَتَّى يُمْذِنِي، أَوْ يُودِي، قَالَ: لَا يُوجِبُ عَلَيْهِ الْفَضَاءِ إِلَّا مَا أُوجِبَ عَلَيْهِ الْغُسْلُ

**[9482]** Yahyā ibn Sa‘id narrated to us, from Ibn Jurayj, from ‘Atā’, who said: “If the fasting person ejaculates, he breaks his fast.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءً، قَالَ: إِنَّ أَمْنَى الصَّائِمِ أَفْطَرَ

**[9483]** Section: What they said about the fasting person performing Wudu and water entering his throat Waki‘ narrated to us, from Ibn Abī Laylā, from ‘Atā—once he said from Ibn ‘Abbās—and from Ḥurayth, from Al-Sha‘bī, both said: “If it was for other than prayer, he makes it up, but if it was for prayer, there is no makeup due on him.”

حَدَّثَنَا مَا قَالُوا فِي الصَّائِمِ يَتَوَضَّأُ فَيَدْخُلُ الْمَاءُ حَلْقَهُ  
حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، قَالَ مَرَّةً:  
عَنْ ابْنِ عَبَّاسٍ، وَعَنْ حُرَيْثٍ، عَنْ الشَّعْبِيِّ، قَالَ: إِنْ  
كَانَ لِغَيْرِ الصَّلَاةِ قَضَى، وَإِنْ كَانَ لِالصَّلَاةِ فَلَا قَضَاء  
عَلَيْهِ

**[9484]** ‘Abd al-A‘lā narrated to us, from Hishām, from Al-Ḥasan, that he used to say: “If he rinses his mouth while fasting and something enters his throat unintentionally, there is nothing upon him; he completes his fast.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ  
يَقُولُ: إِذَا مَضْمِضَ وَهُوَ صَائِمٌ فَدَخَلَ حَلْقُهُ شَيْءٌ، لَمْ  
يَعْمَدْ فَلَيْسَ عَلَيْهِ شَيْءٌ، يُبْتَمِ صَوْمَهُ

**[9485]** Ghundar narrated to us, from Shu‘bah, from Hammād, “Regarding the fasting person who rinses his mouth and water enters his throat: if his Wudu was obligatory, there is nothing upon him, but if he rinsed for something else, he repeats it.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، فِي الصَّائِمِ  
تَمْضِمضَ فَدَخَلَ الْمَاءُ حَلْقَهُ، إِنْ كَانَ وُضُوءُهُ وَاجِبًا  
فَلَيْسَ عَلَيْهِ شَيْءٌ، وَإِنْ كَانَ مَضْمِضَ عَنْ غَيْرِهِ فَإِنَّهُ  
يُعِيدُ

**[9486]** Muḥammad ibn Jurayj narrated to us: A person said to ‘Aṭā’: “I sniffed water into my nose and water entered my throat?” He said: “There is no harm as long as you could not control it.”

حَدَّثَنَا مُحَمَّدُ بْنُ جُرَيْجٍ، قَالَ إِنْسَانٌ لِعَطَاءِ: أَسْتَثِيرُ فَدَخَلَ الْمَاءُ حَقِيقِي؟ قَالَ: لَا بَأْسَ مَا لَمْ تَمْلِكْ

**[9487]** Waki‘ narrated to us, from Abū Ḥanīfah, from Ḥammād, from Ibrāhīm, regarding a fasting person performing Wudu and water entering his throat from his Wudu. He said: “If he remembers his fast, he must make it up, but if he forgot, there is nothing upon him.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي حَنِيفَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، فِي الصَّانِئِ يَتَوَضَّأُ فَيَدْخُلُ الْمَاءُ حَلْقَهُ مِنْ وُضُوئِهِ، قَالَ: إِنْ كَانَ ذَاكِرًا لِصَوْمَهِ فَعَلَيْهِ الْفَضَاءُ، وَإِنْ كَانَ نَاسِيًّا فَلَا شَيْءَ عَلَيْهِ

**[9488]** Yazīd ibn Hārūn narrated to us, from Ḥabīb, from ‘Amr ibn Harim, who said: Jābir ibn Zayd was asked about a man who was fasting and performed Wudu, and water accidentally went down his throat. Does he break his fast? He said: “No, let him complete his fast.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَبِيبٍ، عَنْ عَمْرِو بْنِ هَرِمٍ، قَالَ: سُلِّمَ جَابِرُ بْنُ رَيْدٍ عَنْ رَجُلٍ كَانَ صَائِئًا فَتَوَضَّأَ فَسَبَقَهُ الْمَاءُ إِلَى حَلْقِهِ أَيْفَطَرْ؟ قَالَ: لَا، وَلِيَمْ صِيَامَهُ

**[9489]** Section: What they said about fasting on the day of doubt Ḥafṣ narrated to us, from Mujālid, from ‘Āmir, who said: “‘Alī and ‘Umar used to forbid fasting on the day of doubt before Ramadan.”

حَدَّثَنَا مَا قَالُوا فِي الْيَوْمِ الَّذِي يُشَكُُ فِيهِ بِصَيَامِ حَدَّثَنَا حَفْصٌ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، قَالَ: كَانَ عَلَيْهِ وَعَمْرُ، يَتَهَيَّأُ عَنْ صَوْمَ يَوْمِ الَّذِي يُشَكُُ فِيهِ مِنْ رَمَضَانَ

**[9490]** Wakī‘ narrated to us, from Abū al-Ḍarīs, from ‘Abd al-Rahmān ibn ‘Abīs, from his father, who said: ‘Abd Allāh said: “To break a day of Ramadan and then make it up is more beloved to me than adding to it what is not part of it.”

حَدَّثَنَا وَكِبِيعٌ، عَنْ أَبِي الضَّرَّارِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ أَبِيهِ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَأَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ ثُمَّ أَفْضَيَهُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَزِيدَ فِيهِ مَا لَيْسَ فِيهِ

**[9491]** Wakī‘ narrated to us, from Sufyān, from ‘Abd al-‘Azīz ibn Ḥakīm, who said: I heard Ibn ‘Umar say: “If I fasted the whole year, I would break my fast on the day of doubt.”

حَدَّثَنَا وَكِبِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ حَكِيمٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ: لَوْ صُمِّتَ السَّنَةُ كُلَّهَا لَأَفْطَرْتُ الْيَوْمَ الَّذِي يُشَكُُ فِيهِ

**[9492]** Ḥafṣ and ‘Alī ibn Mushir narrated to us, from Al-Shaybānī, from Al-Sha‘bī, who said: Al-Ḍahhāk ibn Qays said: “If I fasted the whole year, I would not fast the day of doubt before Ramadan.”

حَدَّثَنَا حَفْصٌ، وَعَلَيْهِ بْنُ مُسْهُرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعَبِيِّ، قَالَ: قَالَ الظَّحَّاكُ بْنُ قَيْسٍ: لَوْ صُمِّتَ السَّنَةُ كُلَّهَا، مَا صُمِّتُ الْيَوْمَ الَّذِي يُشَكُُ فِيهِ مِنْ رَمَضَانَ

**[9493]** ‘Abd Allāh ibn Idrīs narrated to us, from Al-Shaybānī, from a freed slave of Salamah bint Ḥudhayfah, who said: “Ḥudhayfah used to forbid fasting on the day of doubt.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الشَّيْبَانِيِّ، عَنْ مَوْلَاهِ  
إِسْلَامَةَ بْنِتِ حَذِيفَةَ، قَالَتْ: كَانَ حَذِيفَةُ، يَتَّهِي عَنْ صَوْمَ  
يَوْمِ الَّذِي يُشَكُُ فِيهِ

**[9494]** Waki‘ narrated to us, from Mahdī ibn Maymūn, from Ibn Sīrīn, who said: One day in Basra, we woke up uncertain about our fast on the day of doubt. We went to Anas ibn Mālik, and he had taken a piece of iron (likely for grooming or preparation) before going out, then he went out. Then I went to Abū al-Sawwār al-‘Atakī, and he called for his lunch. Then I went to Muslim ibn Yasār and found him not fasting.

حَدَّثَنَا وَكِيعٌ، عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ، عَنْ ابْنِ سِيرِينَ،  
قَالَ: أَصْبَحْنَا يَوْمًا بِالْبَصْرَةِ وَلَسْنَا نَذْرِي عَلَى مَا نَحْنُ  
فِيهِ مِنْ صَوْمَانَا فِي الْيَوْمِ الَّذِي يُشَكُُ فِيهِ، فَأَتَيْنَا أَنَّسَ بْنَ  
مَالِكٍ، فَإِذَا هُوَ قَدْ أَخَذَ حَذِيفَةً كَانَ يَأْخُذُهَا قَبْلَ أَنْ يَغْفُلُ،  
ثُمَّ غَدَا، ثُمَّ أَتَيْنَاهُ أَبَا السَّوَّارِ الْعَنَكِيَّ فَدَعَاهُ بِغَدَائِهِ، ثُمَّ  
أَتَيْنَاهُ مُسْلِمَ بْنَ يَسَارٍ فَوَجَدْنَاهُ مُفْطِرًا

**[9495]** Abū al-Āḥwāṣ narrated to us, from Mughīrah, from Ibrāhīm and Al-Sha‘bī, that both of them said: “Do not fast except with the community of people.”

حَدَّثَنَا أَبُو الْأَحْوَصَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ،  
وَالشَّعْبِيِّ، أَنَّهُمَا قَالَا: لَا تَصُمُ إِلَّا مَعَ جَمَاعَةِ النَّاسِ

**[9496]** Waki‘ narrated to us, from Ismā‘il ibn Abī Khālid, from Al-Sha‘bī, who said: “There is no day I dislike fasting more than a day on which people differ.”

حَدَّثَنَا وَكِبْرٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ،  
قَالَ: مَا مِنْ يَوْمٍ أَصُومُهُ أَبْغَضُ إِلَيْيَ مِنْ يَوْمٍ يَخْتَلِفُ  
النَّاسُ فِيهِ

**[9497]** Waki‘ narrated to us, from Mis‘ar, from a woman among them called Ḥafṣah, from a daughter and sister of Ḥudhayfah, who said: “Ḥudhayfah used to forbid fasting on the day of doubt.”

حَدَّثَنَا وَكِبْرٌ، عَنْ مِسْعَرٍ، عَنْ امْرَأَةِ مِنْهُمْ يُقَالُ لَهَا:  
حَفْصَةُ، عَنْ بِنْتٍ، وَأَخْتٍ لِحُدَيْفَةَ، قَالَتْ: كَانَ حُدَيْفَةُ  
يَنْهَا عَنْ صَوْمِ يَوْمِ الَّذِي يُشَكُّ فِيهِ

**[9498]** Waki‘ narrated to us, from Al-‘Ayzār, who said: I came to Ibrāhīm on the day of doubt. He said: “Perhaps you are fasting? Do not fast except with the community.”

حَدَّثَنَا وَكِبْرٌ، عَنِ الْعَيْزَارِ، قَالَ: أَتَيْتُ إِبْرَاهِيمَ فِي الْيَوْمِ  
الَّذِي يُشَكُّ فِيهِ، فَقَالَ: لَعَلَّكَ صَائِمٌ لَا تَصُمُ إِلَّا مَعَ  
الْجَمَاعَةِ

**[9499]** Waki‘ narrated to us, from Dāwūd ibn Qays, who said: I said to Al-Qāsim: “Do you dislike fasting the last day of Sha‘bān which precedes Ramadan?” He said: “No, unless the crescent is obscured.”

حَدَّثَنَا وَكِبْرٌ، عَنْ دَاؤُدَ بْنِ قَيْسٍ، قَالَ: قُلْتُ لِلْقَاسِمِ:  
أَتَكُرِهُ صَوْمَ آخِرِ يَوْمٍ مِنْ شَعْبَانَ الَّذِي يَلِي رَمَضَانَ؟  
قَالَ: لَا إِلَّا أَنْ يُغَمَّ الْهَلَالُ

**[9500]** Ḥafṣ narrated to us, from ‘Amr, from Al-Hasan, who said: “He used to fast it (the day of doubt) until midday, waiting for a witness's testimony or the arrival of someone absent. If news came, [he continued], otherwise he broke his fast.”

حَدَّثَنَا حَفْصٌ، عَنْ عَمْرِو، عَنْ الْحَسَنِ، قَالَ: كَانَ يَصُومُهُ، فِيمَا بَيْنَهُ وَبَيْنَ نِصْفِ النَّهَارِ لِشَهَادَةِ شَاهِدٍ أَوْ مَجِيءِ غَائِبٍ، فَإِنْ جَاءَ وَإِلَّا أَفْطَرَ

**[9501]** Abū Dāwūd narrated to us, from Shu’bah, from Abū Ya’lā, from Sa’id ibn Jubayr, “That he used to dislike fasting on the day about which there is disagreement regarding Ramadan.”

حَدَّثَنَا أَبُو دَاؤُدَّ، عَنْ شُعْبَةَ، عَنْ أَبِي يَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يَصُومُ الْأَيَّامُ الَّذِي يُخْتَافُ فِيهِ مِنْ رَمَضَانَ

[9502] ‘Abd al-‘Azīz ibn ‘Abd al-Şamad al-‘Ammī narrated to us, from Rib‘ī, from Maṇṣūr, that ‘Ammār ibn Yāsir and some people with him were brought a roasted skinned sheep on a day about which there was doubt whether it was Ramadan or not. They gathered [to eat], but one man withdrew. ‘Ammār said to him: “Come and eat.” He said: “I am fasting.” ‘Ammār said to him: “If you believe in Allah and the Last Day, then come and eat.”

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمَّيُ، عَنْ رَبِيعٍ،  
عَنْ مَنْصُورٍ، أَنَّ عَمَارَ بْنَ يَاسِرَ، وَنَاسًا مَعَهُ اتَّوْهُمْ  
بِمَسْلُوكَةٍ مَشْوِيَّةٍ فِي الْيَوْمِ الَّذِي يُشَكُّ فِيهِ أَنَّهُ رَمَضَانُ،  
أَوْ لَيْسَ مِنْ رَمَضَانَ، فَاجْتَمَعُوا وَاعْتَرَلُهُمْ رَجُلٌ، فَقَالَ  
لَهُ عَمَارٌ: تَعَالَ فَكُلْ قَالَ: فَإِنِّي صَائِمٌ، فَقَالَ لَهُ عَمَارٌ:  
إِنْ كُنْتَ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَتَعَالَ فَكُلْ

[9503] Waki‘ narrated to us, from Sufyān, from Simāk, from ‘Ikrimah, who said: “Whoever fasts the day about which there is doubt has disobeyed the Messenger of Allah ﷺ.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ،  
قَالَ: مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ، فَقَدْ عَصَى رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[9504] Ibn Fuḍayl narrated to us, from Bayān, from ‘Āmir, who said: “There is no day I would hate to fast more than the day about which there is doubt whether it is of Ramadan.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ بَيَانٍ، عَنْ عَامِرٍ، قَالَ: مَا مِنْ  
يَوْمٍ أَبْغَضُ إِلَيْيَ أَنْ أَصُومُهُ مِنَ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ مِنْ  
رَمَضَانَ

**[9505]** Ibn Fuḍayl narrated to us, from Muṭarrif, from ‘Āmir, regarding the day about which people say it is from Ramadan. He said: “Do not fast except with the Imam [leader], for the first division [in the Ummah] only occurred in such matters.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، فِي الْيَوْمِ  
الَّذِي يَقُولُ النَّاسُ فِيهِ: إِنَّهُ مِنْ رَمَضَانَ، فَقَالَ: لَا  
تَصُومُنَّ إِلَّا مَعَ الْإِمَامِ، فَإِنَّمَا كَانَتْ أَوَّلُ الْفُرْقَةِ فِي مِثْلِ  
هَذَا

**[9506]** Ibn Fuḍayl narrated to us, from Al-‘Alā’ ibn al-Musayyib, from Ibrāhīm, that he said: “There is no day I would hate to fast more than the day about which there is doubt whether it is of Ramadan.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ الْعَلَاءِ بْنِ الْمُسَيْبِ، عَنْ  
إِبْرَاهِيمَ، أَنَّهُ قَالَ: مَا مِنْ يَوْمٍ أَبْغَضُ إِلَيْيَ أَنْ أَصُومَهُ،  
مِنْ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ مِنْ رَمَضَانَ

**[9507]** Yazīd ibn Hārūn narrated to us, from ‘Āsim, from Abū ‘Uthmān, who said: ‘Umar said: “Let one of you beware of fasting a day of Sha‘bān [thinking it is Ramadan] or breaking the fast a day of Ramadan.” He said: “And [beware] of proceeding ahead of the people; let him break the fast when the people break the fast.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ،  
قَالَ: قَالَ عُمَرُ: لِيَتَقَرَّ أَحَدُكُمْ أَنْ يَصُومَ يَوْمًا مِنْ  
شَعْبَانَ، أَوْ يُفْطِرَ يَوْمًا مِنْ رَمَضَانَ، قَالَ: وَأَنْ يَتَقَرَّ  
قَبْلَ النَّاسِ فَلْيُفْطِرْ، إِذَا أَفْطَرَ النَّاسُ

**[9508]** Yazīd narrated to us, from ‘Āsim, from Abū ‘Uthmān, “That he used to fast the day about which there was doubt whether it was of Ramadan.”

حَدَّثَنَا يَزِيدُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، أَنَّهُ كَانَ يَصُومُ يَوْمَ الَّذِي يُشَكُُ فِيهِ مِنْ رَمَضَانَ

**[9509]** Abū al-Aḥwāṣ narrated to us, from Abū Ya‘fūr, from Abū al-Ṣalt, from Abū ‘Aqrab al-Asadī, who said: We came to Ibn Mas‘ūd in his house and found him on top of the house. We heard him saying before he came down: “Allah and His Messenger spoke the truth.” When he came down, we said: “O Abū ‘Abd al-Rahmān, we heard you say: ‘Allah and His Messenger spoke the truth.’” He said: “Laylat al-Qadr is in the middle of the last seven [nights], and that is because the sun rises on that day white, having no rays.” I looked at the sun and found it just as I was told, so I said: “Allāhu Akbar.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي يَعْفُورٍ، عَنْ أَبِي الصَّلَتِ، عَنْ أَبِي عَفْرَبِ الْأَسْدِيِّ، قَالَ: أَتَيْنَا ابْنَ مَسْعُودٍ فِي دَارِهِ، فَوَجَدْنَاهُ فَوْقَ الْبَيْتِ، فَسَمِعْنَاهُ يَقُولُ قَبْلَ أَنْ يَنْزِلَ: صَدَقَ اللَّهُ وَرَسُولُهُ، فَلَمَّا نَزَلَ، قُلْنَا: يَا أَبَا عَبْدِ الرَّحْمَنِ، سَمِعْنَاكَ تَقُولُ: صَدَقَ اللَّهُ وَرَسُولُهُ، فَقَالَ: لَيْلَةُ الْقَدْرِ فِي النَّصْفِ، مِنَ السَّبْعِ الْآخِرِ، وَذَلِكَ أَنَّ الشَّمْسَ تَطْلُعُ، يَوْمَئِذٍ بَيْضَانَةً لَا شَعَاعَ لَهَا فَنَظَرْنَا إِلَى الشَّمْسِ فَوَجَدْنَاهَا كَمَا حُدْثِثْتُ فَكَبَرْتُ

**[9510]** Ibn Idrīs narrated to us, from ‘Āsim ibn Kulayb, from his father, from Ibn ‘Abbās, from ‘Umar, who said: You have known that the Messenger of Allah ﷺ said regarding Laylat al-Qadr: “Seek it in the last ten [nights].”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ، عَنْ عُمَرَ، قَالَ: لَقَدْ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي لَيْلَةِ الْقَدْرِ: اطْلُبُوهَا فِي الْعَشْرِ الْأُوَانِيرِ

**[9511]** Al-Thaqafī narrated to us, from Humayd, from Anas, from ‘Ubādah ibn al-Ṣāmit, who said: The Messenger of Allah ﷺ came out to us wanting to inform us about Laylat al-Qadr, but two men were arguing. He said: “I came out wanting to inform you about Laylat al-Qadr, but so-and-so and so-and-so were arguing [so the knowledge was taken away], perhaps that is better. Seek it in the ninth, the seventh, and the fifth [of the last ten nights].”

حَدَّثَنَا الثَّقَافِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، عَنْ عُبَادَةَ بْنِ الصَّابِيِّ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ يُرِيدُ أَنْ يُخْبِرَنَا بِلَيْلَةِ الْقَدْرِ فَتَلَاحَقَ رَجُلَانِ، فَقَالَ: إِنِّي خَرَجْتُ وَأَنَا أُرِيدُ أَنْ أُخْبِرَكُمْ بِلَيْلَةِ الْقَدْرِ، فَتَلَاحَقَ فُلَانٌ وَفُلَانٌ لَعَلَّ ذَلِكَ أَنْ يَكُونَ خَيْرًا، التَّمْسُوهَا فِي التَّاسِعَةِ، وَالسَّابِعَةِ، وَالْخَامِسَةِ

**[9512]** Shabābah ibn Sawwār narrated to us, from Layth ibn Sa'd, from Yazid ibn Abī Ḥabīb, from 'Abd Allāh ibn Ḥabīb, from 'Abd Allāh ibn Anas, the Companion of the Messenger of Allah ﷺ, that he was asked about Laylat al-Qadr. He said: I heard the Messenger of Allah ﷺ say: "Seek it tonight," and that night was the night of the twenty-third.

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَنَسٍ، صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ سُئِلَ عَنْ لَيْلَةِ الْقَدْرِ؟ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: النَّمِسُوهَا اللَّيْلَةَ، وَتِلْكَ اللَّيْلَةُ، لَيْلَةُ ثَلَاثٍ وَعِشْرِينَ

**[9513]** Wakī' narrated to us, from Sufyān, from Al-Awzā'i, from Marthad ibn Abī Marthad, from his father, who said: I was with Abū Dharr at the Middle Jamrah, and I asked him about Laylat al-Qadr. He said: I was the most inquisitive of people asking the Messenger of Allah ﷺ about it. I said: "O Messenger of Allah, tell us about it." He said: "If I were permitted regarding it, I would have told you, but seek it in one of the two sevens [last seven or remaining seven]. Then do not ask me about it after this standing of yours, or this standing of mine."

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنِ الْأَوْزَاعِيِّ، عَنْ مَرْئِيْدِ بْنِ أَبِي مَرْئِيْدٍ، عَنْ أَبِيهِ، قَالَ: كُنْتُ مَعَ أَبِيهِ ذَرْ عِنْدَ الْجَمْرَةِ الْوُسْطَى، فَسَأَلْتُهُ عَنْ لَيْلَةِ الْقَدْرِ، فَقَالَ: كَانَ أَسْأَلَ النَّاسَ عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا قُلْتُ: يَا رَسُولَ اللَّهِ أَخْبِرْنَا بِهَا، فَقَالَ: لَوْ أُدِنَ لِي فِيهَا لِأَخْبَرْنُكُمْ، وَلَكِنَّ النَّمِسُوهَا فِي إِحْدَى السَّبْعَيْنِ، ثُمَّ لَا تَسْأَلُنِي عَنْهَا بَعْدَ مُقَامِكَ، أَوْ مُقَامِي هَذَا

**[9514]** Marwān ibn Mu‘awiyah narrated to us, from Ḥassān ibn ‘Abd Allāh al-Sahmī, who said: I asked Zirr ibn Ḥubaysh about Laylat al-Qadr. He said: “’Umar, Hudhayfah, and some people from the Companions of the Prophet ﷺ used to have no doubt that it is the night of the twenty-seventh.” Zirr said: “So proceed with it.”

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ حَسَّانَ بْنِ عَبْدِ اللَّهِ السَّهْمِيِّ، قَالَ: سَأَلْتُ زِرْ رَبْنَ حُبَيْشَ عَنْ لَيْلَةِ الْقُدرِ، فَقَالَ: كَانَ عُمَرُ، وَحُذَيْفَةُ وَنَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَشْكُونَ فِيهَا إِنَّهَا لَيْلَةٌ سَبْعٌ وَعِشْرِينَ قَالَ زِرْ: فَوَاصِلْهَا

**[9515]** Sharīk narrated to us, from Al-Aswad, from Qays, from his father, from ’Umar, who said: “There is no harm in making up Ramadan [fasts] during the ten [days of Dhul-Hijjah].”

حَدَّثَنَا شَرِيكُ، عَنِ الْأَسْوَدِ، عَنْ قَيْسٍ، عَنْ أَبِيهِ، عَنْ عُمَرَ، قَالَ: لَا بَأْسَ بِقَضَاءِ رَمَضَانَ فِي الْعَشْرِ

**[9516]** Abū al-Āḥwāṣ narrated to us, from Abū Ishāq, from Al-Ḥārith, from ’Alī, who said: “Whoever owes a fast from Ramadan should not make it up in Dhul-Hijjah, for it is a month of rituals [Hajj].”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: مَنْ كَانَ عَلَيْهِ صَوْمٌ مِنْ رَمَضَانَ فَلَا يَقْضِيهِ فِي ذِي الْحِجَّةِ، فَإِنَّهُ شَهْرٌ نُسُكٌ

[9517] Wakī‘ narrated to us, from Sufyān, from ‘Uthmān ibn Mawhab, from Abū Hurayrah, who said: “If he begins with the obligatory [fast], there is no harm if he fasts it during the ten [days of Dhul-Hijjah].”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عُثْمَانَ بْنِ مَوْهَبٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِذَا بَدَا بِالْفَرِيضَةِ، لَا بَأْسَ أَنْ يَصُومَهَا فِي الْعَشْرِ

[9518] Wakī‘ narrated to us, from Sufyān, from Ḥammād, from Sa‘īd ibn Jubayr, and from Ḥammād, from Ibrāhīm, both of whom said: “He begins with the obligatory [fast]; there is no harm if he fasts it during the ten [days].”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ حَمَادٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَا: يَبْدأُ بِالْفَرِيضَةِ لَا بَأْسَ أَنْ يَصُومَهَا فِي الْعَشْرِ

[9519] ‘Abdah narrated to us, from Sa‘īd, from Qatādah, from Ibn al-Musayyib, “That he used to see no harm in Ramadan being made up during the ten [days].”

حَدَّثَنَا عَبْدَةُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ ابْنِ الْمُسَيْبِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُفْضِيَ رَمَضَانَ فِي الْعَشْرِ

[9520] Ghundar narrated to us, from Ibn Abī ‘Arūbah, from Abū Ma‘shar, from Ibrāhīm, who said: “There is no harm in making up Ramadan during the ten [days].”

حَدَّثَنَا غُنْدَرٌ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ بِقَضَاءِ رَمَضَانَ فِي الْعَشْرِ

**[9521]** Ismā‘il narrated to us, from Layth, from ‘Atā’, Ṭāwūs, and Mujaḥid, who said: “Make up Ramadan whenever you wish.” And Sa‘id ibn Jubayr said: “There is no harm in it.”

حَدَّثَنَا إِسْمَاعِيلُ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، وَطَاؤِسٍ،  
وَمُجَاهِدٍ، قَالُوا: أَفْضِلُ رَمَضَانَ مَئَى شِبْنَتَ وَقَالَ سَعِيدُ  
بْنُ جُبَيْرٍ: لَا بَأْسَ بِهِ

**[9522]** Abū Usāmah narrated to us, from Hishām, from Al-Hasan, “That he disliked it.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ أَنَّهُ كَرِهَهُ

[9523] Abū al-Āḥwāṣ narrated to us, from Simāk, from ‘Ikrimah, from Ibn ‘Abbās, who said: “I was approached [in a dream/vision] during Ramadan while I was sleeping, and it was said: ‘Tonight is Laylat al-Qadr.’ He said: So I got up while I was drowsy and held onto some of the ropes of the Messenger of Allah’s ﷺ tent. I came to the Prophet ﷺ while he was praying, and I looked at the night, and behold, it was the night of the twenty-third.” He [the narrator] said: Ibn ‘Abbās said: “The devil rises with the sun every day except Laylat al-Qadr.” He said: “And that is because it rises on that day having no rays.”

[9524] ‘Alī ibn Mushir narrated to us, from Al-Shaybānī, from Jabalah and Muḥārib, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “Laylat al-Qadr is in the last ten [nights], or in the last seven.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: “أَتَيْتُ فِي رَمَضَانَ وَأَنَا صَائِمٌ، فَقَبَلَ: إِنَّ اللَّيْلَةَ لَيْلَةُ الْقَدْرِ، قَالَ: فَقُمْتُ وَأَنَا نَاعِسٌ، فَتَعَاقَّتُ بِبَعْضِ أَطْنَابِ فُسْطَاطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي، فَأَنْظَرْتُ فِي اللَّيْلَةِ، فَإِذَا هِيَ لَيْلَةُ ثَلَاثٍ وَعِشْرِينَ” قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: “الشَّيْطَانُ يَطْلُعُ مَعَ الشَّمْسِ كُلَّ يَوْمٍ إِلَّا لَيْلَةُ الْقَدْرِ، قَالَ: وَذَلِكَ أَنَّهَا نَطْلُعُ يَوْمَئِذٍ لَا شَعَاعَ لَهَا

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ جَبَلَةَ، وَمُحَارِبٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْلَةُ الْقَدْرِ فِي الْعُشْرِ الْأَوَّلِ، أَوْ فِي السَّبْعِ الْآخِرِ

[9525] Ibn Numayr narrated to us, saying: Hishām ibn ‘Urwah narrated to us, from his father, from ‘Ā’ishah, who said: The Messenger of Allah ﷺ said: “Seek Laylat al-Qadr in the last ten [nights].”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أُبِيِّهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَحْرُّوا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأُوَانِيِّ

[9526] ‘Abd al-A’lā and Ibn Numayr narrated to us, from Muḥammad ibn Ishāq, from Yazīd ibn Abī Ḥabīb, from Marthad ibn ‘Abd Allāh al-Yazanī, from Al-Ṣunābiḥī, who said: I asked Bilāl about Laylat al-Qadr. He said: “The night of the twenty-third.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، وَابْنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ، عَنِ الصُّنَابِحِيِّ، قَالَ: سَأَلْتُ بِلَالاً عَنْ لَيْلَةِ الْقَدْرِ، فَقَالَ: لَيْلَةُ ثَلَاثٍ وَعِشْرِينَ

[9527] Ibn Idrīs narrated to us, from ‘Āsim, from his father, from Khālid, who said: The Messenger of Allah ﷺ said: “I saw Laylat al-Qadr, then I was made to forget it. So seek it in the last ten [nights] on odd [nights].”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ عَاصِمٍ، عَنْ أُبِيِّهِ، عَنْ خَالِدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي رَأَيْتُ لَيْلَةَ الْقَدْرِ، فَأُنْسِيَّتْهَا فَأَطْلَبُوهَا، فِي الْعَشْرِ الْأُوَانِيِّ وِثُرًا

[9528] Waki‘ narrated to us, from Sufyān, from Abū Ishāq, from Sa‘id ibn Jubayr, from Ibn ‘Umar, who said: “[It is] in Ramadan.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: فِي رَمَضَانَ

**[9529]** Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Ibrāhīm, from Al-Aswad, from ‘Abd Allāh, who said: “Seek Laylat al-Qadr when nine remain, seek it when seven remain, seek it when eleven remain, the morning of Badr; for the sun rises every day between the horns of a devil except on the morning of Badr.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ: تَحْرُوْا لِلَّيْلَةِ الْقَدْرِ لِتَسْعِ تَبَقَّى، تَحْرُوْهَا لِسَبْعِ تَبَقَّى، تَحْرُوْا لِأَخْدَى عَشْرَةَ، تَبَقَّى صَبِيْحَةَ بَدْرٍ، فَإِنَّ الشَّمْسَ تَطْلُعُ كُلَّ يَوْمٍ بَيْنَ قَرْنَيْ شَيْطَانٍ إِلَّا صَبِيْحَةَ بَدْرٍ

**[9530]** Marwān ibn Mu‘āwiyah narrated to us, from Abū Khālid, from Dharr, who said: I heard Ubayy ibn Ka‘b saying: “Laylat al-Qadr is the night of the twenty-

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةً، عَنْ أَبِي خَالِدٍ، عَنْ ذَرٍّ، قَالَ: سَمِعْتُ أَبِي بْنَ كَعْبٍ، يَقُولُ: لَيْلَةُ الْقَدْرِ لَيْلَةُ سَبْعِ وَعَشْرِينَ

**[9531]** Yazīd ibn Hārūn narrated to us, from Al-Mas‘ūdī, from Hawt̄ al-Khuzā‘ī, who said: I asked Zayd ibn Arqam about Laylat al-Qadr. He said: Do not doubt and there is no uncertainty. He said: “The night of the nineteenth, the night of the Criterion (Al-Furqan), the day the two armies met.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْمَسْعُودِيِّ، عَنْ حَوْطِ الْخَرَاعِيِّ، قَالَ: سَأَلْتُ رَبِيدًا بْنَ أَرْقَمَ عَنْ لَيْلَةِ الْقَدْرِ، فَقَالَ: فَمَا ثُمَارِيْ وَلَا شَكَّ، قَالَ: لَيْلَةُ تِسْعَ عَشْرَةَ، لَيْلَةُ الْفُرْقَانِ لَيْلَةُ التَّقَىِ الْجَمْعَانِ

**[9532]** Waki‘ narrated to us, from ‘Uyaynah ibn ‘Abd al-Rahmān, from his father, from Abū Bakrah, who said: I heard the Messenger of Allah ﷺ say: “Seek it, meaning Laylat al-Qadr, in the ten [last nights] of Ramadan: when nine remain, or when seven remain, or when five remain, or when three remain, or the last night.”

حَدَّثَنَا وَكِيعٌ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: الْمَسْوُهَا، يَعْنِي لَيْلَةَ الْفَدْرِ، فِي الْعَشْرِ مِنْ رَمَضَانَ، لِتَسْعِ يَبْقَيْنَ، أَوْ لِسَبْعِ يَبْقَيْنَ، أَوْ لِخَمْسِ، أَوْ لِثَلَاثَ، أَوْ لِأَخْرِ لَيْلَةٍ

**[9533]** Ibn Idrīs narrated to us, from Al-Ajlah, from Al-Sha‘bī, from Zirr ibn Hubaysh, who said: I heard Ubayy saying: “Laylat al-Qadr is the twenty-seventh. It is the night about which the Messenger of Allah ﷺ informed us that the sun rises white, glistening.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْأَجْلَحِ، عَنِ الشَّعْبِيِّ، عَنْ زِرِّ بْنِ حُبَيْشٍ، قَالَ: سَمِعْتُ أَبِيهِ، يَقُولُ: لَيْلَةُ الْفَدْرِ هِيَ سَبْعَ وَعِشْرُونَ، هِيَ لَيْلَةُ الَّتِي أَخْبَرَنَا بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّ الشَّمْسَ تَطْلُعُ بِيَضْنَاءٍ ثَرَفَرَقَ

**[9534]** Waki‘ narrated to us, from Rabī‘ah ibn Kulthūm, who said: I heard Al-Ḥasan saying: “Laylat al-Qadr is in every Ramadan.”

حَدَّثَنَا وَكِيعٌ، عَنْ رَبِيعَةَ بْنِ كُلْثُومٍ، قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ: لَيْلَةُ الْفَدْرِ فِي كُلِّ رَمَضَانَ

**[9535]** Al-Thaqafī narrated to us, from Ayyūb, from Abū Qilābah, who said: “Laylat al-Qadr moves around within the ten nights.”

حَدَّثَنَا النَّقِيفُ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: لَيْلَةُ الْفَدْرِ تَجُولُ فِي لَيَالِي الْعَشْرِ كُلُّهَا

[ 9536 ] Ibn Maħdi and Waki‘ narrated to us, from Sufyān, from ‘Abd Allāh ibn Sharīk, who said: I heard Anas and Zirr saying: “[It is] the night of the twenty-seventh. And if it is that night, let one of you take a bath, break his fast on milk, and delay his Suḥur until dawn.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، وَوَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ، قَالَ: سَمِعْتُ أَنْسًا، وَزِرًّا، يَقُولُانِ: لَيْلَةُ سَبْعِ وَعِشْرِينَ، وَإِذَا كَانَ تِلْكَ اللَّيْلَةَ، فَلْيَغْتَسِلْ أَحَدُكُمْ وَلْيَفْطُرْ عَلَى لَبَنٍ، وَلْيُؤْخِرْ فِطْرَةَ إِلَى السَّحَرِ

[9537] ‘Affān narrated to us, saying: Shu‘bah narrated to us, from Qatādah, from Muṭarrif, from Mu‘āwiyah, who said: “Laylat al-Qadr is the night of the twenty-third.”

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ مُعَاوِيَةَ، قَالَ: لَيْلَةُ الْقَدْرِ لَيْلَةُ ثَلَاثَةِ وَعِشْرِينَ

[9538] ‘Amr ibn Ḥammād ibn Talḥah narrated to us, from Asbāṭ ibn Naṣr, from Simāk, from Jābir ibn Samurah, who said: The Messenger of Allah ﷺ said: “Seek it, meaning Laylat al-Qadr, in the last ten [nights].”

حَدَّثَنَا عَمْرُو بْنُ حَمَادٍ بْنِ طَلْحَةَ، عَنْ أَسْبَاطِ بْنِ نَصْرٍ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمَسْوُهَا، يَعْنِي لَيْلَةَ الْقَدْرِ، فِي الْعَشْرِ الْأُوَانِيِّ

**[9539]** Ibn ‘Ulayyah narrated to us, from Al-Dastuwā’ī, from Yahyā ibn Abī Kathīr, from Abū Salamah, from Abū Sa‘īd al-Khudrī, who said: I heard the Messenger of Allah ﷺ say: “I was shown Laylat al-Qadr but I was made to forget it, or I forgot it. So seek it in the last ten [nights] in the odd [nights].”

حَدَّثَنَا أَبْنُ عُلَيَّهُ، عَنِ الدَّسْنُوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلْمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ فَأُنْسِيَتُهَا، أَوْ نَسِيَتُهَا فَأَلْتَمِسُوهَا فِي الْعَشْرِ الْأُواخِرِ فِي الْوَطْرِ

**[9540]** Husayn ibn ‘Alī narrated to us, from Zā’idah, from Mansūr, from Ibrāhīm, from Al-Aswad, “That ‘Ā’ishah used to wake her family on the night of the twenty-third.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّهِ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، أَنَّ عَائِشَةَ كَانَتْ تُوقِظُ أَهْلَهَا لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ

**[9541]** Yahyā ibn Sa‘īd narrated to us, from Ibn Jurayj, from ‘Ubayd Allāh ibn Abī Yazīd, who said: “I saw Ibn ‘Abbās sprinkling water on his family on the night of the twenty-third.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ يَرْشُّ عَلَى أَهْلِهِ الْمَاءَ لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ

**[9542]** Wakī‘ narrated to us, from Sufyān, from ‘Abd Allāh ibn Dīnār, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “Seek Laylat al-Qadr in the last ten [nights] of Ramadan.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَحْرُوا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأُواخِرِ مِنْ رَمَضَانَ

[9543] Waki‘ narrated to us, from Sufyān, from Yūnus, from Al-Hasan, who said: The Messenger of Allah ﷺ said: “Laylat al-Qadr is a bright, easy night; its sun rises having no rays.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْلَةُ الْقَدْرِ لَيْلَةٌ بَلْجَةٌ سَمْحَةٌ نَّطْلُعُ شَمْسُهَا لَيْسَ لَهَا شَعَاعٌ

[9544] Abū Bakr ibn ‘Ayyāsh narrated to us, from Abū Ishāq, from Hubayrah, from ‘Alī, who said: “When the last ten [nights] began, the Prophet ﷺ would wake his family and tighten his waist wrapper.” Abū Bakr was asked: “What is tightening the waist wrapper?” He said: “Withdrawning from women.”

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلَيِّ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَتِ الْعَشْرُ الْأَوَّلَيْنَ أَيْقَظَ أَهْلَهُ، وَرَفَعَ الْمِنْزَرَ قَبْلَ لِأَبِي بَكْرٍ: مَا رَفِعَ الْمِنْزَرِ؟ قَالَ: اعْتَرَانَ النِّسَاءَ

[9545] Ibn Fuḍayl narrated to us, from Yazīd, from Mujāhid, from Ibn ‘Umar, who said: “He used to wake his family in the last ten [nights].”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْأَوَّلِ

[9546] Ibn Fuḍayl narrated to us, from Al-Ḥasan ibn ‘Ubayd Allāh, from ‘Abd al-Rahmān ibn Sābiṭ, who said: “The Prophet ﷺ used to wake his family during the last ten [nights] of Ramadan and strive hard during them.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، وَيُشَمِّرُ فِيهِنَّ

[9547] Abū Usāmah narrated to us, from ‘Utbah ibn ‘Abd al-Rahmān, from his father, who said: “Abū Bakr used to pray in Ramadan like his prayer throughout the rest of the year, but when the [last] ten [nights] began, he would strive hard.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عُتْبَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، قَالَ: كَانَ أَبُو بَكْرٍ يُصَلِّي فِي رَمَضَانَ كَصَلَاتِهِ فِي سَائِرِ السَّنَةِ، فَإِذَا دَخَلَتِ الْعَشْرُ اجْتَهَدَ

[9548] ‘Affān narrated to us, saying: ‘Abd al-Wāhid ibn Ziyād narrated to us, saying: Al-Ḥasan ibn ‘Ubayd Allāh narrated to us, saying: Ibrāhīm narrated to us, from Al-Aswad, from ‘Ā’ishah, who said: “The Messenger of Allah ﷺ used to strive in the [last] ten [nights] with an exertion he did not put forth in other times.”

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زَيَادٍ، قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْتَهُدُ فِي الْعَشْرِ اجْتِهَادًا لَا يَجْتَهُدُ فِي غَيْرِهِ

[9549] Abū al-Aḥwāṣ narrated to us, from Abū Iṣhāq, from ‘Abd Allāh ibn Shaddād and Abū Maysarah, who said: A man came to the Prophet ﷺ and said: “O Messenger of Allah, a man fasted forever?” He said: “He neither fasted nor broke his fast.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، وَأَبِي مَيْسَرَةَ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ رَجُلٌ صَامَ الْأَبْدَ؟ قَالَ: لَا صَامَ وَلَا أَفْطَرَ

[9550] Waki‘ narrated to us, from Mis‘ar and Sufyān, from Ḥabīb ibn Abī Thābit, from Abū al-‘Abbās al-Makkī, from ‘Abd Allāh ibn ‘Amr, who said: The Prophet ﷺ said: “He who fasts forever has not fasted.”

