# Fasting - Muwatta Malik - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar  
that the Messenger of Allah, may Allah bless him and grant him peace,  
once mentioned Ramadan and said, "Do not begin the fast until you see  
the new moon, and do not break the fast (at the end of Ramadan) until  
you see it. If the new moon is obscured from you, then work out (when  
it should be)."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَكَرَ رَمَضَانَ فَقَالَ ‏  
"‏ لاَ تَصُومُوا حَتَّى تَرَوُا الْهِلاَلَ وَلاَ تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ ‏"‏ ‏.‏

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Yahya related to me from Malik from Abdullah ibn Dinar from  
Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and  
grant him peace, said, "A month has twenty-nine days in it. Do not  
start the fast or break it until you see the new moon. If the new moon  
is obscured from you, then work out (when it should be)."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ الشَّهْرُ تِسْعٌ وَعِشْرُونَ فَلاَ تَصُومُوا حَتَّى تَرَوُا الْهِلاَلَ وَلاَ تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ ‏"‏ ‏.‏

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Yahya related to me from Malik from Thawr ibn Zayd ad-Dili from  
Abdullah ibn Abbas that the Messenger of Allah, may Allah bless him  
and grant him peace, once mentioned Ramadan and said, "Do not start  
the fast or break it until you see the new moon. If the new moon is  
obscured from you, then complete a full thirty days."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم ذَكَرَ رَمَضَانَ فَقَالَ ‏  
"‏ لاَ تَصُومُوا حَتَّى تَرَوُا الْهِلاَلَ وَلاَ تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلاَثِينَ ‏"‏ ‏.‏

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Yahya related to me from Malik that he had heard that once in the  
time of Uthman ibn Affan the new moon had been seen in the afternoon  
and Uthman did not break his fast until evening had come and the sun  
had set.  
  
  
Yahya said that he had heard Malik say that some one  
who sees the new moon of Ramadan when he is on his own should start  
the fast and not break it if he knows that that day is part of  
Ramadan. He added, "Some one who sees the new moon of Shawwal when he  
is on his own does not break the fast, because people suspect the  
reliability of someone among them who breaks the fast. Such people  
should say, when they sight the new moon, 'We have seen the new moon.'  
Whoever sees the new moon of Shawwal during the day should not break  
his fast but should continue fasting for the rest of that day. This is  
because it is really the new moon of the night that is coming ."  
  
  
Yahya said that he heard Malik say, "If people are fasting on the  
day of Fitr thinking that it is still Ramadan and then definite  
evidence comes to them that the new moon of Ramadan had been seen one  
day before they began to fast and that they are now into the thirty-  
first day, then they should break the fast on that day at whatever  
time the news comes to them. However, they do not pray the id prayer  
if they hear the news after the sun has begun to decline."

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ الْهِلاَلَ، رُئِيَ فِي زَمَانِ عُثْمَانَ بْنِ عَفَّانَ بِعَشِيٍّ فَلَمْ يُفْطِرْ عُثْمَانُ حَتَّى أَمْسَى وَغَابَتِ الشَّمْسُ ‏.‏ قَالَ يَحْيَى سَمِعْتُ مَالِكًا يَقُولُ فِي الَّذِي يَرَى هِلاَلَ رَمَضَانَ وَحْدَهُ أَنَّهُ يَصُومُ لاَ يَنْبَغِي لَهُ أَنْ يُفْطِرَ وَهُوَ يَعْلَمُ أَنَّ ذَلِكَ الْيَوْمَ مِنْ رَمَضَانَ ‏.‏ قَالَ وَمَنْ رَأَى هِلاَلَ شَوَّالٍ وَحْدَهُ فَإِنَّهُ لاَ يُفْطِرُ لأَنَّ النَّاسَ يَتَّهِمُونَ عَلَى أَنْ يُفْطِرَ مِنْهُمْ مَنْ لَيْسَ مَأْمُونًا وَيَقُولُ أُولَئِكَ إِذَا ظَهَرَ عَلَيْهِمْ قَدْ رَأَيْنَا الْهِلاَلَ وَمَنْ رَأَى هِلاَلَ شَوَّالٍ نَهَارًا فَلاَ يُفْطِرْ وَيُتِمُّ صِيَامَ يَوْمِهِ ذَلِكَ فَإِنَّمَا هُوَ هِلاَلُ اللَّيْلَةِ الَّتِي تَأْتِي ‏.‏ قَالَ يَحْيَى وَسَمِعْتُ مَالِكًا يَقُولُ إِذَا صَامَ النَّاسُ يَوْمَ الْفِطْرِ - وَهُمْ يَظُنُّونَ أَنَّهُ مِنْ رَمَضَانَ - فَجَاءَهُمْ ثَبَتٌ أَنَّ هِلاَلَ رَمَضَانَ قَدْ رُئِيَ قَبْلَ أَنْ يَصُومُوا بِيَوْمٍ وَأَنَّ يَوْمَهُمْ ذَلِكَ أَحَدٌ وَثَلاَثُونَ فَإِنَّهُمْ يُفْطِرُونَ فِي ذَلِكَ الْيَوْمِ أَيَّةَ سَاعَةٍ جَاءَهُمُ الْخَبَرُ غَيْرَ أَنَّهُمْ لاَ يُصَلُّونَ صَلاَةَ الْعِيدِ إِنْ كَانَ ذَلِكَ جَاءَهُمْ بَعْدَ زَوَالِ الشَّمْسِ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar used to say, "Only some one who makes the intention to fast before dawn (actually) fasts."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ لاَ يَصُومُ إِلاَّ مَنْ أَجْمَعَ الصِّيَامَ قَبْلَ الْفَجْرِ ‏.‏

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Yahya related to me from Malik from Ibn Shihab that A'isha and Hafsa, the wives of the Prophet, may Allah bless him and grant him peace, also said that.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَائِشَةَ، وَحَفْصَةَ، زَوْجَىِ النَّبِيِّ صلى الله عليه وسلم بِمِثْلِ ذَلِكَ ‏.‏

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Yahya related to me from Malik from Abu Hazim ibn Dinar from Sahl  
ibn Sad as Saidi that the Messenger of Allah, may Allah bless him and  
grant him peace, said, "People will remain in good as long as they are  
quick to break the fast."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ لاَ يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ ‏"‏ ‏.‏

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Yahya related to me from Malik from Abd ar-Rahman ibn Harmala al-  
Aslami from Said ibn al-Musayyab that the Messenger of Allah, may  
Allah bless him and grant him peace, said, "People will remain in good  
as long as they are quick to break the fast."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ الأَسْلَمِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ لاَ يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ ‏"‏ ‏.‏

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Yahya related to me from Malik from Ibn Shihab from Humayd ibn  
Abd ar-Rahman that Umar ibn al-Khattab and Uthman ibn Affan would pray  
maghrib when they saw the night darkening, before they broke their  
fast, and that was during Ramadan.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، وَعُثْمَانَ بْنَ عَفَّانَ، كَانَا يُصَلِّيَانِ الْمَغْرِبَ حِينَ يَنْظُرَانِ إِلَى اللَّيْلِ الأَسْوَدِ قَبْلَ أَنْ يُفْطِرَا ثُمَّ يُفْطِرَانِ بَعْدَ الصَّلاَةِ وَذَلِكَ فِي رَمَضَانَ ‏.‏

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Yahya related to me from Malik from Abdullah ibn Abd ar-Rahman  
ibn Mamar al-Ansari from Abu Yunus, the mawla of A'isha, from A'isha  
that she overheard a man standing at the door saying to the Messenger  
of Allah, may Allah bless him and grant him peace, "Messenger of  
Allah, I get up in the morning junub, in a state of major ritual  
impurity, and want to fast," and the Messenger of Allah, may Allah  
bless him and grant him peace, said, "I too get up in the morning  
junub and want to fast, so I do ghusl and fast." The man said to him,  
"You are not the same as us. Allah has forgiven you all your wrong  
actions that have gone before and those that have come after." The  
Messenger of Allah, may Allah bless him and grant him peace, got angry  
and said, "By Allah, I hope that I am the most fearful of you with  
respect to Allah and the most knowledgeable of you in how I have  
taqwa."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ الأَنْصَارِيِّ، عَنْ أَبِي يُونُسَ، مَوْلَى عَائِشَةَ عَنْ عَائِشَةَ، أَنَّ رَجُلاً، قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ وَاقِفٌ عَلَى الْبَابِ وَأَنَا أَسْمَعُ يَا رَسُولَ اللَّهِ إِنِّي أُصْبِحُ جُنُبًا وَأَنَا أُرِيدُ الصِّيَامَ ‏.‏ فَقَالَ صلى الله عليه وسلم ‏"‏ وَأَنَا أُصْبِحُ جُنُبًا وَأَنَا أُرِيدُ الصِّيَامَ فَأَغْتَسِلُ وَأَصُومُ ‏"‏ ‏.‏ فَقَالَ لَهُ الرَّجُلُ يَا رَسُولَ اللَّهِ إِنَّكَ لَسْتَ مِثْلَنَا قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ ‏.‏ فَغَضِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ ‏"‏ وَاللَّهِ إِنِّي لأَرْجُو أَنْ أَكُونَ أَخْشَاكُمْ لِلَّهِ وَأَعْلَمَكُمْ بِمَا أَتَّقِي ‏"‏ ‏.‏