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، وَسُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَلِيتٍ، عَنْ أَبِي الْعَبَّاسِ الْمَكَّيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا صَامَ مَنْ صَامَ الْأَبْدَ

[9551] Waki‘ narrated to us, from Mahdī ibn Maymūn, from Ghaylān ibn Jarīr, from ‘Abd Allāh ibn Ma‘bad al-Zimmānī, from Abū Qatādah, who said: A man said: “O Messenger of Allah, what do you say about a man who fasts the whole time (forever)?” He said: “He neither fasted nor broke his fast,” or “He did not fast and did not break

حَدَّثَنَا وَكِيعٌ، عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ، عَنْ غَيْلَانِ بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبِدِ الزَّمَانِيِّ، عَنْ أَبِي قَتَادَةَ، قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلًا يَصُومُ الدَّهْرَ كُلُّهُ؟ قَالَ: لَا صَامَ وَلَا أَفْطَرَ، أَوْ مَا صَامَ وَلَا أَفْطَرَ

[9552] ‘Ubayd ibn Sa‘id narrated to us, from Shu‘bah, from Qatādah, from Muṭarrif ibn ‘Abd Allāh ibn al-Shikhkhīr, from his father, who said: The Messenger of Allah ﷺ said: “Whoever fasts forever, neither fasted nor broke his fast.”

حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَامَ الْأَبْدَ، فَلَا صَامَ وَلَا أَفْطَرَ

[9553] Waki‘ narrated to us, from Shu‘bah, from Qatādah, from Abū Tamīmah al-Hujaymī, from Abū Mūsā, who said: “Whoever fasts forever, Hell will be constricted upon him,” illustrating it by closing his hand.

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي ثَمِيمَةَ الْهُجَيْمِيِّ، عَنْ أَبِي مُوسَى، قَالَ: مَنْ صَامَ الدَّهْرَ ضُيِّقَتْ عَلَيْهِ جَهَنَّمُ، هَذَا وَطَبَقَ بِكَفِهِ

[9554] Waki‘ narrated to us, from Al-Dahhāk ibn Yasār, who heard it from Abū Tamīmah, from Abū Mūsā, from the Prophet ﷺ, similar to it.

حَدَّثَنَا وَكِيعٌ، عَنِ الصَّحَّাকِ بْنِ يَسَارٍ، سَمِعَهُ عَنْ أَبِي ثَمِيمَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

[9555] Waki‘ narrated to us, from Al-A‘mash, from Abū ‘Ammār al-Hamdānī, from ‘Amr ibn Shurahbīl, who said: A man said: “O Messenger of Allah, what do you say about a man who fasts the whole time?” He said: “I would like for him to eat the whole time.” He said: “Two-thirds of it?” He said: “Too much.” He said: “Half of it?” He said: “Too much.” Then the Messenger of Allah ﷺ said: “Shall I not inform you of what removes the heat of the chest? Fasting three days of every month.”

حَدَّثَنَا وَكِبِيعُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمَّارِ الْهَمَدَانِيِّ، عَنْ عَمْرِو بْنِ شُرَحْبِيلٍ، قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلًا يَصُومُ الدَّهْرَ كُلَّهُ؟ قَالَ: وَدَبَّتْ أَنَّهُ يَطْعَمُ الدَّهْرَ كُلَّهُ؟ قَالَ: ثُلَّتْهُ؟ قَالَ: أَكْثَرُ، قَالَ: نِصْفُهُ، قَالَ: أَكْثَرُ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أُنْبِئُكُمْ مَا يُذْهِبُ حَرَّ الصَّدْرِ، صِيَامُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ

[9556] Waki‘ narrated to us, from Ibn Abī Khālid, from Abū ‘Amr al-Shaybānī, who said: It reached ‘Umar that a man was fasting forever, so he beat him with a whip and started saying: “Eat, O eternity! Eat, O eternity!”

حَدَّثَنَا وَكِبِيعُ، عَنْ ابْنِ أَبِي خَالِدٍ، عَنْ أَبِي عَمْرِو الشَّيْبَانِيِّ، قَالَ: بَلَغَ عُمَرَ: أَنَّ رَجُلًا يَصُومُ الدَّهْرَ، فَعَلَاهُ بِالدَّرَّةِ، وَجَعَلَ يَقُولُ: كُلْ يَا دَهْرُ كُلْ يَا دَهْرُ

[9557] Waki‘ narrated to us, from Sufyān, from Al-Ḥasan ibn ‘Amr, who said: “It was mentioned to Al-Sha‘bī that ‘Ubayd the scribe fasts the whole time, and he disliked that.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنِ الْحَسَنِ بْنِ عَمْرِو، قَالَ: ذُكِرَ لِلشَّعْبِيِّ أَنَّ عُبَيْدًا الْمُكْتَبَ يَصُومُ الدَّهْرَ كُلَّهُ فَكَرِهَ ذَلِكَ

[9558] Yahyā ibn Yamān narrated to us, from Al-Hasan ibn Yazīd, from Sa‘īd ibn Jubayr, “That he was asked about fasting forever, and he disliked it.”

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنِ الْحَسَنِ بْنِ يَزِيدَ، عَنْ سَعِيدِ  
بْنِ جُبَيْرٍ، أَنَّهُ سُئِلَ عَنْ صَوْمِ الدَّهْرِ فَكَرِهَهُ

[9559] Ma‘n ibn ‘Isā narrated to us, from Khālid ibn Abī Bakr, who said: “Sālim, Al-Qāsim, and ‘Ubayd Allāh did not used to fast forever.”

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، قَالَ: لَمْ  
يَكُونُوا سَالِمٌ، وَالْقَاسِمُ، وَعُبَيْدُ اللَّهِ يَصُومُونَ الدَّهْرَ

[9560] Wakī‘ narrated to us, from Shu‘bah, from Abū Ja‘far al-Farrā’, from ‘Abd Allāh ibn Shaddād, who said: The Prophet of Allah ﷺ said: “He has not fasted who fasts forever.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعبَةَ، عَنْ أَبِي جَعْفَرِ الْفَرَاءِ، عَنْ  
عَبْدِ اللَّهِ بْنِ شَدَّادٍ، قَالَ: قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: لَا صَامَ مَنْ صَامَ الدَّهْرَ

[9561] Ghundar narrated to us, from Shu‘bah, from Al-Hakam, “That Al-Aswad used to fast forever.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعبَةَ، عَنِ الْحَكَمِ، أَنَّ الْأَسْوَدَ كَانَ  
يَصُومُ الدَّهْرَ

[9562] Ḥammād ibn Khālid narrated to us, from ‘Abd al-Wāhid, who said: “Urwah used to fast forever, during travel and otherwise.”

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ عَبْدِ الْوَاحِدِ، قَالَ: كَانَ عُرْوَةُ  
يَصُومُ الدَّهْرَ فِي السَّفَرِ وَغَيْرِهِ

**[9563]** Ḥammād ibn Khālid narrated to us, from Al-Zubayr ibn ‘Abd Allāh ibn Ruhaymah, from his grandmother, who said: “‘Uthmān used to fast forever and stand the night [in prayer] except for a nap at the beginning of it.”

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنِ الرُّبَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ رُهَيْمَةَ، عَنْ جَدِّهِ، قَالَتْ: كَانَ عُثْمَانَ يَصُومُ الظَّهَرَ وَيَقُومُ اللَّيْلَ إِلَّا هَجْعَةً مِنْ أَوَّلِهِ

**[9564]** ‘Abdah and Abū Usāmah narrated to us, from ‘Abd Allāh, from Nāfi‘, from Ibn ‘Umar, “That ‘Umar fasted continuously for two years before his death.”

حَدَّثَنَا عَبْدَهُ، وَأَبُو أَسَامَةَ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ عُمَرَ سَرَدَ الصَّوْمَ قَبْلَ مَوْتِهِ بِسَنَتَيْنِ

**[9565]** Ibn Idrīs narrated to us, from ‘Abd Allāh ibn Sa‘īd, who said: They mentioned the sighting of the crescent in Medina and said: “The people of Astārah have seen it.” Al-Qāsim and Sālim said: “What do we have to do with the people of Astārah?”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، قَالَ: ذَكَرُوا بِالْمَدِينَةِ رُؤْيَاَ الْهَلَالِ وَقَالُوا: إِنَّ أَهْلَ أَسْتَارَةَ فَدَرَأُوهُ، فَقَالَ الْفَاسِمُ، وَسَالِمٌ: مَا لَنَا وَلِأَهْلِ أَسْتَارَةِ

[9566] Ibn Fuḍayl narrated to us, from Muṭarrif, from Al-Sha'bī, from Masrūq, from ‘Āishah, who said: “The Prophet ﷺ used to spend the night sexually impure (Junub), then Bilāl would come to him to announce the prayer. He would get up and bathe, and I would look at the water dripping from his head. Then he would go out, and I would hear his voice in the dawn prayer, then he would remain fasting.” Muṭarrif said: I said to ‘Amir: “In Ramadan?” He said: “Yes, whether Ramadan or otherwise.”

[9567] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from ‘Umārah, from Abū Bakr ibn ‘Abd al-Rahmān ibn al-Ḥārith ibn Hishām, from ‘Āishah, who said: “The Messenger of Allah ﷺ used to wake up sexually impure (Junub), then he would bathe, then he would complete his fast.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ مُطَرِّفٍ، عَنْ الشَّعَبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبِيتُ جُنْبًا، فَيَأْتِيهِ بِلَالٌ فَيُؤْذِنُهُ بِالصَّلَاةِ، فَيَقُولُ فَيَعْتَسِلُ، فَلَنْظُرْ إِلَى تَحْدُرِ الْمَاءِ مِنْ رَأْسِهِ، ثُمَّ يَخْرُجُ فَأَسْمَعُ صَوْتَهُ فِي صَلَاةِ الْفَجْرِ، ثُمَّ يَطْلُبُ صَائِمًا قَالَ مُطَرِّفٌ: فَلْمَ لِغَامِرٍ: فِي رَمَضَانَ؟ قَالَ: نَعَمْ، سَوَاءَ رَمَضَانُ وَغَيْرُهُ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هَشَّامٍ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصْبِحُ جُنْبًا، ثُمَّ يَعْتَسِلُ ثُمَّ يَبْيَمُ صَوْمَةً

**[9568]** ‘Alī ibn Mushir narrated to us, from Al-Shaybānī, from Al-Sha‘bī, from Abū Bakr ibn ‘Abd al-Rahmān, from ‘Ā’ishah, who said: “The Messenger of Allah ﷺ used to wake up sexually impure (Junub), then he would bathe and leave his bathing place, then pray with the people and fast that day.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبَانِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصْبِحُ جُنَاحًا، ثُمَّ يَغْتَسِلُ فَيَخْرُجُ مِنْ مُغْتَسِلِهِ، فَيَصَلِّي بِالنَّاسِ وَيَصُومُ ذَلِكَ الْيَوْمَ

**[9569]** Waki‘ narrated to us, from Usāmah ibn Zayd, from Sulaymān ibn Yasār, from Umm Salamah, who said: “The Prophet ﷺ used to wake up sexually impure (Junub) not from a wet dream, then he would bathe and wake up fasting.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصْبِحُ جُنَاحًا مِنْ غَيْرِ احْتِلَامٍ، ثُمَّ يَغْتَسِلُ وَيُصْبِحُ صَائِمًا

**[9570]** ‘Abdah narrated to us, from Yāḥyā ibn Sa‘id, from ‘Irāk ibn Mālik, from ‘Abd al-Malik ibn Abī Bakr, that Umm Salamah, the wife of the Prophet ﷺ, used to say: “The Prophet ﷺ used to wake up sexually impure (Junub) not from a wet dream [but from intercourse], then he would wake up fasting.”

حَدَّثَنَا عَبْدَةُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عَبْدِ الْمَالِكِ بْنِ أَبِي بَكْرٍ، أَنَّ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَتْ تَقُولُ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصْبِحُ جُنَاحًا مِنْ غَيْرِ احْتِلَامٍ، ثُمَّ يُصْبِحُ صَائِمًا

**[9571]** Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Jāmi‘ ibn Shaddād, from Al-Aswad ibn Hilāl, who said: ‘Abd Allāh ibn Mirdās came to ‘Abd Allāh ibn Mas‘ūd and said: “I woke up while I was sexually impure (Junub). Should I complete my fast?” ‘Abd Allāh said: “You woke up and prayer became lawful for you and fasting became lawful for you. Bathe and complete your fast.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنِ الْأَسْوَدِ بْنِ هَلَالٍ، قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ مِرْدَاسٍ إِلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَقَالَ: إِنِّي أَصْبَحْتُ وَأَنَا جُنْبٌ، أَفَأُتَمِّمُ صَوْمِي؟ قَالَ عَبْدُ اللَّهِ: أَصْبَحْتَ فَحَلَّ لَكَ الصَّلَاةُ، وَحَلَّ لَكَ الصَّيَّامُ اغْتَسْلٌ، وَأَتَمَّ صَوْمَكَ

**[9572]** Wakī‘ narrated to us, from Al-A‘mash, from ‘Umārah ibn ‘Umayr, from Abū ‘Atīyyah al-Wādi‘ī, who said: Two men disputed and argued in the mosque about a man who wakes up while he is sexually impure (Junub). They went to ‘Abd Allāh [ibn Mas‘ūd], and I went with them. One of them asked him, saying: “Does he fast?” He said: “Yes.” He said: “Even if it was from [relations with] women?” He said: “Even if it was from women.” He said: “Even if he slept intentionally?” He said: “Even if he slept intentionally.”

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي عَطِيَّةِ الْوَادِعِيِّ، قَالَ: ثَدَارًا وَثَمَارَيَا رَجُلَانِ فِي الْمَسْجِدِ، فِي رَجْلٍ يُصْبِحُ وَهُوَ جُنْبٌ، فَأَنْطَلَقَا إِلَى عَبْدِ اللَّهِ، فَأَنْطَلَفُتُ مَعَهُمَا، فَسَأَلَهُ أَحَدُهُمَا فَقَالَ: أَيْصُومُ؟ قَالَ: نَعَمْ، قَالَ: فَإِنْ كَانَ مِنَ النِّسَاءِ؟ قَالَ: وَإِنْ كَانَ مِنَ النِّسَاءِ، قَالَ: وَإِنْ نَامَ مُتَعَمِّدًا؟ قَالَ: وَإِنْ نَامَ مُتَعَمِّدًا

[9573] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from ‘Umārah, from Abū ‘Aṭiyyah, from ‘Abd Allāh, similar to it.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةَ، عَنْ عَبْدِ اللَّهِ، بِنْ حُوَيْمَةَ

[9574] Abū al-Āḥwas narrated to us, from Abū Iṣhāq, from Al-Ḥārith, from ‘Alī, who said: “If a man wakes up while he is sexually impure (Junub) and wants to fast, let him fast if he wishes.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: إِذَا أَصْبَحَ الرَّجُلُ وَهُوَ جُنْبٌ، فَأَرَادَ أَنْ يَصُومَ، فَلْيَصُومْ إِنْ شَاءَ

[9575] Wakī‘ narrated to us, from Ḥammād ibn Salamah, from ‘Ammār, the freed slave of Banū Hāshim, from Abū Hurayrah, Zayd ibn Thābit, and Ibn ‘Abbās regarding a man who wakes up while he is sexually impure (Junub). They said: “He continues his fast.”

حَدَّثَنَا وَكِيعٌ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَمَارٍ، مَوْلَى بَنِي هَاشِمٍ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ تَابِتٍ، وَابْنِ عَبَّاسٍ فِي الرَّجُلِ يُصْبِحُ وَهُوَ جُنْبٌ، قَالُوا: يَمْضِي عَلَى صَوْمَهِ

[9576] Asbāt ibn Muḥammad narrated to us, from Al-Taymī, from Abū Mijlaz, from ‘Atā’, from ‘Abd Allāh, who said: Abū Dharr said: “If I woke up sexually impure (Junub) from [relations with] my wife, I would [still] fast.”

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنِ التَّيْمِيِّ، عَنْ أَبِي مِجْلَزٍ، عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ أَبُو ذَرٍّ: لَوْ أَصْبَحْتُ جُنْبًا مِنْ امْرَأَيِّ لَصُمِّتُ

[9577] Shabābah ibn Sawwār narrated to us, from Layth ibn Sa'd, from Ibn Shihāb, from Abū Bakr ibn 'Abd al-Rahmān, from 'Abd al-Rahmān ibn al-Ḥārith ibn Hishām, who said: 'Ā'ishah and Umm Salamah informed me "That dawn would overtake the Prophet ﷺ while he was sexually impure (Junub) from his wife, then he would bathe and fast."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، قَالَ: أَخْبَرَنِي عَائِشَةُ، وَأُمُّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُذْرِكُهُ الْفَجْرُ وَهُوَ جُنْبٌ مِّنْ أَهْلِهِ، ثُمَّ يَعْتَسِلُ وَيَصُومُ

[9578] Shabābah narrated to us, saying: Hushaym ibn al-Ghāz narrated to us, from Nāfi', from Ibn 'Umar, who said: "If the caller called [the Adhan] while I was between her legs, I would get up and complete the fast, whether it was the fast of Ramadan or otherwise."

حَدَّثَنَا شَبَابَةُ، قَالَ: حَدَّثَنَا هُشَيْمُ بْنُ الْغَازِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: لَوْ نَادَى الْمُنَادِي وَأَنَا بَيْنَ رِجْلَيْهِ أَقْمَتُ، فَأَقْمَتُ الصِّيَامَ، صِيَامَ رَمَضَانَ كَانَ، أَوْ غَيْرُهُ

[9579] Wakī' narrated to us, from Sufyān, from Maṇṣūr, from Ibrāhīm, and from Rabī', from Al-Ḥasan, who said: "It suffices him in voluntary [fasting], but he makes it up in the obligatory [fast]."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، وَعَنْ رَبِيعٍ، عَنْ الْحَسَنِ، قَالَ: يُجزِيهِ فِي النَّطْوَعَ وَيَقْضِيهِ فِي الْفُرِيضَةِ

[9580] ʻĀ'idh ibn Ḥabīb narrated to us, from Hishām ibn ‘Urwah, who said: “He has to make it up.”

حَدَّثَنَا عَائِدُ بْنُ حَبِيبٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: عَلَيْهِ أَفْضَاءُ

[9581] Yazīd narrated to us, from Saʻīd, from Qatādah, from Ibn al-Musayyib, that Abū Hurayrah “retracted his Fatwa: ‘Whoever wakes up sexually impure (Junub) has no fast.’”

حَدَّثَنَا يَزِيدُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ ابْنِ الْمُسَيْبِ، أَنَّ أَبَا هُرَيْرَةَ، ”رَجَعَ عَنْ فُتْيَاهُ: مَنْ أَصْبَحَ جُنُبًا فَلَا صَوْمَ لَهُ“

[9582] Yaḥyā ibn Abī Bakayr narrated to us, saying: Ibrāhīm ibn Nāfi‘ narrated to us, saying: I heard Ibn Ṭāwūs mentioning from Ṭāwūs, who said: “If impurity (Janabah) befalls him in the month of Ramadan, and he wakes up but does not bathe until morning comes, then he completes that day and fasts a day in its place. But if he did not wake up [until morning], there is no replacement upon him.”

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، قَالَ: سَمِعْتُ ابْنَ طَاؤِسٍ يَذْكُرُ، عَنْ طَاؤِسٍ، قَالَ: إِنْ أَصَابَتْهُ جَنَابَةٌ فِي شَهْرِ رَمَضَانَ، فَإِنْ اسْتَيقَطَ وَلَمْ يَغْسِلْ حَتَّى يُصْبِحَ، فَإِنَّهُ يُتَمَّمُ ذَلِكَ الْيَوْمَ وَيَصُومُ يَوْمًا مَكَانَهُ، فَإِنْ لَمْ يَسْتَيقَطْ فَلَيْسَ عَلَيْهِ بَدْلٌ

**[9583]** Hafṣ narrated to us, from Hishām and Ash‘ath, from Ibn Sīrīn, who said: ‘Abd Allāh said: “If the Mu'adhdhin called [the Adhan] while I was between the legs of my wife, I would bathe and then fast.”

حَدَّثَنَا حَفْصٌ، عَنْ هِشَامٍ، وَأَشْعَثٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَوْ أَذَنَ الْمُؤْذِنُ وَأَنَا بَيْنَ رِجْلَيِ امْرَأَتِي، لَا غَسْلٌ، ثُمَّ صُمْتُ

**[9584]** Ibn ‘Ulayyah narrated to us, from Ayyūb, from Nāfi‘, who said: ‘Umar said: “If the call [to prayer] reached me while I was between her legs, I would fast,” or he said: “I would not break the fast.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، قَالَ: قَالَ عُمَرُ: لَوْ أَذْرَكَنِي النَّدَاءُ وَأَنَا بَيْنَ رِجْلَيْهَا لَصُمْتُ، أَوْ قَالَ: مَا أَفْطَرْتُ

**[9585]** ‘Abd al-Wahhāb al-Thaqafī narrated to us, from Humayd, from Anas, who said: The Prophet ﷺ fasted continuously (Al-Wisal), so we fasted continuously. That reached the Prophet ﷺ, so he said: “If the month had been extended for me, I would have continued fasting a continuation that would leave the extremists abandoning their extremism. I am not like you; I remain while my Lord feeds me and gives me drink.”

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، قَالَ: وَاصْلَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَوَاصْلَنَا فَبَلَغَ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَوْ أَنَّ الشَّهْرَ مَدَّ لِي لَوْا صَلْتُ وَصَالَأَ يَدْعُ الْمُتَعَمِّقُونَ تَعْقِفُهُمْ، إِنِّي لَسْتُ مِثْلَكُمْ إِنِّي أَظْلَلُ يُطْعَمُنِي رَبِّي وَيَسْقِنِي

**[9586]** Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Abū Ṣalih, from Abū Hurayrah, who said: The Prophet ﷺ fasted continuously, so that reached the people and they fasted continuously. That reached the Prophet ﷺ, so he forbade them and said: “I am not like you; I remain with my Lord, and He feeds me and gives me drink.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: وَاصَّلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَلَغَ ذَلِكَ النَّاسَ فَوَاصَّلُوا، فَبَلَغَ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَهَا هُمْ، فَقَالَ: إِنِّي لَسْتُ مِثْكُمْ إِنِّي أَطْلَعْتُ رَبِّي، فَيُطْعَمُنِي وَيُسْقِنِي

**[9587]** Ibn Numayr narrated to us, saying: ‘Ubayd Allāh ibn ‘Umar narrated to us, from Nāfi‘, from Ibn ‘Umar, that the Prophet ﷺ fasted continuously in Ramadan, so the people fasted continuously. He forbade them. It was said to him: “You are fasting continuously.” He said: “I am not like you; I am fed and given drink.”

حَدَّثَنَا ابْنُ نُعْمَىْرٍ، قَالَ: حَدَّثَنَا عَبْيَدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاصَّلَ فِي رَمَضَانَ، فَوَاصَّلَ النَّاسُ فَنَهَا هُمْ، فَقِيلَ لَهُ: إِنَّكَ تُوَاصِّلُ، فَقَالَ: إِنِّي لَسْتُ مِثْكُمْ إِنِّي أَطْعُمُ وَأَسْقَى

**[9588]** Waki‘ narrated to us, from Ḥammād ibn Salamah, from Bishr ibn Ḥarb, from Abū Sa‘īd, who said: I heard him say: “The Messenger of Allah ﷺ forbade continuous fasting (Al-Wisal).” [He added:] “And this sister of mine fasts continuously, and I forbid her.”

حَدَّثَنَا وَكِيعٌ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ بِشْرِ بْنِ حَرْبٍ، عَنْ أَبِي سَعِيدٍ، قَالَ: سَمِعْتُهُ يَقُولُ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوِصَالِ وَهَذِهِ أَخْتِي تُواصِلُ وَأَنَا أَنْهَاهَا

**[9589]** Waki‘ narrated to us, from Isrā’il, from ‘Abd al-A‘lā, from Abū ‘Abd al-Rahmān, from ‘Alī, “That the Prophet ﷺ continued fasting until the Suhur (pre-dawn meal).”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاصَّلَ إِلَى السَّحَرِ

**[9590]** Waki‘ narrated to us, from Sufyān, from ‘Abd al-Rahmān ibn ‘Ābis, from Ibn Abī Laylā, from the Companions of the Prophet ﷺ, who said: “The Prophet ﷺ only forbade continuous fasting and cupping for the fasting person to preserve [the strength of] his

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالُوا: إِنَّمَا نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوِصَالِ فِي الصِّيَامِ، وَالْحِجَامَةِ لِلصَّائِمِ إِبْقَاءً عَلَى أَصْحَابِهِ

**[9591]** Ibn ‘Ulayyah narrated to us, from Khālid al-Hadhdhā’, from Abū Qilābah, that the Prophet ﷺ forbade them from continuous fasting. They said: “O Messenger of Allāh, indeed you fast continuously.” He said: “I am not like you; I spend the night while my Lord feeds me and gives me drink. But if you refuse [to stop], then [let it be] from Suhur to Suhur.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ خَالِدِ الْحَدَّادِ، عَنْ أَبِي قِلَّابَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَا هُمْ عَنِ الْوَصَالِ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّكَ تُوَاصِلُ؟ فَقَالَ: إِنِّي لَسْتُ مِنْكُمْ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي، فَإِنْ أَبِيَتُمْ فَمِنَ السَّحَرِ إِلَى السَّحَرِ

**[9592]** Ibn ‘Ulayyah narrated to us, from Yūnus, from Al-Hasan, that the Prophet ﷺ forbade continuous fasting. They said: “You fast continuously?” He said: “I am not like you; I spend the night while my Lord feeds me and gives me drink,” or something similar to this.

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَا عَنِ الْوَصَالِ فِي الصِّبَابِ، فَقَالُوا: إِنَّكَ تُوَاصِلُ؟ فَقَالَ: إِنِّي لَسْتُ مِنْكُمْ إِلَّا أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي أَوْ نَحْنُ هَذَا

**[9593]** Yahyā ibn Sa‘īd narrated to us, from Ib n ‘Ajlān, from Muḥammad ibn Qays, from his father, from Abū Hurayrah, who said: “I will never fast continuously.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ عَجْلَانَ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَا أُوَاصِلُ أَبَدًا

[9594] Waki‘ narrated to us, from Abū Janāb, from Ismā‘il ibn Rajā’, from Al-Nazzāl ibn Sabrah, from ‘Alī, who said: “There is no continuous fasting in the fast.”

حَدَّثَنَا وَكِبْرٌ، عَنْ أَبِي جَنَابٍ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءَ،  
عَنْ النَّازَلِ بْنِ سَبْرَةَ، عَنْ عَلَىٰ، قَالَ: لَا وَصَالٌ فِي  
الصَّيَّامِ

[9595] Ibn Fuḍayl narrated to us, from ‘Umārah ibn al-Qa‘qā‘, from Abū Zur‘ah, from Abū Hurayrah, who said: I heard him saying: The Prophet ﷺ said: “Beware of continuous fasting,” three times. They said: “Indeed you fast continuously, O Messenger of Allah.” He said: “You are not like me in that; I spend the night while my Lord feeds me and gives me drink. So take on only those deeds which you can bear.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْفَعَّاقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُهُ يَقُولُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِبَّا كُمْ وَالْوَصَالَ ثَلَاثَ مَرَاتٍ، فَقَالُوا: إِنَّكَ تُؤَاخِذُ يَا رَسُولَ اللَّهِ، قَالَ: لَسْتُمْ فِي ذَلِكُمْ مِثْلِي، إِنَّمَا أَبِيَتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي، فَأَكْلُفُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ

[9596] Waki‘ narrated to us, saying: Mis‘ar narrated to us, from Qudāmah, who said: ‘Āishah said: “{Then complete the fast until the night},” interpreting it to mean she disliked continuous fasting.

حَدَّثَنَا وَكِبْرٌ، قَالَ حَدَّثَنَا مِسْعَرٌ، عَنْ قُدَّامَةَ، قَالَ: قَاتَلَ عَائِشَةً: ثُمَّ أَتَمُوا الصَّيَّامَ إِلَى اللَّيْلِ مَعْنَاهَا عَلَى أَنَّهَا كَرِهَتِ الْوَصَالَ

**[9597]** Ismā‘il ibn Ibrāhīm narrated to us, from Dāwūd, from Abū al-Āliyah, that he said regarding continuous fasting: “Allah, Blessed and Exalted, said: {Then complete the fast until the night} [Al-Baqarah: 187]. When the night comes, he has broken the fast [legally], then if he wishes he may fast [continuously], and if he wishes he may stop.”

**[9598]** Al-Faḍl ibn Dukayn narrated to us, from Bakr ibn ‘Āmir, who said: “Ibn Abī An‘um used to fast continuously for fifteen days until he became accustomed to it.”

**[9599]** Waki‘ narrated to us, from Al-Aswad ibn Shaybān, from Abū Nawfal ibn Abī ‘Aqrab, who said: “I entered upon Ibn al-Zubayr on the morning of the fifteenth of the month while he was fasting continuously.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ ذَوْدَةَ، عَنْ أَبِي الْعَالِيَّةِ،  
أَنَّهُ قَالَ فِي الْوَصَالِ فِي الصِّيَامِ: ”قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: {لَمْ أَنْهُوا الصِّيَامَ إِلَى اللَّيْلِ} [البقرة  
187] وَإِذَا جَاءَ اللَّيْلَ فَهُوَ مُفْطِرٌ، لَمْ إِنْ شَاءَ صَامَ وَإِنْ شَاءَ  
نَرَكَ“

حَدَّثَنَا أَفْضَلُ بْنُ دُكَيْنٍ، عَنْ بَكْرِ بْنِ عَامِرٍ، قَالَ: كَانَ  
ابْنُ أَبِي أَنْعَمٍ يُؤَاصِلُ خَمْسَةَ عَشَرَ يَوْمًا حَتَّى تَعَوَّدَهُ

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَسْوَدِ بْنِ شَبَيْبَانَ، عَنْ أَبِي نَوْفَلِ بْنِ  
أَبِي عَفْرَبٍ، قَالَ: دَخَلْتُ عَلَى ابْنِ الزُّبَيْرِ صَبِيحةً  
خَمْسَةَ عَشَرَ مِنَ الشَّهْرِ وَهُوَ مُؤَاصِلٌ

**[9600]** Muḥammad ibn Bishr narrated to us, from Abū Khālid, who said: Muḥammad ibn Sa‘d ibn Abī Waqqāṣ narrated to me, saying:

The Prophet ﷺ struck one hand upon the other, then said: “The month is like this and like this,” then he withdrew a finger on the third time [indicating 29 days].

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِي، عَنْ أَبِي حَالِدٍ، قَالَ: حَدَّثَنِي  
مُحَمَّدُ بْنُ سَعْدٍ بْنُ أَبِي وَقَاصٍ، قَالَ: ضَرَبَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى الْأُخْرَى، ثُمَّ قَالَ: الشَّهْرُ  
هَكَذَا وَهَكَذَا ثُمَّ نَقَصَ فِي التَّالِيَةِ أَصْبَعًا

**[9601]** Ibn Numayr narrated to us, from Hajjāj, from Salamah ibn Kuhayl, from a man from Banū Sulaym, from Ibn ‘Abbās, from ‘Umar, who said: “The Prophet ﷺ withdrawn from his wives for a month. When twenty-nine days had passed, Gabriel came to him and said: ‘The month is complete, and you have fulfilled your oath.’”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ حَاجَاجٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ  
رَجُلٍ مِنْ بَنِي سُلَيْمٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ، قَالَ:  
”اَعْتَرَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِسَاءَهُ شَهْرًا، فَلَمَّا  
مَضَى تِسْعُ وَعِشْرُونَ، أَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ الشَّهْرَ قَدْ  
ثَمَّ وَقَدْ بَرَزَتْ

[9602] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Abū Ṣalih, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “How much of the month has passed?” We said: “Twenty-two days have passed, and eight remain.” The Prophet ﷺ said: “Rather, twenty-two days have passed, and seven remain; seek it tonight.” Then the Prophet ﷺ said: “The month is like this, and the month is like this,” three times, and he held back one [finger].

[9603] Muḥammad ibn Bishr narrated to us, from Ibn Abī Laylā, from Ibn al-Zubayr, from Jābir, who said: “The Prophet ﷺ swore or took an oath [to withdraw] for a month, so he ascended [to his room]. When it was twenty-nine [days], Gabriel came to him and said: ‘Come down, for the month is

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَمْ مَضَى مِنَ الشَّهْرِ؟ قُلْنَا: مَضَى أَثْنَانٌ وَعِشْرُونَ يَوْمًا، وَبَقِيَتْ تِمَانٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَلْ مَضَتِ اثْنَانٌ وَعِشْرُونَ يَوْمًا، وَبَقِيَتْ سَبْعُ التِّسْعُونَ الْلَّيْلَةُ ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الشَّهْرُ هَكَذَا، وَالشَّهْرُ هَكَذَا ثَلَاثَ مَرَاتٍ وَأَمْسَاكٌ وَاحِدَةٌ

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ أَبْنِ أَبِي لَيْلَى، عَنْ أَبْنِ الرَّبَّيْرِ، عَنْ جَابِرٍ، قَالَ: ”خَلَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ أَفْسَمَ شَهْرًا، فَصَعِدَ عَلَيْهِ، فَلَمَّا كَانَ تِسْعُ وَعِشْرُونَ جَاءَهُ جَبْرَائِيلُ فَقَالَ: انْزلْ فَقَدْ ثُمَّ الشَّهْرُ

**[9604]** Ghundar narrated to us, from Shu'bah, from Al-Aswad ibn Qays, who said: I heard Sa'id ibn 'Amr narrating that he heard Ibn 'Umar narrating from the Prophet ﷺ, who said: "We are an unlettered nation; we do not write nor calculate. The month is like this and like this," and he folded his thumb the third time [29], "and the month is like this and like this and like this," meaning a complete thirty.

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، قَالَ:  
سَمِعْتُ سَعِيدَ بْنَ عَمْرٍو يُحَدِّثُ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ،  
يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أَمَّةَ أُمَّةٍ  
لَا تَكْتُبُ وَلَا تَحْسُبُ، الشَّهْرُ هَكَذَا وَهَكَذَا وَعَقْدُ الْإِبْهَامِ  
فِي التَّالِيَةِ، وَالشَّهْرُ هَكَذَا وَهَكَذَا يَعْنِي تَمَامَ  
الثَّلَاثِينَ

**[9605]** Ibn Numayr narrated to us, from 'Ubayd Allāh ibn 'Umar, from Nāfi', from Ibn 'Umar, that the Prophet ﷺ said: "The month is like this, and like this, and like this," then he folded his thumb, meaning twenty-nine.

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ  
ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الشَّهْرُ  
هَكَذَا، وَهَكَذَا، وَهَكَذَا لَمْ تَعْقَدْ إِبْهَامَهُ يَعْنِي تِسْعًا  
وَعِشْرِينَ

**[9606]** Yazīd ibn Hārūn narrated to us, saying: Ḥumayd informed us, from Anas, that the Prophet ﷺ took an oath to stay away from his wives for a month. He sat in an upper room of his, then he came down after twenty-nine [days]. They said: “O Messenger of Allah, you took an oath for a month.” He said: “Indeed, the month is twenty-nine [days].”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَّسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آتَى مِنْ نِسَائِهِ شَهْرًا، فَقَعَدَ فِي مَشْرُبَةٍ لَهُمْ نَزَلَ فِي تِسْعَ وَعِشْرِينَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّكَ آتَيْتَ شَهْرًا، قَالَ: إِنَّ الشَّهْرَ تِسْعَ وَعِشْرُونَ

**[9607]** ‘Ubaydah ibn Ḥumayd narrated to us, from Al-Aswad ibn Qays, from Sa‘id ibn ‘Amr, that ‘Abd Allāh ibn ‘Umar narrated to them that the Prophet ﷺ said: “We are an unlettered nation; we do not write nor calculate. The month is like this, and like this,” and he struck with his hands three times, then withdrew one [finger].

حَدَّثَنَا عَبْيَدَةَ بْنُ حُمَيْدٍ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ سَعِيدِ بْنِ عَمْرِو، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُمْ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أُمَّةً أُمِيَّةً، لَا تَكْتُبُ وَلَا تَحْسُبُ، الشَّهْرُ هَذَا، وَهَذَا، وَضَرَبَ بِيَدِهِ ثَلَاثَةَ نَصَصَ وَاحِدَةً

**[9608]** Yazīd ibn Hārūn narrated to us, from Muḥammad ibn ‘Amr, from Yaḥyā ibn ‘Abd al-Rahmān ibn Hātib, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “The month is twenty-nine,” then he clapped his hands twice, and clapped the third time closing the thumb.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الشَّهْرُ تِسْعَةٌ وَعِشْرُونَ ثُمَّ طَبَقَ بَيْنَ كَفَيهِ مَرَّتَيْنِ، وَطَبَقَ التَّالِثَةَ، وَقَبَضَ الْأُبْهَامَ

**[9609]** ‘Ubaydah ibn Ḥumayd narrated to us, from Al-Aswad ibn Qays, from Sa‘id ibn ‘Amr, that ‘Abd Allāh ibn ‘Umar narrated to them that the Prophet ﷺ said: “We are an unlettered nation; we do not write nor calculate. The month is like this, and like this,” and he struck the third time and closed the thumb. ‘A’ishah said: “May Allah forgive Abū ‘Abd al-Rahmān [Ibn ‘Umar]. The Prophet ﷺ only withdrew from his wives for a month, and he came down after twenty-nine days. They said: ‘O Messenger of Allah, you took an oath for a month.’ He said: ‘Indeed, the month can be twenty-nine.’”

حَدَّثَنَا عَبْدَةً بْنَ حُمَيْدًا، عَنْ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ سَعِيدِ بْنِ عَمْرٍو، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُمْ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أُمَّةَ أُمَّيَّةٍ، لَا تَكْتُبُ وَلَا تَحْسُبُ، الشَّهْرُ كَذَا، وَكَذَا وَضَرَبَ التَّالِثَةَ، وَقَبَضَ الْأُبْهَامَ، فَقَالَتْ عَائِشَةُ: عَفَّ اللَّهُ لِأَبِي عَبْدِ الرَّحْمَنِ إِنَّمَا هَجَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِسَاءَهُ شَهْرًا، فَنَزَلَ لِتِسْعَةِ وَعِشْرِينَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّكَ آتَيْتَ شَهْرًا، فَقَالَ: إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ

**[9610]** Yahyā ibn Sa‘īd narrated to us, from Sufyān, from Al-Rukayn, from Ḥuṣayn ibn Qabīṣah, from ‘Alī, who said: “A month is twenty-nine and a month is thirty.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفِيَّانَ، عَنْ الرُّكَيْنِ، عَنْ حُصَيْنِ بْنِ قَبِيْصَةَ، عَنْ عَلَيِّ، قَالَ: شَهْرٌ تِسْعَ وَعِشْرُونَ وَشَهْرٌ ثَلَاثُونَ

**[9611]** Ibn Numayr narrated to us, from Dāwūd ibn Yazīd, from Al-Sha‘bī, from Suwayd ibn Ghaflah, who said: I heard ‘Umar saying: “A month is thirty and a month is twenty-nine.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ دَاؤْدَ بْنِ يَزِيدَ، عَنِ الشَّعْبِيِّ، عَنْ سُوَيْدِ بْنِ غَفَّالَةَ، قَالَ: سَمِعْتُ عُمَرَ، يَقُولُ: شَهْرٌ ثَلَاثُونَ وَشَهْرٌ تِسْعَ وَعِشْرُونَ

**[9612]** Ibn Abī ‘Adī narrated to us, from Al-Jurayrī, from Abū Muṣ‘ab, from Abū Hurayrah, who said: “Ramadan is twenty-nine [days].”

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي مُصْنَعٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: رَمَضَانٌ تِسْعَ وَعِشْرُونَ

**[9613]** ‘Alī ibn Mushir narrated to us, from Ḥumayd, from Al-Walīd ibn ‘Utbah, who said: We fasted Ramadan during the time of ‘Alī without sighting [the new moon] for twenty-eight days. When it was the day of Fitr (Eid), he ordered us to make up a day.