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Yahya related to me from Malik from Abd Rabbih ibn Said from Abu  
Bakr ibn Abd ar-Rahman ibn al-Harith ibn Hisham from A'isha and Umm  
Salama, the wives of the Prophet, may Allah bless him and grant him  
peace, that the Prophet, may Allah bless him and grant him peace, used  
to get up in the morning junub from intercourse, not a dream, in  
Ramadan, and then he would fast."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، وَأُمِّ سَلَمَةَ زَوْجَىِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُمَا قَالَتَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصْبِحُ جُنُبًا مِنْ جِمَاعٍ غَيْرِ احْتِلاَمٍ فِي رَمَضَانَ ثُمَّ يَصُومُ ‏.‏

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Yahya related to me from Malik from Sumayy, the mawla of Abu Bakr  
ibn Abd ar-Rahman ibn al-Harith ibn Hisham that he heard Abu Bakr ibn  
Abd ar-Rahman ibn al-Harith ibn Hisham say, "My father and I were with  
Marwan ibn al Hakam at the time when he was amir of Madina, and  
someone mentioned to him that Abu Hurayra used to say, 'If someone  
begins the morning junub, he has broken the fast for that day.'  
Marwan said, 'I swear to you, Abdar-Rahman, you must go to the two umm  
al muminin, A'isha and Umm Salama, and ask them about it.'  
  
  
''Abd ar-Rahman went to visit A'isha and I accompanied him. He greeted  
her and then said, 'Umm al-muminin, we were with Marwan ibn al Hakam  
and someone mentioned to him that Abu Hurayra used to say that if some  
one had begun the morning junub, he had broken the fast for that day.'  
A'isha said, 'It is not as Abu Hurayra says Abd ar-Rahman. Do you  
dislike what the Messenger of Allah, may Allah bless him and grant him  
peace, used to do?', and Abd ar-Rahman said, 'No, by Allah.' A'isha  
said, 'I bear witness that the Messenger of Allah, may Allah bless him  
and grant him peace, used to get up in the morning junub from  
intercourse, not a dream, and would then fast for that day.' "  
  
  
He continued, "Then we went and visited Umm Salama, and Abd ar-  
Rahman asked her about the same matter and she said the same as A'isha  
had said. Then we went off until we came to Marwan ibn al-Hakam Abd  
ar-Rahman told him what they had both said and Marwan said, 'I swear  
to you, Abu Muhammad, you must use the mount which is at the door, and  
go to Abu Hurayra, who is on his land at al Aqiq, and tell him this.'  
So Abd ar-Rahman rode off, and I went with him, until we came to Abu  
Hurayra. Abd ar-Rahman talked with him for a while, and then mentioned  
the matter to him, and Abu Hurayra said, 'I don't know anything about  
it. I was just told that by someone.'"

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّهُ سَمِعَ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، يَقُولُ كُنْتُ أَنَا وَأَبِي، عِنْدَ مَرْوَانَ بْنِ الْحَكَمِ - وَهُوَ أَمِيرُ الْمَدِينَةِ - فَذُكِرَ لَهُ أَنَّ أَبَا هُرَيْرَةَ يَقُولُ مَنْ أَصْبَحَ جُنُبًا أَفْطَرَ ذَلِكَ الْيَوْمَ ‏.‏ فَقَالَ مَرْوَانُ أَقْسَمْتُ عَلَيْكَ يَا عَبْدَ الرَّحْمَنِ لَتَذْهَبَنَّ إِلَى أُمَّىِ الْمُؤْمِنِينَ عَائِشَةَ وَأُمِّ سَلَمَةَ فَلَتَسْأَلَنَّهُمَا عَنْ ذَلِكَ فَذَهَبَ عَبْدُ الرَّحْمَنِ وَذَهَبْتُ مَعَهُ حَتَّى دَخَلْنَا عَلَى عَائِشَةَ فَسَلَّمَ عَلَيْهَا ثُمَّ قَالَ يَا أُمَّ الْمُؤْمِنِينَ إِنَّا كُنَّا عِنْدَ مَرْوَانَ بْنِ الْحَكَمِ فَذُكِرَ لَهُ أَنَّ أَبَا هُرَيْرَةَ يَقُولُ مَنْ أَصْبَحَ جُنُبًا أَفْطَرَ ذَلِكَ الْيَوْمَ ‏.‏ قَالَتْ عَائِشَةُ لَيْسَ كَمَا قَالَ أَبُو هُرَيْرَةَ يَا عَبْدَ الرَّحْمَنِ أَتَرْغَبُ عَمَّا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصْنَعُ فَقَالَ عَبْدُ الرَّحْمَنِ لاَ وَاللَّهِ ‏.‏ قَالَتْ عَائِشَةُ فَأَشْهَدُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ كَانَ يُصْبِحُ جُنُبًا مِنْ جِمَاعٍ غَيْرِ احْتِلاَمٍ ثُمَّ يَصُومُ ذَلِكَ الْيَوْمَ ‏.‏ قَالَ ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أُمِّ سَلَمَةَ فَسَأَلَهَا عَنْ ذَلِكَ فَقَالَتْ مِثْلَ مَا قَالَتْ عَائِشَةُ ‏.‏ قَالَ فَخَرَجْنَا حَتَّى جِئْنَا مَرْوَانَ بْنَ الْحَكَمِ فَذَكَرَ لَهُ عَبْدُ الرَّحْمَنِ مَا قَالَتَا فَقَالَ مَرْوَانُ أَقْسَمْتُ عَلَيْكَ يَا أَبَا مُحَمَّدٍ لَتَرْكَبَنَّ دَابَّتِي فَإِنَّهَا بِالْبَابِ فَلْتَذْهَبَنَّ إِلَى أَبِي هُرَيْرَةَ فَإِنَّهُ بِأَرْضِهِ بِالْعَقِيقِ فَلْتُخْبِرَنَّهُ ذَلِكَ ‏.‏ فَرَكِبَ عَبْدُ الرَّحْمَنِ وَرَكِبْتُ مَعَهُ حَتَّى أَتَيْنَا أَبَا هُرَيْرَةَ فَتَحَدَّثَ مَعَهُ عَبْدُ الرَّحْمَنِ سَاعَةً ثُمَّ ذَكَرَ لَهُ ذَلِكَ فَقَالَ لَهُ أَبُو هُرَيْرَةَ لاَ عِلْمَ لِي بِذَاكَ إِنَّمَا أَخْبَرَنِيهِ مُخْبِرٌ ‏.‏

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Yahya related to me from Malik from Sumayy, the mawla of Abu  
Bakr, from Abu Bakr ibn Abd ar-Rahman that A'isha and Umm Salama, the  
wives of the Prophet, may Allah bless him and grant him peace, said,  
"The Messengerof Allah, may Allah bless him and grant him peace, used  
to get up in the morning junub from intercourse, not a dream, and  
would then fast."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، وَأُمِّ سَلَمَةَ زَوْجَىِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُمَا قَالَتَا إِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيُصْبِحُ جُنُبًا مِنْ جِمَاعٍ غَيْرِ احْتِلاَمٍ ثُمَّ يَصُومُ ‏.‏

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Yahya related to me from Malik from Zayd ibn Aslam from Ata ibn  
Yasar that a certain man kissed his wife while he was fasting in  
Ramadan. This made him very anxious, and so he sent his wife to the  
Prophet, may Allah bless him and grant him peace, to ask him about  
that for him. She went in and saw Umm Salama, the wife of the Prophet,  
may Allah bless him and grant him peace, and mentioned the matter to  
her, and Umm Salama told her that the Messenger of Allah, may Allah  
bless him and grant him peace, used to kiss while he was fasting. So  
she went back and told her husband that, but it only made him find  
fault all the more and he said, "We are not like the Messenger of  
Allah, may Allah bless him and grant him peace. Allah makes  
permissible for the Messenger of Allah, may Allah bless him and grant  
him peace, whatever He wishes."  
  