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ حُمَيْدٍ، عَنْ الْوَلَيْدِ بْنِ عُثْبَةَ، قَالَ: صُنِّفَ رَمَضَانٌ فِي عَهْدِ عَلَيٍّ عَلَى غَيْرِ رُؤْيَاةٍ ثَمَانِيَّةً وَعِشْرِينَ يَوْمًا، فَلَمَّا كَانَ يَوْمُ الْفِطْرِ أَمْرَنَا أَنْ نَعْصِيَ يَوْمًا

[9614] Muḥammad ibn Bishr narrated to us, from Ibn Abī Laylā, from Al-Sha'bī, who said: “We fasted twenty-nine [days] more often than we fasted thirty.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الشَّعَبِيِّ،  
قَالَ: مَا صُنِّفَتِسْعَةً وَعِشْرِينَ أَكْثَرَ مِمَّا صُنِّفَتِ ثَلَاثَةُ

[9615] Wakī‘ narrated to us, from Sufyān, from Salamah ibn Kuhayl, from Dharr, from Yazīd ibn Khalīl, who said: “The fasting person, when food is eaten in his presence, his joints find rest (or supplicate).”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ ذَرٍّ،  
عَنْ يَزِيدَ بْنِ خَلِيلٍ، قَالَ: الصَّائِمُ إِذَا أَكَلَ عِنْدَ الطَّعَامِ  
سَجَّنْ مَفَاصِلُهُ

[9616] Wakī‘ narrated to us, from Shu‘bah, from Ḥabīb ibn Zayd, from a woman named Laylā, from Umm ‘Umārah, who said: The Prophet ﷺ came to us, and food was brought to him. Some of those with him were fasting. The Prophet ﷺ said: “Indeed, the angels send blessings upon the fasting person when food is eaten in his presence.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ زَيْدٍ، عَنْ امْرَأَ  
يُقَالُ لَهَا: لَيْلَى، عَنْ أُمِّ عُمَارَةَ، قَالَتْ: أَتَانَا النَّبِيُّ صَلَّى  
اللهُ عَلَيْهِ وَسَلَّمَ فَقَرِبَ إِلَيْهِ طَعَامٌ، فَكَانَ بَعْضُ مَنْ عِنْدَهُ  
صِيَامًا، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الصَّائِمَ  
إِذَا أَكَلَ عِنْدَ الطَّعَامِ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ

[9617] Wakī‘ narrated to us, from Sufyān, from Ismā‘il ibn Sālim, from Mujāhid, who said: “The fasting person, when food is eaten in his presence, his joints find rest.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِّيَانَ، عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ، عَنْ  
مُجَاهِدٍ، قَالَ: الصَّائِمُ إِذَا أَكَلَ عِنْدَهُ سَجَّنْ مَفَاصِلُهُ

[9618] Waki‘ narrated to us, from Shu‘bah, from Qatādah, from Abū Ayyūb, from ‘Ubayd Allāh ibn ‘Amr, who said: “The angels send blessings upon the fasting person when food is eaten in his presence.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: الصَّائِمُ إِذَا أَكَلَ عِنْدَهُ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ

[9619] Hishām narrated to us, from ‘Amr ibn Dīnār, from Abū Fākhitah, from Ibn ‘Abbās, who said: “Fasting is obligatory upon the one performing Itikaf.”

حَدَّثَنَا هِشَامٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي فَاخْتَهَ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: الْمُعْتَكِفُ عَلَيْهِ الصَّوْمُ

[9620] Ḥātim ibn Ismā‘il narrated to us, from Ja‘far, from his father, from ‘Alī, who said: “There is no Itikaf except with fasting.”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، قَالَ: لَا اعْتِكَافَ إِلَّا بِصَوْمٍ

[9621] Hafṣ narrated to us, from Layth, from Al-Ḥakam, from Hushaym, from Ibn ‘Abbās and ‘Ā’ishah, who both said: “There is no Itikaf except with fasting.” And ‘Alī and Ibn Mas‘ūd said: “There is no fasting upon him unless he imposes it upon himself.”

حَدَّثَنَا حَفْصٌ، عَنْ أَبِيهِ، عَنْ الْحَكَمَ، عَنْ هُشَيْمٍ، عَنْ أَبْنِ عَبَّاسٍ، وَعَائِشَةَ، قَالَا: لَا اعْتِكَافَ إِلَّا بِصَوْمٍ وَقَالَ عَلِيٌّ، وَأَبْنُ مَسْعُودٍ: لَيْسَ عَلَيْهِ صَوْمٌ إِلَّا أَنْ يَفْرَضَهُ فُوْ عَلَى نَفْسِهِ

[9622] Waki‘ narrated to us, from Ibn Abī Laylā, from Al-Ḥakam, from Miqsam, from Ibn ‘Abbās, who said: “There is no Itikaf except with fasting.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْحَكَمِ، عَنْ مِقْسَمٍ،  
عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَا اِعْتِكَافٌ إِلَّا بِصَوْمٍ

[9623] Waki‘ narrated to us, from Sufyān, from Ḥabīb, from ‘Atā’, from ‘Ā’ishah, similar to it.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ  
عَائِشَةَ، يَمِثِّلُهُ

[9624] Ibn ‘Ulayyah narrated to us, from Layth, from Al-Ḥakam, from ‘Alī and ‘Abd Allāh, who said: “The one performing Itikaf does not have to fast unless he stipulates that upon himself.”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ لَيْثٍ، عَنْ الْحَكَمِ، عَنْ عَلَيِّ، وَعَنْ  
اللَّهِ، قَالَ: الْمُعْتَكِفُ لَيْسَ عَلَيْهِ صَوْمٌ، إِلَّا أَنْ يَشْرُطْ  
ذَلِكَ عَلَى نَفْسِهِ

[9625] Ibn ‘Ulayyah narrated to us, from Layth, from Tāwūs, from Ibn ‘Abbās, who said: “Fasting is obligatory upon him.”

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، عَنْ ابْنِ  
عَبَّاسٍ، قَالَ: الصَّوْمُ عَلَيْهِ وَاجِبٌ

[9626] Waki‘ narrated to us, from Hishām ibn ‘Urwah, from his father, who said: “There is no Itikaf except with fasting.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: لَا  
اعْتِكَافٌ إِلَّا بِصَوْمٍ

**[9627]** Abū al-Āḥwāṣ narrated to us, from Mughīrah, from Ibrāhīm, who said: “He did not consider Itikaf valid except with fasting.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَمْ يَكُنْ يَرَى اعْتِكَافًا إِلَّا بِصَوْمٍ

**[9628]** Waki‘ narrated to us, from Hishām al-Dastuwā‘ī and Abī, from Yaḥyā ibn Abī Kathīr, from ‘Ikrimah, who said: ‘Alī said: “Fasting is upon the one performing Itikaf, even if he did not impose it on himself.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ الدَّسْتُوْعَائِيِّ، وَأَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرَمَةَ، قَالَ: قَالَ عَلِيُّ: عَلَى الْمُعْتَكِفِ الصَّوْمُ، وَإِنْ لَمْ يَفْرُضْهُ عَلَى نَفْسِهِ

**[9629]** ‘Abdah ibn Sulaymān narrated to us, from Sa‘īd, from Abū Ma‘shar, from Qatādah, from Al-Hasan, similar to the statement of Ibrāhīm.

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، بِمِثْلِ قَوْلِ إِبْرَاهِيمَ

**[9630]** Waki‘ narrated to us, from Isrā’il, from Jābir, from ‘Āmir, who said: “There is no Itikaf except with fasting.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: لَا اعْتِكَافٌ إِلَّا بِصَوْمٍ

**[9631]** Abū Bakr narrated to us, saying: Abū al-Āḥwāṣ narrated to us, from Abū Iṣhāq, from ‘Āshim ibn Dāmrāh, from ‘Alī, who said: “If a man performs Itikaf, let him attend the Friday prayer, visit the sick, attend funerals, and come to his family to order them regarding his needs while standing.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَأْبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ،  
عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ، قَالَ: إِذَا اعْتَكَفَ الرَّجُلُ، فَلْيَشْهُدِ الْجُمُعَةَ، وَلْيَعُودِ الْمَرِيضَ، وَلْيَشْهُدِ الْجِنَارَةَ، وَلْيَأْتِ أَهْلَهُ وَلْيَأْمُرْهُمْ بِالْحَاجَةِ وَهُوَ قَائِمٌ

**[9632]** Hushaym narrated to us, saying: Al-Shaybānī informed us, from Sa‘īd ibn Jubayr, that he said: “Let him attend the Friday prayer, visit the sick, and answer the Imam.”

حَدَّثَنَا هُشَيْمٌ، قَالَ: أَنَا الشَّيْبَانِيُّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ قَالَ: لِيَشْهُدِ الْجُمُعَةَ وَلِيَعُودِ الْمَرِيضَ وَلِيُجِيبِ الْإِمَامَ

**[9633]** Hushaym narrated to us, from Al-Zuhrī, who said: ‘Amrah narrated to us, from ‘Ā’ishah, “That she used to not visit the sick among her family while performing Itikaf unless she was passing by.”

حَدَّثَنَا هُشَيْمٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنَا عَمْرَةُ، عَنِ عَائِشَةَ، أَنَّهَا كَانَتْ لَا تَعُودُ الْمَرِيضَ مِنْ أَهْلِهَا وَهِيَ مُعْتَكِفَةً إِلَّا وَهِيَ مَارَةً

**[9634]** ‘Alī ibn Mushir narrated to us, from Al-Shaybānī, from Sa‘id ibn Jubayr, who said: “He attends the Friday prayer, visits the sick, attends funerals, goes out for needs, and answers the Imam.” That was because ‘Amr ibn Ḥurayth sent for him while he was in Itikaf, but he did not come to him, so he sent to him and rebuked him.

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: يَشْهُدُ الْجُمُعَةَ، وَيَعُودُ الْمَرِيضَ، وَيَحْضُرُ الْجِنَازَةَ، وَيَخْرُجُ إِلَى حَاجَةٍ، وَيُجِيبُ الْإِمَامَ وَذَلِكَ أَنَّ عَمْرًا بْنَ حُرَيْثَ أَرْسَلَ إِلَيْهِ وَهُوَ مُعْتَكِفٌ، فَلَمْ يَأْتِهِ فَأَرْسَلَ إِلَيْهِ فَالْمَهْمَةُ

**[9635]** Hushaym narrated to us, from Mughīrah, from Ibrāhīm, who said: “They liked for the one performing Itikaf to stipulate these conditions, and they are permitted for him. But if he did not stipulate visiting the sick, following funerals, and attending the Friday prayer, they did not like for him to go out for them.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُحِبُّونَ لِلْمُعْتَكِفِ أَنْ يَشْرِطَ هَذِهِ الْخَصَالَ وَهِيَ لَهُ، وَإِنْ لَمْ يَشْرِطْ عِيَادَةَ الْمَرِيضِ، وَأَنْ يَتَّبِعَ الْجِنَازَةَ، وَأَنْ يَشْهُدَ الْجُمُعَةَ فَلَا يُحِبُّونَ الْخُروجَ لَهَا

**[9636]** Ibn Fuḍayl narrated to us, from Muṭarrif, from Al-Sha‘bī, who said: “He goes out to relieve himself, visits the sick, attends Friday prayer, and stands at the door.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ مُطَرْرِفٍ، عَنِ الشَّعْبِيِّ، قَالَ: يَخْرُجُ إِلَى الْغَائِطِ، وَيَعُودُ الْمَرِيضَ، وَيَأْتِي الْجُمُعَةَ، وَيَقُولُ عَلَى الْبَابِ

[9637] Yazīd ibn Hārūn narrated to us, from Hishām, from Al-Hasan, who said: “He attends the Friday prayer.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ:  
يَأْتِي الْجُمُعَةَ

[9638] Wakī‘ narrated to us, from ‘Alī ibn Mubārak, from Yaḥyā, from Abū Salamah, who said: “The one performing Itikaf visits the sick, attends Friday prayer, and stands with a man on the road.”

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ: الْمُعْنَكِفُ يَعُودُ الْمَرِيضَ، وَيَسْهُدُ الْجُمُعَةَ،  
وَيَقُومُ مَعَ الرَّجُلِ فِي الطَّرِيقِ

[9639] Wakī‘ narrated to us, from Yazīd, from Al-Hasan, who said: “He goes to relieve himself, follows funerals, and visits the sick.”

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ، عَنْ الْحَسَنِ، قَالَ: يَأْتِي الْغَائِطَ،  
وَيَتَبَيَّعُ الْجِنَازَةَ، وَيَعُودُ الْمَرِيضَ

[9640] Wakī‘ narrated to us, from Sufyān, from Sa‘īd ibn Jubayr, who said: “He attends Friday prayer, visits the sick, and attends funerals,” and he said once: “and answers the Imam.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ:  
يَسْهُدُ الْجُمُعَةَ، وَيَعُودُ الْمَرِيضَ، وَيَحْضُرُ الْجِنَازَةَ،  
وَقَالَ مَرَّةً: وَيُجِيبُ الْإِمَامَ

[9641] Yazīd ibn Hārūn narrated to us, saying: Sufyān ibn Ḥusayn informed us, from Al-Zuhrī, from ‘Urwah, from ‘Āishah, who said: “When the Messenger of Allah ﷺ was performing Itikaf, he would not enter the house except for a need.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا سُفِيَّانُ بْنُ حُسْيَنٍ، عَنِ الرُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ مُعْتَكِفًا لَمْ يَدْخُلِ الْبَيْتَ إِلَّا لِحَاجَةٍ

[9642] Waki‘ narrated to us, from Sufyān, from ‘Abd Allāh ibn Abī Bakr, from ‘Amrah, from ‘Āishah, “That she used to pass by the sick among her family while she was performing Itikaf.” They said: She would not stop for him.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، أَنَّهَا كَانَتْ تَمُرُ بِالْمَرِيضِ مِنْ أَهْلِهَا وَهِيَ مُعْتَكِفَةً قَالَا: لَا تَعْرِضُ لَهُ

[9643] Waki‘ narrated to us, from Sufyān, from Ibn Jurayj, from Al-Zuhrī, from Sa‘id ibn al-Musayyib, and from Sufyān, from Ibn Jurayj, from ‘Atā’, who both said: “The one performing Itikaf does not attend a funeral nor visit a sick person.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ ابْنِ جُرَيْجٍ، عَنِ الرُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، وَعَنْ سُفِيَّانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَا: الْمُعْتَكِفُ لَا يَسْهُدُ جِنَازَةً، وَلَا يَعُودُ مَرِيضًا

[9644] ‘Abd al-A‘lā narrated to us, from Ma‘mar, from Al-Zuhrī, who said: “He does not follow a funeral, nor visit a sick person, nor answer an invitation.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الرُّهْرِيِّ، قَالَ: لَا يَشْيُعُ جِنَازَةً، وَلَا يَعُودُ مَرِيضًا، وَلَا يُجِيبُ دَعْوَةً

**[9645]** Ibn ‘Uyaynah narrated to us, from Ibn Abī Najīḥ, from Mujaḥid, who said: “The one performing Itikaf does not follow a funeral nor visit a sick person.”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَبْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ:  
الْمُعْتَكِفُ لَا يَتَبَيَّغُ حِنَازَةً، وَلَا يَعُودُ مَرِيضًا

**[9646]** Wakī‘ narrated to us, from Hishām, from his father, who said: “He does not answer an invitation, nor visit a sick person, nor attend a funeral.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: لَا يُحِبُّ  
دَعْوَةً، وَلَا يَعُودُ مَرِيضًا، وَلَا يَحْضُرُ حِنَازَةً

**[9647]** Abū Khālid al-Āḥmar narrated to us, from Yaḥyā ibn Sa‘īd, from ‘Amrah, from ‘A’ishah, who said: “When the Prophet ﷺ wanted to perform Itikaf, he prayed Subh (Fajr), then entered the place where he was to perform Itikaf.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعْدٍ، عَنْ  
عَمْرَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الصُّبْحَ، ثُمَّ دَخَلَ الْمَكَانَ  
الَّذِي يَعْتَكِفُ فِيهِ

**[9648]** Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: “If he wants to perform Itikaf, let the sun set on the night he wants to begin Itikaf while he is in the mosque.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا أَرَادَ  
أَنْ يَعْتَكِفَ، فَلْئَعِرْبْ لَهُ الشَّمْسُ مِنَ اللَّيْلَةِ الَّتِي يُرِيدُ أَنْ  
يَعْتَكِفَ فِيهَا وَهُوَ فِي الْمَسْجِدِ

**[9649]** Hushaym narrated to us, from Ḥajjāj, from ‘Atā’, regarding the one performing Itikaf who stipulates that he will be in Itikaf during the day and go to his family at night. He said: “This is not Itikaf.”

حَدَّثَنَا هُشَيْمٌ، عَنْ حَاجَّ، عَنْ عَطَاءٍ، فِي الْمُعْتَكِفِ  
يَشْرِطُ أَنْ يَعْتَكِفَ بِالنَّهَارِ، وَيَأْتِي أَهْلَهُ بِاللَّيلِ، قَالَ:  
لَيْسَ هَذَا بِاعْتِكَافٍ

**[9650]** Ibn ‘Ulayyah narrated to us, from Ibn Abī ‘Arūbah, from Qatādah, “That he saw no harm for the one performing Itikaf to stipulate that he eats dinner and Suhur with his family.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، أَنَّهُ  
كَانَ لَا يَرَى بَأْسًا لِلْمُعْتَكِفِ أَنْ يَشْرِطَ أَنْ يَعْشَى فِي  
أَهْلٍ، وَيَسْحَرَ

**[9651]** Yazīd ibn Hārūn narrated to us, from Hishām, from Al-Ḥasan, who said: “If he wishes, he may stipulate that he eats dinner with his family, but he does not enter under its roof [shade]; rather, his dinner is brought to him in the courtyard of his house.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ:  
إِنْ شَاءَ اشْرَطَ أَنْ يَعْشَى فِي أَهْلِهِ، وَلَا يَدْخُلُ ظِلَّهِ،  
وَلَكِنْ يُؤْتَى بِعِشَائِهِ فِي قِنَاءِ دَارِهِ

**[9652]** Ḥafṣ narrated to us, from Ibn Jurayj, from Ya’lā ibn Umayyah, that he used to say to his companion: “Let us go to the mosque so we can perform I‘tikāf in it for an hour.”

حَدَّثَنَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ يَعْلَى بْنِ أَقْيَةَ، أَنَّهُ  
كَانَ يَقُولُ لِصَاحِبِهِ: انْطَلِقْ بِنَا إِلَى الْمَسْجِدِ فَعَتَكِفْ فِيهِ  
سَاعَةً

**[9653]** Section: Whoever disliked for the person performing I‘tikāf to enter under a roof ‘Abd Allāh ibn Numayr narrated to us, from ‘Abd al-Malik, from ‘Atā, who said: “When Ibn ‘Umar wanted to perform I‘tikāf, he would set up a tent (Khibā’ or Fustāt), and he would relieve himself in it, and he would not go to his family, nor would he enter under a roof.”

حَدَّثَنَا مِنْ كُرَهِ الْمُعْتَكِفِ أَنْ يَدْخُلَ سَقْفًا حَدَّثَنَا عَبْدُ اللَّهِ  
بْنُ ثُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، قَالَ: كَانَ ابْنُ  
عُمَرَ إِذَا أَرَادَ أَنْ يَعْتَكِفَ، ضَرَبَ خَبَاءً، أَوْ فُسْطَاطًا،  
فَقَصَى فِيهِ حَاجَةً، وَلَا يَأْتِي أَهْلَهُ، وَلَا يَدْخُلَ سَقْفًا

**[9654]** Wakī‘ narrated to us, from Sufyān, from Ziyād ibn ‘Ilāqah, from his uncle Quṭbah ibn Mālik, that ‘Umar saw some people performing I‘tikāf in the mosque, and they were screened off. He disapproved of it and said: “What is this?” They said: “We only screen it for our food.” He said: “Screen it, but when you have eaten, tear it down.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفيَّانَ، عَنْ زِيَادِ بْنِ عِلاقَةَ، عَنْ عَمِّهِ  
فُطْبَةِ بْنِ مَالِكٍ، أَنَّ عُمَرَ رَأَى قَوْمًا اعْتَكَفُوا فِي  
الْمَسْجِدِ، وَنَذَّ سُتُّرُوا فَأَنْكَرَهُ، وَقَالَ: مَا هَذَا؟ قَالُوا: إِنَّمَا  
نَسْتُرُهُ عَلَى طَعَامِنَا، قَالَ: فَاسْتُرُوهُ فَإِذَا طَعَمْتُمْ فَاهْتَكُوهُ

**[9655]** Muḥammad ibn Sawā‘ narrated to us, from Sa‘īd, from Qatādah, from ‘Ikrimah, who said: “The person performing I‘tikāf should not enter a roofed house.”

حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ  
عِكْرَمَةَ، قَالَ: الْمُعْتَكِفُ لَا يَدْخُلُ بَيْتًا مُسَقَّفًا

[9656] Abū al-Aḥwāṣ narrated to us, from Mughīrah, from Ibrāhīm, who said: “He should not enter a roofed house.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يَدْخُلُ بَيْتًا مُسَقَّفًا

[9657] Waki‘ narrated to us, from ‘Alī ibn Mubārak, from Yaḥyā ibn Abī Salamah, who said: “He should not enter his house.”

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي سَلَمَةَ، قَالَ: لَا يَدْخُلُ دَارَهُ

[9658] Ibn Fuḍayl narrated to us, from Muṭarrif, from Al-Sha‘bī, who said: “He should not enter a house.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ مُطَرِّفٍ، عَنْ الشَّعْبِيِّ، قَالَ: لَا يَدْخُلُ بَيْتًا

[9659] Waki‘ narrated to us, from Yazīd ibn Ibrāhīm, from Al-Ḥasan, who said: “He should not enter a house.”

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، عَنْ الْحَسَنِ، قَالَ: لَا يَدْخُلُ بَيْتًا

[9660] Section: Whoever performed I‘tikāf in the mosque of his people and whoever did so Ibn ‘Ulayyah narrated to us, from Ayyūb, “That Abū Qilābah performed I‘tikāf in the mosque of his people.”

حَدَّثَنَا مَنِ اعْتَكَفَ فِي مَسْجِدٍ قَوْمِهِ وَمَنْ فَعَلَهُ حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، أَنَّ أَبَا قِلَابَةَ اعْتَكَفَ فِي مَسْجِدٍ قَوْمِهِ

**[9661]** Hushaym narrated to us, from Khālid, “That Abū Qilābah did it.”

حَدَّثَنَا هُشَيْمٌ، عَنْ خَالِدٍ، أَنَّ أَبَا قِلَابَةَ فَعَلَهُ

**[9662]** Hushaym narrated to us, from Al-Shaybānī, from Sa‘id ibn Jubayr, “That he performed I‘tikāf in the mosque of his people.”

حَدَّثَنَا هُشَيْمٌ، عَنِ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ اعْتَكَفَ فِي مَسْجِدِ قَوْمِهِ

**[9663]** Yahyā ibn Sa‘id narrated to us, from Sufyān, from Qays ibn Muslim, from Sa‘id ibn Jubayr, “That he performed I‘tikāf in the mosque of his people.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ اعْتَكَفَ فِي مَسْجِدِ قَوْمِهِ

**[9664]** Ḥafṣ ibn Ghayyāth narrated to us, from Hajjāj, from Hammām ibn al-Ḥārith, “That he performed I‘tikāf in the mosque of his people.”

حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ، عَنْ حَاجَاجٍ، عَنْ هَمَامِ بْنِ الْخَارِثِ، أَنَّهُ اعْتَكَفَ فِي مَسْجِدِ قَوْمِهِ

**[9665]** Waki‘ narrated to us, from Sufyān, from Maṇṣūr, from Ibrāhīm, who said: “There is no harm in performing I‘tikāf in the mosques of the tribes.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمِ، قَالَ: لَا بَأْسَ بِالاعْتِكَافِ فِي مَسَاجِدِ الْقَبَائِلِ

[9666] ‘Abd al-A‘lā narrated to us, from Ma‘mar ibn Yaḥyā ibn Abī Salamah, “That he did not see any harm in performing I‘tikāf in a mosque where one prays.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرِ بْنِ يَحْيَى بْنِ أَبِي سَلَمَةَ أَنَّهُ كَانَ لَا يَرَى بِأَسَا أَنْ يَعْتَكِفَ فِي مَسْجِدٍ يُصَلِّي فِيهِ

[9667] Wakī‘ narrated to us, from Sufyān, from Abū al-Za‘rā’, “That Abū al-Āḥwāṣ performed I‘tikāf in the mosque of his people.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزَّعْرَاءِ، أَنَّ أَبَا الْأَحْوَصِ، اعْتَكَفَ فِي مَسْجِدٍ قَوْمِهِ

[9668] Wakī‘ narrated to us, from Isrā’il, from Jābir, from ‘Āmir, who said: “If he wishes, he can perform I‘tikāf in the prayer area of his house.”

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: إِنْ شَاءَ اعْتَكَفَ فِي مَسْجِدِ بَيْتِهِ

**[9669]** Section: Whoever said: No I‘tikāf except in a congregational mosque Wakī‘ narrated to us, from Sufyān, from Wāsil al-Aḥdab, from Ibrāhīm, who said: Hudhayfah came to ‘Abd Allāh and said: “Does it not amaze you that your people are performing I‘tikāf between your house and the house of Al-Ash‘arī (meaning the mosque)?” ‘Abd Allāh said: “Perhaps they are right and I am wrong.” Hudhayfah said: “Do you not know that there is no I‘tikāf except in three mosques: Al-Masjid Al-Haram, Al-Masjid Al-Aqsa, and the Mosque of the Messenger of Allah ﷺ? And I do not care if I perform I‘tikāf in it or in this market of yours.”

**[9670]** Wakī‘ narrated to us, from Sufyān, from Abū Ishāq, from Al-Ḥārith, from ‘Alī; and from Jābir, from Sa‘d ibn ‘Ubaydah, from Abū ‘Abd al-Rahmān, from ‘Alī, who said: “There is no I‘tikāf except in a comprehensive city mosque (Jāmi‘).”

حَدَّثَنَا مَنْ قَالَ: لَا اعْتِكَافٌ إِلَّا فِي مَسْجِدٍ يُجْمَعُ فِيهِ  
حَدَّثَنَا وَكِبِيعٌ، عَنْ سُفْيَانَ، عَنْ وَاصِلِ الْأَحْدَبِ، عَنْ  
إِبْرَاهِيمَ، قَالَ: جَاءَ حُذَيْفَةَ إِلَى عَبْدِ اللَّهِ فَقَالَ: إِلَّا  
أَعْجَبَكِ مِنْ قَوْمِكَ عُكُوفٌ بَيْنَ دَارِكَ وَدَارِ الْأَشْعَرِيِّ  
يَعْنِي الْمَسْجِدِ؟ قَالَ عَبْدُ اللَّهِ: وَلَعَلَّهُمْ أَصَابُوا وَأَخْطَأُوا,  
فَقَالَ حُذَيْفَةَ: أَمَا عَلِمْتَ أَنَّهُ لَا اعْتِكَافٌ إِلَّا فِي ثَلَاثَةِ  
مَسَاجِدِ الْحَرَامِ، وَالْمَسَجِدِ الْأَقْصَى، وَمَسَجِدِ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَا أَبَلَى اعْتِكَافُ فِيهِ  
أَوْ فِي سُوقُكُمْ هَذِهِ

حَدَّثَنَا وَكِبِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ  
الْحَارِثِ، عَنْ عَلَيِّ، وَعَنْ جَابِرٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ،  
عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ، قَالَ: لَا اعْتِكَافٌ إِلَّا  
فِي مِصْرٍ جَامِعٍ

[9671] Wakī‘ narrated to us, from Sufyān, from ‘Alī ibn al-Aqmar, from Shaddād ibn al-Azma‘, who said: “A man performed I‘tikāf in the Grand Mosque and pitched a tent, so people threw pebbles at him. This reached Ibn Mas‘ūd, so he sent a man to him, stopped the people from bothering him, and approved of that.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ عَلَيِّ بْنِ الْأَقْمَرِ، عَنْ شَدَّادَ بْنِ الْأَرْمَعِ، قَالَ: اعْتَكَفَ رَجُلٌ فِي الْمَسْجِدِ الْأَعْظَمِ، وَضَرَبَ خَيْمَةً فَحَصَبَهُ النَّاسُ، فَبَلَغَ ذَلِكَ ابْنَ مَسْعُودٍ فَأَرْسَلَ إِلَيْهِ رَجُلًا، فَكَفَ النَّاسُ عَنْهُ وَحَسَّنَ ذَلِكَ

[9672] Abū Dāwūd al-Tayālisī narrated to us, from Hammām, from Qatādah, from Ibn al-Musayyib, who said: “There is no I‘tikāf except in the mosque of a Prophet.”

حَدَّثَنَا أَبُو دَاؤُدَ الطَّيَالِسِيُّ، عَنْ هَمَامٍ، عَنْ قَتَادَةَ، عَنْ ابْنِ الْمُسَيْبِ، قَالَ: لَا اعْتَكَافَ إِلَّا فِي مَسْجِدِ نَبِيٍّ

[9673] ‘Abd al-A‘lā narrated to us, from Ma‘mar, from Al-Zuhrī, who said: “There is no I‘tikāf except in a congregational mosque where Jumu‘ah is held.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، قَالَ: لَا اعْتَكَافَ إِلَّا فِي مَسْجِدِ جَمَاعَةٍ، يُجْمَعُ فِيهِ

**[9674]** Ghundar narrated to us, from Shu'bah, who said: I asked Al-Hakam and Hammād about I'tikāf. They said: "I'tikāf is only performed in a mosque where they hold Jumu'ah."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَهَمَّادًا عَنِ الاعْتِكَافِ، فَقَالَا: لَا يُعْتَكَفُ إِلَّا فِي مَسْجِدٍ يُجْمَعُونَ فِيهِ

**[9675]** Waki' narrated to us, from Ma'mar, from Abū Ja'far, who said: "There is no I'tikāf except in a mosque where Jumu'ah is held."

حَدَّثَنَا وَكِيعٌ، عَنْ مَعْمِرٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: لَا اعْتِكَافَ إِلَّا فِي مَسْجِدٍ يُجْمَعُ فِيهِ

**[9676]** Waki' narrated to us, from Hishām, from his father, who said: "There is no I'tikāf except in a congregational mosque."

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: لَا اعْتِكَافَ، إِلَّا فِي مَسْجِدٍ جَمَاعَةٍ

**[9677]** Section: Whoever liked for the person in I'tikāf to go out to the prayer place from his mosque Ibn 'Ulayyah narrated to us, from Ayyūb, from Abū Qilābah, "That he was brought a young girl from Muzaynah on the day of Fitr in the mosque of his people while he was performing I'tikāf. He sat her on his lap, then freed her and went out to the prayer place just as he was in the mosque."

حَدَّثَنَا مَنْ كَانَ يُحِبُّ أَنْ يَغْدُو الْمُعْتَكِفُ كَمَا هُوَ فِي مَسْجِدِهِ إِلَى الْمُصَلَّى حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، أَنَّهُ أُوتِيَتْ يَوْمَ النِّطَرِ فِي مَسْجِدٍ قَوْمَهُ وَاعْتَكَفَ فِيهِ بِجُوَيْرَةٍ مُرْبَيَّةٍ فَلَقْعَدَهَا فِي حِجْرَهُ، ثُمَّ أَعْقَهَا وَخَرَجَ إِلَى الْمُصَلَّى، كَمَا هُوَ فِي الْمَسْجِدِ

**[9678]** Waki‘ narrated to us, from Sufyān, from Mughīrah, from Abū Ma‘shar, from Ibrāhīm, who said: “They used to recommend for the person in I‘tikāf to spend the night of Fitr in his mosque so that his departure [for Eid prayer] would be from there.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ مُغِيرَةَ، عَنْ أَبِي مَعْشَرِ،  
عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَسْتَحْبُونَ لِلْمُعْتَكِفِ أَنْ يَبْيَتِ  
لَيْلَةَ الْفِطْرِ فِي مَسْجِدِهِ، حَتَّى يَكُونَ غُدُوًّا مِنْهُ

**[9679]** Waki‘ narrated to us, from ‘Imrān, from Abū Mijlaz, who said: “Spend the night of Fitr in the mosque where you performed I‘tikāf, so that your departure to your prayer place is from there.”

حَدَّثَنَا وَكِبِيعُ، عَنْ عِمْرَانَ، عَنْ أَبِي مِجْلَزٍ، قَالَ: بِثُ  
لَيْلَةَ الْفِطْرِ فِي الْمَسْجِدِ الَّذِي اعْتَكَفْتَ فِيهِ، حَتَّى تَكُونَ  
غُدُوكَ إِلَى مُصَلَّاكَ مِنْهُ

**[9680]** Section: What they said about the person in I‘tikāf having intercourse, what is upon him for that Waki‘ narrated to us, from Sufyān, from Ibn Abī Najīḥ, from Mujaḥid, from Ibn ‘Abbās, who said: “If the person in I‘tikāf has intercourse, his I‘tikāf is invalidated, and he must start over.”

حَدَّثَنَا مَا قَالُوا فِي الْمُعْتَكِفِ يُجَامِعُ، مَا عَلَيْهِ فِي ذَلِكَ  
حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ ابْنِ أَبِي رَحِيمٍ، عَنْ  
مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِذَا جَامَعَ الْمُعْتَكِفَ أَبْطَلَ  
اعْتِكَافَهُ وَاسْتَأْنَفَ

**[9681]** Ḥafṣ narrated to us, from Ash‘ath, from ‘Aṭā’, who said: “He makes up his I‘tikāf and starts over.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ عَطَاءٍ، قَالَ: يَفْضِي  
اعْتِكَافُهُ وَيَسْتَأْنِفُ

**[9682]** Ibn al-Darāwardī narrated to us, from Mūsā ibn Abī Sa‘īd, from Sa‘īd ibn al-Musayyib, Al-Qāsim, and Sālim, who said: “He starts over.”

حَدَّثَنَا أَبْنُ الدَّرَارِدِيُّ، عَنْ مُوسَى بْنِ أَبِي سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسِيَّبِ، وَالْقَاسِمِ، وَسَالِمٍ، قَالُوا: يَسْتَقْبِلُ

**[9683]** Abū Usāmah narrated to us, from Hishām, from Al-Hasan, regarding a man who had intercourse with his wife while in I‘tikāf: “He is like the one who had intercourse in Ramadan; upon him is what is upon the one who had intercourse in Ramadan.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ فِي رَجُلٍ غَشِيَ امْرَأَهُ وَهُوَ مُعَنِّكِفٌ: أَنَّهُ بِمَنْزِلَةِ الَّذِي غَشِيَ فِي رَمَضَانَ عَلَيْهِ، مِثْلُ مَا عَلَى الَّذِي أَصَابَ فِي رَمَضَانَ

**[9684]** Wakī‘ narrated to us, from Sufyān, from ‘Alqamah ibn Marthad, from Al-Dahhāk, who said: “They used to have intercourse while in I‘tikāf until {And do not have relations with them as long as you are staying for worship in the mosques} [Al-Baqarah: 187] was revealed.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الضَّحَّاكِ، قَالَ: “كَانُوا يُجَامِعُونَ وَهُمْ مُعْنَكُفُونَ حَتَّى نَرَأْتُ: {وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ} [البقرة: 187]

[9685] Ma'n ibn 'Isā narrated to us, from Ibn Abī Dhi'b, from Al-Zuhrī, who said: "Whoever has intercourse with his wife while in I'tikāf, upon him is the expiation like that upon the one who has intercourse in Ramadan."

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، قَالَ: مَنْ أَصَابَ أَمْرًا ثُمَّ وَهُوَ مُعْتَكِفٌ فَعَلَيْهِ مِنَ الْكُفَّارِ، مِثْلُ مَا عَلَى الَّذِي يُصِيبُ فِي رَمَضَانَ

[9686] Wakī' narrated to us, from Sharīk, from Al-Shaybānī, from Bukayr ibn al-Akhnas, from Mujāhid, regarding the person in I'tikāf if he has intercourse, he said: "He gives a Dinar in charity."

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنِ الشَّيْبَانِيِّ، عَنْ بُكَيْرِ بْنِ الأَخْنَسِ، عَنْ مُجَاهِدٍ، فِي الْمُعْتَكِفِ إِذَا جَاءَ مَعْتَكِفًا: يَصَدِّقُ دِينَارٍ

[9687] 'Alī ibn Mushir narrated to us, from Ismā'il ibn Abī Khālid, from Al-Sha'bī, regarding a woman who vowed to perform I'tikāf for fifty days, performed I'tikāf for forty, then her husband came and sent for her, so she went to him. He said: "She completes what remains."

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ: فِي أَمْرَأٍ تَدَرَّتْ أَنْ تَعْتَكِفَ خَمْسِينَ يَوْمًا فَاعْتَكَفَ أَرْبَعينَ، ثُمَّ جَاءَ زَوْجُهَا، فَأَرْسَلَ إِلَيْهَا، فَأَنْتَهَ فَقَالَ: تُثْمِنُ مَا بَقِيَ

[9688] Section: Regarding the person in I'tikāf kissing and touching Wakī' narrated to us, from Sufyān, from 'Aṭā', "That he disliked for the person in I'tikāf to kiss or touch."

حَدَّثَنَا فِي الْمُعْتَكِفِ يُقَبِّلُ وَيُبَاشِرُ حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ عَطَاءٍ: أَنَّهُ كَرِهَ لِلْمُعْتَكِفِ أَنْ يُقَبِّلَ، أَوْ يُبَاشِرَ

[9689] Ibn Dukayn narrated to us, he said: Sharīk narrated to us, from Mānsūr, from Ibrāhīm, who said: "The person in I'tikāf does not kiss or touch."

حَدَّثَنَا ابْنُ دُكَيْنٍ، قَالَ: نَا شَرِيكُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يُقَبِّلُ الْمُعْتَكِفُ، وَلَا يُبَاشِرُ

[9690] Section: What they said about the person in I'tikāf buying and selling Ibn 'Uyaynah narrated to us, from Ibn Abī Najīḥ, from Mujaḥid, who said: "The person in I'tikāf does not sell or buy."

حَدَّثَنَا مَا قَالُوا فِي الْمُعْتَكِفِ يَشْرِي وَبَيْبِيعُ حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: الْمُعْتَكِفُ لَا يَبِيعُ، وَلَا يَبْتَاعُ

**[9691]** Sufyān ibn ‘Uyaynah narrated to us, from ‘Ammār, from ‘Abd Allāh ibn Yasār, from his father, that ‘Alī helped Ja‘dah ibn Hubayrah with seven hundred dirhams from his stipend for the price of a servant. He asked him: “Did you buy a servant?” He said: “I am in I‘tikāf.” He said: “What is the harm if you went to the market and bought a servant?”

حَدَّثَنَا سُفْيَانُ بْنُ عُبَيْنَةَ، عَنْ عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ، عَنْ أَبِيهِ، أَنَّ عَلِيًّا أَعْانَ جَعْدَةَ بْنَ هُبَيرَةَ بِسَبْعِ مِائَةِ دِرْهَمٍ مِنْ عَطَائِهِ فِي ثَمَنِ حَادِمٍ، فَسَأَلَهُ: هَلِ ابْتَعَتْ حَادِمًا؟ قَالَ: أَنَا مُعْتَكِفٌ، قَالَ: وَمَا عَلَيْكَ أَوْ أَتَيْتَ السُّوقَ فَابْتَعَتْ حَادِمًا

**[9692]** Section: What they said about the deceased dying with I‘tikāf owed Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Layth, who said: Ṭāwūs was asked about a woman who died owing a year of I‘tikāf in Al-Masjid Al-Haram, and she had four sons, all of whom wanted to fulfill it for her. Ṭāwūs said: “All four of you should perform I‘tikāf in Al-Masjid Al-Haram for three months, and fast.”

حَدَّثَنَا مَا قَالُوا فِي الْمَيْتِ يَمُوتُ وَعَلَيْهِ اعْتِكَافٌ حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ لَيْثٍ، قَالَ: سُنْنَ طَاؤُسٌ عَنْ امْرَأَةِ مَاتَتْ وَعَلَيْهَا أَنْ تَعْتَكِفَ سَنَةً فِي الْمَسْجِدِ الْحَرَامِ، وَلَهَا أَرْبَعَةُ بَنُونَ كُلُّهُمْ يُحِبُّ أَنْ يَقْضِيَ عَنْهَا، قَالَ طَاؤُسٌ: اعْتَكِفُوا أَرْبَعَتُكُمْ فِي الْمَسْجِدِ الْحَرَامِ ثَلَاثَةَ أَشْهُرٍ، وَصُومُوا

**[9693]** Waki‘ narrated to us, from Shu‘bah, from Al-Ḥakam, who said: “I‘tikāf is not made up on behalf of the deceased.”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، قَالَ: لَا يُقْضَى عَنِ الْمَيْتِ اعْتِكَافٌ

**[9694]** ‘Abd al-Ṣamad ibn ‘Abd al-Wārith narrated to us, from Hammād ibn Salamah, from Ḥajjāj, from ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Utbah, that his mother vowed to perform I‘tikāf for ten days, but she died without doing so. Ibn ‘Abbās said: “Perform I‘tikāf on behalf of your mother.”

حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ حَجَاجٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ اُمَّهُ تَدَرَّثَ أَنْ تَعْتَكِفَ عَشْرَةً أَيَّامًا، فَمَاتَتْ وَلَمْ تَعْتَكِفْ، فَقَالَ ابْنُ عَبَّاسٍ: أَعْتَكِفْ عَنْ أُمِّكَ

**[9695]** Abū al-Āḥwāṣ narrated to us, from Ibrāhīm ibn al-Muhājir, from ‘Āmir ibn Muṣ‘ab, “That ‘Ā’ishah performed I‘tikāf on behalf of her brother after he died.”

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ عَامِرِ بْنِ مُصْعَبٍ، أَنَّ عَائِشَةَ اعْتَكَفَتْ عَنْ أَخِيهَا بَعْدَ مَا مَاتَ

**[9696]** Section: Regarding the person in I‘tikāf washing and sewing his clothes Hushaym ibn Bashīr narrated to us, he said: Ḥajjāj narrated to us, from ‘Atā’, “That he did not see any harm in the person in I‘tikāf washing his clothes and sewing them.”

حَدَّثَنَا فِي الْمُعْتَكِفِ يَعْسِلُ ثِيَابَهُ وَيَخِيطُهَا حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، قَالَ: حَدَّثَنَا حَجَاجٌ، عَنْ عَطَاءٍ: أَنَّهُ كَانَ لَا يَرَى بُلْسًا بِالْمُعْتَكِفِ أَنْ يَعْسِلُ ثِيَابَهُ وَيَخِيطُهَا

**[9697]** Section: Regarding the person in I‘tikāf washing his head  
Yazīd ibn Hārūn narrated to us, he said: Sufyān ibn Ḥusayn narrated to us, from Al-Zuhrī, from ‘Urwah, from ‘Ā’ishah, who said: “When the Messenger of Allah ﷺ was in I‘tikāf, he would not enter the house except for a need.” She said: “So I washed his head, and there was the threshold of the door between me and him.”

حَدَّثَنَا فِي الْمُعْتَكِفِ يَغْسِلُ رَأْسَهُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا كَانَ مُعْتَكِفًا لَمْ يَدْخُلِ الْبَيْتَ إِلَّا لِحَاجَةٍ، قَالَتْ: فَغَسَلْتُ رَأْسَهُ وَإِنِّي وَبَيْتِي لَعْتَبَةً الْبَابَ

**[9698]** Section: What they said about the woman in I‘tikāf if she menstruates, what she should do  
Jarīr narrated to us, from Maṇṣūr, from Ibrāhīm, who said: “If a woman menstruates, she sets up a screen in her house and stays in it.”