  
His wife then went back to  
Umm Salama and found the Messenger of Allah, may Allah bless him and  
grant him peace, with her. The Messenger of Allah, may Allah bless him  
and grant him peace, said, "What's the matter with this woman?", and  
Umm Salama told him. The Messenger of Allah, may Allah bless him and  
grant him peace, said, "Didn't you tell her that I do that myself?"  
and she said, "I told her, and she went to her husband and told him,  
but it only made him find fault all the more and say, 'We are not like  
the Messenger of Allah, may Allah bless him and grant him peace. Allah  
makes permissible for His Messenger, may Allah bless him and grant him  
peace, whatever He wishes.' " The Messenger of Allah, may Allah bless  
him and grant him peace, got angry and said, "By Allah, I am the one  
with the most taqwa of Allah of you all, and of you all the one who  
best knows His limits."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، أَنَّ رَجُلاً، قَبَّلَ امْرَأَتَهُ وَهُوَ صَائِمٌ فِي رَمَضَانَ فَوَجَدَ مِنْ ذَلِكَ وَجْدًا شَدِيدًا فَأَرْسَلَ امْرَأَتَهُ تَسْأَلُ لَهُ عَنْ ذَلِكَ فَدَخَلَتْ عَلَى أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم فَذَكَرَتْ ذَلِكَ لَهَا فَأَخْبَرَتْهَا أُمُّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يُقَبِّلُ وَهُوَ صَائِمٌ فَرَجَعَتْ فَأَخْبَرَتْ زَوْجَهَا بِذَلِكَ فَزَادَهُ ذَلِكَ شَرًّا وَقَالَ لَسْنَا مِثْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم اللَّهُ يُحِلُّ لِرَسُولِ اللَّهِ صلى الله عليه وسلم مَا شَاءَ ‏.‏ ثُمَّ رَجَعَتِ امْرَأَتُهُ إِلَى أُمِّ سَلَمَةَ فَوَجَدَتْ عِنْدَهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ مَا لِهَذِهِ الْمَرْأَةِ ‏"‏ ‏.‏ فَأَخْبَرَتْهُ أُمُّ سَلَمَةَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَلاَّ أَخْبَرْتِيهَا أَنِّي أَفْعَلُ ذَلِكَ ‏"‏ ‏.‏ فَقَالَتْ قَدْ أَخْبَرْتُهَا فَذَهَبَتْ إِلَى زَوْجِهَا فَأَخْبَرَتْهُ فَزَادَهُ ذَلِكَ شَرًّا وَقَالَ لَسْنَا مِثْلَ رَسُولِ اللَّهِ صلى الله عليه وسلم اللَّهُ يُحِلُّ لِرَسُولِهِ صلى الله عليه وسلم مَا شَاءَ ‏.‏ فَغَضِبَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ ‏"‏ وَاللَّهِ إِنِّي لأَتْقَاكُمْ لِلَّهِ وَأَعْلَمُكُمْ بِحُدُودِهِ ‏"‏ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa from his  
father that A'isha, umm al-muminin, may Allah be pleased with her,  
said, "The Messenger of Allah, may Allah bless him and grant him  
peace, used to kiss certain of his wives when fasting," and then she  
laughed.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، - رضى الله عنها - أَنَّهَا قَالَتْ إِنْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَيُقَبِّلُ بَعْضَ أَزْوَاجِهِ وَهُوَ صَائِمٌ ‏.‏ ثُمَّ ضَحِكَتْ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said that Atika  
bint Zayd ibn Amr ibn Nufayl, the wife of Umar ibn al-Khattab, used to  
kiss Umar ibn al-Khattab's head while he was fasting, and he did not  
tell her not to.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ عَاتِكَةَ ابْنَةَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، - امْرَأَةَ عُمَرَ بْنِ الْخَطَّابِ - كَانَتْ تُقَبِّلُ رَأْسَ عُمَرَ بْنِ الْخَطَّابِ وَهُوَ صَائِمٌ فَلاَ يَنْهَاهَا ‏.‏

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Yahya related to me from Malik from Abu'n-Nadr, the mawla of Umar  
ibn Ubaydullah that A'isha bint Talha told him that she was once with  
A'isha, the wife of the Prophet, may Allah bless him and grant him  
peace, and her husband, who was fasting, came and visited her there.  
(He was Abdullah ibn Abd ar-Rahman ibn Abi Bakras-Siddiq.) A'isha said  
to him, "What's stopping you from coming close to your wife and  
kissing her and joking with her?" He said, "Can I kiss her when I am  
fasting?" She said, "Yes."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ أَنَّ عَائِشَةَ بِنْتَ طَلْحَةَ، أَخْبَرَتْهُ أَنَّهَا، كَانَتْ عِنْدَ عَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم فَدَخَلَ عَلَيْهَا زَوْجُهَا هُنَالِكَ وَهُوَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ وَهُوَ صَائِمٌ فَقَالَتْ لَهُ عَائِشَةُ مَا يَمْنَعُكَ أَنْ تَدْنُوَ مِنْ أَهْلِكَ فَتُقَبِّلَهَا وَتُلاَعِبَهَا فَقَالَ أُقَبِّلُهَا وَأَنَا صَائِمٌ قَالَتْ نَعَمْ ‏.‏