حَدَّثَنَا مَا قَالُوا فِي الْمُعْتَكِفَةِ إِذَا حَاضَتْ مَا تَصْنَعُ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا حَاضَتِ الْمَرْأَةُ ضَرَبَتْ فِي ذَارِهَا سِنْرًا، فَكَانَتْ فِيهِ

**[9699]** Ibn ‘Ulayyah narrated to us, from Khālid, from Abū Qilābah, who said: “The woman in I‘tikāf sets up her clothes (tent) at the door of the mosque if she menstruates.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، قَالَ: الْمُعْتَكِفَةُ تَضْرِبُ ثِيَابَهَا عَلَى بَابِ الْمَسْجِدِ، إِذَا حَاضَتْ

**[9700]** Ibn ‘Ulayyah narrated to us, from Khālid al-Hadhdhā’, from ‘Ikrimah, “That some of the wives of the Prophet ﷺ had Istihādah (irregular bleeding) while she was in I‘tikāf.”

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ خَالِدِ الْحَدْهَادِ، عَنْ عِكْرِمَةَ، أَنَّ بَعْضَ أَرْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَتْ مُسْتَحَاضَةً وَهِيَ عَاكِفَةً

**[9701]** ‘Abbād narrated to us, from Ismā‘īl, from Al-Hasan, “That he disliked for the Mu‘takif to enter a grave.”

حَدَّثَنَا عَبَّادُ، عَنْ إِسْمَاعِيلَ، عَنْ الْحَسَنِ: أَنَّهُ كَانَ يَكْرُهُ أَنْ يَدْخُلَ الْمُعْتَكِفُ الْقَبْرَ

**[9702]** Section: What they said about a man making another man break his fast Abū Bakr narrated to us, he said: Sharīk narrated to us, from Sālim, who said: He prepared food and sent it to Sa‘id ibn Jubayr. He said: “I am fasting.” So he narrated to him the Hadith of Salmān “that he made Abū al-Dardā’ break his fast, so he broke it.”

حَدَّثَنَا مَا قَلُوا فِي الرَّجُلِ يُفَطِّرُ الرَّجُلَ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ سَالِمٍ، قَالَ: صَنَعَ طَعَاماً فَأَرْسَلَ إِلَى سَعِيدِ بْنِ جُبَيْرٍ، فَقَالَ: إِنِّي صَائِمٌ، فَحَدَّثَنَا بِحَدِيثِ سَلْمَانَ أَنَّهُ فَطَرَ أَبَا الدَّرْدَاءَ فَأَفْطَرَ

**[9703]** Ibn Numayr narrated to us, from Hajjāj, from Wabrah, from Kharashah ibn al-Hurr, who said: We were with Ibn ‘Umar when food was brought. He said to the people: “Eat.” All of them said: “I am fasting.” So he insisted that they break their fast, and they did.

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ حَجَاجٍ، عَنْ وَبَرَةَ، عَنْ حَرَشَةَ بْنِ الْحُرْرِ، قَالَ: كُنَّا عِنْدَ أَبْنِ عُمَرَ فَاتَّيَ بِطَعَامٍ، فَقَالَ لِلنَّاسِ: أَطْعِمُوكُلُّهُمْ يَقُولُ: إِنِّي صَائِمٌ، فَعَزَمَ عَلَيْهِمْ أَنْ يُفْطِرُوكُلُّهُمْ يَقُولُ: إِنِّي صَائِمٌ، فَعَزَمَ عَلَيْهِمْ أَنْ يُفْطِرُوكُلُّهُمْ يَقُولُ: إِنِّي صَائِمٌ، فَعَزَمَ عَلَيْهِمْ أَنْ يُفْطِرُوا فَأَفْطَرُوا

**[9704]** Ibn Mubārak narrated to us, from Ibn Jurayj, from ‘Aṭā’, who said: I asked Salmān ibn Mūsā: “Would a man break his fast for his guest?” He said: “Yes.”

حَدَّثَنَا أَبْنُ مُبَارَكٍ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: سَأَلْتُ سَلْمَانَ بْنَ مُوسَى: أَكَانَ يُفْطِرُ الرَّجُلُ لِضَيْفِهِ؟ قَالَ: نَعَمْ

**[9705]** Mu‘ādh ibn Mu‘ādh narrated to us, he said: Ash‘ath informed us, from Al-Hasan, “That he permitted the fasting man, if a guest visited him, to break his fast and make up a day in its place.”

حَدَّثَنَا مُعاَذُ بْنُ مُعاَذٍ، قَالَ: أَخْبَرَنَا أَشْعَثُ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يُرِخِّصُ لِلرَّجُلِ الصَّائِمِ إِذَا نَزَلَ بِهِ الضَّيْفُ أَنْ يُفْطِرَ، وَيَقْضِي بَوْمًا مَكَانَهُ

**[9706]** Section: What they said about a man fasting voluntarily, and his mother asks him to break his fast Ghundar narrated to us, from Shu'bah, who said: "I asked Al-Hakam and Hammād about a man who fasts voluntarily, and his mother forbids him, but he disobeys her and fasts sometimes."

حَدَّثَنَا مَا قَالُوا فِي الرَّجُلِ يَصُومُ النَّطْوَعَ، فَسَأَلَهُ أُمُّهُ أَنْ يُفْطِرَ حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَادًا عَنِ الرَّجُلِ يَصُومُ نَطْوِعًا فَهَذِهِ أُمُّهُ، فَلَا يُطِيعُهَا، وَيَصُومُ أَحْيَانًا

**[9707]** Ibn 'Ulayyah narrated to us, from Layth, from 'Atā', who said: I said to him: "My mother swears an oath that I should not pray anything after the obligatory prayers nor fast except the obligatory fasts, out of pity for me." He said: "Fulfill her oath."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، قَالَ: فُلِّذْ لَهُ: إِنَّ أُمِّي تُقْسِمُ عَلَيَّ أَنْ لَا أَصَلِّ بَعْدَ الْمَكْتُوبَةِ شَيْئًا، وَلَا أَصُومُ إِلَّا فَرِيضَةً، شَفَقَةً عَلَيَّ، قَالَ: أَبْرُرُ قَسْمَهَا

**[9708]** Ibn Mubārak narrated to us, from 'Abd al-Rahmān ibn Yazīd, who said: I asked Makhlūl about a man who woke up fasting, then his mother insisted that he break his fast. He seemed to dislike that and said: "He should fast a day in its place."

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، قَالَ: سَأَلْتُ مَكْحُولًا عَنْ رَجُلٍ أَصْبَحَ صَائِمًا، ثُمَّ عَزَّمْتُ عَلَيْهِ أُمُّهُ أَنْ يُفْطِرَ كَاهَةً كَاهَةً ذَلِكَ، وَقَالَ: يَصُومُ يَوْمًا مَكَانَةً

**[9709]** Section: Whoever said: She should not fast voluntarily except with her husband's permission 'Abd al-Rahīm ibn Sulaymān narrated to us, from Layth, from 'Abd al-Malik, from 'Atā', from Ibn 'Umar, who said: A woman came to the Prophet ﷺ and said: "O Prophet of Allah, what is the right of a husband over his wife?" He said: "She should not fast except with his permission, except for the obligatory fast. If she does so, she has sinned and it will not be accepted from her."

حَدَّثَنَا مَنْ قَالَ: لَا تَصُومُ تَطْوِعاً إِلَّا بِإِذْنِ زَوْجِهَا حَدَّثَنَا  
عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ لَيْثٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ  
عَطَاءٍ، عَنْ ابْنِ عُمَرَ، قَالَ: أَتَتِ امْرَأةً إِلَى النَّبِيِّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: يَا نَبِيَّ اللَّهِ، مَا حَقُّ الزَّوْجِ عَلَى  
زَوْجِهِ؟ قَالَ: لَا تَصُومُ إِلَّا بِإِذْنِهِ إِلَّا الفَرِيضَةَ، فَإِنْ  
فَعَلْتِ أَثْمَتْ وَلَمْ يُقْبَلْ مِنْهَا

**[9710]** Ibn Fuḍayl narrated to us, from Yazīd, from Zayd ibn Wahb, who said: "Umar wrote to us: 'A woman should not fast voluntarily except with her husband's permission.'"

حَدَّثَنَا ابْنُ قُضَيْلٍ، عَنْ يَزِيدَ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ:  
كَتَبَ إِلَيْنَا عُمَرُ: أَنَّ الْمَرْأَةَ لَا تَصُومُ تَطْوِعاً إِلَّا بِإِذْنِ  
زَوْجِهَا

**[9711]** Ibn Fuḍayl narrated to us, from Yazīd, from Miqṣam, from Ibn 'Abbās, who said: "She should not fast voluntarily while he is present except with his permission."

حَدَّثَنَا ابْنُ قُضَيْلٍ، عَنْ يَزِيدَ، عَنْ مِقْسَمٍ، عَنْ ابْنِ  
عَبَّاسٍ، قَالَ: لَا تَصُومُ تَطْوِعاً وَهُوَ شَاهِدٌ إِلَّا بِإِذْنِهِ

[9712] Wakī‘ narrated to us, from Abū al-Zinād, from Mūsā ibn Abī ‘Uthmān, from his father, from Abū Hurayrah, from the Prophet ﷺ, that he said: “A woman should not fast except with her husband’s permission.”

حَدَّثَنَا وَكِبِيعُ، عَنْ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ قَالَ: لَا تَصُومُ الْمَرْأَةُ إِلَّا بِإِذْنِ زَوْجِهَا

[9713] Section: What they said about fasting the Day of ‘Arafah for those not at ‘Arafah Wakī‘ narrated to us, from Ibn Abī Laylā, from ‘Atā’, from Abū al-Khalīl, from Abū Qatādah, who said: The Messenger of Allah ﷺ said: “Fasting the Day of ‘Arafah is an expiation for two years: a past year and a future year.”

حَدَّثَنَا مَا قَلُوا فِي صَوْمَلِ يَوْمَ عَرَفَةَ بِغَيْرِ عَرَفَةَ حَدَّثَنَا وَكِبِيعُ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي قَتَادَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "صَوْمَلِ عَرَفَةَ كُفَّارَةُ سَنَتَيْنِ: سَنَةٌ مَاضِيَّةٌ، وَسَنَةٌ مُسْتَقْبَلَةٌ"

[9714] Wakī‘ narrated to us, from Mahdī ibn Maymūn, from Ghaylān ibn Jarīr, from ‘Abd Allāh ibn Ma‘bad al-Zimmānī, from Abū Qatādah, that the Prophet ﷺ was asked about fasting ‘Arafah. He said: “I hope from Allah that it expiates for two years: a past year and a

حَدَّثَنَا وَكِبِيعُ، عَنْ مَهْدِيِّ بْنِ مَعْمُونٍ، عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبِدِ الْزَّمَانِيِّ، عَنْ أَبِي قَتَادَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُلِّمَ عَنْ صِيَامِ عَرَفَةَ، فَقَالَ: "أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ سَنَتَيْنِ: سَنَةً مَاضِيَّةً، وَسَنَةً مُسْتَقْبَلَةً"

[9715] Wakī‘ narrated to us, from Shu‘bah, from Abū Qays, from Huzayl, from Masrūq, from ‘Ā’ishah, “That she used to fast on ‘Arafah.”

حَدَّثَنَا وَكِبْرِيُّ، عَنْ شُعْبَةَ، عَنْ أَبِي قَيْسٍ، عَنْ هُرَيْلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، كَانَتْ تَصُومُ عَرَفَةَ

[9716] Ghundar narrated to us, from Shu‘bah, from Abū Qays, from Huzayl, from ‘Ā’ishah, who said: “There is no day of the year I love to fast more than the Day of ‘Arafah.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي قَيْسٍ، عَنْ هُرَيْلٍ، عَنْ عَائِشَةَ، قَالَتْ: مَا مِنَ السَّنَةِ يَوْمٌ أَحَبُّ إِلَيَّ أَنْ أَصُومَهُ مِنْ يَوْمٍ عَرَفَةَ

[9717] Mu‘āwiyah ibn Hishām narrated to us, from Abū Ḥafṣ al-Tā’ifī, from Abū Ḥāzim, from Sahl ibn Sa‘d, who said: The Messenger of Allah ﷺ said: “Fasting the Day of ‘Arafah is an expiation for two years.”

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، عَنْ أَبِي حَفْصِ الطَّائِفِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَوْمُ عَرَفَةَ كَفَارَةً سَنَتَيْنِ

[9718] Wakī‘ narrated to us, from Shu‘bah, from ‘Abd al-Rahmān ibn al-Qāsim, from his father, “That he used to fast on ‘Arafah.”

حَدَّثَنَا وَكِبْرِيُّ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِيمِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَصُومُ عَرَفَةَ

**[9719]** Ishāq al-Azraq narrated to us, from Abū al-'Alā', from Abū Hāshim, from Ibrāhīm, who said regarding fasting 'Arafah while resident: "If there is disagreement about it, do not fast."

حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، عَنْ أَبِي الْعَلَاءِ، عَنْ أَبِي هَاشِمٍ، عَنْ إِبْرَاهِيمَ، قَالَ فِي صَوْمَ عَرَفَةَ فِي الْخَضْرِ: إِذَا كَانَ فِيهِ اخْتِلَافٌ، فَلَا تَصُومَنَّ

**[9720]** Yazīd ibn Hārūn narrated to us, he said: Ibn 'Awn informed us, from Ibrāhīm, who said: "They saw no harm in fasting 'Arafah, unless they feared it might be the Day of Sacrifice."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا ابْنُ عَوْنِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا لَا يَرَوْنَ بِصَوْمِ عَرَفَةَ بُلْسًا، إِلَّا أَنْ يَتَحَوَّلُوا أَنْ يَكُونَ يَوْمَ الذَّبْحِ

**[9721]** Ibn Fuḍayl narrated to us, from Yazīd ibn Abī Ziyād, from Mujāhid, that 'Ā'ishah said: "Fasting the Day of 'Arafah is an expiation for half a year." He said: And Mujāhid said: So-and-so said: "An expiation for a year."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، أَنَّ عَائِشَةَ، قَالَتْ: إِنَّ صَوْمَ عَرَفَةَ كُفَّارَةً نِصْفِ سَنَةٍ قَالَ: وَقَالَ مُجَاهِدٌ: قَالَ فُلَانٌ: كُفَّارَةً سَنَةً

**[9722]** Yazīd ibn Hārūn narrated to us, he said: Ḥumayd al-Ṭawīl narrated to us, he said: It was mentioned in the presence of Al-Ḥasan that fasting the Day of ‘Arafah is equal to fasting a year. Al-Ḥasan said: “I do not know of any day having preference over another, nor any night over another, except Laylat al-Qadr, for it is better than a thousand months. And I saw ‘Uthmān ibn Abī al-Āṣ fasting on the Day of ‘Arafah, sprinkling water on himself from a waterskin he had to cool himself down.”

**[9723]** Section: What they said about fasting six days of Shawwāl after Ramadan Abū Bakr narrated to us, he said: ‘Abd Allāh ibn al-Mubārak narrated to us, from Sa‘d ibn Sa‘id, he said: I heard ‘Umar ibn Thābit say: I heard Abū Ayyūb al-Anṣārī say: The Messenger of Allah ﷺ said: “Whoever fasts Ramadan, then follows it with six from Shawwāl, has indeed fasted the whole year, or it is as if he fasted the whole year.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا حُمَيْدُ الطَّوَيْلُ، قَالَ:  
ذَكَرَ عِنْدَ الْحَسَنِ: أَنَّ صِيَامَ عَرَفَةَ يَعْدِلُ صِيَامَ سَنَةٍ،  
فَقَالَ الْحَسَنُ: مَا أَعْلَمُ لِيَوْمٍ فَضْلًا عَلَى يَوْمٍ، وَلَا لِلَّيْلَةِ  
عَلَى لَيْلَةٍ إِلَّا لَيْلَةُ الْقُدرِ، فَإِنَّهَا خَيْرٌ مِنْ أَلْفِ شَهْرٍ، وَلَقَدْ  
رَأَيْتُ عُثْمَانَ بْنَ أَبِي الْعَاصِ صَامَ يَوْمَ عَرَفَةَ، يَرْشُّ  
عَلَيْهِ الْمَاءَ مِنْ إِذَاوَةٍ مَعَهُ يَتَرَدُّ بِهِ

حَدَّثَنَا مَا قَالُوا فِي صِيَامِ سَنَةِ أَيَّامٍ مِنْ شَوَّالٍ بَعْدَ  
رَمَضَانَ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
الْمُبَارَكِ، عَنْ سَعْدِ بْنِ سَعِيدٍ، قَالَ: سَمِعْتُ عُمَرَ بْنَ  
ثَابِتٍ، قَالَ: سَمِعْتُ أَبَا أَيُوبَ الْأَنْصَارِيَّ، يَقُولُ: قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَامَ رَمَضَانَ،  
لَمْ أَتْبَعْهُ بِسِنَةٍ مِنْ شَوَّالٍ، فَقَدْ صَامَ الدَّهْرَ، أَوْ فَكَانَمَا  
صَامَ الدَّهْرَ

**[9724]** Ḥusayn ibn ‘Alī narrated to us, from Abū Mūsā, from Al-Ḥasan, who said: When the six days that some people fast voluntarily after Ramadan were mentioned in his presence, he would say: “Allah was pleased with this month for the entire year.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ أَبِي مُوسَى، عَنِ الْحَسَنِ، قَالَ: إِذَا ذُكِرَ عِنْدُهُ سِتَّةُ أَيَّامٍ الَّتِي يَصُومُهَا بَعْضُ النَّاسِ بَعْدَ رَمَضَانَ تَطُوعًا، كَانَ يَقُولُ: لَقَدْ رَضِيَ اللَّهُ بِهَذَا الشَّهْرِ لِلسَّنَةِ كُلَّهَا

**[9725]** Section: What they said about making up [fasts from] Ramadan and delaying it Ḥafs narrated to us, from Yaḥyā ibn Sa‘īd, from Abū Salamah ibn ‘Abd al-Raḥmān, who said: ‘Ā’ishah said: “I would owe fasting from the month of Ramadan, and I would not make it up until Sha‘bān came.”

حَدَّثَنَا مَا قَالُوا فِي قَضَاءِ رَمَضَانَ وَتَأْخِيرِهِ حَدَّثَنَا حَفْصٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: قَالَتْ عَائِشَةُ: إِنْ كَانَ لَيْكُونُ عَلَيَّ الصَّوْمُ مِنْ شَهْرِ رَمَضَانَ، فَمَا أَفْضَيْهِ حَتَّى يَأْتِي شَعْبَانَ

**[9726]** Ḥusayn ibn ‘Alī narrated to us, from Zā'idah, from Al-Suddī, from ‘Abd Allāh al-Bahī, from ‘Ā’ishah, who said: “I would not make up what remained upon me from Ramadan during the lifetime of the Messenger of Allah ﷺ except in Sha‘bān.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنِ السُّدْدِيِّ، عَنْ عَبْدِ اللَّهِ الْبَهِيِّ، عَنْ عَائِشَةَ، قَالَتْ: مَا كُنْتُ أَفْضِيَ مَا يَبْقَى عَلَيَّ مِنْ رَمَضَانَ فِي حَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا فِي شَعْبَانَ

[9727] Section: What they said about seeing the crescent moon, what should be said? Abū Bakr narrated to us, he said: Muḥammad ibn Bishr narrated to us, he said: ‘Abd al-‘Azīz ibn ‘Umar narrated to us, he said: Someone I do not suspect narrated to me, from ‘Ubādah ibn al-Ṣāmit, who said: When the Messenger of Allah ﷺ saw the crescent moon, he would say: “Allah is the Greatest, Allah is the Greatest. Praise be to Allah, Praise be to Allah. There is no might nor power except with Allah. O Allah, I ask You for the good of this month, and I seek refuge in You from the evil of destiny, and from the evil of the Day of Gathering.”

حَدَّثَنَا مَا قَالُوا فِي الْهَلَالِ، يُرَى مَا يُقَالُ؟ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ، قَالَ: حَدَّثَنِي مَنْ لَا أَنْهُمْ، عَنْ عُبَادَةَ بْنِ الصَّامِيتِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَى الْهَلَالَ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الشَّهْرِ، وَأَغْوُدُ بِكَ مِنْ شَرِّ الْقَرَبَاءِ، وَمِنْ شَرِّ يَوْمِ الْحِسْرِ

[9728] Ḥātim ibn Ismā‘īl narrated to us, from ‘Abd al-Rahmān ibn Ḥarmalah, who said: I left the mosque with Sa‘īd ibn al-Musayyib, and we said: “This is the crescent, O Abū Muḥammad.” When he turned away, he said: “I believe in the One Who created you, fashioned you, and proportioned you.” Then he turned to me and said: “The Messenger of Allah ﷺ used to say this when he saw the crescent.”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، قَالَ: أَنْصَرَفْتُ مَعَ سَعِيدَ بْنَ الْمُسَيَّبِ مِنَ الْمَسْجِدِ، فَقُلْنَا: هَذَا الْهَلَالُ يَا أَبَا مُحَمَّدٍ، فَلَمَّا أَنْصَرَفَ قَالَ: آمَّنْتُ بِالَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ثُمَّ أَنْتَقَتَ إِلَيَّ فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَى الْهَلَالَ قَالَ هَكَذَا

[9729] Waki‘ narrated to us, from Zakariyyā, from Abū Ishāq, from ‘Ubayd ibn ‘Amr, from ‘Alī, who said: “If one of you sees the crescent, let him not raise his head to it (or point it out). It is sufficient for one of you to say: ‘My Lord and your Lord is Allah.’”

حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّاً، عَنْ أَبِي إِسْحَاقَ، عَنْ عُبَيْدِ بْنِ عَمْرِو، عَنْ عَلَيِّ، قَالَ: "إِذَا رَأَى أَحَدُكُمُ الْهَلَالَ، فَلَا يَرْفَعْ بِهِ رَأْسًا، إِنَّمَا يَكْفِي مِنْ أَحَدُكُمْ أَنْ يَقُولَ: رَبِّ وَرَبِّكَ اللَّهُ

[9730] Fuḍayl ibn ‘Iyād narrated to us, from Maṇṣūr, from Ibrāhīm, who said: “If you see the crescent, say: ‘My Lord and your Lord is

حَدَّثَنَا فَضِيلُ بْنُ عَيَاضٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: "إِذَا رَأَيْتَ الْهَلَالَ، فَقُلْ: رَبِّي وَرَبِّكَ اللَّهُ

**[9731]** Sharīk narrated to us, from Abū Ishaq, that ‘Alī used to say when he saw the crescent: “O Allah, we ask You for its victory, its good—or its conquest—and its light, and we seek refuge in You from its evil and the evil of what follows it.”

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، أَنَّ عَلِيًّا، كَانَ يَقُولُ إِذَا رَأَى الْهَلَالَ: اللَّهُمَّ إِنَّا نَسْأَلُكَ نَصْرًا، وَخَيْرًا، أَوْ فَتْحًا، وَنُورًا، وَنَعُوذُ بِكَ مِنْ شَرِّهِ، وَشَرِّ مَا بَعْدَهُ

**[9732]** Wakī‘ narrated to us, from Sufyān, from Abū Ishaq, from a man from Al-Nakha‘, from Abū Mas‘ūd al-Badrī, who said: “To fall from this palace is more beloved to me than to do as they do; when one of you sees the crescent, it is as if he sees his Lord.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ مِنَ النَّحَّاعِ، عَنْ أَبِي مَسْعُودِ الْبَدْرِيِّ، قَالَ: لَأَنْ أَخْرُ مِنْ هَذَا الْقَصْرِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْعَلَ كَمَا يَفْعَلُونَ، إِذَا رَأَى أَحَدُكُمُ الْهَلَالَ، كَأَنَّمَا يَرَى رَبَّهُ

**[9733]** Husayn ibn ‘Alī narrated to us, he said: I asked Hishām ibn Ḥassān: “What did Al-Hasan use to say when he saw the crescent?” He said: He used to say: “O Allah, make it a month of blessing, light, reward, and well-being. O Allah, You distribute good among Your servants in it, so distribute good for us in it as You distribute among Your righteous servants.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، قَالَ: سَأَلْتُ هِشَامَ بْنَ حَسَّانَ: أَيُّ شَيْءٍ كَانَ الْحَسَنُ يَقُولُ إِذَا رَأَى الْهَلَالَ؟ قَالَ: كَانَ يَقُولُ: اللَّهُمَّ اجْعَلْهُ شَهْرًا بَرَكَةً، وَنُورًا، وَأَجْرًا، وَمَعْفَافَةً، اللَّهُمَّ إِنَّكَ قَاسِمٌ بَيْنَ عِبَادِكَ فِيهِ خَيْرًا، فَاقْسِمْ لَنَا فِيهِ مِنْ خَيْرٍ، كَمَا قَسَمْتَ فِيهِ بَيْنَ عِبَادِكَ الصَّالِحِينَ

**[9734]** Ḥusayn ibn ‘Alī narrated to us, he said: I asked Ibn Jurayj, and he mentioned from ‘Atā’, that a man saw a crescent from the earth. He said: He heard someone saying: “O Allah, bring it upon us with security, faith, safety, Islam, guidance, forgiveness, success in what You are pleased with, and protection from what You are displeased with. My Lord and your Lord is Allah.” He said: He kept learning them until he memorized them, but he did not see anyone.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، قَالَ: سَأَلْتُ ابْنَ جُرَيْجٍ فَذَكَرَ،  
عَنْ عَطَاءٍ، أَنَّ رَجُلًا أَهْلَ هِلَالًا مِنَ الْأَرْضِ، قَالَ:  
فَسَمِعَ قَائِلًا يَقُولُ: اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ، وَالْإِيمَانِ،  
وَالسَّلَامَةِ، وَالْإِسْلَامِ، وَالْهُدَى، وَالْمَغْفِرَةِ، وَالثُّوْفِيقِ لِمَا  
تَرْضَى، وَالْحِفْظِ مِمَّا تَسْخُطُ، رَبِّي وَرَبُّكَ اللَّهُ قَالَ: فَلَمْ  
يَرَنْ يَتَلَقَّهُنَّ حَتَّى حَفِظُهُنَّ وَمَا رَأَى أَحَدًا

**[9735]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Mughīrah, from Ibrāhīm, who said: “They liked it when a man saw the crescent to say: ‘My Lord and your Lord is Allah.’”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ مُغِيرَةَ، عَنْ  
إِبْرَاهِيمَ، قَالَ: إِنَّمَا يُعْجِبُهُمْ إِذَا رَأَى الرَّجُلُ الْهَلَالَ أَنْ  
يَقُولَ: رَبِّي وَرَبُّكَ اللَّهُ

**[9736]** Yaḥyā ibn Sa‘īd narrated to us, from Sufyān, from Ibn Abī Najīh, from Mujaħid, who said: “He used to dislike pointing and raising the voice upon seeing the crescent.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي تَجْبِحٍ،  
عَنْ مُجَاهِدٍ، قَالَ: كَانَ يَكْرَهُ الإِشَارَةَ عِنْدَ رُؤْبَةِ الْهَلَالِ  
وَرَفْعَ الصَّوْتِ

[9737] Muḥammad ibn Bashīr narrated to us, he said: Sa‘īd narrated to us, from Qatādah, that when the Prophet ﷺ saw a crescent, he would say: “A crescent of goodness and guidance, a crescent of goodness and guidance. I believe in the One Who created you,” three times, “Praise be to Allah Who has taken away the month of such-and-such.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، قَالَ: حَدَّثَنَا سَعِيْدٌ، عَنْ قَتَادَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ إِذَا رَأَى هِلَالًا قَالَ: هِلَالٌ خَيْرٌ وَرُشْدٌ، هِلَالٌ خَيْرٌ وَرُشْدٌ، آمَنْتُ بِالَّذِي خَلَقَ، تَلَّا، الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ بِشَهْرٍ كَذَا وَكَذَا

[9738] Ya'lá narrated to us, he said: Ḥajjāj ibn Dīnār narrated to us, from Maṇṣūr, from Mujāhid, from Ibn ‘Abbās, that he disliked standing up for the crescent, but would turn aside and say: “Allah is the Greatest, and Praise be to Allah Who took away the crescent of such-and-such and brought the crescent of such-and-such.”

حَدَّثَنَا يَعْلَى، قَالَ: حَدَّثَنَا حَاجَجُ بْنُ دِينَارٍ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ كَرِهَ أَنْ يَتَنَصِّبَ لِلْهِلَالِ وَلَكِنْ يَعْرِضُ وَيَقُولُ: اللَّهُ أَكْبَرُ وَالْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ هِلَالًا كَذَا، وَكَذَا، وَجَاءَ بِهِلَالٍ كَذَا، وَكَذَا

**[9739]** Section: What they said about fasting on Nayrūz (Persian New Year) Abū Bakr narrated to us, he said: ‘Abbād narrated to us, from Sa‘īd, from Al-Ḥasan, that he was asked about fasting on Nayrūz. He disliked it and said: “The non-Arabs venerate it.”

حَدَّثَنَا مَا قَالُوا فِي صَوْمِ النَّيْرُوزِ حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبَادٌ، عَنْ سَعِيدٍ، عَنْ الْحَسَنِ، أَنَّهُ سُئِلَ عَنْ صَوْمِ النَّيْرُوزِ، فَكَرِهَهُ، وَقَالَ: يُعَظِّمُونَهُ الْأَعَاجِمُ

**[9740]** Yazīd ibn Hārūn narrated to us, he said: Hishām informed us, he said: Al-Ḥasan was asked about fasting on the day of Nayrūz. He said: “What do you have to do with Nayrūz? Do not pay attention to it, for it belongs to the non-Arabs.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا هِشَامٌ، قَالَ: سُئِلَ الْحَسَنُ عَنْ صَوْمِ يَوْمِ النَّيْرُوزِ، فَقَالَ: مَا لِكُمْ وَالنَّيْرُوزُ، وَلَا تَلْتَقُوا إِلَيْهِ، فَإِنَّمَا هُوَ لِلْعَجَمِ

**[9741]** Section: What they said about fasting in winter Wakī‘ narrated to us, from Sufyān, from Abū Ishāq, from Numayr, from ‘Āmir ibn Sa‘d, who said: The Messenger of Allah ﷺ said: “Fasting in winter is the cold spoil (easy reward).”

حَدَّثَنَا مَا قَالُوا فِي الصَّوْمِ فِي الشَّتَاءِ حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ نُعْمَىٰ، عَنْ عَامِرِ بْنِ سَعْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الصَّوْمُ فِي الشَّتَاءِ الْغَنِيمَةُ الْبَارِدَةُ

**[9742]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Sulaymān al-Taymī, from Abū ‘Uthmān, who said: ‘Umar said: “Winter is a spoil.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ التَّمِيمِيِّ،  
عَنْ أَبِي عُثْمَانَ، قَالَ: قَالَ عُمَرُ: الشَّتَاءُ غَنِيمَةٌ

**[9743]** Al-Ā’idh ibn Idrīs narrated to us, from Ḥuṣayn, from Mujāhid, from ‘Ubayd ibn ‘Umayr, who said: He used to say when winter came: “O people of the Quran, the night has become long for your prayer, and the day has become short for your fasting, so seize the opportunity.”

حَدَّثَنَا الْعَاوِدُ بْنُ إِدْرِيسَ، عَنْ حُصَيْنِ، عَنْ مُجَاهِدٍ، عَنْ  
عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: كَانَ يَقُولُ إِذَا جَاءَ الشَّتَاءَ: يَا أَهْلَ  
الْقُرْآنِ طَالَ اللَّيْلُ لِصَلَاتِكُمْ، وَقَصُرَ النَّهَارُ لِصِيَامِكُمْ  
فَاغْتَنِمُوا

**[9744]** Section: What they said regarding what the fasting person says when he breaks his fast Muḥammad ibn Fuḍayl narrated to us, from Ḥuṣayn, from Abū Hurayrah, who said: When the Prophet ﷺ fasted and then broke his fast, he would say: “O Allah, for You I fasted, and upon Your provision I broke my fast.” He said: And Al-Rabī‘ ibn Khuthaym used to say: “Praise be to Allah Who helped me so I fasted, and provided for me so I broke my fast.”

حَدَّثَنَا مَا قَالُوا فِي الصَّائِمِ إِذَا أَفْطَرَ مَا يَقُولُ؟ حَدَّثَنَا  
مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ:  
كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَامَ ثُمَّ أَفْطَرَ، قَالَ:  
اللَّهُمَّ لَكَ صُمُثُ، وَعَلَى رِزْقِكَ أَفْطَرْتُ قَالَ: وَكَانَ  
الرَّبِيعُ بْنُ خُثَيْمٍ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَعَانَنِي فَصُمُثُ  
وَرَزَقَنِي فَأَفْطَرْتُ

[9745] Wakī‘ narrated to us, from Hishām, from Yaḥyā ibn Abī Kathīr, from Anas, who said: When the Messenger of Allah ﷺ broke his fast with a household, he would say: “May the fasting people break their fast with you, may the righteous eat your food, and may the angels descend upon you.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَنَسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا أَفْطَرَ عِنْدَ أَهْلِ بَيْتٍ، قَالَ: أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمُ الْأَبْرَارُ، وَنَزَّلَتْ عَلَيْكُمُ الْمَلَائِكَةُ

[9746] Section: What they said about fasting a day and feeding a poor person ‘Isá ibn Yūnus narrated to us, from Ja‘far ibn Burqān, from Thābit ibn al-Hajjāj, from ‘Awf ibn Mālik al-Ashja‘ī, who said: ‘Umar said: “Fasting a day outside of Ramadan and feeding a poor person is equivalent to fasting a day of Ramadan.”

حَدَّثَنَا مَا قَالُوا فِي صَوْمَ يَوْمٍ، وَإِطْعَامِ مِسْكِينٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ تَابِتِ بْنِ الْحَجَّاجَ، عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ، قَالَ: قَالَ عُمَرُ: صِيَامٌ يَوْمٌ مِنْ غَيْرِ رَمَضَانَ، وَإِطْعَامٌ مِسْكِينٍ يَعْدِلُ صِيَامَ يَوْمٍ مِنْ رَمَضَانَ

**[9747]** Section: Regarding the fasting of the Prophet ﷺ, how was it? Al-Thaqafī narrated to us, from Humayd, from Anas, “That the Messenger of Allah ﷺ would fast from the month until we would say: ‘He will not break his fast,’ and he would break his fast until we would say: ‘He will not fast any of it.’”

حَدَّثَنَا فِي صِيَامِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ هُوَ؟  
حَدَّثَنَا التَّقْفِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَّاسٍ، "أَنَّ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ يَصُومُ مِنَ الشَّهْرِ حَتَّى  
تَقُولُ: مَا يُفْطِرُ، وَيُفْطِرُ، حَتَّى تَقُولُ: مَا يَصُومُ مِنْهُ"  
شَيْئًا

**[9748]** Numayr narrated to us, he said: ‘Uthmān ibn Ḥakīm narrated to us, he said: I asked Sa‘id ibn Jubayr about fasting in Rajab. He said: I heard Ibn ‘Abbās say: “The Messenger of Allah ﷺ would fast until we would say: ‘He will not break his fast,’ and he would break his fast until we would say: ‘He will not fast.’”

حَدَّثَنَا نُعْمَيْرُ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، قَالَ: سَأَلْتُ  
سَعِيدَ بْنَ جُبَيْرٍ، عَنْ صِيَامِ رَجَبٍ فَقَالَ: سَمِعْتُ ابْنَ  
عَبَّاسٍ، يَقُولُ: "كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَصُومُ حَتَّى تَقُولُ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى تَقُولُ: لَا  
يَصُومُ"

**[9749]** ‘Abdah narrated to us, from Ibn Abī ‘Arūbah, from Qatādah, from Zurārah ibn Awfā, from Sa‘id ibn Hishām, from ‘Ā’ishah, who said: “I do not know that the Messenger of Allah ﷺ ever fasted a complete month except Ramadan.”

حَدَّثَنَا عَبْدَةُ، عَنِ ابْنِ أَبِي عَرْوَةَ، عَنْ قَاتَادَةَ، عَنْ  
زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعِيدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ،  
قَالَتْ: لَا أَعْلَمُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
صَامَ شَهْرًا قَطُّ كَامِلًا، إِلَّا رَمَضَانَ

**[9750]** Waki‘ narrated to us, from Kahmas, from ‘Abd Allāh ibn Shaqīq, from ‘Āishah, that he asked her about the fasting of the Prophet ﷺ. She said: “I did not know him to fast a month until he broke his fast in it, except Ramadan, nor did he break his fast [for a month] until he fasted from it.”

حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ، قَالَ: سَأَلْتُهَا عَنْ صِيَامِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: مَا عَلِمْتُهُ صَامَ شَهْرًا حَتَّى يُفْطِرَ فِيهِ، إِلَّا رَمَضَانَ، وَلَا أَفْطَرَهُ حَتَّى يَصُومَ مِنْهُ

**[9751]** Section: Whoever disliked exaggeration in sniffing water into the nose for the fasting person Yaḥyā ibn Sulaym narrated to us, from Ismā‘īl ibn Kathīr, from ‘Āsim ibn Laqīṭ ibn Ṣabirah, from his father, that the Prophet ﷺ said: “Exaggerate in sniffing water into the nose, unless you are fasting.”

حَدَّثَنَا مِنْ كَرْهِ لِلصَّائِمِ الْمُبَالَغَةِ فِي الإِسْتِنشَاقِ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيفِطِ بْنِ صَبِيرَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: بَالِغُ الْإِسْتِنشَاقَ، إِلَّا أَنْ تَكُونَ صَائِمًا

**[9752]** Ibn Fuḍayl narrated to us, from his father, who said: “Al-Daḥḥāk and his companions in Khurāsān, during Ramadan, would not rinse their mouths.”

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِيهِ، قَالَ: كَانَ الصَّحَّاحُ وَأَصْحَابُهُ بِخُرَاسَانَ فِي رَمَضَانَ، فَكَانُوا لَا يَتَمَضَّمُونَ

**[9753]** Al-Faḍl ibn Dukayn narrated to us, from Abū Hilāl, from Ibn Sīrīn, who said: “He used to dislike for the fasting person to sniff water into the nose such that it enters his throat.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكِيْنَ، عَنْ أَبِي هِلَالٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: كَانَ يَكْرُهُ أَنْ يَسْتَشِقَ الصَّائِمُ، حَتَّى يَدْخُلَ حَافَةً

**[9754]** Mu‘āwiyah ibn Hishām narrated to us, from ‘Ammār ibn Ruzayq, from Abū Farwah, from Al-Sha‘bī, who said: “If you sniff water into your nose while you are fasting, do not exaggerate.”

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ أَبِي فَرْوَةَ، عَنِ الشَّعْبِيِّ، قَالَ: إِذَا اسْتَشَقْتَ، وَأَنْتَ صَائِمٌ، فَلَا تُبَالِغْ

**[9755]** Section: Whoever liked for his fasting not to be known Yazīd ibn Hārūn narrated to us, he said: Hammād ibn Salamah informed us, from Thābit, from ‘Abd al-Rahmān ibn ‘Ābis, from Abū Hurayrah, who said: “If one of you is fasting, let him apply oil so that the effect of his fasting is not seen on him. And if he spits, let him cover his spittle.” Yazīd gestured with his hand as if covering his mouth.

حَدَّثَنَا مَنْ كَانَ يُحِبُّ أَنْ لَا يُعْلَمْ بِصَوْمَهِ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِذَا كَانَ أَحَدُكُمْ صَائِمًا، فَلْيَدْهُنْ حَتَّى لَا يُرَى عَلَيْهِ آثَرُ صَوْمَهِ، وَإِذَا بَزَقَ فَلْيَسْتَرْ بُزَاقَهُ، وَأَشَارَ يَزِيدُ بِيَدِهِ كَانَهُ يُعْطِي بِهَا فَاهَ

[9756] Abū al-Āḥwāṣ narrated to us, from Mānṣūr, from Hilāl ibn Yāsāf, who said: “Jesus, son of Mary, said: ‘If it is the day of fasting for one of you, let him grease his lips.’”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، قَالَ: «قَالَ عِيسَى ابْنُ مَرْيَمَ: إِذَا كَانَ يَوْمٌ صَوْمٌ أَحَدُكُمْ، فَلْيَدْهُنْ شَفَنَّيْهِ

[9757] Wākī‘ narrated to us, from Sufyān, from Abū Ḥuṣayn, from Yaḥyā, from Maṣrūq, from ‘Abd Allāh, who said: “If you wake up fasting, wake up anointed (with oil/grease).”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ أَبِي حُصَيْنٍ، عَنْ يَحْيَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: إِذَا أَصْبَحْتُمْ صَيَاماً، فَأَصْبِحُوا مُدَّهَّنِينَ

[9758] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Wabarah, from ‘Abd al-Rahmān, from Kharashah ibn al-Ḥurr, who said: I saw ‘Umar hitting the hands of the people in [the month of] Rajab until they placed them in the food bowls, saying: “Eat, for it is only a month that the people of Jahiliyyah used to venerate.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ وَبَرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ خَرَشَةَ بْنِ الْحُرَّ، قَالَ: رَأَيْتُ عُمَرَ يَضْرِبُ أَكْفَ النَّاسِ فِي رَجَبٍ، حَتَّى يَضَعُوهَا فِي الْجِفَانِ، وَيَقُولُ: كُلُوا، فَإِنَّمَا هُوَ شَهْرٌ كَانُوا يُعَظِّمُونَهُ الْجَاهِلِيَّةَ

[9759] Waki‘ narrated to us, from Sufyān, from Zayd ibn Aslam, who said: The Messenger of Allah ﷺ was asked about fasting in Rajab, and he said: “Where are you regarding Sha‘bān?”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، قَالَ: سَئَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ صَوْمِ رَجَبٍ فَقَالَ: أَيْنَ أَنْتُمْ مِنْ شَعْبَانَ

[9760] Waki‘ narrated to us, from Yazīd, the freed slave of Al-Šahbā’, from a man whom he named, from Anas, who said: “He should not be one who [only] fasts Mondays, nor Thursdays, nor Rajab.”