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Yahya related to me from Malik from Zayd ibn Aslam that Abu  
Hurayra and Sad ibn Abi Waqqas used to say that someone who was  
fasting was allowed to kiss.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ أَبَا هُرَيْرَةَ، وَسَعْدَ بْنَ أَبِي وَقَّاصٍ، كَانَا يُرَخِّصَانِ فِي الْقُبْلَةِ لِلصَّائِمِ ‏.‏

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Yahya related to me from Malik that he had heard that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, would say, when she mentioned that the Messenger of Allah, used to kiss while fasting, "And who among you is more able to control himself than the Messenger of Allah, may Allah bless him and grant him peace?"

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم كَانَتْ إِذَا ذَكَرَتْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم يُقَبِّلُ وَهُوَ صَائِمٌ تَقُولُ وَأَيُّكُمْ أَمْلَكُ لِنَفْسِهِ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم

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Yahya said that Malik said that Hisham ibn Urwa ibn az-Zubayr had said, "I do not think that kissing invites to good for people who are fasting."

قَالَ يَحْيَى قَالَ مَالِكٌ قَالَ هِشَامُ بْنُ عُرْوَةَ قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ لَمْ أَرَ الْقُبْلَةَ لِلصَّائِمِ تَدْعُو إِلَى خَيْرٍ ‏.‏

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Yahya related to me from Malik from Zayd ibn Aslam from Ata ibn  
Yasar that Abdullah ibn Abbas was asked about people kissing while  
fasting and he said that he allowed it for old men but disapproved of  
it for young men.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، سُئِلَ عَنِ الْقُبْلَةِ، لِلصَّائِمِ فَأَرْخَصَ فِيهَا لِلشَّيْخِ وَكَرِهَهَا لِلشَّابِّ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to forbid kissing and fondling for people who were fasting .

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَنْهَى عَنِ الْقُبْلَةِ، وَالْمُبَاشَرَةِ، لِلصَّائِمِ ‏.‏

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Yahya related to me from Malik from Ibn Shihab from Ubaydullah  
ibn Abdullah ibn Utba ibn Masud from Abdullah ibn Abbas that the  
Messenger of Allah, may Allah bless him and grant him peace, left for  
Makka in Ramadan during the year of the conquest, and fasted until he  
reached al-Kadid. He then broke the fast, and so everyone else did so  
as well. What people used to do was act according to whatever the  
Messenger of Allah, may Allah bless him and grant him peace, had done  
most recently.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ إِلَى مَكَّةَ عَامَ الْفَتْحِ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ ثُمَّ أَفْطَرَ فَأَفْطَرَ النَّاسُ وَكَانُوا يَأْخُذُونَ بِالأَحْدَثِ فَالأَحْدَثِ مِنْ أَمْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم ‏.‏

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Yahya related to me from Malik from Sumayy, the mawla of Abu Bakr  
ibn Abd ar-Rahman, from Abu Bakr ibn Abd ar-Rahman from one of the  
companions of the Messenger of Allah, that the Messenger of Allah, may  
Allah bless him and grant him peace, ordered everyone to break the  
fast on the journey he made in the year of the conquest saying, "Be  
strong for your enemy," while the Messenger of Allah, may Allah bless  
him and grant him peace, kept on fasting. Abu Bakr said that the one  
who related this to him said, "I saw the Messenger of Allah, may Allah  
bless him and grant him peace, pouring water over his head at al-Arj,  
either from thirst or from the heat. Then some one said to the  
Messenger of Allah, may Allah bless him and grant him peace,  
'Messenger of Allah, a group of people kept on fasting when you did.'  
Then when the Messenger of Allah was at al-Kadid, he asked for a  
drinking-bowl and drank, and everyone broke the fast."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ سُمَىٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ بَعْضِ، أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ النَّاسَ فِي سَفَرِهِ عَامَ الْفَتْحِ بِالْفِطْرِ وَقَالَ ‏  
"‏ تَقَوَّوْا لِعَدُوِّكُمْ ‏"‏ ‏.‏ وَصَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏.‏ قَالَ أَبُو بَكْرٍ قَالَ الَّذِي حَدَّثَنِي لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم بِالْعَرْجِ يَصُبُّ الْمَاءَ عَلَى رَأْسِهِ مِنَ الْعَطَشِ أَوْ مِنَ الْحَرِّ ثُمَّ قِيلَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ إِنَّ طَائِفَةً مِنَ النَّاسِ قَدْ صَامُوا حِينَ صُمْتَ - قَالَ - فَلَمَّا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْكَدِيدِ دَعَا بِقَدَحٍ فَشَرِبَ فَأَفْطَرَ النَّاسُ ‏.‏

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Yahya related to me from Malik from Humayd at-Tawil that Anas ibn  
Malik said, "We once travelled with the Messenger of Allah, may Allah  
bless him and grant him peace, in Ramadan, and those who were fasting  
did not find fault with those who were not, and those who were not  
fasting did not find fault with those who were."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ سَافَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي رَمَضَانَ فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلاَ الْمُفْطِرُ عَلَى الصَّائِمِ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa from his  
father that Hamza ibn Amr al-Aslami once said to the Messenger of  
Allah, may Allah bless him and grant him peace, "Messenger of Allah, I  
am a man who fasts. Can I fast when travelling?" The Messenger of  
Allah, may Allah bless him and grant him peace, said, "If you want you  
can fast, and if you want you can break the fast."

وَحَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ حَمْزَةَ بْنَ عَمْرٍو الأَسْلَمِيَّ، قَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ أَصُومُ أَفَأَصُومُ فِي السَّفَرِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ ‏"‏ ‏.‏

USC-MSA web (English) reference : Book 18, Hadith 24Arabic reference : Book 18, Hadith 658Report Error | Share | Copy ▼

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used not to fast while travelling.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ لاَ يَصُومُ فِي السَّفَرِ ‏.‏

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Yahya related to me from Malik that Hisham ibn Urwa said, "My  
father, Urwa, used to travel in Ramadan, and we would travel with him,  
and he used to fast while we would break the fast, and he would not  
tell us to fast."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُسَافِرُ فِي رَمَضَانَ وَنُسَافِرُ مَعَهُ فَيَصُومُ عُرْوَةُ وَنُفْطِرُ نَحْنُ فَلاَ يَأْمُرُنَا بِالصِّيَامِ ‏.‏

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27 Yahya related to me from Malik that he had heard that Umar ibn  
al-Khattab, if he was travelling in Ramadan and knew that he would  
reach Madina at the begining of the day ,would do so fasting.  
  
  
Yahya said that Malik said, "Someone who is travelling and knows that  
he will be reaching his people in the first part of the day, and then  
dawn breaks before he gets there, should be fasting when he gets  
there."  
  
  
Malik said, "Someone who intends to go away (on a  
journey) in Ramadan, and then dawn breaks while he is still on his  
land before he has left, should fast that day."  
  
  
Malik said  
that a man who returns from a journey in Ramadan and is not fasting  
may have sexual intercourse with his wife if he wishes, if she is not  
fasting and she has just become pure after her menses.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، كَانَ إِذَا كَانَ فِي سَفَرٍ فِي رَمَضَانَ فَعَلِمَ أَنَّهُ دَاخِلٌ الْمَدِينَةَ مِنْ أَوَّلِ يَوْمِهِ دَخَلَ وَهُوَ صَائِمٌ ‏.‏ قَالَ يَحْيَى قَالَ مَالِكٌ مَنْ كَانَ فِي سَفَرٍ فَعَلِمَ أَنَّهُ دَاخِلٌ عَلَى أَهْلِهِ مِنْ أَوَّلِ يَوْمِهِ وَطَلَعَ لَهُ الْفَجْرُ قَبْلَ أَنْ يَدْخُلَ دَخَلَ وَهُوَ صَائِمٌ ‏.‏ قَالَ مَالِكٌ وَإِذَا أَرَادَ أَنْ يَخْرُجَ فِي رَمَضَانَ فَطَلَعَ لَهُ الْفَجْرُ وَهُوَ بِأَرْضِهِ قَبْلَ أَنْ يَخْرُجَ فَإِنَّهُ يَصُومُ ذَلِكَ الْيَوْمَ ‏.‏ قَالَ مَالِكٌ فِي الرَّجُلِ يَقْدَمُ مِنْ سَفَرِهِ وَهُوَ مُفْطِرٌ وَامْرَأَتُهُ مُفْطِرَةٌ حِينَ طَهُرَتْ مِنْ حَيْضِهَا فِي رَمَضَانَ أَنَّ لِزَوْجِهَا أَنْ يُصِيبَهَا إِنْ شَاءَ ‏.‏