حَدَّثَنَا وَكِيعٌ، عَنْ يَزِيدَ، مَوْلَى الصَّهْبَاءِ عَنْ رَجُلٍ، قَدْ سَمِّأَهُ عَنْ أَنْسٍ، قَالَ: لَا يَكُونُ اثْنَيْنِيَاً، وَلَا حَمِيسِيَاً، وَلَا رَجَبِيَاً

[9761] Waki‘ narrated to us, from ‘Āsim ibn Muḥammad, from his father, who said: “When Ibn ‘Umar saw the people and how they prepared for Rajab, he disliked that.”

حَدَّثَنَا وَكِيعٌ، عَنْ عَاصِمِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، قَالَ: كَانَ ابْنُ عُمَرَ إِذَا رَأَى النَّاسَ، وَمَا يَعْلُوْنَ لِرَجَبٍ كُرْهَةً ذَلِكَ

**[9762]** Yazid ibn Harun narrated to us, saying: Muhammad ibn Amr narrated to us, from Abu Salamah, who said: I asked Aishah about the fasting of the Messenger of Allah ﷺ. She said: “He used to fast until we would say: ‘He does not break his fast,’ and he would break his fast until we would say: ‘He does not fast.’ I did not see him fast in any month more than in Sha'bān. In Sha'bān, he used to fast all of it except a little; rather, he used to fast all of it.”

**[9763]** Yazid ibn Harun narrated to us, saying: Sadaqah ibn Musa narrated to us, saying: Thabit al-Bunani informed us, from Anas, who said: The Messenger of Allah ﷺ was asked about the best fasting. He said: “Fasting in Sha'bān in honor of Ramadan.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو،  
عَنْ "أَبِي سَلْمَةَ، قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ صِيَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: كَانَ يَصُومُ حَتَّى  
نَقُولَ: لَا يُفْطِرُ، وَيُفْطِرُ، حَتَّى نَقُولَ: لَا يَصُومُ، وَلَمْ  
أَرَهُ فِي شَهْرٍ أَكْثَرَ صِيَاماً مِنْ شَعْبَانَ وَفِي شَعْبَانَ كَانَ  
يَصُومُ شَعْبَانَ، إِلَّا قَلِيلًا بَلْ كَانَ يَصُومُ كُلَّهُ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ مُوسَى،  
قَالَ: أَنَا تَابِتُ الْبُنَائِيُّ، عَنْ أَنَسٍ، قَالَ: سُئِلَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ أَفْضَلِ الصِّيَامِ فَقَالَ: صِيَامُ  
شَعْبَانَ تَعْظِيمًا لِرَمَضَانَ

**[9764]** Yazid narrated to us, saying: Al-Mas'udī informed us, from Al-Muhājir Abū al-Hasan, from 'Atā' ibn Yasār, who said: "The Messenger of Allah ﷺ did not fast more in any month than in Sha'bān, and that is because the lifespans of those who will die during the year are transcribed in it."

حَدَّثَنَا يَزِيدُ، قَالَ: أَخْبَرَنَا الْمَسْعُودِيُّ، عَنِ الْمَهَاجِرِ أَبِي الْحَسَنِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَهْرٍ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ وَذَلِكَ أَنَّهُ تُتْسَخُ فِيهِ آجَالُ مَنْ يَمُوتُ فِي السَّنَةِ

**[9765]** Zayd ibn al-Hubāb narrated to us, saying: Thābit ibn Qays narrated to us, saying: Abū Sa'id al-Maqburī narrated to me, saying: Abū Hurayrah narrated to me, from Usāmah ibn Zayd, who said: I said: "O Messenger of Allah, I see you fasting in Sha'bān a fast that you do not fast in any of the months except in the month of Ramadan?" He said: "That is a month people neglect between Rajab and the month of Ramadan. In it the deeds of the people are raised, so I love that my deeds not be raised except while I am fasting."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: حَدَّثَنَا ثَابِثُ بْنُ قَيْسٍ، قَالَ: حَدَّثَنِي أَبُو سَعِيدِ الْمَقْبُرِيُّ، قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ رَأَيْتَكَ تَصُومُ فِي شَعْبَانَ صَوْمًا لَا تَصُومُ فِي شَيْءٍ مِنَ الشَّهُورِ، إِلَّا فِي شَهْرِ رَمَضَانَ؟ قَالَ: ذَلِكَ شَهْرٌ يَعْفُلُ النَّاسُ عَنْهُ بَيْنَ رَجَبٍ، وَشَهْرٍ رَمَضَانَ، ثُرْفَعُ فِيهِ أَعْمَالُ النَّاسِ، فَأَلِحْ بُ أَنْ لَا يُرْفَعَ لِي عَمَلٌ، إِلَّا وَأَنَا صَائِمٌ

[9766] Sufyān ibn ‘Uyaynah narrated to us, from Ibn Abī Labīd, from Abū Salamah, from ‘Ā’ishah, who said: I asked her about the fasting of the Messenger of Allah ﷺ.

She said: “I never saw him fast more in any month than his fasting in Sha‘bān; he used to fast Sha‘bān except a little.”

[9767] Abū Bakr narrated to us, saying: Sufyān narrated to us, from Al-Zuhrī, from Abū ‘Ubayd, the freed slave of Ibn Azhar, who said: I witnessed the Eid with ‘Umar ibn al-Khaṭṭāb. He began with the prayer before the sermon and said: “The Prophet ﷺ forbade fasting on these two days. As for the Day of Fitr, it is the day of breaking your fast from your fasting; and as for the Day of Adha, eat from the meat of your sacrificial animals on it.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، قَالَ: سَأَلَّهَا عَنْ صِيَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: لَمْ أَرَهُ صَامَ مِنْ شَهْرٍ قَطُّ أَكْثَرَ مِنْ صِيَامِهِ فِي شَعْبَانَ، كَانَ يَصُومُ شَعْبَانَ، إِلَّا قَلِيلًا

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُيَيْنَةَ، مَوْلَى ابْنِ أَزْهَرَ قَالَ: شَهُدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ، فَبَدَا بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ، وَقَالَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ صَوْمِ هَذِينِ الْيَوْمَيْنِ: أَمَّا يَوْمُ الْفِطْرِ، فَيَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَأَمَّا يَوْمُ الْأَضْحَى، فَكُلُوا فِيهِ مِنْ لَحْمٍ نُسْكُنْ

[9768] Ibn Numayr and Abū Usāmah narrated to us, from Sa‘d ibn Sa‘id, who said: ‘Amrah bint ‘Abd al-Rahmān informed me, from ‘Āishah, who said: “The Messenger of Allah ﷺ forbade fasting on the Day of Fitr and the Day of Adha.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، وَأَبْنُو أَسَامَةَ، عَنْ سَعْدِ بْنِ سَعِيدٍ، قَالَ  
أَخْبَرَنِي عَمْرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ:  
نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ صَوْمِ يَوْمِ  
الْفِطْرِ، وَيَوْمِ الْأَضْحَى

[9769] Yaḥyā ibn Ya‘lā narrated to us, from ‘Abd al-Malik, from ‘Umayr, from Qaza‘ah, from Abū Sa‘id: “That the Prophet ﷺ forbade fasting on the Day of Fitr and the Day of Adha.”

حَدَّثَنَا يَحْيَى بْنُ يَعْلَى، عَنْ عَبْدِ الْمَالِكِ، عَنْ عُمَيْرٍ، عَنْ  
قَرَاعَةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
نَهَى عَنْ صَوْمِ يَوْمِ الْفِطْرِ، وَيَوْمِ الْأَضْحَى

[9770] Wakī‘ narrated to us, from Mūsā ibn ‘Alī, from his father, from ‘Uqbah ibn ‘Āmir, who said: The Messenger of Allah ﷺ said: “The Day of ‘Arafah, the Day of Adha, and the Days of Tashrīq are days of eating and drinking.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عَلَىٰ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ  
بْنِ عَامِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
يَوْمُ عَرَفَةَ وَيَوْمُ الْأَضْحَى، وَأَيَّامُ التَّشْرِيقِ أَكْلٌ  
وَشُرُبٌ

**[9771]** Waki‘ narrated to us, from Ibn ‘Awn, from Ziyād ibn Jubayr, who said: A man came to Ibn ‘Umar and asked him about a man who vowed to fast a day, and that coincided with Fitr or Adha. He said: “Allah commanded the fulfillment of vows, and the Messenger of Allah ﷺ forbade fasting on this day.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ عَوْنِ، عَنْ زَيَادِ بْنِ جُبَيْرٍ، قَالَ:  
جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ، فَسَأَلَهُ عَنْ رَجُلٍ نَذَرَ صُومً  
يَوْمًا، فَوَافَقَ ذَلِكَ فِطْرًا، أَوْ أَضْنَخَى، قَالَ: أَمْرَ اللَّهِ  
تَعَالَى بِوَفَاءِ النَّذْرِ وَنَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ عَنْ صِيَامِ هَذَا الْيَوْمِ

**[9772]** ‘Ubayd Allāh ibn Mūsā narrated to us, from Mūsā ibn ‘Ubaydah, from Nāfi‘, from Ibn ‘Umar, who said: “The Messenger of Allah ﷺ forbade fasting on [the Day of] Fitr and the Day of Adha.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ  
نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ عَنْ صَوْمِ الْفِطْرِ، وَيَوْمِ الْأَضْنَخَى

**[9773]** Ibn Numayr and Yazid ibn Hārūn narrated to us, saying: Muḥammad ibn Ishāq informed us, from Ya‘qūb ibn ‘Utbah, from Sulaymān ibn Yasār, from Abū Sa‘īd al-Khudrī, who said: “The Messenger of Allah ﷺ forbade fasting on [the Day of] Fitr and the Day of Sacrifice (Naḥr).”

حَدَّثَنَا ابْنُ نُمَيْرٍ، وَبَزِيدُ بْنُ هَارُونَ، قَالَا: أَخْبَرَنَا مُحَمَّدُ  
بْنُ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُثْنَةَ، عَنْ سُلَيْمَانَ بْنِ  
بَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: نَهَى رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِ الْفِطْرِ، وَيَوْمِ النَّحرِ

[9774] Abū Khālid al-Aḥmar narrated to us, from Muḥammad ibn ‘Ajlān, from Al-Muṭṭalib ibn Abī Wadā‘ah, from Sa‘īd ibn al-Musayyib, who said: A man came to the Prophet ﷺ and said: “I broke my fast on a day of Ramadan.” The Prophet ﷺ said to him: “Give charity, ask Allah for forgiveness, and fast a day in its place.”

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ الْمُطَلِّبِ بْنِ أَبِي وَدَاعَةَ، عَنْ سَعِيدِ بْنِ الْمُسِيْبِ، قَالَ: "جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي أَفْطَرْتُ يَوْمًا مِنْ رَمَضَانَ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَصَدَّقْ، وَاسْتَغْفِرْ اللَّهَ، وَصُمْ يَوْمًا مَكَانَهُ"

[9775] ‘Abd al-Wahhāb al-Thaqafī narrated to us, from Khālid al-Hadhdhā’, who said: ‘Āsim said to me: I asked Jābir ibn Zayd: “What has reached you regarding one who breaks his fast on a day of Ramadan, what is upon him?” He said: “Let him fast a day in its place, and perform a good deed along with that.”

حَدَّثَنَا عَبْدُ الْوَهَابِ الثَّقَفِيُّ، عَنْ خَالِدِ الْحَدَّادِ، قَالَ: قَالَ لِي عَاصِمٌ، سَأَلْتُ جَابِرَ بْنَ زَيْدٍ: "مَا بَلَغَكَ فِيمَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مَا عَلَيْهِ؟" قَالَ: لِيَصُمْ يَوْمًا مَكَانَهُ، وَيَصْنَعُ مَعَ ذَلِكَ مَعْرُوفًا

[9776] Sharīk narrated to us, from Mughīrah, from Ibrāhīm, from Abū Khālid, from Al-Sha‘bī, who said: “He makes up a day in its place.”

حَدَّثَنَا شَرِيكُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، قَالَ: يَقْضِي يَوْمًا مَكَانَهُ

[9777] Wakī‘ narrated to us, from Ismā‘īl, from Al-Sha‘bī, who said: “He owes a day in its place.”

حَدَّثَنَا وَكِبْرُّ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، قَالَ: عَلَيْهِ يَوْمًا مَكَانَةً

[9778] ‘Abdah narrated to us, from Sa‘īd, from Ya‘lā ibn Ḥakīm, from Sa‘īd ibn Jubayr, regarding a man who intentionally broke his fast on a day of Ramadan. He said: “He seeks Allah's forgiveness for that, repents to Him, and makes up a day in its place.”

حَدَّثَنَا عَبْدَهُ، عَنْ سَعِيدٍ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سَعِيدٍ بْنِ جُبَيْرٍ، فِي رَجُلٍ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مُتَعَمِّدًا، قَالَ: يَسْتَغْفِرُ اللَّهُ مِنْ ذَلِكَ، وَيَتُوبُ إِلَيْهِ، وَيَقْضِي يَوْمًا مَكَانَةً

[9779] Wakī‘ narrated to us, from Jarīr, from Ya‘lā, from Sa‘īd, similar to it.

حَدَّثَنَا وَكِبْرُّ، عَنْ جَرِيرٍ، عَنْ يَعْلَى، عَنْ سَعِيدٍ، مِثْلُهُ

[9780] ‘Abdah narrated to us, from ‘Āsim, who said: Abū Qilābah sent to Sa‘īd ibn al-Musayyib regarding a man who intentionally breaks his fast on a day of Ramadan. Sa‘īd said: “He fasts a month in place of every day.”

حَدَّثَنَا عَبْدَهُ، عَنْ عَاصِمٍ، قَالَ: أَرْسَلَ أَبُو قِلَابَةَ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ، فِي رَجُلٍ يُفْطِرُ يَوْمًا مِنْ رَمَضَانَ مُتَعَمِّدًا، فَقَالَ سَعِيدٌ: يَصُومُ مَكَانَ كُلِّ يَوْمٍ شَهْرًا

[9781] Wakī‘ narrated to us, from Hishām, from Qatādah, from Sa‘id ibn al-Musayyib, regarding a man who intentionally breaks his fast on a day of Ramadan. He said: “He fasts a month.”

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، فِي رَجْلٍ يُفْطِرُ يَوْمًا مِنْ رَمَضَانَ مُتَعَمِّدًا، قَالَ: يَصُومُ شَهْرًا

[9782] Wakī‘ narrated to us, from Sufyān, from Ḥammād, from Ibrāhīm, who said: “He owes fasting three thousand days.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعِيَانَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: عَلَيْهِ صَوْمُ ثَلَاثَةِ آلَافِ يَوْمٍ

[9783] Wakī‘ narrated to us, from Sufyān, from Ḥabīb ibn Abī Thābit, from Ibn al-Muṭawwīs, from his father, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “Whoever breaks the fast on a day without a concession, fasting for an entire lifetime will not suffice him.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعِيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبْنِ الْمُطَوْسِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَفْطَرَ يَوْمًا مِنْ غَيْرِ رُخْصَةٍ، لَمْ يُجزِهِ صِيَامُ الدَّهْرِ

**[9784]** Waki‘ narrated to us, from Sufyān, from Wāṣil, from Mughīrah al-Yashkūrī, from Bilāl ibn al-Ḥārith, from Ibn Mas‘ūd, who said: “Whoever breaks the fast on a day of Ramadan without a concession, fasting for the entire lifetime will not suffice him.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ وَاصِلٍ، عَنْ مُغِيرَةَ الْيَشْكُرِيِّ، عَنْ بِلَالِ بْنِ الْحَارِثِ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ لَمْ يُجْزِهِ صِيَامُ الدَّهْرِ كُلِّهِ

**[9785]** Abū Mu‘āwiyah narrated to us, from ‘Amr ibn Ya‘lā, from ‘Arfajah, from ‘Alī, who said: “Whoever intentionally breaks the fast on a day of Ramadan, will never make it up for all eternity.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَمْرِو بْنِ يَعْلَى، عَنْ عَرْفَاجَةَ، عَنْ عَلَىِّ، قَالَ: مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مُتَعَمِّدًا، لَمْ يَقْضِهِ أَبَدًا طُولَ الدَّهْرِ

[9786] Abū Bakr narrated to us, saying: Ibn ‘Uyaynah narrated to us, from Al-Zuhrī, from Ḥumayd, from Abū Hurayrah, who said: A man came to the Prophet ﷺ and said: “I am ruined.” He said: “What ruined you?” He said: “I had intercourse with my wife in Ramadan.” He said: “Free a slave.” He said: “I cannot find one.” He said: “Then fast two months.” He said: “I am unable.” He said: “Then feed sixty poor people.” He said: “I cannot find [the means].” He said: “Sit down.” So he sat. While he was in that state, a basket of dates was brought to the Messenger of Allah ﷺ. The Prophet ﷺ said to him: “Go and give this in charity.” He said: “By the One Who sent you with the truth, there is no household between its two lava fields (Medina) poorer than us.” The Messenger of Allah ﷺ laughed until his canine teeth appeared, then said: “Go and feed it to your family.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ،  
عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: "جَاءَ رَجُلٌ إِلَى النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: هَلْ كُنْتُ، قَالَ: وَمَا أَهْلَكَكَ؟  
قَالَ: وَقَعْدْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ، قَالَ: أَعْتَقْ  
رَقَبَتَهُ قَالَ: لَا أَجُدُّ، قَالَ: فَصُمْ شَهْرَيْنَ قَالَ: لَا أَسْتَطِيعُ  
قَالَ: فَأَطْعِمْ سِتِّينَ مِسْكِينًا قَالَ: لَا أَجُدُّ، قَالَ: اجْلِسْ  
فَجَلَسَ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أُوْتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ بِعِرْقٍ فِيهِ تَمْرٌ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: اذْهَبْ فَتَصَدَّقْ بِهِ فَقَالَ: وَالَّذِي بَعَثْكَ بِالْحَقِّ مَا  
بَيْنَ لَابَتِهَا أَهْلُ بَيْتٍ أَفْقَرُ إِلَيْهِ مِنَا، قَالَ: فَضَحَكَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَأْتُ أَنْبَاهُ، ثُمَّ  
قَالَ: انْطَلِقْ فَأَطْعِمْهُ عِيَالَكَ

[9787] Abū Khālid al-Aḥmar narrated to us, from Ḥajjāj, from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, from the Prophet ﷺ, similar to it, and he said: “Fast a day in its place.”

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ عَمْرُو بْنِ شُعْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ وَقَالَ: صُمْ يَوْمًا مَكَانَةً

[9788] Yazīd ibn Hārūn narrated to us, saying: Yahyā ibn Sa‘id narrated to us, from ‘Abd al-Rahmān ibn al-Qāsim, from Muḥammad ibn Ja‘far ibn al-Zubayr, from ‘Abbād ibn ‘Abd Allāh ibn al-Zubayr, from ‘Ā’ishah, who said: A man came to the Messenger of Allah ﷺ and mentioned that he was burnt [ruined]. He asked him about his matter, and he mentioned that he had intercourse with his wife in Ramadan. A large basket called ‘Araq containing dates was brought to the Prophet ﷺ. He said: “Where is the burnt one?” The man stood up, and he said to him: “Give this in charity.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِيمِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيرِ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ، عَنْ عَائِشَةَ، قَالَتْ: أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ، فَذَكَرَ اللَّهُ اخْتِرَقَ، فَسَأَلَهُ عَنْ أَمْرِهِ فَذَكَرَ اللَّهُ وَقَعَ عَلَى امْرَأَتِهِ فِي رَمَضَانَ، فَأَتَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِكْتَلٍ يَدْعُوهُ الْعَرَقَ فِيهِ تَمْرٌ، فَقَالَ: أَيْنَ الْمُحْتَرَقُ؟ فَقَامَ الرَّجُلُ، فَقَالَ لَهُ: تَصَدَّقْ بِهَا

**[9789]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Humayd, from Anas, “That the Prophet ﷺ would not pray until he had broken his fast, even if it was with a drink of water”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يُصْلِي حَتَّىٰ يُفْطِرَ، وَلَوْ بِشَرْبَةٍ مِّنْ مَاءٍ

**[9790]** Waki‘ narrated to us, from Al-Ḥasan ibn Ḥakīm, from his mother, from Abū Burdah al-Aslāmī, who said: “He used to order his family to break their fast before the prayer with whatever was available.”

حَدَّثَنَا وَكِيعٌ، عَنِ الْحَسَنِ بْنِ حَكِيمٍ، عَنْ أُمِّهِ، عَنْ أَبِيهِ بُرْدَةَ الْأَسْلَمِيِّ، قَالَ: كَانَ يَأْمُرُ أَهْلَهُ أَنْ يُفْطِرُوا، فَبِالصَّلَاةِ عَلَىٰ مَا تَيَسَّرَ

**[9791]** Jarīr narrated to us, from Maṇṣūr, from Ibrāhīm, who said: “Al-Aswad would not break his fast in Ramadan until he prayed Maghrib.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ الْأَسْوَدُ لَا يُفْطِرُ فِي رَمَضَانَ حَتَّىٰ يُصْلِي الْمَعْرِبَ

**[9792]** ‘Abd al-A’lā narrated to us, from Ma‘mar, from Al-Zuhrī, from Ḥumayd ibn ‘Abd al-Rahmān, that ‘Umar and ‘Uthmān “used to pray Maghrib when they saw the night; they used to break their fast before praying.”

حَدَّثَنَا عَبْدُ الْأَعْلَىٰ، عَنْ مَعْمَرٍ، عَنِ الرُّهْبَرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ عُمَرَ وَعُثْمَانَ، كَانَا يُصْلِيَانِ الْمَعْرِبَ إِذَا رَأَيَا اللَّيْلَ، كَانَا يُفْطِرَانَ فَبِلَّ أَنْ يُصْلِيَانِ

[9793] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Abū Mālik, from Ibn Abī Najīḥ, from Mujāhid, from Ibn ‘Abbās regarding a man into whose throat a fly enters. He said: “He does not break his fast.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي مَالِكٍ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ: فِي الرَّجُلِ يَنْخُنْ حَلْقَهُ الدُّبَابُ، قَالَ: لَا يُفْطِرُ

[9794] Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Isrā’il, from Jābir, from ‘Āmir, who said: “He does not break his fast.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: لَا يُفْطِرُ

[9795] Wakī‘ narrated to us, from Al-Rabī‘, from Al-Hasan, who said: “He does not break his fast.”

حَدَّثَنَا وَكِيعٌ، عَنِ الرَّبِيعِ، عَنِ الْحَسَنِ، قَالَ: لَا يُفْطِرُ

[9796] Abū Bakr narrated to us, saying: Ibn Fuḍayl narrated to us, from ‘Āsim, from Ḥafṣah bint Sīrīn, from her uncle Salmān ibn ‘Āmir, who said: The Messenger of Allah ﷺ said: “If one of you breaks his fast, let him break it with dates; if he does not find any, let him break it with water, for it is purifying.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَاصِمٍ، عَنْ حَفْصَةَ بْنَتِ سِيرِينَ، عَنْ عَمَّهَا سَلْمَانَ بْنَ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَفْطَرَ أَحَدُكُمْ، فَلَيُفْطِرْ عَلَى ثَمْرٍ، فَإِنْ لَمْ يَجِدْ فَلَيُفْطِرْ عَلَى مَاءٍ، فَإِنَّهُ طَهُورٌ

**[9797]** Waki‘ narrated to us, from Sufyān, from ‘Aṣim, from Ḥafṣah bint Sirīn, from Al-Rabāb—who is Umm al-Rā’ih bint Ṣulay‘—from Salmān ibn ‘Āmir, who said: The Messenger of Allah ﷺ said: “If one of you breaks his fast, let him break it with dates; if he does not find any, let him break it with water, for it is purifying.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُقِيَّانَ، عَنْ عَاصِمٍ، عَنْ حَفْصَةَ بْنِتِ سِيرِينَ، عَنْ الرَّبَّابِ، وَهِيَ أُمُّ الرَّأْيِحِ بْنِتُ صُلَيْعٍ، عَنْ سَلْمَانَ بْنِ عَامِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيَفْطِرْ عَلَى ثَمْرٍ، فَإِنْ لَمْ يَجِدْ فَلْيَفْطِرْ عَلَى مَاءً، فَإِنَّهُ طَهُورٌ

**[9798]** Waki‘ narrated to us, from ‘Abd al-Wāḥid ibn Ayman, from his father, from Abū Sa‘īd, who said: “I entered upon him, and he broke his fast with dates.”

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الْوَاحِدِ بْنِ أَيْمَنَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، قَالَ: دَخَلْتُ عَلَيْهِ، فَفَطَرَ عَلَى ثَمْرٍ

**[9799]** Jarīr narrated to us, from Mughīrah, from Umm Mūsā, who said: “They used to like breaking the fast with fresh dates or dried

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ أُمِّ مُوسَى، قَالَتْ: كَانُوا يَسْتَحِبُّونَ أَنْ يُفْطِرُوا عَلَى الْبُسْرِ أَوِ التَّمْرِ

**[9800]** Abū Khālid al-Aḥmar narrated to us, from Ash‘ath, from Mughīrah, from Ibrāhīm, from ‘Abd Allāh al-Yashkūrī, who said: ‘Abd Allāh said: “Whoever breaks the fast on a day of Ramadan intentionally, without travel or illness, will never make it up, even if he fasts for a lifetime.”

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ أَشْعَثَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ الْيَسْكُرِيِّ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مُتَعَذِّدًا مِنْ غَيْرِ سَفَرٍ، وَلَا مَرَضٌ لَمْ يَقْضِهِ أَبَدًا، وَإِنْ صَامَ الدَّهْرَ كُلَّهُ

**[9801]** Ibnu Fuḍayl narrated to us, from Mughīrah, from Ibrāhīm, who said: “He makes up a day in its place and seeks forgiveness from his Lord.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يَعْضِي يَوْمًا مَكَانَهُ، وَيَسْتَغْفِرُ رَبَّهُ

[9802] Abū Bakr narrated to us, saying: Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Muslim, from ‘Abd al-Rahmān ibn Hilāl al-‘Absī, from Jarīr, who said: The Messenger of Allah ﷺ addressed us and urged us to give charity. They were slow to respond until anger was seen on his face. Then a man from the Ansar came with a purse and gave it. Then the people followed suit until happiness was seen on his face. The Messenger of Allah ﷺ said: “Whoever initiates a good practice (Sunnah Hasanah), he will have its reward and the like of the reward of those who act upon it, without diminishing anything from their rewards. And whoever initiates a bad practice (Sunnah Sayyi’ah), he will bear its burden and the burden of those who act upon it, without diminishing anything from their burdens.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ،  
عَنْ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلَالِ الْعَبْسِيِّ، عَنْ  
جَرِيرٍ، قَالَ: حَطَّبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَحَتَّا عَلَى الصَّدَقَةِ فَأَبْطَأْوَا حَتَّى رُئَيَ فِي وَجْهِهِ  
الْغَضَبُ، ثُمَّ إِنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ بِصُرَّةَ  
فَأَعْطَاهَا فَتَتَابَعَ النَّاسُ حَتَّى رُئَيَ فِي وَجْهِهِ السُّرُورُ،  
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَنَ سُنَّةَ  
حَسَنَةً كَانَ لَهُ أَجْرٌ هَا وَمِثْلُ أَجْرِهِ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ  
أَنْ يَنْتَقِصَ مِنْ أَجْرِهِمْ شَيْئًا، وَمَنْ سَنَ سُنَّةً سَيِّئَةً كَانَ  
عَلَيْهِ وَزْرُهَا وَوَزْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْتَقِصَ  
مِنْ أَوْزَارِهِمْ شَيْئًا

[9803] Abū Usāmah narrated to us, from Shu'bah, who said: 'Awn ibn Abī Juḥayfah narrated to me, saying: I heard Al-Mundhir ibn Jarīr mentioning from his father, who said: We were with the Messenger of Allah ﷺ in the early part of the day. A people came, barefoot, wearing striped woolen garments with openings for their heads, carrying swords and wearing turbans. Most of them were from Muḍar, or rather all of them were from Muḍar. I saw the face of the Messenger of Allah ﷺ change completely due to the poverty he saw in them. Then he stood up and entered the mosque, then ordered Bilāl to call the Adhan. He called the Adhan and the Iqamah, and he prayed. Then he said: {O mankind, fear your Lord, who created you from one soul} [An-Nisa: 1], then he recited until the end of the verse: {And fear Allah, through whom you ask one another, and the wombs} [An-Nisa: 1]. {Fear Allah, and let every soul look to what it has put forth for tomorrow} [Al-Hashr: 18]. Let a man give charity from his Dinar, from his

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ شُعْبَةَ، قَالَ: حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ، قَالَ: سَمِعْتُ الْمُنْذِرَ بْنَ جَرِيرٍ يَكْرُرُ، عَنْ أَبِيهِ، قَالَ: كُلَا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَرَ النَّهَارُ، قَالَ: فَجَاءَهُ قَوْمٌ حُفَّةٌ مُجْتَابِي النَّمَارِ عَلَيْهِ السُّلُوفُ، وَالْعَمَائِمُ، عَامِمُهُمْ مِنْ مُضَرَّ بْنَ كُلُّهُمْ مِنْ مُضَرَّ، قَالَ فَرَأَيْتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَيَّنُ تَغْيِيرًا لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ، قَالَ: ثُمَّ قَامَ فَدَخَلَ الْمَسْجِدَ، ثُمَّ أَمَرَ بِلَا فَادِنَ، ثُمَّ أَقَامَ فَصَلَّى، ثُمَّ قَالَ: {يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ قَالَ: قَرَأَ إِلَى آخرِ الْأِيَّةِ: {وَاتَّقُوا [1]} [النَّسَاءُ، {اتَّقُوا [1]: الَّهُ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامُ} [النَّسَاءُ، 18: الَّهُ وَلَا تَنْتَظِرُ نَفْسٌ مَا قَدَّمْتُ لِغَدِ} [الْحَشْرُ تَصَدَّقَ أَمْرُوْ مِنْ دِينَارِهِ، وَمِنْ بَرْهَمِهِ، وَمِنْ تَوْبِهِ، وَمِنْ صَاعِ بُرْهَ، يَعْنِي الْحِنْطَةَ، وَمِنْ صَاعِ تَمْرَهُ، حَتَّى قَالَ: اتَّقُوا النَّارَ وَلُوْبِشَقْ تَمْرَةٌ حَدَّثَنَا أَبُو بَكْرٍ قَالَ:: فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِصُرْرَةٍ قُدْ كَادَتْ كُفُّهُ تَعْجَزُ عَنْهَا بَلْ قُدْ عَجَزَتْ، قَالَ: ثُمَّ تَنَاهَى النَّاسُ حَتَّى رَأَيْتُ كُوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ، قَالَ: فَرَأَيْتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَهَلَّ كَانَهُ مُذْهَبٌ، فَقَالَ: مَنْ سَنَ في الإِسْلَامِ سُنَّةً حَسَنَةً، أَوْ صَالِحَةً فَاسْتَنَ بِهَا بَعْدَهُ كَانَ لَهُ أَجْرٌ هَا وَأَجْرٌ مَنْ عَمِلَ بِهَا بَعْدَهُ لَا يَنْتَقِصُ مِنْ أَجْوَرِهِمْ شَيْئًا، وَمَنْ سَنَ فِي الإِسْلَامِ سُنَّةً سَيِّئَةً فَاسْتَنَ بِهَا بَعْدَهُ كَانَ عَلَيْهِ وَزْرُهَا وَوَزْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، لَا يَنْتَقِصُ مِنْ أَوْزَارِهِمْ شَيْئًا

**[9804]** Ibn ‘Uyaynah narrated to us, from Ayyūb, who said: I heard ‘Aṭā’ saying: I heard Ibn ‘Abbās saying: I testify that the Messenger of Allah ﷺ prayed before the sermon, then he delivered the sermon. He thought that the women could not hear, so he went to them, reminded them, admonished them, and ordered them to give charity. Bilāl spread out his garment, and the women started throwing their rings, earrings, and other things.

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَئِبْوَ، قَالَ: سَمِعْتُ عَطَاءً، قَالَ: سَمِعْتُ أَبْنَ عَبَّاسٍ، يَقُولُ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ فَرَأَى أَنَّهُ لَمْ تَسْمَعِ النِّسَاءُ فَأَتَاهُنَّ فَذَكَرَهُنَّ، وَوَعَظَهُنَّ وَأَمْرَهُنَّ بِالصَّدَقَةِ، وَبِلَالٌ قَابِلٌ بِتَوْبَةِ، قَالَ: فَجَعَلْتُ الْمَرْأَةَ ثُلْفِيَّةً الْخَاتَمَ وَالْخُرْصَ وَالشَّيْءَ

**[9805]** Abū al-Āḥwāṣ narrated to us, from Mānsūr, from Dharr, from Wā’il ibn Muḥājir, from ‘Abd Allāh, who said: The Messenger of Allah ﷺ said: “Give charity, O assembly of women, for indeed you form the majority of the inhabitants of Hell.” A woman, who was not from the elite women, said: “Why is that, O Messenger of Allah?” He said: “Because you curse frequently and are ungrateful to your husbands.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ ذَرٍ، عَنْ وَائِلٍ بْنِ مُهَاجِرٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ، فَإِنَّكُنَّ أَكْثَرُ أَهْلِ جَهَنَّمَ، فَقَالَتِ امْرَأَةٌ لَيْسَتْ مِنْ عِلْيَةِ النِّسَاءِ: بِمَذَلَّكَ يَا رَسُولَ اللَّهِ؟، قَالَ: لَأَكُنَّ ثُكْثِرُ اللَّعْنَ وَثَكْثِرُ الْعَشِيرَ

[9806] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from ‘Amr ibn Murrah, from Khaythamah, from ‘Adī ibn Ḥātim, who said: The Messenger of Allah ﷺ mentioned the Fire, turned his face away and sought refuge. Then he mentioned the Fire, turned away and sought refuge until we thought he was looking at it. Then he said: “Protect yourselves from the Fire, even with half a date. And whoever cannot find that, then with a good word.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ،  
عَنْ حَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ: ذَكَرَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّارَ فَأَعْرَضَ بِوَجْهِهِ وَأَشَّاهَ، ثُمَّ  
ذَكَرَ النَّارَ فَأَعْرَضَ، وَأَشَّاهَ حَتَّىٰ ظَنَّا أَنَّهُ كَانَمَا يَنْظُرُ  
إِلَيْهَا، ثُمَّ قَالَ: اتَّقُوا النَّارَ وَلُوْبِشِقَّ تَمَرَّةً، فَمَنْ لَمْ يَجِدْ  
فِيهَا طَيْبًا

[9807] Abū Usāmah narrated to us, from Zakariyyā, from Abū Ishāq, from ‘Abd Allāh ibn Mughaffal, from ‘Adī ibn Ḥātim, from the Prophet ﷺ, who said: “Protect yourselves from the Fire, even with half a date.”

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ زَكَرِيَّاَ، عَنْ أَبِي إِسْحَاقَ، عَنْ  
عَبْدِ اللَّهِ بْنِ مُعَفَّلٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، عَنِ النَّبِيِّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: اتَّقُوا النَّارَ وَلُوْبِشِقَّ تَمَرَّةً

**[9808]** Ibn Numayr narrated to us, saying: ‘Iyād ibn ‘Abd Allāh ibn Sa‘d ibn Abī Sarh narrated to us, from Abū Sa‘id al-Khudrī, who said: The Messenger of Allah ﷺ used to go out on the Day of Fitr and pray those two Rak‘ahs with the people. Then he would say the Taslim, stand up facing the people while they were seated, and say: “Give charity, give charity.” The women gave the most charity, giving earrings, rings, and other items.

**[9809]** Ibn Numayr narrated to us, from Al-A‘mash, from Shaqīq, from ‘Amr ibn al-Ḥārith, from Zaynab, the wife of ‘Abd Allāh, who said: The Messenger of Allah ﷺ ordered us to give charity, saying: “Give charity, O assembly of women.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا عِبَاضُ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدٍ بْنُ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ يَوْمَ الْفِطْرِ فَيُصَلِّي بِالنَّاسِ ثَيْنَكَ الرَّكْعَتَيْنِ، ثُمَّ يُسَلِّمُ، ثُمَّ يَقُولُ فَيَسْتَقْبِلُ النَّاسَ وَهُمْ جُلُوسٌ، فَيَقُولُ: تَصَدَّقُوا، تَصَدَّقُوا، فَكَانَ أَكْثَرُ مَنْ تَصَدَّقَ النِّسَاءُ بِالْفُرْطِ، وَالْخَاتَمُ، وَالشَّيْءُ

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَمْرٍو بْنِ الْحَارِثِ، عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ، قَالَتْ: أَمْرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصَّدَقَةِ، فَقَالَ: تَصَدَّقُنَّ يَا مَعْشَرَ النِّسَاءِ

**[9810]** Abū Khālid al-Aḥmar narrated to us, from Maṇṣūr ibn Ḥayyān, from Ibn Najād, from his grandmother, who said: I said: "O Messenger of Allah, a beggar comes to me and I have nothing to give him." He said: "Do not turn the beggar away without giving something, even if it is a hoof."

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ مَنْصُورِ بْنِ حَيَّانَ، عَنْ ابْنِ نَجَادٍ، عَنْ جَدَّهِ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ يَأْتِينِي السَّائِلُ لَيْسَ عِنْدِي شَيْءٌ أَعْطِيهِ، قَالَتْ: قَالَ: "إِنَّمَا تَرُدُّ الْمُسْأَلَةَ إِلَّا بِشَيْءٍ وَلَوْ بِظِلْفٍ"

**[9811]** Wakī‘ narrated to us, from Shu‘bah, from Ma‘bad ibn Khālid, from Ḥārithah ibn Wahb al-Khuzā‘ī, who said: The Messenger of Allah ﷺ said: "Give charity, for a time is about to come when a man will go out with his charity but will not find anyone to accept it."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مَعْبُدِ بْنِ خَالِدٍ، عَنْ حَارِثَةَ بْنِ وَهْبٍ الْخُزَاعِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَصَدَّقُوا، فَإِنَّهُ يُوشِكُ أَنْ يَخْرُجَ الرَّجُلُ بِصَدَقَتِهِ فَلَا يَجِدُ مَنْ يَقْبِلُهَا

**[9812]** Wakī‘ narrated to us, from Sufyān, from ‘Ammār, from Rāshid ibn al-Ḥārith, from Abū Dharr, who said: "There is no charity given on earth except that it is released from the jaws of seventy devils, all of whom forbid it."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَمَّارٍ، عَنْ رَاشِدِ بْنِ الْحَارِثِ، عَنْ أَبِي ذَرٍّ، قَالَ: مَا عَلَى الْأَرْضِ مِنْ صَدَقَةٍ تَخْرُجُ حَتَّى تَفَأُّ عَنْهَا لَحْيَ سَبْعِينَ شَيْطَانًا كُلُّهُمْ يَنْهَا عَنْهَا

[9813] Ibn Sa'd narrated to us, from Sufyān, from Salamah ibn Kuhayl, from Abū al-Za'rā', from 'Abd Allāh: "A monk worshipped Allah in his hermitage for sixty years. A woman came and stayed beside him. He went down to her and had intercourse with her for six nights. Then he regretted it and fled. He came to a mosque and took shelter in it. He stayed for three days without eating anything. A loaf of bread was brought to him; he broke it in half and gave one part to a man on his right and the other to a man on his left. Then an angel was sent to him and took his soul. The deeds of sixty years were placed in one scale, and the sin in the other, and it outweighed [the deeds]. Then the loaf was brought, and it outweighed the sin."

حَدَّثَنَا أَبْنُ سَعْدٍ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي الزَّعْرَاءِ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَاهِبًا عَبَدَ اللَّهَ، فِي صَوْمَاعَتِهِ سِتِّينَ سَنَةً، فَجَاءَتِ امْرَأَةٌ فَنَزَّلَتْ إِلَى جَنْبِهِ، فَنَزَّلَ إِلَيْهَا فَوَاقَعَهَا سِتَّ لَيَالٍ، ثُمَّ سُقِطَ فِي بَدْهٍ، ثُمَّ هَرَبَ فَأَتَى مَسْجِدًا فَأَلْوَى فِيهِ، فَمَكَثَ ثَلَاثَةِ لَيَالٍ لَا يَطْعَمُ شَيْئًا، فَأَتَى بِرَغِيفٍ فَكَسَرَ نِصْفَهُ فَأَعْطَاهُ رَجُلًا عَنْ يَمِينِهِ، وَأَعْطَى الْأُخْرَ رَجُلًا عَنْ يَسَارِهِ، ثُمَّ بُعْثِثَ إِلَيْهِ مَلَكٌ فَقَبَضَ رُوحَهُ، فَوُضِعَ عَمَلُ سِتِّينَ سَنَةٍ فِي كَفَّةٍ، وَوُضِعَتِ السَّيِّئَةُ فِي أُخْرَى فَرَجَحَتْ، ثُمَّ جِيءَ بِالرَّغِيفِ فَرَجَحَ بِالسَّيِّئَةِ

**[9814]** Wakī‘ narrated to us, from ‘Abbād ibn Manṣūr, from Al-Qāsim ibn Muḥammad, who said: I heard Abū Hurayrah narrating from the Prophet ﷺ, saying: “Allah accepts charity and takes it with His Right Hand, raising it for its owner as one of you raises his foal or young camel, until a morsel becomes like Uhud.” The confirmation of that is in the Book of Allah Almighty: {It is He who accepts repentance from His servants and takes charities} [At-Tawbah: 104], {Allah destroys interest and gives increase for charities} [Al-Baqarah: 276].

**[9815]** Wakī‘ narrated to us, from Sufyān, from Manṣūr, from Yūnus ibn Khabbāb, from Abū Salamah, who said: The Messenger of Allah ﷺ said: “Charity never decreases wealth, so give charity.”

حَدَّثَنَا وَكِبِيعُ، عَنْ عَبَادِ بْنِ مَنْصُورٍ، عَنْ الْفَاسِمِ بْنِ مُحَمَّدٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ اللَّهَ يَقْبِلُ الصَّدَقَةَ، وَيَأْخُذُهَا بِإِيمَانِهِ فَإِنْرَبِبِهَا لِصَاحِبِهَا كَمَا يُرَبِّي أَحَدُكُمْ، فَلُؤَةً أَوْ فَصِيلَةً حَتَّى إِنَّ الْفَقْمَةَ لَتَصِيرُ مِثْلَ أُخْدِ، وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ: {هُوَ يَقْبِلُ التَّوْبَةَ عَنِ عِبَادِهِ وَيَأْخُذُ {يَمْحَقُ اللَّهُ الرَّبَّا وَيُرْبِبِي} [الصَّدَقَاتِ] [النَّوْبَةِ] 104: الصَّدَقَاتِ} [البَقَرَّةِ] 276]

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ يُونُسَ بْنِ خَبَابٍ، عَنْ أَبِي سَلَمَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ قَطُّ فَنَصَدَقُوا

[9816] Yahyā ibn ‘Isā narrated to us, from Al-A‘mash, from Ṭalḥah, from Masrūq, from ‘Ā’ishah, who said: A roasted sheep was gifted to us, and I distributed all of it except its shoulder. The Messenger of Allah ﷺ entered upon me, and I mentioned that to him. He said: “All of it is yours [in reward] except its shoulder.”

حَدَّثَنَا يَحْيَى بْنُ عَيسَى، عَنِ الْأَعْمَشِ، عَنْ طَلْحَةَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: أَهْبَيْتُ لَنَا شَاةً مَشْوِيَّةً فَقَسَّمْتُهَا كُلُّهَا إِلَّا كَتِفَاهَا، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: كُلُّهَا لَكُمْ إِلَّا كَتِفَاهَا

[9817] Jarīr narrated to us, from Manṣūr, from Sālim, from ‘Atīyyah, the freed slave of Banū ‘Āmir, from Yazīd ibn Bishr al-Saksakī, who said: Yazīd ibn ‘Abd al-Malik sent him with a covering for the Kaaba. When he arrived at Taymā’, a beggar came and asked. He said: “Give charity, for charity saves from seventy gates of evil.” He said: I asked: “Who is the most knowledgeable person here?” They said: “Nusay, a man from the Jews.” I went to his house and asked: “Who is Nusay?” His wife looked out at me and gave me permission. I looked at him, and when he saw me, he performed ablution. I said to him: “Why did you perform ablution when you saw me?” He said: “Allah Almighty said: ‘O Moses, perform ablution; if you do not and a calamity befalls you, blame no one but yourself.’” I said: “A beggar is asking, and he said: ‘Give charity, for charity saves from seventy gates of evil.’” He said: “He spoke the truth.” He mentioned some calamities, such as a wall collapsing, an animal falling, and drowning, among other things

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ عَطِيَّةَ مَوْلَى بَنِي عَامِرٍ، عَنْ يَزِيدَ بْنِ بِشْرٍ السَّكْسَكِيِّ، قَالَ: بَعْدَهُ يَزِيدُ بْنُ عَبْدِ الْمَالِكِ بِكِسْوَةِ إِلَى الْكَعْبَةِ، فَلَمَّا أَتَى شَيْءَاءَ جَاءَهُ سَائِلٌ فَسَأَلَ، قَالَ: فَقَالَ: ثَصَدَّقُوا فَإِنَّ الصَّدَقَةَ تُنْجِي مِنْ سَبْعِينَ بَابًا مِنَ الشَّرِّ، قَالَ: فَقُلْتُ: مَنْ هَاهُنَا أَفْقَهُ؟، قَالُوا: نُسَيْرٌ رَجُلٌ مِنَ الْيَهُودِ، فَأَتَيْتُ الدَّارَ، فَقُلْتُ: مَنْ نُسَيْرُ؟، فَأَشْرَقَتْ عَلَيَّ امْرَأَةٌ فَأَذَنَتْ لِي، فَأَشْرَقَتْ عَلَيْهِ، فَلَمَّا رَأَيْتُهُ تَوَضَّأَ، فَقُلْتُ لَهُ: مَا شَأْنُكَ حِينَ رَأَيْتَنِي تَوَضَّأْتُ؟، قَالَ: إِنَّ اللَّهَ تَعَالَى قَالَ: يَا مُوسَى تَوَضَّأْ، فَإِنْ لَمْ تَفْعَلْ فَأَصَابَتْكَ مُصِيبَةٌ فَلَا تُلَوِّنَ إِلَّا نَفْسُكَ، قَالَ: قُلْتُ: إِنَّ سَائِلًا يَسْأَلُ، فَقَالَ: ثَصَدَّقُوا فَإِنَّ الصَّدَقَةَ تُنْجِي مِنْ سَبْعِينَ بَابًا مِنَ الشَّرِّ، قَالَ: صَدَقَ، فَذَكَرَ شَيْئًا مِنَ الْمَنَايَا، وَهَذِهِ الْحَائِطُ وَوَقْصِ الدَّابَّةِ، وَالْغَرَقِ مِمَّا شَاءَ اللَّهُ مِمَّا عُدَّ مِنَ الْمَنَايَا، قَالَ: قُلْ: وَنَنْجِي مِنَ النَّارِ

**[9818]** Abū Bakr narrated to us, saying: ‘Abdah ibn Sulaymān narrated to us, from Muḥammad ibn Ishaq, from Yazīd ibn Abī Ḥabīb, from Marthad ibn ‘Abd Allāh al-Yazanī, who said: Someone who heard the Messenger of Allah ﷺ narrated to me that he said: “The believer's charity is his shade on the Day of Resurrection.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْئِدَ بْنِ عَبْدِ اللَّهِ الْأَيَّزَنِيِّ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: صَدَقَةُ الْمُؤْمِنِ ظِلُّهُ يَوْمَ الْقِيَامَةِ

**[9819]** Al-Faḍl ibn Dukayn narrated to us, from Sufyān, from ‘Alī ibn al-Aqmar, from Abū al-Ahwāṣ, regarding the verse: {He has succeeded who purifies himself} [Al-A’la: 14], he said: “Whoever gives even a little [charity].”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ، عَنْ سُفْيَانَ، عَنْ عَلَيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي الْأَحْوَصِ، قَالَ: ”{قَدْ أَفْلَحَ مَنْ ، قَالَ: مَنْ أَرْضَخَ[14]: تَزَكَّى} [الأعلى

**[9820]** Yazīd ibn Hārūn narrated to us, from Ḥammād ibn Salamah, from Thābit, from Abū Hudaynah, that a beggar asked ‘Abd al-Rahmān ibn ‘Awf while there were grapes in front of him. He handed him a single grape. It was as if they disapproved of that, so he said: “There is much weight of an atom in this.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي هُدَيْنَةَ: أَنَّ سَائِلًا سَأَلَ عَبْدَ الرَّحْمَنَ بْنَ عَوْفٍ، وَبَيْنَ يَدِيهِ عَنْبٌ فَقَالَ لَهُ حَبَّةً فَكَانُوكُمْ أَنْكَرُوا ذَلِكَ، فَقَالَ: فِي هَذِهِ مِثْقَالُ ذَرَّةٍ كَثِيرٌ

**[9821]** Ghundar narrated to us, from Shu'bah, from Khulayd ibn Ja'far, who said: I heard Abū Iyās narrating from Umm al-Hasan, that she was with Umm Salamah, the wife of the Prophet ﷺ. Some poor women came, and she said: "Send them away." She replied: "This is not what Allah ordered us. Give them a date each."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ حُلَيْدِ بْنِ جَعْفَرٍ، قَالَ: سَمِعْتُ أبا إِيَّاسٍ، يُحَدِّثُ عَنْ أُمِّ الْحَسَنِ، أَنَّهَا كَانَتْ عِنْدَ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَاءَ نِسَاءٌ مَسَاكِينٌ، فَقَالَتْ: أَخْرِجُوهُنَّ، فَقَالَتْ: مَا بِهِنَا اللَّهُ أَنِّي بِهِنَّ بِتَمْرَةٍ تَمْرَةٍ

**[9822]** Ibn 'Ulayyah narrated to us, from Ḥammād ibn al-Mukhtār, from 'Amr ibn Shu'ayb, from Ḥumayd ibn 'Abd al-Rahmān, who said: "It used to be said: 'Turn the beggar away [with something], even if with the head of a sandgrouse.'"

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ حَمَادِ بْنِ الْمُخْتَارِ، عَنْ عَمْرُو بْنِ شُعْبِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: "كَانَ يُقَالُ: رُدُّوا السَّائِلَ وَلَوْ بِرَأْسِ الْفَطَّافِ"

**[9823]** Abū Bakr narrated to us, saying: Wakī' narrated to us, from Sufyān, from Muṣ'aib ibn Muḥammad, from Ya'lā ibn Abī Yaḥyā, from Fāṭimah bint Ḥusayn, from her father, who said: The Messenger of Allah ﷺ said: "The beggar has a right, even if he comes on a horse."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ مُصْعَبِ بْنِ مُحَمَّدٍ، عَنْ يَعْلَى بْنِ أَبِي يَحْيَى، عَنْ فَاطِمَةَ بْنَتِ حُسَيْنٍ، عَنْ أَبِيهَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِلسَّائِلِ حَقٌّ وَإِنْ جَاءَ عَلَى فَرَسٍ

**[9824]** Ibn Fuḍayl narrated to us, from Al-Ḥasan ibn ‘Ubayd Allāh, from Sālim ibn Abī al-Ja‘d, who said: “Jesus, son of Mary, said: ‘The beggar has a right, even if he comes on a horse adorned with silver.’”

حَدَّثَنَا أَبْنُ قُضَيْلٍ، عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سَالِمٍ  
بْنِ أَبِي الْجَعْدِ، قَالَ: قَالَ عِيسَى ابْنُ مَرْيَمَ لِلسَّائِلِ حَقٌّ  
وَإِنْ جَاءَ عَلَى فَرَسٍ مُطَوَّقٍ بِالْفِضَّةِ

**[9825]** Mālik ibn Ismā‘il narrated to us, from Zuhayr, from Abū Ishāq, from Abū al-Aḥwaṣ, who said: “If a beggar comes to one of you while he intends to pray, or he said: intends to offer prayer, if he is able to give charity, let him do so. For Allah says: {He has succeeded who purifies himself, and mentions the name of his Lord and prays} [Al-A’la: 15]. So if he is able to offer charity before his prayer, let him do so.”

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، عَنْ زُهْرَى، عَنْ أَبِي إِسْحَاقَ،  
عَنْ أَبِي الْأَخْوَصِ، قَالَ: إِذَا أَتَى أَحْدُوكُمُ السَّائِلُ وَهُوَ  
يُرِيدُ الصَّلَاةَ، أَوْ قَالَ: يُرِيدُ أَنْ يُصَلِّيَ، فَإِنْ اسْتَطَاعَ أَنْ  
يَتَصَدَّقَ فَلْيَفْعَلْ، فَإِنَّ اللَّهَ يَقُولُ: {قَدْ أَفْلَحَ مَنْ تَرَكَ  
فِي الْأَسْلَامِ}[15]، فَإِنْ اسْتَطَاعَ[15]: وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى}{[الْأَعْلَى]  
أَنْ يَقْدِمَ بَيْنَ يَدِي صَلَاتِهِ صَدَقَةً فَلْيَفْعَلْ

**[9826]** Abū Bakr narrated to us, saying: Abū al-Aḥwaṣ narrated to us, from Abū Ishāq, from Abū al-Aḥwaṣ, who said: ‘Abd Allāh said: “Whoever does not pay Zakat, there is no prayer for him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَبِي  
إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ لَمْ  
يُؤْدِ الزَّكَةَ فَلَا صَلَاةَ لَهُ

[9827] Abū Khālid al-Aḥmar narrated to us, from Salamah, from Al-Daḥḥāk, who said: “There is no prayer without Zakat.”

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ سَلَمَةَ، عَنْ الضَّحَّاكِ، قَالَ:  
لَا صَلَاةٌ إِلَّا بِزَكَاءٍ

[9828] Ibn Idrīs narrated to us, from Muṭarrif, from Abū Ishāq, from Abū al-Aḥwāṣ, who said: ‘Abd Allāh said: “The withholders of Zakat is not a Muslim.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ  
أَبِي الْأَخْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَا مَانَعَ الزَّكَاءَ  
بِمُسْلِمٍ

[9829] Sharīk narrated to us, from Ibrāhīm ibn Muhājir, from Ibrāhīm, who said: Abū Bakr said: “If they were to withhold from me even a hobbling rope that they used to give to the Messenger of Allah ﷺ, I would fight them.” He said: Then he recited: {Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels?} [Al-Imran: 144].

حَدَّثَنَا شَرِيكُ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ إِبْرَاهِيمَ،  
قَالَ: قَالَ أَبُو بَكْرٍ: لَوْ مَنْعَوْنِي وَلَوْ عَقَالَ مَا أَعْطَوْنِي  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَجَاهَدُهُمْ قَالَ: ثُمَّ تَلَّا  
وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَّتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ  
[144]: مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ} [آل عمران

**[9830]** Abū Dāwūd al-Ṭayālisī narrated to us, from Hishām al-Dastuwā’ī, from Abū al-Zubayr, from Jābir, who said: “If you pay the Zakat of your wealth, you have removed its evil from you.”

حَدَّثَنَا أَبُو دَاؤِدَ الطَّيَالِسِيُّ، عَنْ هِشَامِ الدَّسْتُورَائِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، إِذَا أَدَّيْتَ زَكَةَ مَالِكٍ أَذْهَبْتَ عَنْكَ شَرَّهُ

[9831] Waki' narrated to us, saying: Zakariyyā ibn Ishāq al-Makkī narrated to us, saying: Yahyā ibn 'Abd Allāh ibn Ṣayfī narrated to me, from Abū Ma'bad, the freed slave of Ibn 'Abbās, from Ibn 'Abbās, from Mu'ādh, who said: The Messenger of Allah ﷺ sent me and said: "You are going to a people from the People of the Book. Invite them to testify that there is no god but Allah and that I am the Messenger of Allah. If they obey you in that, inform them that Allah has obligated upon them five prayers in every day and night. If they obey you in that, inform them that Allah has obligated upon them charity in their wealth, to be taken from their rich and returned to their poor. If they obey you in that, beware of taking the best of their wealth. And fear the supplication of the oppressed, for there is no barrier between it and Allah."

حَدَّثَنَا زَكْرِيَّا بْنُ إِسْحَاقَ الْمَكِّيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبُدٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ مُعَاذٍ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَإِنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَأَعْلَمُهُمْ أَنَّ اللَّهَ أَفْتَرَضَ أَنَّ اللَّهَ أَفْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَأَعْلَمُهُمْ أَنَّ اللَّهَ أَفْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ ثُوَّدٌ مِنْ أَغْيَانِهِمْ فَتَرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ اللَّهَ دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ

[9832] Ibn Numayr narrated to us, from Ibn Abī Khālid, from Al-Sha'bī, from Al-Ḥārith, from ‘Alī, who said: “The withholders of charity are cursed.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ أَبْنِ أَبِي حَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: لَعْنَ مَانِعِ الصَّدَقَةِ

[9833] ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Ismā‘il, from Al-Sha'bī, from Al-Ḥārith, from ‘Alī, similar to it.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ، عَنْ الشَّعْبِيِّ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ، مِثْلُهُ

[9834] Wakī‘ narrated to us, saying: Al-A‘mash narrated to us, from ‘Abd Allāh ibn Murrah, from Al-Ḥārith ibn ‘Abd Allāh, from ‘Abd Allāh, who said: “The one who twists charity, meaning withholds it, is cursed on the tongue of Muhammad ﷺ on the Day of Resurrection.”

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةً، عَنْ الْحَارِثِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَوْيَ الصَّدَقَةِ، يَعْنِي مَانِعَهَا، مَلْعُونٌ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْقِيَامَةِ

[9835] Wakī‘ narrated to us, from Muthannā, from Sa‘īd, who said: I heard Anas, when a group of Bedouins complained to him about the Zakat collectors. He said: “Collect it and pay it on time. Whatever is taken from you after that is injustice done to you.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُتَّنَّى، عَنْ سَعِيدٍ، قَالَ: سَمِعْتُ أَنَّسًا، وَشَكَا، إِلَيْهِ قَوْمٌ مِنَ الْأَعْرَابِ الصَّدَقَةَ قَالَ: اجْمِعُوهَا، وَأَدُّوهَا لِوَقْتِهَا فَمَا أَخْذَ مِنْكُمْ بَعْدَ ذَلِكَ فَهُوَ ظُلْمٌ طَلْمَثُمَوْهُ

**[9836]** Abū Mu‘āwiyah narrated to us, from Al-Shaybānī, from Al-Sha‘bī, from Jarīr, who said: “I said to my sons: ‘O my sons, when the Zakat collector comes to you, do not hide anything of your livestock from him.’”

حَدَّثَنَا أَبُو مُعاوِيَةُ، عَنْ الشَّيْبَانِيِّ، عَنْ الشَّعْبِيِّ، عَنْ جَرِيرٍ، قَالَ: ”فُلْتُ لِبْنِي: يَا بْنَى إِذَا جَاءَكُمُ الْمُصَدِّقُ فَلَا تَكْنُمُوهُ مِنْ نَعْمَكُمْ شَيْئًا

**[9837]** ‘Alī ibn Mushir narrated to us, from ‘Āsim, from Abū ‘Uthmān, from Abū Hurayrah, who said: “If the Zakat collector comes to you and says: ‘Bring out your charity,’ bring it out. If he accepts it, then well and good. If he refuses, turn your back and say: ‘O Allah, I count what he takes from me with You,’ and do not curse him.”

حَدَّثَنَا عَلَيْ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ”إِذَا جَاءَكُمُ الْمُصَدِّقُ فَقَالَ: أَخْرُجْ سَدَقَتَكَ فَأَخْرُجْهَا فَإِنْ قَبِيلَ فِيهَا وِزْعَمْتُ، فَإِنْ أَبَى فَوَلَّ ظَهْرَكَ وَقُلْ: اللَّهُمَّ إِنِّي أَحْسِبُ عِنْدَكَ مَا يَأْخُذُ مِنِّي وَلَا تُلْعِنْهُ

**[9838]** ‘Abd al-Rahīm narrated to us, from Dāwūd, from Al-Sha‘bī, from Jarīr, who said: The Messenger of Allah ﷺ said: “Let the Zakat collector leave you when he leaves, being pleased.” Al-Sha‘bī said: “The transgressor in [collecting] charity is like the one who withholds it.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ دَاؤِدَ، عَنْ الشَّعْبِيِّ، عَنْ جَرِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَصْدِرُ الْمُصَدِّقُ عَنْكُمْ حِينَ يُصْدِرُ وَهُوَ رَاضٍ. وَقَالَ الشَّعْبِيُّ: الْمُعْتَدِيُ فِي الصَّدَقَةِ كَمَا يَعْتَدُهَا

**[9839]** Khālid ibn Makhlad narrated to us, saying: Thābit narrated to us, from Qays, from Khārijah ibn Ishāq, from ‘Abd al-Rahmān ibn Jābir ibn ‘Abd Allāh, from his father, who said: The Messenger of Allah ﷺ said: “Riders who are disliked will come to you. If they come to you, welcome them and leave them to what they seek. If they act justly, it is for themselves; and if they act unjustly, it is against themselves. Please them, for the completion of your Zakat is their satisfaction, and let them pray for you.”

حَدَّثَنَا حَالِدُ بْنُ مُخْلَدٍ، قَالَ: حَدَّثَنَا تَابِتُ، عَنْ قَيْسٍ، عَنْ خَارِجَةَ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَيَأْتِيْكُمْ رَكْبٌ مُبْغَضُونَ، فَإِنْ جَاءُوكُمْ فَرَحِّبُوا بِهِمْ وَخَلُوَا بَيْنَهُمْ وَبَيْنَ مَا يَتَعْرُفُونَ، فَإِنْ عَذَلُوا فَلَا نُنْهِيْمُهُمْ، وَإِنْ ظَلَمُوا فَعَلَيْهِمْ، وَأَرْضُوهُمْ فَإِنَّ تَمَامَ زَكَاتِكُمْ رِضَاهُمْ وَلَيَدْعُوا لَكُمْ

**[9840]** Ishāq ibn Sulaymān al-Rāzī narrated to us, from Abū Yasār, from Al-Dahhāk, who said: “When ‘Umar ibn al-Khaṭṭāb discovered wealth that had been hidden from Zakat, he would take one-fifth of it.”

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيِّ، عَنْ أَبِي يَسَارٍ، عَنْ الضَّحَّاكِ، قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ إِذَا ظَهَرَ عَلَى مَالٍ قَدْ غُيَّبَ عَنِ الصَّدَقَةِ خَمْسَةٌ

**[9841]** Muḥammad ibn Bishr narrated to us, saying: Ibn Abī ‘Arūbah narrated to us, from ‘Abd Allāh ibn Zurayq, that he heard Al-Hasan say: The Prophet of Allah ﷺ said: “Whoever pays the Zakat of his wealth has fulfilled the obligation upon him, and whoever gives more, it is better for him.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَرْوَبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْقٍ، أَنَّهُ سَمِعَ الْحَسَنَ، قَالَ: قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَدَى زَكَاتَ مَالِهِ أَدَى الْحَقَّ الَّذِي عَلَيْهِ، وَمَنْ زَادَ فَهُوَ خَيْرٌ لَهُ

**[9842]** Abū al-Āḥwāṣ narrated to us, from Abū Ishāq, from ‘Ikrimah, from Ibñ ‘Abbās, who said: “Whoever pays the Zakat of his wealth, there is no sin upon him unless he gives charity [voluntarily].”

حَدَّثَنَا أَبُو الْأَحْوَاصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَنْ أَدَى زَكَاتَ مَالِهِ فَلَا جُنَاحَ عَلَيْهِ إِلَّا أَنْ يَتَصَدَّقَ

**[9843]** Abū Bakr narrated to us, saying: Hafṣ ibn Ghayāth narrated to us, from Ja‘far, from his father, who said: The Messenger of Allah ﷺ said: “If the wealth reaches two hundred Dirhams, then five Dirhams are due on it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا بَلَغَ الْمَالُ مِائَةً دِرْهَمٍ فَفِيهِ خَمْسَةُ دَرَاهِمٍ

**[9844]** ‘Abd al-Rahīm ibn Sulaymān narrated to us, from ‘Āsim, from Al-Hasan, who said: ‘Umar wrote to Abū Mūsā: “Take from the Muslim merchants who pass by you five Dirhams for every two hundred Dirhams.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَاصِمٍ، عَنْ الْحَسَنِ، قَالَ: كَتَبَ عُمَرُ إِلَى أَبِي مُوسَى، أَنْ حُذِّفَ مِنْ مَرَإَتِكَ مِنْ تُجَارِ الْمُسْلِمِينَ مِنْ كُلِّ مِائَةِ دِرْهَمٍ خَمْسَةُ دَرَاهِمٍ

**[9845]** Abū Usāmah narrated to us, from Hishām, from Ibn Sīrīn, from Khālid al-Hadhdhā’—who was a slave of Banū Mujāshi‘—who said: I said to Ibn ‘Umar: “Is there Zakat on a slave?” He said: “Is he a Muslim?” I said: “Yes.” He said: “Upon him is five Dirhams for every two hundred Dirhams.”

حَدَّثَنَا أَبُو أَسَامَةً، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ خَالِدِ الْحَدَّادِ وَكَانَ عَبْدًا لِبْنِي مُجَاشِعٍ، قَالَ: قُلْتُ لِابْنِ عُمَرَ هَلْ عَلَى الْعَبْدِ زَكَاءٌ؟ قَالَ: أَمْسِلْمٌ؟ قُلْتُ: نَعَمْ، قَالَ: عَلَيْهِ فِي كُلِّ مِائَةِ دِرْهَمٍ خَمْسَةُ دَرَاهِمٍ

**[9846]** Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Mughīrah, who said: “Zakat becomes due upon him from the day he possesses two hundred Dirhams, then a year passes over it.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ، قَالَ: تَحْلِي عَلَيْهِ الزَّكَاءُ مِنْ يَوْمِ مَلَكَ مِائَةِ دِرْهَمٍ، ثُمَّ يَحُولُ عَلَيْهِ الْحَوْنُ

**[9847]** Abū Usāmah narrated to us, from Hishām, from Al-Hasan, who said: “In every two hundred Dirhams, there are five Dirhams.”

حَدَّثَنَا أَبُو أَسَامَةً، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: فِي كُلِّ مِائَةِ دِرْهَمٍ خَمْسَةُ دَرَاهِمٍ

**[9848]** Ḥātim ibn Ismā‘īl narrated to us, from Ja‘far, from his father, raising it [to the Prophet], who said: “If it reaches five Uqiyahs, then there are five Dirhams due on it, and for every forty Dirhams, one Dirham.”

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، رَفِعَةً قَالَ: إِذَا بَلَغْتُ خَمْسًا أَوْ أَقِيرْ فِيهَا خَمْسَةُ دَرَاهِمٍ وَفِي كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ

**[9849]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: Ibn Ḥujr informed me, from Tāwūs, that he used to say: “In two hundred Dirhams, there are five Dirhams.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ حُرَيْجٍ، قَالَ: أَخْبَرَنِي ابْنُ حُجْرٍ، عَنْ طَاؤِسٍ، أَنَّهُ كَانَ يَقُولُ: فِي مِائَتَيْ دِرْهَمٍ خَمْسَةُ دَرَاهِمٍ

**[9850]** Ḥammād ibn Mas‘adah narrated to us, from ‘Awf, from Al-Ḥasan, who said: “If it is two hundred Dirhams, then there are five Dirhams due on it.”

حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ، عَنْ عَوْفٍ، عَنْ الْحَسَنِ، قَالَ: إِذَا كَانَتْ مِائَتِيْ دِرْهَمٍ فِيهَا خَمْسَةُ دَرَاهِمٍ

**[9851]** Wakī‘ told us, from Sufyān, from ‘Abd Allāh ibn Abī Bakr, that ‘Umar ibn ‘Abd al-‘Azīz said: “In [profits from] mines, for every two hundred, there are five.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، قَالَ: فِي الْمَعَادِنِ مِنْ كُلِّ مِائَتَيْ خَمْسَةٌ

[9852] Muḥammad ibn Bakr told us, from Ibn Jurayj, from ‘Atā’, who said: “If it reaches two hundred, then there are five dirhams in it.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: إِذَا بَلَغَتْ مِائَتَيْنِ فَفِيهَا حَمْسَةُ دَرَاهِمٍ

[9853] Abū Bakr told us: Ḥātim ibn Ismā‘īl told us, from Ja‘far, from his father, who said: The Messenger of Allah ﷺ said: “There is no Zakat on dirhams until they reach five awāq (ounces).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَكُونُ فِي الدَّرَاهِمِ رَكَأً حَتَّى تَبْلُغَ حَمْسَةً أَوْ أَقِ

[9854] ‘Abd al-Rahīm told us, from Zakariyyā, from Abū Ishāq, from ‘Āsim ibn Ḍamrah, from ‘Alī, who said: “If you have nothing but one hundred and ninety-nine, there is no Zakat on it.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ زَكَرِيَّاً، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ، قَالَ: إِنْ لَمْ تَكُنْ لَكَ إِلَّا تِسْعَةُ وَتِسْعِينَ وَمِائَةً فَلَيْسَ فِيهَا زَكَاءً

[9855] Wakī‘ told us, from Sufyān, from Abū Ishāq, from ‘Āsim ibn Ḍamrah, from ‘Alī, who said: “There is no Zakat on less than two hundred dirhams.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ، قَالَ: لَيْسَ فِي أَقْلَ مِنْ مِائَتَيْ دِرْهَمٍ رَكَأً

**[9856]** Jarīr told us, from Mughīrah, from Ibrāhīm, who said: “Anything less than two hundred is for expenses (i.e., not subject to Zakat).”

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كُلُّ شَيْءٍ  
دُونَ الْمِائَتَيْنِ نَفَقَهُ

**[9857]** ‘Abd al-Rahīm ibn Sulaymān told us, from Yahyā ibn Sa‘īd, from ‘Amr ibn Yahyā ibn ‘Umārah, that his father Yahyā ibn ‘Umārah informed him that he heard Abū Sa‘īd al-Khudrī say: The Messenger of Allah ﷺ said: “There is no Sadaqah (Zakat) on less than five awāq.” And it used to be valued at two hundred dirhams.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ،  
عَنْ عَمْرُو بْنِ يَحْيَى بْنِ عُمَارَةَ، أَنَّ أَبَاهُ يَحْيَى بْنَ  
عُمَارَةَ، أَخْبَرَهُ اللَّهُ، سَمِعَ أَبَا سَعِيدَ الْخُدْرِيَّ، يَقُولُ: قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ فِيمَا دُونَ خَمْسِ  
أَوَاقٍ صَدَقَةٌ وَكَانَتْ تُؤْتَهُ مِائَتِي دِرْهَمٍ

**[9858]** ‘Abd al-Rahīm told us, from Ibn Sālim, from Al-Sha‘bī, that he said: “There is no Sadaqah on less than five awāq of silver.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ ابْنِ سَالِمٍ، عَنِ الشَّعَبِيِّ، أَنَّهُ  
قَالَ: لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنْ فِضَّةٍ صَدَقَةٌ

**[9859]** ‘Abd al-A‘lā told us, from Dāwūd, from Al-Sha‘bī, who said: “There is nothing in the Shiqq.” And the Shiqq is wealth that has not reached two hundred dirhams.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ ذَاوِدَ، عَنِ الشَّعَبِيِّ، قَالَ: لَيْسَ  
فِي الشِّقْ شَيْءٌ، وَالشِّقُّ: مَا لَمْ يَبْلُغْ مِائَتِي دِرْهَمٍ

**[9860]** ‘Alī ibn Hāshim told us, from Ibn Abī Laylā, from ‘Abd al-Karīm, from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, from the Prophet ﷺ, who said: “There is nothing (Zakat) on less than two hundred dirhams.”

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَمْرِو بْنِ شَعْبَى، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ فِي أَقْلَى مِنْ مِائَتِي دِرْهَمٍ شَيْءٌ

**[9861]** Ibn Numayr narrated to us, from Al-A‘mash, from Abū Ishāq, from ‘Āsim, from ‘Alī, from the Prophet ﷺ, who said: “There is nothing [due in Zakat] on less than two hundred Dirhams.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ فِي أَقْلَى مِنْ مِائَتِي دِرْهَمٍ شَيْءٌ

**[9862]** Yahyā ibn Ādam narrated to us, saying: ‘Ammār ibn Ruzayq narrated to me, from Abū Ishāq, from ‘Āsim ibn Ḏamrah, from ‘Alī, from the Prophet ﷺ, who said: “There is nothing [due in Zakat] on less than two hundred Dirhams.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنِي عَمَّارُ بْنُ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ فِي أَقْلَى مِنْ مِائَتِي دِرْهَمٍ شَيْءٌ

[9863] Abū Bakr narrated to us, saying: ‘Abd al-Rahmān narrated to us, from Dāwūd, from Al-Sha‘bī, who said: “He used to not see anything [due] on what exceeds two hundred until it reaches forty [Dirhams].”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ دَاؤِدَ، عَنِ الشَّعْبِيِّ، قَالَ: كَانَ لَا يَرَى فِيمَا زَادَ عَلَى الْمِائَتَيْنِ شَيْءٌ حَتَّى يَلْعَلُ أَرْبَعِينَ

[9864] ‘Abd al-Rahīm ibn Sulaymān narrated to us, from ‘Āsim, from Al-Ḥasan, who said: ‘Umar wrote to Abū Mūsā: “Whatever exceeds two hundred, then in every forty [Dirhams] there is one Dirham.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَاصِمٍ، عَنِ الْحَسَنِ، قَالَ: كَتَبَ عُمَرُ إِلَى أَبِي مُوسَى فَمَا زَادَ عَلَى الْمِائَتَيْنِ فَفِي كُلِّ أَرْبَعِينَ دِرْهَمًا

[9865] Ibn ‘Ulayyah narrated to us, from Yūnus, from Al-Ḥasan, who said: “There is nothing [due] on what exceeds two hundred until it becomes forty.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: لَيْسَ فِيمَا زَادَ عَلَى الْمِائَتَيْنِ شَيْءٌ حَتَّى يَكُونَ أَرْبَعِينَ

[9866] Ibn ‘Adī narrated to us, from Sa‘īd ibn Zayd, from Wāṣil, the freed slave of Abū ‘Uyaynah, from Makhūl, who said: “There is nothing [due] on what exceeds two hundred until it reaches forty Dirhams.”

حَدَّثَنَا ابْنُ عَدِيِّ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنْ وَاصِلٍ، مَوْلَى أَبِي عُيَيْنَةَ، عَنْ مَكْحُولٍ، قَالَ: لَيْسَ فِيمَا زَادَ عَلَى الْمِائَتَيْنِ شَيْءٌ حَتَّى يَلْعَلُ أَرْبَعِينَ دِرْهَمًا

**[9867]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, from ‘Aṭā’, who said: “Until it reaches forty Dirhams in excess of two hundred, then it is six Dirhams. Then nothing until it reaches two hundred and eighty Dirhams, then it is seven Dirhams, and so on.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ:  
حَتَّىٰ يَبْلُغَ أَرْبَعِينَ دِرْهَمًا تَنِفَّا عَلَى الْمِائَتَيْنِ فَهُوَ حِينَئِذٍ  
سِتُّهُ دَرَاهِمٌ، ثُمَّ لَا شَيْءٌ حَتَّىٰ تَبْلُغَ تَمَائِيلَ وَمِائَتَيْ دِرْهَمٍ  
فَهُوَ سَبْعَةُ دَرَاهِمٌ، ثُمَّ كَذَلِكَ

**[9868]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Abū Ishāq, from ‘Āsim ibn Ḏamrah, from ‘Alī, who said: “There is nothing on less than two hundred Dirhams, but what exceeds it is calculated proportionally.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي  
إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيٍّ، قَالَ: لَيْسَ  
فِي أَقْلَمِ مِائَتَيْ دِرْهَمٍ شَيْءٌ فَمَا زَادَ فِي الْحِسَابِ

**[9869]** Abū Usāmah narrated to us, from Hishām, from Ibn Sirīn, from Khālid al-Ḥadhdhā’—who was a slave of Banū Mujāshi‘—from Ibn ‘Umar, who said: “Whatever exceeds two hundred is calculated proportionally.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ خَالِدِ  
الْحَدَّادِ وَكَانَ عَبْدًا لِبَنِي مُجَاشِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ:  
فَمَا زَادَ عَلَى الْمِائَتَيْنِ فِي الْحِسَابِ

**[9870]** Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: “Whatever exceeds two hundred is calculated proportionally.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: فَمَا زَادَ  
عَلَى الْمِائَتَيْنِ فِي حِسَابِهِ

**[9871]** Ibn Mahdī narrated to us, from Wuhayb, from Yūnus, from Ibn Sīrīn, who said: “Whatever exceeds is calculated

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ وُهَيْبٍ، عَنْ يُونُسَ، عَنْ أَبْنِ سِيرِينَ، قَالَ: مَا زَادَ فِي الْحِسَابِ

**[9872]** Ibn Mahdī narrated to us, from Abū Hilāl, from Qatādah, from ‘Umar ibn ‘Abd al-‘Azīz, who said: He said: “Whatever exceeds is calculated proportionally.”

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ أَبِي هِلَالٍ، عَنْ قَتَادَةَ، عَنْ عُمَرَ بْنِ عَبْدِ الْغَرِيزِ، قَالَ: مَا زَادَ فِي الْحِسَابِ

**[9873]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Abū Ishaq, from ‘Āsim ibn Dāmrah, from ‘Alī, who said: “There is nothing on less than twenty Dinars. On twenty Dinars, there is half a Dinar. On forty Dinars, there is one Dinar. Whatever exceeds is calculated proportionally.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيٍّ، قَالَ: لَيْسَ فِي أَقْلَى مِنْ عِشْرِينَ دِينَارًا شَيْءٌ، وَفِي عِشْرِينَ دِينَارًا نِصْفُ دِينَارٍ، وَفِي أَرْبَعينَ دِينَارًا دِينَارٌ فَمَا زَادَ فِي الْحِسَابِ

**[9874]** Wakī‘ narrated to us, from Sufyān, from ‘Alqamah ibn Marthad, from Al-Sha‘bī, who said: “On twenty Mithqals [of gold], there is half a Mithqal. On forty Mithqals, there is one Mithqal.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَلْفَمَةَ بْنِ مَرْئَدٍ، عَنِ الشَّعْبِيِّ، قَالَ: فِي عِشْرِينَ مِثْقَالًا نِصْفُ مِثْقَالٍ، وَفِي أَرْبَعينَ مِثْقَالًا مِثْقَالٌ

**[9875]** Ḥammād ibn Mas‘adah narrated to us, from ‘Imrān, from Ibn Sīrīn, who said: “On forty Dinars, there is one Dinar. On twenty Dinars, there is half a Dinar.”

حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ، عَنْ عِمْرَانَ، عَنْ أَبْنِ سِيرِينَ، قَالَ: فِي أَرْبَعِينَ دِينَارًا دِينَارٌ، وَفِي عِشْرِينَ دِينَارًا نِصْفُ دِينَارٍ

**[9876]** Usāmah narrated to us, from Hishām, from Al-Ḥasan, who said: “On twenty Dinars, there is half a Dinar.”

حَدَّثَنَا أَسَامَةُ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: فِي عِشْرِينَ دِينَارًا نِصْفُ دِينَارٍ

**[9877]** Wakī‘ narrated to us, from Sufyān, from Mughīrah, from Ibrāhīm, who said: “There is nothing on less than twenty Mithqals. On twenty [Mithqals], there is half a Mithqal. On forty Mithqals, there is one Mithqal.”

حَدَّثَنَا وَكِيعُ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَيْسَ فِي أَقْلَى مِنْ عِشْرِينَ مِثْقَالًا شَيْءٌ، وَفِي عِشْرِينَ نِصْفُ مِثْقَالٍ، وَفِي أَرْبَعِينَ مِثْقَالًا مِثْقَالٌ

**[9878]** Ya'lā ibn 'Ubayd narrated to us, from Yahyā ibn Sa'īd, from Zurayq, the freed slave of Banū Fazārah, that 'Umar ibn 'Abd al-'Azīz wrote to him when he became Caliph: "Take from the Muslim merchants passing by you, from the wealth they circulate, one Dinar for every forty Dinars. Whatever is less, calculate proportionally until it reaches ten Dinars. If it falls short by a third of a Dinar, leave it and take nothing from it. Write them a receipt for what you take from them until the same time next year. And take from the merchants of the People of the Dhimmah passing by you, from the wealth they display and intend for trade, one Dinar for every twenty Dinars. Whatever is less, calculate proportionally until it reaches ten Dinars. If it falls short by a third of a Dinar, leave it and take nothing from it. Write them a receipt until the same time next year for what you take from them."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ زُرَيْقٍ،  
مَوْلَى بْنِي فَزَارَةَ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَتَبَ إِلَيْهِ  
حِينَ اسْتُخْلَفَ: حُذْ مِمْنَ مَرِّ إِلَكِ مِنْ تُجَارِ الْمُسْلِمِينَ  
فِيمَا يُدِيرُونَ مِنْ أَمْوَالِهِمْ مِنْ كُلِّ أَرْبَعِينِ دِينَارًا دِينَارًا،  
فَمَا نَقْصَنَ فِي حِسَابِ مَا نَقْصَنَ حَتَّى يَبْلُغَ عَشَرَةَ دَنَانِيرَ،  
فَإِذَا نَقْصَنَ ثُلُثَ دِينَارٍ فَدَعْهَا لَا تَأْخُذُ مِنْهَا شَيْئًا،  
وَأَكْتُبْ لَهُمْ بَرَاءَةً بِمَا تَأْخُذُ مِنْهُمْ إِلَى مِثْلِهَا مِنَ الْحَوْلِ،  
وَحُذْ مِمْنَ مَرِّ إِلَكِ مِنْ تُجَارِ أَهْلِ الدَّمَّةِ، فِيمَا يُظْهِرُونَ  
مِنْ أَمْوَالِهِمْ وَيُرِيدُونَ بِهَا النَّجَارَاتِ مِنْ كُلِّ عِشْرِينَ  
دِينَارًا دِينَارًا، فَمَا نَقْصَنَ فِي حِسَابِ مَا نَقْصَنَ حَتَّى يَبْلُغَ  
عَشَرَةَ دَنَانِيرَ فَإِذَا نَقْصَنَ ثُلُثَ دِينَارٍ فَدَعْهَا لَا تَأْخُذُ  
مِنْهَا شَيْئًا، وَأَكْتُبْ لَهُمْ بَرَاءَةً إِلَى مِثْلِهَا مِنَ الْحَوْلِ بِمَا  
تَأْخُذُ مِنْهُمْ

[9879] Muḥammad ibn ‘Abd Allāh narrated to us, from Ash‘ath, from Al-Ḥasan, who said: “There is no Zakat on less than forty Mithqals of gold.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: لَيْسَ فِيمَا دُونَ أَرْبَعِينَ مِثْقَالًا مِنَ الْذَّهَبِ صَدَقَةٌ

[9880] Yaḥyā ibn ‘Abd al-Malik ibn Abī Ghāniyyah narrated to us, from his father, from Al-Ḥakam, “That he did not consider Zakat due on ten Dinars until it becomes twenty Mithqals, then there is half a Mithqal in it.”

حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنُ أَبِي غَنِيَّةَ، عَنْ أَبِيهِ، عَنْ الْحَكَمِ، أَنَّهُ كَانَ لَا يَرَى فِي عَشْرَةِ دِينَارِيْرِ زَكَّةً حَتَّى تَكُونَ عِشْرِينَ مِثْقَالًا، فَيَكُونُ فِيهَا نِصْفٌ مِثْقَالٍ

[9881] Wakī‘ narrated to us, from Sufyān, from Ḥammād, from Ibrāhīm: “The wife of ‘Abd Allāh had a necklace containing twenty Mithqals [of gold], so he ordered her to give five Dirhams from it.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ كَانَ لِإِمْرَأَةِ عَبْدِ اللَّهِ طَوْقٌ فِيهِ عِشْرُونَ مِثْقَالًا فَأَمْرَاهَا أَنْ تُخْرِجَ مِنْهُ خَمْسَةَ دِرْهَمًا

[9882] Ḥammād ibn Mas‘adah narrated to us, from Ash‘ath, from Al-Ḥasan, who said: “On twenty Dinars, there is half a Dinar. There is nothing on less than forty Dinars. On forty Dinars, there is one Dinar.”

حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: فِي عِشْرِينَ دِينَارًا نِصْفُ دِينَارٍ، وَلَيْسَ فِي أَقْلَ مِنْ أَرْبَعِينَ دِينَارًا شَيْءٌ وَفِي أَرْبَعِينَ دِينَارًا دِينَارٌ

**[9883]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: ‘Aṭā’ said: “There is no Zakat on wealth until it reaches twenty Dinars. When it reaches twenty Dinars, there is [half a] Dinar in it. And for every four Dinars added to the wealth, there is one Dirham until it reaches forty Dinars. In every forty Dinars, there is one Dinar. And in every twenty-four Dinars, there is half a Dinar and one Dirham.”

**[9884]** Abū Bakr narrated to us, saying: ‘Abbād ibn al-‘Awwām narrated to us, from ‘Ubaydah, who said: I asked Ibrāhīm about a man who has one hundred Dirhams and ten Dinars. He said: “He gives Zakat of two Dirhams from the hundred, and a quarter of a Dinar from the Dinars.” He said: I asked Al-Sha‘bī, and he said: “The greater amount is combined with the lesser—or he said [the lesser] with the greater—and if it reaches the Zakat threshold (Nisab), he pays Zakat.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: قَالَ عَطَاءً: لَا يَكُونُ فِي مَالٍ صَدَقَةٌ حَتَّى يَبْلُغَ عِشْرِينَ دِينَارًا، فَإِذَا بَلَغَتْ عِشْرِينَ دِينَارًا فَفِيهَا دِينَارٌ، وَفِي كُلِّ أَرْبَعَةِ دِينَارٍ يَزِيدُهَا مِنَ الْمَالِ دِرْهَمٌ حَتَّى يَبْلُغَ أَرْبَعينَ دِينَارًا، وَفِي كُلِّ أَرْبَعَينَ دِينَارًا دِينَارٌ، وَفِي كُلِّ أَرْبَعَةِ وَعِشْرِينَ دِينَارًا نِصْفُ دِينَارٍ وَدِرْهَمٌ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ عُبَيْدَةَ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ، عَنْ رَجُلٍ لَهُ مِائَةُ دِرْهَمٍ وَعَشْرَةُ دِينَارٍ، قَالَ: يُزَكَّى مِنَ الْمِائَةِ بِدِرْهَمَيْنِ، وَمِنَ الدِّينَارِ بِرُبْعِ دِينَارٍ وَقَالَ سَأَلْتُ الشَّعْبِيَّ فَقَالَ: يُحْمَلُ الْأَكْثَرُ عَلَى الْأَقْلَ، أَوْ قَالَ عَلَى الْأَكْثَرِ، فَإِذَا بَلَغَتْ فِيهِ الرَّكَأُ زَكَّى

**[9885]** Ismā‘il ibn ‘Ayyāsh narrated to us, from ‘Ubayd Allāh, who said: I said to Makhūl: “O Abū ‘Abd Allāh, I have a sword with one hundred and fifty Dirhams [of silver/gold value]. Do I owe Zakat on it?” He said: “Add to it whatever gold and silver you have. If it reaches two hundred Dirhams of gold and silver [combined], then you owe Zakat on it.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُبَيْدِ اللَّهِ، قَالَ: فُلْتُ لِمَكْحُولٍ: يَا أَبَا عَبْدِ اللَّهِ إِنَّ لِي سَيْفًا فِيهِ حَمْسُونَ وَمِائَةً دِرْهَمٍ فَهَلْ عَلَيَّ فِيهِ زَكَةٌ؟، قَالَ: أَضِيفْ إِلَيْهِ مَا كَانَ لَكَ مِنْ ذَهَبٍ وَفِضَّةٍ فَإِذَا بَلَغَ مِائَةً دِرْهَمٍ ذَهَبٍ وَفِضَّةٍ فَعَلَيْكَ فِيهِ الزَّكَةُ

**[9886]** Muḥammad ibn ‘Abd Allāh al-Anṣārī narrated to us, from Ash‘ath, from Al-Hasan, that he used to say: “If he has thirty Dinars and one hundred Dirhams, he owes charity [Zakat] on them.” He considered Dirhams and Dinars as one form of currency.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: إِذَا كَانَتْ لَهُ تِلْلَاتُونَ دِينَارًا وَمِائَةً دِرْهَمٍ كَانَ عَلَيْهِ فِيهَا الصَّدَقَةُ، وَكَانَ يَرَى الدَّرَاهِمُ، وَالدَّنَانِيرُ عَيْنًا كُلَّهُ

[9887] ‘Abbād ibn al-‘Awwām narrated to us, from Sufyān ibn Husayn, from Al-Zuhrī, from Sālim, from Ibn ‘Umar, that the Messenger of Allah ﷺ wrote the document of Zakat and attached it to his sword—or he said to his will—and did not bring it out until he passed away. When he passed away, Abū Bakr acted upon it until he died, then ‘Umar acted upon it. In it was: “For five camels, one sheep. For ten, two sheep. For fifteen, three sheep. For twenty, four sheep. For twenty-five, a bint makhād (one-year-old she-camel) up to thirty-five. If it increases, then a bint labūn (two-year-old she-camel) up to forty-five. If it increases, then a ḥiqqah (three-year-old she-camel) up to sixty. If it increases, then a jadha‘ah (four-year-old she-camel) up to seventy-five. If it increases, then two bint labūn up to ninety. If it increases, then two ḥiqqah up to one hundred and twenty. If it exceeds one hundred and twenty, then for every fifty, a ḥiqqah, and for every forty, a bint labūn. Separate assets should not be combined, nor should

حَدَّنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ سُفِيَّانَ بْنِ حُسَيْنٍ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ كِتَابَ الصَّدَقَةِ فَقَرَأَهُ سَيِّفَهُ أَوْ قَالَ بِوَصِيَّتِهِ، وَلَمْ يُخْرِجْهُ حَتَّى فُضِّلَ فَلَمَا فُضِّلَ عَمِلَ بِهِ أَبُو بَكْرٍ حَتَّى هَلَكَ، ثُمَّ عَمِلَ بِهِ عُمَرُ فَكَانَ فِيهِ فِي خَمْسٍ مِنَ الْأَبْلِ شَاهٌ، وَفِي عَشْرَةِ شَاهَاتِ، وَفِي خَمْسَةِ عَشْرِينَ ثَلَاثُ شَيَاهٍ، وَفِي عَشْرِينَ أَرْبَعُ شَيَاهٍ، وَفِي خَمْسَةِ وَعِشْرِينَ بِنْتُ مَحَاصِّ إِلَى خَمْسٍ وَثَلَاثِينَ، فَإِذَا زَادَتْ فَفِيهَا بِنْتُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ فَإِذَا زَادَتْ فَحَقَّةً إِلَى سِتِّينَ، فَإِذَا زَادَتْ فَجَذَّعَةً إِلَى خَمْسٍ وَسِيِّعينَ، فَإِذَا زَادَتْ فَبَيْنَ لَبُونٍ إِلَى تِسْعِينَ، فَإِنْ زَادَتْ فَحَقَّانَ إِلَى عَشْرِينَ وَمَائَةَ، فَإِنْ زَادَتْ عَلَى عِشْرِينَ وَمَائَةَ فَفِي كُلِّ خَمْسِينَ حَقَّةً، وَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ لَا يُجْمَعُ بَيْنَ مُعْتَرِقٍ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ وَمَا كَانَ مِنْ خَلِيلَيْنِ فَإِنَّهُمَا يَتَرَاجَعُانِ بِالسَّوَيَّةِ

**[9888]** ‘Abd al-Salām narrated to us, from Khuṣayf, from Abū ‘Ubaydah and Ziyād ibn Abī Maryam, from ‘Abd Allāh, who both said: “For twenty-five camels, a bint makhād.”

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ حُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ، وَزَيَادٍ  
بْنِ أَبِي مَرْيَمَ، عَنْ عَبْدِ اللَّهِ، قَالَا: فِي خَمْسٍ وَعِشْرِينَ،  
مِنَ الْأَبْلِيلِ بِنْتُ مَخَاضٍ

[9889] Abū al-Aḥwāṣ narrated to us, from Abū Iṣhāq, from ‘Aṣim ibn Ḏamrah, from ‘Alī, who said: “For five camels, one sheep up to nine. If it increases by one, then two sheep up to fourteen. If it increases by one, then three sheep up to nineteen. If it increases by one, then four sheep up to twenty-four. If it increases by one, then five sheep. If it increases by one [i.e., reaches 25, here the narration seems to deviate slightly from standard, usually 25 starts bint makhad directly], then a bint makhād or an ibn labūn male older than it by a year up to thirty-five. If it increases by one, then a bint labūn up to forty-five. If it increases by one, then a ḥiqqah ready for the stallion up to sixty. If it increases by one, then a jadha‘ah up to seventy-five. If it increases by one, then two bint labūn up to ninety. If it increases by one, then two ḥiqqah up to one hundred and twenty. If the camels become numerous, then for every fifty camels, a ḥiqqah. Separate assets should not be combined, nor should combined assets be separated.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمَرَةَ، عَنْ عَلَىٰ، قَالَ: فِي حَمْسٍ مِّنَ الْأَبْلِ شَاهٌ إِلَى تِسْعَ، فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا سَهَانٌ إِلَى أَرْبَعَ عَشَرَةَ، فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا ثَلَاثُ شَيَاهٌ إِلَى تِسْعَ عَشَرَةَ، فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا أَرْبَعٌ إِلَى أَرْبَعَ وَعِشْرِينَ، فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا حَمْسُ شَيَاهٌ، فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا بَنْتُ مَخَاضٍ أَوْ ابْنُ لَبُونٍ ذَكْرٌ أَكْبَرُ مِنْهَا بِعَامٍ إِلَى حَمْسٍ وَتَلَاثِينَ، فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا بَنْتُ لَبُونٍ إِلَى حَمْسٍ وَأَرْبَعِينَ، فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا حِقَّةٌ طَرُوقَةُ الْفَحْلُ إِلَى سِتِّينَ، فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا جَذَعَةٌ إِلَى حَمْسٍ وَسَبْعِينَ، فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا بَنْتًا لَبُونٍ إِلَى سِعِينَ، فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا حِقَّانٌ إِلَى عِشْرِينَ وَمِائَةً، فَإِنَّا كَثُرْتُمُ الْأَبْلِ فَفِي كُلِّ حَمْسِينَ مِنَ الْأَبْلِ حِقَّةٌ وَلَا يُجْمَعُ بَيْنَ مُفْتَرِقٍ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ

**[9890]** ‘Abdah ibn Sulaymān narrated to us, from ‘Ubayd Allāh, from Nāfi‘, who said: It was found in the will of ‘Umar: “For twenty-five camels, a bint makhād.”

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، قَالَ: وُجِدَ فِي وَصِيَّةِ عُمَرَ فِي خَمْسٍ وَعِشْرِينَ مِنَ الْأَبْلِيلِ بِنْتُ مَخَاضٍ

**[9891]** Wakī‘ narrated to us, from Fiṭr, from Al-Sha‘bī, and from Fuḍayl, from Ibrāhīm, who both said: “For twenty-five [camels], a bint makhād.”

حَدَّثَنَا وَكِيعٌ، عَنْ فِطْرٍ، عَنِ الشَّعْبِيِّ، وَعَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، قَالَا: فِي خَمْسٍ وَعِشْرِينَ بِنْتُ مَخَاضٍ

**[9892]** Ibn Mubārak narrated to us, from Ḥarām ibn Ḥakīm, from his father, from his grandfather, who said: I heard the Messenger of Allah ﷺ say: “In every forty grazing camels, a bint labūn. Camels should not be separated from their reckoning. Whoever gives it seeking reward, he will have his reward. It is a resolute command from the commands of our Lord. Nothing of it is lawful for the family of Muḥammad.”

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ حَرَامَ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: فِي كُلِّ أَرْبَعِينَ بِنْتَ لَبُونَ لَا يُفَرَّقُ إِلَيْهِ عَنْ حِسَابِهَا مَنْ أَعْطَاهَا مُؤْجِرًا فَلَهُ أَجْرُهُ عَزْمَةٌ مِنْ عَرَمَاتِ رَبَّنَا لَا يَحِلُّ لِلْأَيْلَ مُحَمَّدٌ مِنْهَا شَيْءٌ

[9893] Waki‘ narrated to us, from Sufyān, from Mūsā ibn ‘Uqbah, from Nāfi‘, from Ibn ‘Umar, who said: ‘Umar said: “If the camels become numerous, then for every fifty, a ḥiqqah, and for every forty, a bint labūn.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ عُمَرٌ: إِذَا كَثُرَتِ الْإِبلُ فَفِي كُلِّ خَمْسِينَ حِلَّةً وَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ

[9894] Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Ibrāhīm, who said: “For every twenty-five [camels], a bint makhād.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: فِي كُلِّ خَمْسٍ وَعِشْرِينَ بِنْتُ مَخَاضٍ

[9895] Ya‘lā ibn ‘Ubayd narrated to us, from Yahyā ibn Sa‘īd, who said: In the letter that ‘Umar ibn ‘Abd al-‘Azīz wrote with them when he sent them to collect Zakat on camels, it said: “If they reach twenty-five, then a bint makhād is due. If it increases [and bint makhad not available?], then a male ibn labūn.”

حَدَّثَنَا يَعْلَى بْنُ عَبْدِهِ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: كَانَ فِي الْكِتَابِ الَّذِي كَتَبَ مَعَهُمْ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ حِينَ بَعَثَهُمْ يُصَدِّقُونَ فِي الْإِلِيلِ إِذَا بَلَغُتْ خَمْسًا وَعِشْرِينَ فَفِيهَا بِنْتُ مَخَاضٍ فَإِذَا زَادَتْ فَابْنُ لَبُونٍ ذَكَرٌ

[9896] Ghundar narrated to us, from Shu‘bah, from Hammād, who said: “For twenty-five [camels], a bint makhād.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، قَالَ: فِي خَمْسٍ وَعِشْرِينَ بِنْتُ مَخَاضٍ

[9897] ‘Alī ibn Mushir narrated to us, from Al-Ajlah, from Al-Sha‘bī, who said: The Messenger of Allah ﷺ wrote to Yemen: “From camels, take one sheep for every five. For every ten, two sheep. For fifteen, three sheep. For twenty, four sheep. For twenty-five, five sheep [Note: This differs from standard Fiqh where 25 is bint makhad, maybe referring to if bint makhad not found or specific ruling]. If it increases by one [from 25? or 24?], then a bint makhād up to thirty-five. If you do not find a bint makhād among the camels, then a male ibn labūn. If it increases by one, then a bint labūn up to forty-five. If it increases by one, then a ḥiqqah up to sixty. If it increases by one, then a jadha‘ah up to seventy-five. If it increases by one, then two bint labūn up to ninety. If it increases by one, then two ḥiqqah up to one hundred and twenty. If the camels become numerous, then for every fifty, a ḥiqqah, and for every forty, a bint labūn. Combined assets should not be separated, nor separate assets combined. An old male goat.

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ الْأَجْلَحِ، عَنِ الشَّعْبِيِّ، قَالَ:  
كَتَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ أَنْ  
يُؤْخَذُ مِنِ الْإِبْلِ مِنْ كُلِّ خَمْسٍ شَاهٌ، وَمِنْ كُلِّ عَشْرٍ  
شَاهٌ، وَمِنْ خَمْسَةِ عَشْرَ ثَلَاثَ شِيَاهٍ، وَمِنْ عَشْرِينَ  
أَرْبَعَ شِيَاهٍ، وَمِنْ خَمْسٍ وَعِشْرِينَ خَمْسُ شِيَاهٍ، فَإِذَا  
رَأَدْتُ وَاحِدَةً فَفِيهَا بِنْتُ مَخَاضٍ إِلَى خَمْسٍ وَثَلَاثِينَ،  
فَإِنْ لَمْ تَجِدْ فِي الْإِبْلِ بِنْتَ مَخَاضٍ فَابْنُ لَبُونَ دَكْرٌ، فَإِذَا  
رَأَدْتُ وَاحِدَةً فَفِيهَا بِنْتُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ، فَإِنْ  
رَأَدْتُ وَاحِدَةً فَفِيهَا حِقَّةً إِلَى سِتِّينَ، فَإِنْ رَأَدْتُ وَاحِدَةً  
فِيهَا جَذَعَةً إِلَى خَمْسٍ وَسِتِّينَ، فَإِنْ رَأَدْتُ وَاحِدَةً - -  
فِيهَا بِنْتًا لَبُونٍ إِلَى تِسْعِينَ فَإِنْ رَأَدْتُ وَاحِدَةً فَفِيهَا  
حِقَّاتٍ إِلَى عِشْرِينَ وَمِائَةً فَإِذَا كَثُرَتِ الْإِبْلُ فَفِي كُلِّ  
خَمْسِينَ حِقَّةً وَفِي كُلِّ أَرْبَعينَ بِنْتَ لَبُونٍ، وَلَا يُفَرَّقُ بَيْنَ  
مُجْتَمِعٍ وَلَا يُجْمِعُ بَيْنَ مُفْتَرِقٍ، وَلَا يُؤْخَذُ فِي الصَّدَقَةِ  
تِسِّينَ وَلَا هَرْمَةً، وَلَا ذَاتُ عَوَارٍ قَالَ الْأَجْلَحُ: فَقُلْتُ  
لِلشَّعْبِيِّ: مَا يَعْنِي بِقُولِهِ: لَا يُجْمِعُ بَيْنَ مُفْتَرِقٍ، وَلَا  
يُفَرَّقُ بَيْنَ مُجْتَمِعٍ قَالَ: الرَّجُلُ تَكُونُ لَهُ الْغَنَمُ فَلَا  
يُفَرَّقُهَا كَيْ لَا يُؤْخَذَ مِنْهَا صَدَقَةً، وَلَا يُجْمِعُ بَيْنَ مُفْتَرِقٍ  
الْقَوْمُ تَكُونُ لَهُمُ الْغَنَمُ لَا تَحِبُّ فِيهَا الرَّكَأَةُ فَلَا تُجْمِعُ  
فَتُؤْخَذُ مِنْهَا الصَّدَقَةُ

**[9898]** Abū Bakr narrated to us, saying: ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Zakariyyā, from Abū Ishaq, from ‘Āsim, from ‘Alī, who said: “If there are only four camels (Dhawd), there is no charity due on them.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ زَكْرِيَّاً، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلَيٍّ، قَالَ: إِنْ لَمْ تَكُنْ إِلَّا أَرْبَعٌ مِنَ الظُّرُوفِ فَلَيْسَ فِيهَا صَدَقَةٌ

**[9899]** ‘Abd al-Rahīm narrated to us, from Muḥammad ibn Sālim, from Al-Sha’bī, from ‘Alī and ‘Abd Allāh, who both said: “There is no charity due on less than five camels.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلَيٍّ، وَعَبْدِ اللَّهِ، أَنَّهُمَا قَالَا: لَيْسَ فِي أَقْلَى مِنَ الْخَمْسِ مِنَ الْأَبْلِ صَدَقَةٌ

**[9900]** Ya’lā ibn ‘Ubayd narrated to us, from Yaḥyā ibn Sa’id, who said: It reached us that Sālim ibn ‘Abd Allāh used to say: We have the book of ‘Umar ibn al-Khaṭṭāb regarding the charity of camels. No one asked us about it until ‘Umar ibn ‘Abd al-‘Azīz came to us, so we sent it to him. It was in the book that ‘Umar ibn ‘Abd al-‘Azīz wrote when he sent them to collect charity: “There is no charity on camels until they reach five.”

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: بَلَغْنَا، أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ، كَانَ يَقُولُ: عِنْدَنَا كِتَابٌ عُمَرُ بْنُ الْخَطَّابِ فِي صَدَقَةِ الْأَبْلِ فَلَمْ يَسْأَلْنَا عَنْهُ أَحَدٌ حَتَّى قَدِيمٌ عَلَيْنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَأَرْسَلْنَا بِهِ إِلَيْهِ فَكَانَ فِي الْكِتَابِ الَّذِي كَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ حِينَ بَعَثَهُمْ يُصَدِّقُونَ أَنْ لَيْسَ فِي الْأَبْلِ صَدَقَةٌ حَتَّى يَبْلُغَ خَمْسًا

**[9901]** Abū Khālid al-Aḥmar narrated to us, from Yahyā ibn Sa‘īd, from ‘Amr ibn Yahyā ibn ‘Umārah, from his father, from Abū Sa‘īd al-Khudrī, who said: The Messenger of Allah ﷺ said: “There is no charity due on less than five Dhawd (camels).”

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرُو بْنِ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُذْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ فِي أَقْلَمَ مِنْ خَمْسٍ ذَوْدٍ صَدَقَةً

**[9902]** ‘Alī ibn Hāshim narrated to us, from Ibñ Abī Laylā, from ‘Abd al-Karīm, from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, from the Prophet ﷺ, who said: “There is no charity due on less than five Dhawd.”

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَمْرُو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ فِي أَقْلَمَ مِنْ خَمْسٍ ذَوْدٍ صَدَقَةً

**[9903]** Al-Hasan ibn Mūsā narrated to us, from Shaybān, from Layth, from Nāfi‘, from Ibñ ‘Umar, from the Prophet ﷺ, who said: “There is no charity due on less than five Dhawd.”

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ لَيْلَى، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ فِيمَا دُونَ خَمْسٍ ذَوْدٍ صَدَقَةً

**[9904]** ‘Alī ibn Ishāq narrated to us, from Ibn Mubārak, from Ma‘mar, from Suhayl, from his father, from Abū Hurayrah, from the Prophet ﷺ, who said: “There is no charity due on less than five Dhawd.”

حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ، عَنْ ابْنِ مُبَارَكٍ، عَنْ مَعْمَرٍ،  
عَنْ سُهْيَلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ فِي أَقْلَمِ مِنْ خَمْسٍ نَوْدٍ صَدَقَةٌ

**[9905]** ‘Abbād ibn ‘Awwām narrated to us, from Sufyān ibn Husayn, from Al-Zuhrī, from Sālim, from Ibn ‘Umar, that the Prophet ﷺ wrote the document of charity and attached it to his sword—or he said to his will—and did not bring it out until he passed away. Abū Bakr acted upon it until he died, then ‘Umar acted upon it until he died. In it was: “Regarding camels, if they exceed one hundred and twenty, then for every fifty, a ḥiqqah, and for every forty, a bint labūn.”

حَدَّثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ كِتَابَ الصَّدَقَةِ فَقَرَأَهُ بِسَيْفِهِ، أَوْ قَالَ بِوَصِيَّتِهِ، فَلَمْ يُخْرِجْهُ حَتَّى قُبِضَ فَعِيلَ بْنَهُ أَبُو بَكْرٍ حَتَّى هَلَكَ، ثُمَّ عَمِلَ بِهِ عُمَرُ حَتَّى هَلَكَ فَكَانَ فِيهِ: فِي الْإِبْلِ إِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةً فَفِي كُلِّ خَمْسِينَ حَقَّهُ، وَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونَ

**[9906]** Abū al-Āḥwāṣ narrated to us, from Abū Ishāq, from ‘Āshim ibn Damrah, from ‘Alī, who said: “If the camels become numerous, then for every fifty, a ḥiqqah.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ، قَالَ: إِذَا كَثُرَتِ الْإِبْلُ فَفِي كُلِّ خَمْسِينَ حَقَّهُ

**[9907]** ‘Alī ibn Mushir narrated to us, from Al-Ajlah, from Al-Sha‘bī, who said: The Messenger of Allah ﷺ wrote to Yemen: “If the camels become numerous, then for every fifty, a ḥiqqah, and for every forty, a bint labūn.”

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ الْأَجْلَحِ، عَنِ الشَّعْبِيِّ، قَالَ: كَتَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ: إِذَا كَثُرَتِ الْإِلْيَلُ فَفِي خَمْسِينَ حَقَّةً، وَفِي كُلِّ أَرْبَعِينَ بِنْتَ لَبُونٍ

**[9908]** ‘Abdah ibn Sulaymān narrated to us, from ‘Ubayd Allāh, from Nāfi‘, who said: It was found in the will of ‘Umar: “Whatever exceeds one hundred and twenty, then for every forty, a bint labūn, and for every fifty, a ḥiqqah.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، قَالَ: وُجِدَ فِي وَصِيَّةِ عُمَرَ مَا زَادَ عَلَى عِشْرِينَ وَمِائَةً، فَفِي كُلِّ أَرْبَعِينَ بِنْتَ لَبُونٍ، وَفِي كُلِّ خَمْسِينَ حَقَّةً

**[9909]** Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Ibrāhīm, who said: “If the camels become numerous, then for every fifty, a ḥiqqah.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا كَثُرَتِ الْإِلْيَلُ فَفِي كُلِّ خَمْسِينَ حَقَّةً

**[9910]** Ya'lā ibn 'Ubayd narrated to us, from Yahyā ibn Sa'īd, who said: It reached us that Sālim used to say: We have the book of 'Umar regarding the charity of camels and sheep. When the book of 'Umar ibn 'Abd al-'Azīz came to us, it was in the book that 'Umar ibn 'Abd al-'Azīz wrote when he sent them to collect charity: "If it exceeds one hundred and twenty, then for every fifty, a ḥiqqah, and for every forty, a bint labūn."

حَدَّثَنَا يَحْيَى بْنُ عُبَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: بَلَغْنَا،  
أَنَّ سَالِمًا، كَانَ يَقُولُ: عِنْدَنَا كِتَابٌ أَعْمَرَ فِي صَدَقَةِ  
الْإِلَيْلِ وَالْعَلَمِ حِينَ قَدِمَ عَلَيْنَا كِتَابٌ أَعْمَرُ بْنِ عَبْدِ الْعَزِيزِ  
فَكَانَ فِي الْكِتَابِ الَّذِي كَتَبَ أَعْمَرُ بْنُ عَبْدِ الْعَزِيزِ حِينَ  
بَعْثَتْهُمْ يُصْدِقُونَ فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةً فَفِي كُلِّ  
حَمْسِينَ حِقَّةً، وَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونِ

**[9911]** Yahyā ibn Sa'īd narrated to us, from Sufyān, from Abū Iṣhāq, from 'Āsim ibn Ḍamrah, from 'Alī, who said: "If it exceeds one hundred and twenty, he starts the obligation afresh."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ،  
عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ، قَالَ: إِذَا زَادَتْ عَلَى  
عِشْرِينَ وَمِائَةً يَسْتَقْبِلُ بِهَا الْفَرِيضَةَ

**[9912]** Yahyā ibn Sa'īd narrated to us, from Sufyān, from Maṇṣūr, from Ibrāhīm, similar to it.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ  
إِبْرَاهِيمَ، مِثْلُهُ

[9913] Abū Bakr narrated to us, saying: ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Mujālid, from Qays ibn Abī Hāzim, from Al-Šunābiḥī al-Āhmasī, who said: The Prophet ﷺ saw a fine she-camel among the Zakat camels and said: “What is this?” The collector of Zakat said: “I exchanged it for two average camels.” He said: “Yes, then [it is fine].”

حَدَّثَنَا أُبُو بَكْرٌ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُجَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ الصُّنَابِحِيِّ الْأَحْمَسِيِّ، قَالَ: أَبْصَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاقَةً حَسَنَةً فِي إِيلِ الصَّدَقَةِ فَقَالَ: مَا هَذِهِ قَالَ: صَاحِبُ الصَّدَقَةِ إِنِّي أَرْتَجَعْنَا بِتَعْبِيرَيْنِ مِنْ حَوَاشِيِّ الْإِيلِ قَالَ: فَقَالَ: نَعَمْ، إِذَا

[9914] Hushaym narrated to us, from Hilāl ibn Khabbāb, from Maysarah Abū Ṣalih, who said: Suwayd ibn Ghaflah narrated to us, saying: The Zakat collector of the Prophet ﷺ came to us. I went to him and sat with him, and I heard him say: “It is in my instructions not to take a nursing mother, nor to combine separate assets, nor to separate combined assets.” He said: A man came to him with a camel having a large hump [fat/valuable], but he refused to take it.

حَدَّثَنَا هُشَيْمٌ، عَنْ هِلَالِ بْنِ خَبَابٍ، عَنْ مَيْسَرَةَ أَبِي صَالِحٍ، قَالَ: حَدَّثَنَا سُوَيْدُ بْنُ غَفَّلَةَ، قَالَ: أَتَانَا مُصَدِّقٌ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاتَّبَعْتُهُ فَجَلَسْتُ إِلَيْهِ فَسَمِعْتُهُ يَقُولُ: إِنَّ فِي عَهْدِي أَنْ لَا أَخْدَدَ مِنْ رَاضِعٍ لَبَنِ، وَلَا يَجْمَعَ بَيْنَ مُتَفَرِّقٍ، وَلَا يُفَرِّقَ بَيْنَ مُجْتَمِعٍ قَالَ: وَأَتَاهُ رَجُلٌ بِنَاقَةٍ كَوْمَاءَ فَأَبَى أَنْ يَأْخُذُهَا

**[9915]** Hafṣ narrated to us, from Hishām ibn ‘Urwah, from his father, that the Prophet ﷺ sent a Zakat collector and said: “Do not take any of the people’s prized possessions. Take the old camel and the defective one [as appropriate/average].”

حَدَّثَنَا حَفْصٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُصَدِّقًا فَقَالَ: لَا تَأْخُذُ مِنْ حَرَزَاتِ أَنْفُسِ النَّاسِ شَيْئًا، وَخُذُ الْشَّارِفَ وَدَاتَ الْعَيْنِ

**[9916]** Hafṣ narrated to us, from Ismā‘il, from Qays, who said: The Prophet ﷺ saw a fine she-camel among the Zakat camels and said: “What is this she-camel?” The Zakat collector said: “O Messenger of Allah, I knew your need for riding animals, so I exchanged it for two camels from the Zakat.”

حَدَّثَنَا حَفْصٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: أَبْصَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاقَةً حَسَنَةً فِي إِلَيِّ الصَّدَقَةِ فَقَالَ: مَا هَذِهِ النَّاقَةُ؟ فَقَالَ صَاحِبُ الصَّدَقَةِ: يَا رَسُولَ اللَّهِ عَرَفْتُ حَاجَتَكَ إِلَى الظَّهْرِ فَأَرْجَعْتُهَا بِبَعْرَبَيْنِ مِنَ الصَّدَقَةِ

[9917] Abū Khālid al-Aḥmar narrated to us, from Yahyā ibn Sa‘id, from Muḥammad ibn Yahyā, from Al-Qāsim, that the Zakat sheep passed by ‘Umar. He saw among them a sheep with a full udder [dairy sheep]. He said: “What is this?” They said: “From the Zakat sheep.” He said: “Its owners did not give this willingly. Do not tempt the people [to hide property/dislike Zakat]. Do not take the people’s prized possessions; avoid the animals meant for food.”

[9918] Wakī‘ told us, from Zakariyyā ibn Ishāq, from Yahyā ibn ‘Abd Allāh ibn Ṣayfī, from Abū Ma‘bad, from Ibn ‘Abbās, from Mu‘ādh, that the Prophet ﷺ said: “Beware of the best of their wealth,” when he sent him to Yemen.

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنِ الْقَاسِمِ، أَنَّ عُمَرَ مَرَأْتُ بِهِ غَنَمَ الصَّدَقَةِ، فَرَأَى فِيهَا شَاءَ دَاتَ صَرْبَعَ فَقَالَ: مَا هَذِهِ؟ قَالُوا: مِنْ غَنَمِ الصَّدَقَةِ فَقَالَ: مَا أَعْطَى هَذِهِ أَهْلُهَا وَهُنَّ طَائِغُونَ لَا تَفْتَنُوا النَّاسَ، لَا تَأْخُذُوا حَرَزَاتِ النَّاسِ نُكِبُوا عَنِ الطَّعَامِ

حَدَّثَنَا وَكِيعٌ، عَنْ زَكْرِيَّا بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ مُعَاذٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِيَّاكُ وَكَرَائِمَ أَمْوَالِهِمْ حِينَ بَعْثَةَ إِلَى الْيَمَنِ

**[9919]** Abū Bakr told us: ‘Abd al-Salām told us, from Khuṣayf, from Abū ‘Ubaydah, from ‘Abd Allāh, from the Prophet ﷺ, who said: “In thirty cows there is a Tabi‘ or Tabi‘ah (a one-year-old), and in forty there is a Musinnah (a two-year-old).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ حُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فِي ثَلَاثَيْنَ مِنَ الْبَقَرِ تَبِيعُ أَوْ تَبِيعَةً، وَفِي أَرْبَعَيْنَ مُسِنَّةً

**[9920]** Abū Mu‘āwiyah told us, from Al-A‘mash, from Ibrāhīm, from Masrūq, who said: When the Messenger of Allah ﷺ sent Mu‘ādh to Yemen, he ordered him to take from every thirty cows a Tabi‘ or Tabi‘ah, and from every forty a Musinnah, and from every adult (who has reached puberty) a Dinar, or its equivalent in Ma‘āfirī (cloth).

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، قَالَ: لَمَّا بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعَاذًا إِلَى الْيَمَنِ أَمْرَهُ أَنْ يَأْخُذَ مِنْ كُلِّ ثَلَاثَيْنَ مِنَ الْبَقَرِ تَبِيعًا، أَوْ تَبِيعَةً وَمِنْ كُلِّ أَرْبَعَيْنَ مُسِنَّةً، وَمِنْ كُلِّ حَالِمِ دِينَارًا، أَوْ عِدْلَهُ مَعَافِرِيًّا

**[9921]** ‘Alī ibn Mushir told us, from Al-Ajlah, from Al-Sha‘bī, who said: The Messenger of Allah ﷺ wrote to (the people of) Yemen that a Tabi‘ or Tabi‘ah should be taken from thirty cows, and a Musinnah from every forty.

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ الْأَجْلَحِ، عَنِ الشَّعْبِيِّ، قَالَ: كَتَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ أَنْ يُؤْخَذَ مِنْ ثَلَاثَيْنَ مِنَ الْبَقَرِ تَبِيعُ، أَوْ تَبِيعَةً، وَفِي كُلِّ أَرْبَعَيْنَ مُسِنَّةً

**[9922]** Waki‘ told us, from Al-A‘mash, from Ibrāhīm and Abū Wā’il, who said: The Prophet ﷺ sent Mu‘ādh to Yemen and ordered him to take from the cows: from every thirty a Tabi‘ or Tabi‘ah, and from forty a Musinnah, and from every adult (who has reached puberty) a Dinar or its equivalent in Ma‘āfirī.

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، وَأَبِي وَائِلٍ، قَالَ: بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعَادًا إِلَى الْيَمَنِ، وَأَمْرَهُ أَنْ يَأْخُذَ مِنَ الْبَقَرِ مِنْ كُلِّ ثَلَاثَيْنَ تَبِيعًا أَوْ تَبِيعَةً، وَمِنْ أَرْبَعَيْنَ مُسِنَّةً، وَمِنْ كُلِّ حَالِمِ دِينَارًا أَوْ عِدْلَهُ مِنَ الْمَعَافِرِيِّ

**[9923]** ‘Abd al-Rahīm ibn Sulaymān told us, from Zakariyyā, from Abū Ishāq, from ‘Āsim ibn Damrah, from ‘Alī, who said: “When cows reach thirty, there is a Tabi‘ or Tabi‘ah (a one-year-old) in them. When they reach forty, there is a Musinnah (a Thaniyyah, two-year-old or older) in them.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ زَكَرِيَّاً، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيٍّ قَالَ: الْبَقَرُ إِذَا بَلَغَ ثَلَاثَيْنَ فِيهَا تَبِيعٌ، أَوْ تَبِيعَةً حَوْلِيٌّ، فَإِذَا بَلَغَ أَرْبَعَيْنَ فِيهَا مُسِنَّةً ثَنَيَّةً فَصَاعِدًا

**[9924]** Ibn Numayr told us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, who said: It reached me that Mu‘ādh said: “In thirty, a Tabi‘; and in forty, a cow.”

حَدَّثَنَا ابْنُ ثَمَيرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، قَالَ: بَلَغَنِي أَنَّ مُعَادًا قَالَ: فِي ثَلَاثَيْنَ تَبِيعٌ، وَفِي أَرْبَعَيْنَ بَقَرَةٌ

**[9925]** Jarīr told us, from Mughīrah, from Hammād, from Ibrāhīm, who said: “In thirty cows there is a Tabi‘ or Tabi‘ah Jadh‘ (young/strong), and in forty there is a Musinnah.”

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: فِي تَلَاثَيْنَ مِنَ الْبَقَرِ تَبِيعُ أَوْ تَبِيعَةً جَدَعٌ، وَفِي أَرْبَعَيْنَ مُسِنَّةً

**[9926]** Ibn Idrīs told us, from Layth, from Shahr, who said: “In grazing cows, for every thirty there is a Tabi‘ or Tabi‘ah, and in forty a Musinnah.”

حَدَّثَنَا ابْنُ إِبْرِيسَ، عَنْ لَيْثٍ، عَنْ شَهْرٍ، قَالَ: فِي سَائِمَةِ الْبَقَرِ فِي كُلِّ تَلَاثَيْنَ تَبِيعُ أَوْ تَبِيعَةً، وَفِي أَرْبَعَيْنَ مُسِنَّةً

**[9927]** Wakī‘ told us, from Al-A‘mash, from Ibrāhīm; and from Ismā‘il, from Abū Khālid, from Al-Sha‘bī, who said: “In thirty cows there is a Tabi‘ or Tabi‘ah, and in forty a Musinnah.”

حَدَّثَنَا وَكِبِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، وَعَنْ إِسْمَاعِيلَ، عَنْ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، قَالَ: فِي تَلَاثَيْنَ مِنَ الْبَقَرِ تَبِيعُ أَوْ تَبِيعَةً، وَفِي أَرْبَعَيْنَ مُسِنَّةً

[9928] ‘Abd al-A’lā told us, from Dāwūd, from ‘Ikrimah ibn Khālid, who said: I was appointed over the Sadaqat of (the tribe of) ‘Akk, so I met elders from those who had paid Sadaqah during the time of the Messenger of Allah ﷺ. They differed with me (or among themselves). Some of them said: “Make it like the Sadaqah of camels.” Others said: “In thirty cows there is a Tabi‘ or Tabi‘ah, Jadh‘ or Jadh‘ah; and in forty a Musinnah.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاؤِدَ، عَنْ عَكْرَمَةَ بْنَ حَالِدٍ، قَالَ: اسْتَعْمَلْتُ عَلَى صَدَقَاتِ عَكَ فَلَقِيتُ أَشْيَاخًا مِنْ صَدَقَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحْتَلَفُوا عَلَيَّ فَمِنْهُمْ مَنْ قَالَ: اجْعَلْهَا مِثْلَ صَدَقَةِ الْأَيْلِ، وَمِنْهُمْ مَنْ قَالَ: فِي ثَلَاثَيْنَ بَقَرَةً تَبِيعُ أَوْ تَبِيعَةً جَدَعُ أَوْ جَدَعَةً، وَفِي أَرْبَعِينَ مُسِنَّةً

[9929] Ḥafṣ told us, from Ash‘ath, from Al-Sha‘bī, who said: “In thirty cows there is a Tabi‘ or Tabi‘ah, Jadh‘ or Jadh‘ah; and in forty a Musinnah.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ الشَّعْبِيِّ، قَالَ: فِي ثَلَاثَيْنَ بَقَرَةً تَبِيعُ أَوْ تَبِيعَةً جَدَعُ أَوْ جَدَعَةً، وَفِي أَرْبَعِينَ مُسِنَّةً

[9930] Zayd ibn Ḥubāb told us, from Mu‘āwiyah ibn Sālih, from Al-‘Alā’ ibn al-Ḥārith, from Makhūl, who said: “If cows reach thirty, there is a Tabi‘ or Tabi‘ah in them. If they reach forty, there is a Musinnah in them.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُعاوِيَةَ بْنِ صَالِحٍ، عَنْ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ مَكْحُولٍ، قَالَ: الْبَقَرُ إِذَا بَلَغُتْ ثَلَاثَيْنَ فَفِيهَا تَبِيعٌ أَوْ تَبِيعَةً، فَإِذَا بَلَغَتْ أَرْبَعِينَ فَفِيهَا مُسِنَّةً

**[9931]** Abū Bakr told us: Muḥammad ibn Bakr told us, from Ibn Jurayj, from Ibn Ṭāwūs, from his father, that he said: “In thirty cows there is a Tabi‘, Jadh‘ or Jadh‘ah; and in every forty cows, a cow.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ طَلْوُسٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: فِي ثَلَاثِينَ مِنَ الْبَقَرِ تَبِعُ جَدْعٌ أَوْ جَدَعَةٌ، وَفِي كُلِّ أَرْبَعِينَ بَقَرَةً بَقَرَةً

**[9932]** Muḥammad ibn Bakr told us, from Ibn Jurayj, from Ṣalīḥ ibn Dīnār, that ‘Umar ibn ‘Abd al-‘Azīz wrote to ‘Uthmān ibn Muḥammad ibn Abī Suwayd: “Take from every thirty cows a cow, and from every forty cows a cow.” And he did not add to that.

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ صَالِحِ بْنِ دِينَارٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، كَتَبَ إِلَى عُثْمَانَ بْنَ مُحَمَّدٍ بْنِ أَبِي سُوَيْدٍ أَنَّ تَأْخُذَ مِنْ كُلِّ ثَلَاثِينَ بَقَرَةً بَقَرَةً، وَمِنْ كُلِّ أَرْبَعِينَ بَقَرَةً بَقَرَةً، وَلَمْ يَرِدْ عَلَى ذَلِكَ

**[9933]** Ghundar told us, from Shu‘bah, who said: I asked Al-Ḥakam and Ḥammād, and they said: “In thirty there is a Jadh‘ or Jadh‘ah, and in forty a Musinnah.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَادًا فَقَالَا: فِي ثَلَاثِينَ جَدْعٌ أَوْ جَدَعَةٌ، وَفِي أَرْبَعِينَ مُسِنَّةً

**[9934]** Muḥammad ibn Bakr told us, from Ibn Jurayj, who said: ‘Amr informed me, saying: “The agents of Ibn al-Zubayr and Ibn ‘Awf and others used to take one cow from every fifty cows.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَمْرُو قَالَ: كَانَ عَمَالُ ابْنِ الزُّبَيْرِ وَابْنِ عَوْفٍ وَغَيْرِهِ يَأْخُذُونَ مِنْ كُلِّ خَمْسِينَ بَقَرَةً بَقَرَةً

[9935] Muḥammad ibn Bakr told us, from Ibn Jurayj, from Sulaymān ibn Mūsā, who said: “If cows reach thirty, there is a Tabi‘, Jadh‘, or Jadh‘ah in them, until they reach forty. If they reach forty, then there is a Musinnah cow in them.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى قَالَ: إِذَا بَلَغَتِ الْبَقَرُ تَلَاثِينَ فَفِيهَا تَبِعٌ أَوْ جَدَعٌ أَوْ جَدَعَةٌ حَتَّى تَبْلُغَ أَرْبَعِينَ، فَإِذَا بَلَغَتْ أَرْبَعِينَ فَفِيهَا بَقَرَةٌ مُسِنَّةٌ

[9936] Yazīd ibn Hārūn told us, from Yaḥyā ibn Sa‘īd, from Muḥammad ibn Yaḥyā ibn Ḥibbān, that Nu‘aym ibn Salāmah informed him—and he was the one who had the seal of ‘Umar ibn ‘Abd al-‘Azīz in his hand—that ‘Umar ibn ‘Abd al-‘Azīz called for a scroll which they claimed the Messenger of Allah ﷺ had written to Mu‘ādh. Nu‘aym said: It was read while I was present, and in it was: “From every thirty, a Tabi‘, Jadh‘ or Jadh‘ah; and from every forty cows, a Musinnah.” Nu‘aym said: I said, “Tabi‘ OR Jadh‘?” ‘Umar replied: “Rather, a Tabi‘ (that is) Jadh‘.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ جَبَّانَ، أَنَّ نُعَيْمَ بْنَ سَلَامَةَ، أَخْبَرَهُ وَهُوَ الَّذِي كَانَ خَاتَمُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فِي يَوْمِهِ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، دَعَا بِصَحِيفَةٍ رَأَمُوا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ بِهَا إِلَى مُعَاذٍ فَقَالَ نُعَيْمٌ: فَقُرِئَتْ وَأَنَا حَاضِرٌ فَإِذَا فِيهَا مِنْ كُلِّ تَلَاثِينَ تَبِعٌ جَدَعٌ أَوْ جَدَعَةٌ، وَمِنْ كُلِّ أَرْبَعِينَ بَقَرَةً مُسِنَّةً قَالَ نُعَيْمٌ: فَقُلْ تَبِعٌ أَوْ جَدَعٌ، فَقَالَ عُمَرُ: بَلْ تَبِعٌ جَدَعٌ

**[9937]** Abū Bakr told us: Zayd ibn Ḥubāb told us, from Mu‘āwiyah ibn Ṣalīḥ, from Al-‘Alā’ ibn al-Ḥārith, from Makhūl, who said: “There is nothing (Zakat) on less than thirty cows.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثنا زَيْدُ بْنُ حُبَابٍ، عَنْ مَعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ مَكْحُولٍ، قَالَ: لَيْسَ فِيمَا دُونَ الْتَّلَاثَيْنِ مِنَ الْبَقَرِ شَيْءٌ

**[9938]** Muḥammad ibn Bakr told us: Ibn Jurayj told us, from Sulaymān ibn Mūsā, who said: “There is nothing on less than thirty cows.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: ثنا ابْنُ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى قَالَ: لَيْسَ فِيمَا دُونَ الْتَّلَاثَيْنِ بَقَرَةً شَيْءٌ

**[9939]** ‘Abd al-Rahīm told us, from Zakariyyā, from Abū Ishāq, from ‘Āsim ibn Ḍamrah, from ‘Alī, who said: “There is nothing on less than thirty cows.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ زَكَرِيَّا، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ، قَالَ: لَيْسَ فِيمَا دُونَ الْتَّلَاثَيْنِ مِنَ الْبَقَرِ شَيْءٌ

**[9940]** Mu‘āwiyah ibn Hishām told us, from Sufyān, from Ibni Abī Laylā, from ‘Amr ibn Murrah, from Abū al-Bakhtarī, from Abū Sa‘īd al-Khudrī, who said: “There is nothing on less than thirty cows.”

حَدَّثَنَا مَعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْرَى، عَنْ أَبِي سَعِيدِ الْخُدْرِىِّ، قَالَ: لَيْسَ فِيمَا دُونَ الْتَّلَاثَيْنِ مِنَ الْبَقَرِ شَيْءٌ

**[9941]** Ibn Numayr told us, from Ibn Abī Laylā, from Al-Ḥakam, who said: The Prophet ﷺ sent Mu‘ādh and ordered him to take from the cows: from every thirty a Tabi‘ or Tabi‘ah, and from every forty a Musinnah. They asked him about the surplus between the two amounts, but he refused to take it until he asked the Prophet ﷺ. He (the Prophet) said: “Do not take anything.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، قَالَ: بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعَاذًا فَأَمَرَهُ أَنْ يَأْخُذَ مِنَ الْبَقَرِ مِنْ كُلِّ ثَلَاثَيْنَ تَبِيعًا أَوْ تَبِيعَةً، وَمِنْ كُلِّ أَرْبَاعَيْنَ مُسِينَةً، فَسَأَلُوهُ عَنْ فَضْلِ مَا بَيْنَهُمَا فَأَبَى أَنْ يَأْخُذَهُ حَتَّى سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَا تَأْخُذْ شَيْئًا

**[9942]** Ibn Idrīs told us, from Layth, from Ṭāwūs, from Mu‘ādh, who said: “There is nothing (Zakat) on the Awqāṣ (fractions between thresholds).”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ طَاؤُسَ، عَنْ مُعَاذٍ، قَالَ: لَيْسَ فِي الْأَوْقَاصِ شَيْءٌ

**[9943]** ‘Abd al-A‘lā told us, from Dāwūd, from Al-Sha‘bī, from Layth, who said: “There is nothing on the Istī’nāf (newly acquired/started numbers before the year passes).”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاؤَدَ، عَنْ الشَّعْبِيِّ، عَنْ لَيْثٍ، قَالَ: لَيْسَ فِي الإِسْتِيَّنَافِ شَيْءٌ

**[9944]** ‘Abd al-Rahīm told us, from Muḥammad ibn Sālim, from Al-Sha’bī, from ‘Alī, who said: “In forty there is a Musinnah, and in thirty there is a Tabi‘, and there is nothing on the Nayyif (surplus/fraction).”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ الشَّعْبِيِّ،  
عَنْ عَلَيِّ، قَالَ: فِي أَرْبَعِينَ مُسِنَّةً، وَفِي ثَلَاثِينَ تَبِيعَ،  
وَلَيْسَ فِي النَّيْفِ شَيْءٌ

**[9945]** Ghundar told us, from Shu‘bah, who said: I asked Al-Ḥakam and Ḥammād, saying: “If there are fifty cows?” Al-Ḥakam said: “In them is a Musinnah.” Ḥammād said: “By calculation of that (proportionally).”

حَدَّثَنَا غُنْدُرٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَهَمَادًا،  
قُلْتُ: إِنْ كَانَتْ خَمْسِينَ بَقَرَةً فَقَالَ: الْحَكَمُ: فِيهَا مُسِنَّةٌ  
وَقَالَ حَمَادٌ: بِحِسَابِ ذَلِكَ

**[9946]** Ibn Mubārak told us, from Ḥajjāj, from Ḥammād, from Ibrāhīm, who said: “The owner of the cows (decides/pays) on what is above the obligatory amount.”

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ حَجَاجٍ، عَنْ حَمَادٍ، عَنْ  
إِبْرَاهِيمَ، قَالَ: صَاحِبُ الْبَقَرِ بِمَا فَوْقَ الْفَرِيضَةِ

**[9947]** Zayd ibn Ḥubāb told us, from Mu‘āwiyah ibn Ṣalih, from Al-‘Alā’ ibn al-Ḥārith, from Makhlūl, who said: “Whatever exceeds is by calculation (proportionally).”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ  
الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ مَكْحُولٍ، قَالَ: مَا زَادَ  
فِي الْحِسَابِ

**[9948]** Muḥammad ibn Bakr told us, from Ibn Jurayj, who said: Abū Bakr ibn ‘Abd Allāh informed me, from Ibn Shihāb, who said: “There is nothing on the surplus (amounts between thresholds) unless it is a combination (Ta’lif, reaching the next threshold).”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو بَكْرُ بْنُ عَبْدِ اللَّهِ، عَنْ ابْنِ شِهَابٍ، قَالَ: لَيْسَ فِي الْفُضُولِ شَيْءٌ إِلَّا أَنْ يَكُونَ تَأْلِيفًا

**[9949]** Jarīr told us, from Mughīrah, from Al-Sha’bī, who said: “The Tabi‘ is the one whose horns and ears are equal (level), and the Musinn is the Thaniyy (two-year-old) and upwards.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ الشَّعْبِيِّ، قَالَ: “الثَّبِيعُ الَّذِي قَدِ اسْتَوَى قَرْنَاهُ وَأُذْنَاهُ وَالْمُسِنُ الثَّنِيُّ فَصَاعِدًا

**[9950]** Ibn ‘Ulayyah told us, from Khālid al-Hadhdhā’, who said: I said to Abū Qilābah: “How much is the Sā’imah (grazing livestock threshold)?” He said: “One hundred.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ خَالِدِ الْحَدْحَادِ، قَالَ: قُلْتُ لِأَبِي قِلَابَةَ: كَمُ السَّائِمَةُ؟ قَالَ: مِائَةً

**[9951]** Jarīr ibn ‘Abd al-Ḥamīd told us, from Mughīrah, from Ibrāhīm, who said: “There is no Sadaqah on any grazing livestock except the females of camels, the females of cows, and sheep.”

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَيْسَ فِي شَيْءٍ مِنَ السَّوَائِمِ صَدَقَةً إِلَّا إِناثُ الْأَيْلِ، وَإِناثُ الْبَقَرِ وَالْغَنَمِ

[9952] Abū Bakr told us: Abū Bakr ibn ‘Ayyāsh told us, from Abū Ishāq, from ‘Āsim ibn Ḏamrah, from ‘Alī, who said: “There is no Sadaqah on working cows.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: لَيْسَ فِي الْبَقَرِ الْعَوَامِلِ صَدَقَةً

[9953] Wakī‘ told us, from Sufyān, from Layth, from Tāwūs, from Mu‘ādh, that he used to not take Sadaqah from working cows.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، عَنْ مُعاذٍ، أَنَّهُ كَانَ لَا يَأْخُذُ مِنَ الْبَقَرِ الْعَوَامِلِ صَدَقَةً

[9954] Hushaym told us, from Mughīrah, from Ibrāhīm and Mujāhid, who said: “There is no Sadaqah on working cows.”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَمُجَاهِدٍ قَالَا: لَيْسَ فِي الْبَقَرِ الْعَوَامِلِ صَدَقَةً

[9955] ‘Abbād ibn al-‘Awwām narrated to us, from Ḥajjāj, from Al-Ḥakam, that ‘Umar ibn ‘Abd al-‘Azīz said: “There is no Zakat on working cattle.”

حَدَّثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ حَجَاجٍ، عَنْ الْحَكَمِ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، قَالَ: لَيْسَ فِي الْبَقَرِ الْعَوَامِلِ صَدَقَةً

[9956] Wakī‘ narrated to us, from Sufyān, from Ya’lā ibn ‘Atā’, from ‘Abd Allāh ibn Muslim, from Sa‘īd ibn Jubayr, who said: “There is no Zakat on a riding camel used for travel (Ta‘īnah) nor on a working ox.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: لَيْسَ عَلَى حَمَلٍ طَعِينَةٍ، وَلَا عَلَى ثُورٍ عَامِلٍ صَدَقَةً

[9957] Mu‘tamir ibn Sulaymān narrated to us, from Layth, from Ṭāwūs, who said: “There is nothing [Zakat] on working cattle, only on grazing animals, and that applies to camels [as well].”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، قَالَ: لَيْسَ فِي عَوَامِلِ الْبَقَرِ شَيْءٌ، إِلَّا مَا كَانَ سَائِمًا، وَذَلِكَ فِي الْأَبْلِ

[9958] Ibn Idrīs narrated to us, from Layth, from Shahr, who said: “There is no Zakat on working cattle.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ شَهْرٍ، قَالَ: لَيْسَ فِي الْبَقَرِ الْعَوَامِلِ صَدَقَةً

[9959] ‘Abd al-Rahīm narrated to us, from Muḥammad ibn Sālim, from Al-Sha‘bī, who said: “There is no Zakat on working cattle.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنِ الشَّعْبِيِّ، قَالَ: لَيْسَ فِي الْبَقَرِ الْعَوَامِلِ صَدَقَةً

[9960] Yazīd ibn Hārūn narrated to us, from Juwaybir, from Al-Daḥḥāk, who said: “There is no charity [Zakat] on working cattle, nor on camels used for irrigation (Nawādīḥ) that are used to draw water or ridden for military expeditions in the way of Allah.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ جُوَيْبِرٍ، عَنِ الضَّحَّاكِ، قَالَ: لَيْسَ عَلَى الْبَقَرِ الْعَوَامِلِ، وَلَا عَلَى الْأَبْلِ التَّوَاضِعِ الَّتِي يُسْتَقَى عَلَيْهَا وَيُغَرَّى عَلَيْهَا فِي سَبِيلِ اللَّهِ صَدَقَةً

[9961] Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: Ziyād informed me that Abū al-Zubayr informed him, from Jābir, who said: “There is no Zakat on the Muthīrah (plowing animals).”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي زِيَادٌ، أَنَّ أَبَا الرُّبَّيرِ، أَخْبَرَهُ، عَنْ جَابِرٍ، قَالَ: لَا صَدَقَةَ فِي الْمُثِيرَةِ

[9962] Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: I said to ‘Atā’: “Is there Zakat on pack animals (Hamūlah) and plowing animals (Muthīrah)?” He said: “No.” ‘Amr ibn Dīnār said: “We heard that.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: قُلْتُ لِعَطَاءَ: الْحَمُولَةُ وَالْمُثِيرَةُ فِيهَا صَدَقَةٌ؟ قَالَ: لَا. وَقَالَ عَمْرُو بْنُ دِينَارٍ: سَمِعْنَا ذَلِكَ

[9963] ‘Abbād ibn al-‘Awwām narrated to us, from Sufyān ibn Husayn, from Al-Zuhrī, from Sālim, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ wrote the document of charity and attached it to his sword—or he said to his will—and did not bring it out to his agents until he passed away. Abū Bakr acted upon it until he died, then ‘Umar acted upon it. “Regarding the Zakat of sheep: for every forty sheep, one sheep up to one hundred and twenty. If it exceeds that, then two sheep up to two hundred. If it exceeds that, then three up to three hundred. If it exceeds that, then for every one hundred sheep, one sheep. There is nothing [additional] due until it reaches one hundred. Combined assets should not be separated, nor separate assets combined. And whatever is shared between two partners, they return to each other equally.”

حَدَّثَنَا عَبْدُ بْنُ عَوَامٍ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ  
الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَتَبَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِتَابَ الصَّدَقَةِ فَفَرَنَهُ  
بِسَيْفِهِ، أَوْ قَالَ: بِوَصِيَّتِهِ، وَلَمْ يُخْرِجْهُ إِلَى عُمَالَاهُ حَتَّى  
فُضِّلَ، عَمِلَ بِهِ أَبُو بَكْرٍ حَتَّى هَلَكَ، وَعَمِلَ بِهِ عُمَرُ فِي  
صَدَقَةِ الْغُلْمَمِ فِي كُلِّ أَرْبَعِينَ شَاهَ شَاهَ إِلَى عِشْرِينَ  
وَمِائَةٍ، فَإِنْ رَأَدْتُ فَشَاتَانَ إِلَى مِائَتَيْنِ، فَإِنْ رَأَدْتُ  
فَنَلَاثَ إِلَى ثَلَاثِيَّةِ مِائَةٍ، فَإِنْ رَأَدْتُ فَفِي كُلِّ مِائَةٍ شَاهَ شَاهَ،  
لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ الْمِائَةَ، وَلَا يُفَرَّقُ بَيْنَ مُجْمَعِ  
وَلَا يُجْمَعُ بَيْنَ مُفْتَرِقٍ، وَمَا كَانَ مِنْ خَلِيلَيْنِ فَإِنَّهُمَا  
يَتَرَاجَعانِ بِالسَّوَيَّةِ

**[9964]** Abū Bakr narrated to us, from Abū al-Āḥwāṣ, from Abū Iṣhāq, from ‘Āsim ibn D̄amrah, from ‘Alī, who said: “For every forty sheep, one sheep up to one hundred and twenty. If it increases, then two sheep up to two hundred. If it increases, then three sheep up to three hundred. If the sheep become numerous, then for every one hundred sheep, one sheep.”

حَدَّثَنَا أَبُو بَكْرٍ عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ،  
عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَىٰ، قَالَ: فِي كُلِّ أَرْبَعِينَ  
شَاهَ شَاهٌ، إِلَى عِشْرِينَ وَمِائَةٍ فَإِنْ زَادَتْ فَفِيهَا شَاهَانَ  
إِلَى مِائَتَيْنِ، فَإِنْ زَادَتْ فَفِيهَا ثَلَاثُ شِيَاهٌ إِلَى ثَلَاثِمِائَةٍ،  
فَإِنْ كَثُرَتِ الْعَدْدُ فَفِي كُلِّ مِائَةٍ شَاهٌ شَاهٌ

**[9965]** Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: “For every forty sheep, one sheep up to one hundred and twenty. If it increases by one sheep, then two sheep up to two hundred. If it increases by one sheep, then three sheep up to three hundred. For every one hundred sheep, one sheep.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: فِي كُلِّ  
أَرْبَعِينَ شَاهَ شَاهٌ، إِلَى عِشْرِينَ وَمِائَةٍ، فَإِنْ زَادَتْ شَاهَ  
وَاحِدَةً فَفِيهَا شَاهَانَ إِلَى مِائَتَيْنِ، فَإِنْ زَادَتْ شَاهٌ فَفِيهَا  
ثَلَاثُ شِيَاهٌ إِلَى ثَلَاثِمِائَةٍ، فِي كُلِّ مِائَةٍ شَاهٌ شَاهٌ

**[9966]** Jarīr narrated to us, from Mughīrah, from Ḥammād, from Ibrāhīm, who said: “Up to four hundred. If it increases by one, then up to five hundred, and then according to this calculation.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ،  
قَالَ: إِلَى أَرْبَعِمِائَةٍ فَإِنْ زَادَتْ وَاحِدَةً فَإِلَى خَمْسِمِائَةٍ، ثُمَّ  
عَلَى هَذَا الْجِسَابِ

[9967] Ḥātim ibn Wardān narrated to us, from Yūnus, from Al-Ḥasan, who said: “For forty sheep, one sheep up to one hundred and twenty. If it exceeds one hundred and twenty, then two sheep until it reaches two hundred. If it exceeds two hundred, then three sheep until it reaches three hundred.”

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ:  
فِي أَرْبَعِينَ شَاهَةً شَاهَةً إِلَى عِشْرِينَ وَمِائَةً، فَإِذَا جَاءَرَتِ  
الْعِشْرِينَ وَمِائَةً فَشَاهَانِ حَتَّى تَبْلُغَ الْمِائَتَيْنِ، وَإِذَا  
جَاءَرَتِ الْمِائَتَيْنِ فَثَلَاثُ شَاهَةً حَتَّى تَبْلُغَ التَّلَاقِمَةَ

[9968] ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Muḥammad ibn Sālim, from ‘Āmir, from ‘Alī regarding the Zakat of sheep. He said: “If it reaches forty, then one sheep is due up to one hundred and twenty. If it increases by one, then two sheep up to two hundred. If it increases by one, then three sheep up to three hundred. If it increases over three hundred and becomes numerous, then for every one hundred sheep, one sheep.” ‘Abd Allāh said something similar to ‘Alī’s saying: “Until it reaches three hundred.” Then ‘Abd Allāh said: “If it increases by one over three hundred, then four sheep up to four hundred, then according to this calculation.” Muḥammad said: ‘Āmir informed us, from ‘Alī and ‘Abd Allāh, who both said: “Separate assets should not be combined, nor should combined assets be separated.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ عَامِرٍ، عَنْ عَلَيٍّ فِي صَدَقَةِ الْغَنَمِ قَالَ: إِذَا بَلَغَتْ أَرْبَعِينَ فَفِيهَا شَاهٌ إِلَى عِشْرِينَ وَمِائَةً، فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا شَاهَاتٍ إِلَى مِائَتَيْنِ، فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا ثَلَاثُ شِيَاهٍ إِلَى ثَلَاثِيَّاتٍ، فَإِذَا زَادَتْ عَلَى ثَلَاثِيَّاتٍ وَكُثُرَتْ فَفِي كُلِّ مِائَةٍ شَاهٌ شَاهٌ. وَقَالَ عَبْدُ اللَّهِ: مِثْلُ قُولٍ عَلَيْ حَتَّى تَبْلُغَ ثَلَاثِيَّاتٍ ثُمَّ قَالَ عَبْدُ اللَّهِ: فَإِذَا زَادَتْ وَاحِدَةً عَلَى ثَلَاثِيَّاتٍ فَفِيهَا أَرْبَعٌ إِلَى أَرْبَعِينَ ثُمَّ عَلَى هَذَا الْحِسَابِ قَالَ: مُحَمَّدٌ، أَخْبَرَنَا عَامِرٌ، عَنْ عَلَيٍّ، وَعَبْدُ اللَّهِ قَالَ: لَا يُجْمِعُ بَيْنَ مُفْتَرِقٍ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ

**[9969]** ‘Abd al-A‘lā narrated to us, from Ma‘mar, from Al-Zuhri, who said: “If it reaches forty, then one sheep is due until it reaches one hundred and twenty. If it increases by one, then two sheep up to two hundred. If it increases by one, then three sheep up to three hundred. If it increases, then for every one hundred sheep, one sheep, and the forty is dropped.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ: إِذَا  
بَلَغَتْ أَرْبَعِينَ فَفِيهَا شَاهٌ حَتَّى تَبْلُغَ عِشْرِينَ وَمِائَةً، فَإِذَا  
رَأَدْتُ وَاحِدَةً فَفِيهَا شَاهَانِ إِلَى مَائَتَيْنِ، فَإِذَا رَأَدْتُ  
وَاحِدَةً فَفِيهَا ثَلَاثُ شَاهَاتٍ إِلَى ثَلَاثِمِائَةٍ، فَإِذَا رَأَدْتُ فَفِي  
كُلِّ مِائَةٍ شَاهٌ شَاهٌ شَاهٌ وَسَقَطَتِ الْأَرْبَعُونَ

**[9970]** We were narrated from Layth, from Nāfi‘, from Ibn ‘Umar, that ‘Umar “used to send the Zakat collector with a document stating that there is nothing due on less than forty sheep.”

حَدَّثَنَا حُدَيْثَانَا عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ  
عُمَرَ كَانَ إِذَا بَعَثَ الْمُصَدِّقَ بَعَثَ مَعَهُ بِكَلَابٍ لَيْسَ فِي  
أَقْلَى مِنْ أَرْبَعِينَ شَاهِ شَيْئًا

**[9971]** ‘Abd al-Rahīm narrated to us, from Zakariyyā, from Abū Ishāq, from ‘Āsim ibn Ḏamrah, from ‘Alī, who said: “If you only have thirty-nine sheep, there is no charity due on them.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ زَكَرِيَّاَ، عَنْ أَبِي إِسْحَاقَ، عَنْ  
عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ، قَالَ: إِنْ لَمْ يَكُنْ لَكَ إِلَّا  
تِسْعُ وَثَلَاثُونَ شَاهًا، فَلَيْسَ فِيهَا صَدَقَةٌ

[9972] ‘Alī ibn Hāshim narrated to us, from Ibn Abī Laylā, from ‘Abd al-Karīm, from ‘Amr ibn Shu‘ayb, from his father ‘Abd Allāh, from his grandfather, from the Prophet ﷺ, who said: “There is nothing due on less than forty sheep.”

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَمْرُو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ عَبْدِ اللَّهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ فِي أَقْلَمِ مِنْ أَرْبَعينَ شَاةً شَيْئًا

[9973] Ya’lā ibn ‘Ubayd narrated to us, from Yahyā ibn Sa‘īd, who said: It was in the book that ‘Umar ibn ‘Abd al-‘Azīz wrote when he sent them to collect charity: “There is no charity on sheep until they reach forty.”

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: كَانَ فِي الْكِتَابِ الَّذِي كَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ حِينَ بَعَثَهُمْ يُصَدِّقُونَ لَا صَدَقَةَ فِي الْغَنَمِ حَتَّى تَبْلُغَ أَرْبَعينَ

[9974] ‘Abd al-A’lā narrated to us, from Ma’mar, from Al-Zuhri, who said: “There is no charity due on less than forty sheep.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ: لَيْسَ فِيمَا دُونَ أَرْبَعينَ مِنَ الشَّاةِ صَدَقَةً

[9975] Wakī‘ narrated to us, from Fiṭr, from Al-Sha‘bī, who said: “There is nothing [additional] due on what exceeds three hundred until it reaches four hundred.”

حَدَّثَنَا وَكِيعٌ، عَنْ فِطْرٍ، عَنِ الشَّعْبِيِّ، قَالَ: لَيْسَ فِيمَا زَادَ عَلَى تِلْمِيذَةٍ شَيْءٌ حَتَّى تَبْلُغَ أَرْبِعمائةٍ

[9976] Abū Mu‘āwiyah narrated to us, from Ḥamzah, from Al-Hakam, who said: “There is nothing [additional] due on what exceeds three hundred until it reaches four hundred,” meaning sheep.

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ حَمْزَةَ، عَنِ الْحَكَمِ، قَالَ: لَيْسَ فِيمَا رَأَدَ عَلَى تَلَاثِمَائَةٍ شَيْءٌ حَتَّى تَبْلُغَ أَرْبَعَمَائَةً، يَعْنِي الْغَنَمَ،

[9977] ‘Abbād ibn al-‘Awwām narrated to us, from Sufyān ibn Ḥusayn, from Al-Zuhrī, from Sālim, from his father, who said: The Prophet ﷺ wrote the document of charity and attached it to his sword –or he said to his will–and did not bring it out to his agents until he passed away. Then Abū Bakr acted upon it until he died, then ‘Umar acted upon it. He said: “Regarding sheep, in three hundred sheep, three sheep. If it increases, then for every one hundred sheep, one sheep. There is nothing [additional] due until it reaches one hundred.”

حَدَّثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الرُّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: كَتَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِتَابَ الصَّدَقَةِ فَقَرَأَهُ سَيِّفَهُ، أَوْ قَالَ: بِوَصِيَّتِهِ، فَلَمْ يُخْرِجْهُ إِلَى عُمَالَاهُ حَتَّى فُيضَ، ثُمَّ عَمِلَ بِهِ أَبُو بَكْرٍ حَتَّى هَلَكَ، ثُمَّ عَمِلَ بِهِ ‘Umarُ، قَالَ: فِي الْغَنَمِ فِي تَلَاثِمَائَةٍ شَاءَ، تَلَاثُ شَيْئَاهُ، فَإِنْ رَأَدَتْ فَفِي كُلِّ مِائَةٍ شَاءَ شَاءُ، وَلَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ مِائَةً

**[9978]** ‘Abd al-A’lā narrated to us, from Ma’mar, from Al-Zuhri, who said: “If it increases by one over two hundred, then three sheep up to three hundred. If it increases, then for every one hundred sheep, one sheep, and the forty is dropped.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ: إِذَا زَادَتْ عَلَى الْمِائَتَيْنِ وَاحِدَةً فَفِيهَا تَلَاثُ شَيْاهٍ إِلَى تَلَاثِيَّةٍ، فَإِذَا زَادَتْ فَفِي كُلِّ مِائَةٍ شَاهٌ وَسَقَطَ الْأَرْبَعُونَ

**[9979]** Hātim ibn Wardān narrated to us, from Yūnus, from Al-Hasan, who said: “If it exceeds three hundred, then for every one hundred sheep, one sheep.”

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: إِذَا زَادَتْ عَلَى ثَلَاثِيَّةٍ فَفِي كُلِّ مِائَةٍ شَاهٌ شَاهٌ

**[9980]** Wakī‘ narrated to us, from Sufyān, from Ibn Abī Laylā, from a man, from Mujāhid, regarding a man who has forty sheep in the city which he milks. He said: “There is no charity due upon him.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ رَجُلٍ، عَنْ مُجَاهِدٍ، فِي الرَّجُلِ تَكُونُ لَهُ أَرْبَعُونَ شَاهٌ فِي الْمِصْرِ يَحْتَلُّهَا قَالَ: لَيْسَ عَلَيْهِ صَدَقَةٌ

**[9981]** Hushaym narrated to us, from Mughīrah, from Ibrāhīm, who said: “There is no charity on sheep kept at home (Rabā’ib) [fed/not grazing].”

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَيْسَ فِي غَنِمِ الرَّبَابِ صَدَقَةٌ

**حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَعَنْ يُونُسَ،**  
**عَنِ الْحَسَنِ، قَالَا: لَا يُعْنَدُ بِالسَّخْلَةِ، وَلَا تُؤْخَذُ فِي**  
**الصَّدَقَةِ**

**[9982]** Hushaym narrated to us, from Mughīrah, from Ibrāhīm, and from Yūnus, from Al-Hasan, who both said: “The lamb (Sakhlah) is not counted, nor is it taken in charity.”

**حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ:**  
**فُلْتُ لَهُ: أَيُعْنَدُ بِالصَّعْلَارِ أَوْ لَادِ الشَّاةِ؟ قَالَ: نَعَمْ**

**[9983]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, from ‘Atā’, who said: I said to him: “Are the small young of the sheep counted?” He said: “Yes.”

**حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنِ الزُّهْرِيِّ، قَالَ:**  
**يُعْنَدُ بِالصَّعْلَارِ حَتَّىٰ مَا تُنْتَجُهُ أُمُّهُ**

**[9984]** ‘Abd al-A‘lā narrated to us, from Ma‘mar, from Al-Zuhri, who said: “The small one is counted, even what its mother gives birth to.”

**[9985]** Ibn ‘Uyaynah narrated to us, from Bishr ibn ‘Āsim ibn Sufyān, from his father, from ‘Umar, who appointed his father and Mujāhid over Tā’if. He was collecting Zakat and counted the lambs (Ghidhā’) against them. The people said to him: “If you are counting the lambs, then take from them.” He held back from them until he met ‘Umar and informed him of what they said. He said: “Count the lambs against them, even if the shepherd brings it carrying it in his hand. And inform them that you leave for them the pregnant sheep, the fattened one for eating, and the breeding male of the sheep. And take the Jadh‘ah (four-year-old) and Thaniyyah (five-year-old) female kid; that is justice between the best of the wealth and the lambs.”

حَدَّثَنَا أَبْنُ عُيْنَةَ، عَنْ بِشْرٍ بْنِ عَاصِمٍ بْنِ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ عُمَرَ، اسْتَعْمَلَ أَبَاهُ عَلَى الطَّائِفِ وَمُجَاهِدًا وَكَانَ يُصَدِّقُ فَاعْنَدَ عَلَيْهِمْ بِالْغِذَاءِ، فَقَالَ لَهُ النَّاسُ إِنْ كُنْتَ مُعَنِّدًا بِالْغِذَاءِ فَخُذْ مِنْهُ فَأَمْسِكْ مِنْهُمْ حَتَّى لَقِيَ عُمَرَ فَأَخْبَرَهُ بِالَّذِي قَالُوا: فَقَالَ: اعْنَدْ عَلَيْهِمْ بِالْغِذَاءِ، وَإِنْ جَاءَ بِهَا الرَّاعِي يَحْمِلُهَا عَلَى يَدِهِ، وَأَخْبَرْهُمْ أَنَّكَ تَدْعُ لَهُمُ الشَّاةَ الْمَالِخَضَنَ وَالْأَكِيلَةَ وَفَحْلَ الْغَنَمِ، وَخُذْ الْعَنَاقَ الْجَذَعَةَ وَالثَّنِيَّةَ، فَذَلِكَ عَدْلٌ بَيْنَ خِيَارِ الْمَالِ وَالْغِذَاءِ

[9986] Abū Usāmah narrated to us, from Al-Nahhās ibn Qahm, who said: Al-Ḥasan ibn Muslim narrated to us: The Messenger of Allah ﷺ sent Sufyān ibn ‘Abd Allāh to collect Zakat and said: “Take what is between the Ghadhiyyah and the decrepit.” He meant by Ghadhiyyah: the lamb.

حَدَّثَنَا أَبُو أَسَامَةُ، عَنِ النَّهَاسِ بْنِ قَهْمٍ، قَالَ: حَدَّثَنَا  
الْحَسْنُ بْنُ مُسْلِمٍ، بَعْثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
سُفْيَانَ بْنَ عَبْدِ اللَّهِ عَلَى الصَّدَقَةِ، فَقَالَ: حُذْ مَا بَيْنَ  
الْغَذِيَّةِ، وَالْهَرَمَةِ يَعْنِي: بِالْغَذِيَّةِ: السَّخْلَةُ

[9987] Ibn ‘Uyaynah narrated to us, from Ibrāhīm ibn Maysarah, from a man from Thaqīf, who said: I asked Abū Hurayrah: “In which wealth is charity due?” He said: “In the middle third. So when the Zakat collector comes to you, bring out for him the Jadh’ah and the

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ رَجُلٍ،  
مِنْ تَقْيِيفٍ قَالَ: سَأَلْتُ أَبَا هُرَيْرَةَ فِي أَيِّ الْمَالِ صَدَقَةٌ؟  
فَقَالَ: فِي التُّلُثِ الْأَوْسَطِ، فَإِذَا أَتَاكَ الْمُصَدِّقُ فَلَا خُرُجُ لَهُ  
الْجَدَعَةُ وَالثَّنِيَّةُ

**[9988]** ‘Abd al-Razzāq narrated to us, from Ma‘mar, from Simāk, from Ibn Shihāb ibn Mālik, from Sa‘id al-A‘raj, who said: I went out intending Jihad and met ‘Umar in Mecca. He said: “Hasten to your companion,” meaning Ya‘lā ibn Umayyah. I said: “No.” He said: “Return to your companion. When you go out and a man presents his sheep to you, divide them into two halves, then choose from the other half.”

حَدَّثَنَا عَبْدُ الرَّزَاقَ، عَنْ مَعْمِرٍ، عَنْ سِمَاكٍ، عَنْ ابْنِ شِهَابٍ بْنِ مَالِكٍ، عَنْ سَعِيدِ الْأَعْرَجِ قَالَ: حَرَجْتُ أُرِيدُ الْجِهَادَ فَلَقِيْتُ عُمَرَ بْنَ مَكَّةَ فَقَالَ: بَادِرْ صَاحِبَكَ، يَعْنِي يَعْلَى بْنَ أُمِيَّةَ، قَالَ: قُلْتُ: لَا، قَالَ: فَارْجِعْ إِلَى صَاحِبِكَ فَإِذَا حَرَجْتَ وَأَوْفَفَ الرَّجُلُ عَلَيْكُمْ غَنِمَةً فَاصْدَعُوهَا صَدْعَيْنِ، ثُمَّ اخْتَارُوا مِنَ النَّصْفِ الْأَخْرَى

**[9989]** Muḥammad ibn Bakr narrated to us, from Ibn Jurayj, who said: I heard my father and others mention that ‘Umar ibn ‘Abd al-‘Azīz wrote: “That the sheep be divided into thirds, then their owner chooses a third, and the Zakat collector takes from the middle third.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: سَمِعْتُ أَبِيهِ، وَغَيْرَهُ، يَذْكُرُونَ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، كَتَبَ أَنْ تُقْسَمَ الْغَنِمَةُ أَثْلَاثًا، ثُمَّ يَخْتَارُ سَيِّدَهَا ثَلَاثَةً، وَيَأْخُذُ الْمُصَدَّقَ مِنَ الْثُلُثِ الْأَوْسَطِ

**[9990]** Wakī‘ narrated to us, from Sufyān, from ‘Ubayd Allāh, from Al-Qāsim, who said: “The sheep are divided into thirds.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنِ الْفَاسِمِ، قَالَ: تُقْسَمُ الْغَنِمَةُ أَثْلَاثًا

[9991] ‘Abbād ibn al-‘Awwām narrated to us, from Sufyān ibn Husayn, from Al-Zuhrī, who said: “When the Zakat collector comes, the sheep are divided into thirds: a third of the best, a third of the worst, and a third of average quality. The collector takes from the average.”

حَدَّثَنَا عَبْدُ بْنُ عَوَامٍ، عَنْ سُفِينَانَ بْنِ حُسَيْنٍ، عَنْ الزُّهْرِيِّ قَالَ: إِذَا جَاءَ الْمُصَدِّقُ قُسِّمَتِ الْغَنَمُ أَلْلَاتِ: ثُلُثٌ خَيْرٌ، وَثُلُثٌ شَرَارٌ، وَثُلُثٌ أُوْسَاطٌ، وَيَأْخُذُ الْمُصَدِّقُ مِنَ الْوَسْطِ

[9992] Wakī‘ narrated to us, from Sufyān, from Al-A‘mash, from Al-Hakam, who said: “The Zakat collector used to split the sheep into two halves, and the owner of the sheep would choose the better of the two halves.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِينَانَ، عَنْ الْأَعْمَشِ، عَنْ الْحَكَمِ، قَالَ: كَانَ الْمُصَدِّقُ يَصْنَعُ الْغَنَمَ صَدْعَيْنِ فَيَخْتَارُ صَاحِبُ الْغَنَمِ خَيْرَ الصَّدْعَيْنِ

[9993] ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Muḥammad ibn Sālim, from Al-Sha‘bī, who said: “He divides the sheep into two parts. The owner of the sheep chooses the better of the two parts, and the collector chooses from the other part.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ الشَّعْبِيِّ، قَالَ: يَقْسِمُ الْغَنَمَ قِسْمَيْنِ، فَيَخْتَارُ صَاحِبُ الْغَنَمِ خَيْرَ الْقِسْمَيْنِ، وَيَخْتَارُ الْمُصَدِّقُ مِنَ الْقِسْمِ الْآخَرِ

**[9994]** ‘Abd al-Rahīm narrated to us, from ‘Ubaydah, from Ibrāhīm, who said: “He gathers the sheep, and the owner of the sheep takes the third from the best of it, and the collector of Zakat takes his right from the remaining two-thirds.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ، قَالَ:  
يَجْمَعُ الشَّاءَ فَيَأْخُذُ صَاحِبُ الْغَنَمِ التُّلُّثَ مِنْ خِيَارِهِ،  
وَيَأْخُذُ صَاحِبُ الصَّدَقَةِ مِنَ التَّلَيْنِ حَفَّةً

**[9995]** Waki‘ narrated to us, from Sufyān, from Layth, from ‘Aṭā’, who said: “It is divided into two groups.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، قَالَ:  
تُفَرَّقُ فِرْقَتَيْنِ

**[9996]** ‘Abbād ibn al-‘Awwām narrated to us, from Layth, from ‘Aṭā’, similar to it.

حَدَّثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ نَحْوَهُ

**[9997]** Abū Bakr narrated to us, saying: ‘Abbād ibn al-‘Awwām narrated to us, from Sufyān ibn Ḥusayn, from Al-Zuhrī, from Sālim, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ wrote the document of charity and attached it to his sword—or he said to his will—and did not bring it out to his agents until he passed away. Then Abū Bakr acted upon it until he died, then ‘Umar acted upon it. “A decrepit animal or a defective one should not be taken in charity.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبَادُ بْنُ عَوَامٍ، عَنْ سُفِيَّانَ  
بْنِ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ،  
قَالَ: كَتَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِتَابَ  
الصَّدَقَةِ فَقَرَأَهُ بِسَيْفِهِ، أَوْ قَالَ: بِوَصِيَّتِهِ، فَلَمْ يُخْرِجْهُ  
إِلَى عُمَالِهِ حَتَّى ثُبِضَ، ثُمَّ عَمِلَ بِهِ أَبُو بَكْرٌ حَتَّى هَلَّ،  
ثُمَّ عَمِلَ بِهِ ‘Umarُ لَا يُؤْخَذُ فِي الصَّدَقَةِ هَرَمَةً، وَلَا ذَاتُ  
عَوَارٍ

**[9998]** Abū al-Aḥwāṣ narrated to us, from Abū Ishāq, from ‘Āṣim ibn Damrah, from ‘Alī, who said: “The Zakat collector should not take a decrepit animal, nor a defective one, nor a male goat, unless the collector wishes to.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ  
ضَمْرَةَ، عَنْ عَلَيِّ، قَالَ: لَا يَأْخُذُ الْمُصَدِّقُ هَرَمَةً، وَلَا  
ذَاتَ عَوَارٍ، وَلَا تَيْسًا إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ

**[9999]** ‘Abd al-Salām ibn Ḥarb narrated to us, from Khuṣayf, from Abū ‘Ubaydah, from ‘Abd Allāh, who said: “The Zakat collector is not entitled to a decrepit animal, nor a defective one, nor a dry-uddered one.”

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنْ حُصَيْفٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَيْسَ لِالمُصَدِّقِ هَرَمَةً، وَلَا ذَاتُ عَوَارٍ، وَلَا جَدَاءً

**[10000]** ‘Abd al-Salām narrated to us, from Layth, from Nāfi‘, from Ibn ‘Umar, who said: “The Zakat collector is not entitled to a decrepit animal, nor a defective one, nor a dry-uddered one, unless the collector wishes.”

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: لَيْسَ لِالمُصَدِّقِ هَرَمَةً، وَلَا ذَاتُ عَوَارٍ، وَلَا جَدَاءً إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