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Yahya related to me from Malik from Ibn Shihab from Hunayd ibn  
Abd arRahman ibn Awf from Abu Hurayra that a man broke the fast in  
Ramadan and the Messenger of Allah, may Allah bless him and grant him  
peace, ordered him to make kaffara by freeing a slave, or fasting two  
consecutive months, or feeding sixty poor people, and he said, "I  
can't do it." Someone brought a large basket of dates to the  
Messenger of Allah, may Allah bless him and grant him peace, and he  
said, "Take this and give it away as sadaqa." He said, "Messenger of  
Allah, there is no-ne more needy than I am." The Messenger of Allah,  
may Allah bless him and grant him peace, laughed until his eye-teeth  
appeared, and then he said, "Eat them."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلاً، أَفْطَرَ فِي رَمَضَانَ فَأَمَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنْ يُكَفِّرَ بِعِتْقِ رَقَبَةٍ أَوْ صِيَامِ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ إِطْعَامِ سِتِّينَ مِسْكِينًا ‏.‏ فَقَالَ لاَ أَجِدُ ‏.‏ فَأُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِعَرَقِ تَمْرٍ ‏.‏ فَقَالَ ‏"‏ خُذْ هَذَا فَتَصَدَّقْ بِهِ ‏"‏ ‏.‏ فَقَالَ يَا رَسُولَ اللَّهِ مَا أَحَدٌ أَحْوَجَ مِنِّي ‏.‏ فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ ‏"‏ كُلْهُ ‏"‏ ‏.‏

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Yahya related to me from Malik from Ata ibn Abdullah al-Khurasani that Said ibn al-Musayyab said, "A bedouin came to the Messenger of Allah, may Allah bless him and grant him peace, beating his breast and tearing out his hair and saying, 'I am destroyed.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Why is that?', and he said, 'I had intercourse with my wife while fasting in Ramadan.' The Messenger of Allah, may Allah bless him and grant him peace, asked him, 'Are you able to free a slave?', and the man said, 'No.' Then he asked him, 'Are you able to give away a camel?', and the man replied, 'No.' He said, 'Sit own,' and someone brought a large basket of dates to the Messenger of Allah, may Allah bless him and grant him peace, and he said to the man, 'Take this and give it away as sadaqa.' The man said, 'There is no one more needy than me,' and (the Messenger of Allah, may Allah bless him and grant him peace), said, 'Eat them, and fast one day for the day when you had intercourse.' " Malik said that Ata said that he had asked Said ibn al-Musayyab how many dates there were in that basket, and he said, "Between fifteen and twenty sas.''

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَطَاءِ بْنِ عَبْدِ اللَّهِ الْخُرَاسَانِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم يَضْرِبُ نَحْرَهُ وَيَنْتِفُ شَعْرَهُ وَيَقُولُ هَلَكَ الأَبْعَدُ ‏.‏ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ وَمَا ذَاكَ ‏"‏ ‏.‏ فَقَالَ أَصَبْتُ أَهْلِي وَأَنَا صَائِمٌ فِي رَمَضَانَ ‏.‏ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ هَلْ تَسْتَطِيعُ أَنْ تُعْتِقَ رَقَبَةً ‏"‏ ‏.‏ فَقَالَ لاَ ‏.‏ فَقَالَ ‏"‏ هَلْ تَسْتَطِيعُ أَنْ تُهْدِيَ بَدَنَةً ‏"‏ ‏.‏ قَالَ لاَ ‏.‏ قَالَ ‏"‏ فَاجْلِسْ ‏"‏ ‏.‏ فَأُتِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِعَرَقِ تَمْرٍ فَقَالَ ‏"‏ خُذْ هَذَا فَتَصَدَّقْ بِهِ ‏"‏ ‏.‏ فَقَالَ مَا أَحَدٌ أَحْوَجَ مِنِّي ‏.‏ فَقَالَ ‏"‏ كُلْهُ وَصُمْ يَوْمًا مَكَانَ مَا أَصَبْتَ ‏"‏ ‏.‏ قَالَ مَالِكٌ قَالَ عَطَاءٌ فَسَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ كَمْ فِي ذَلِكَ الْعَرَقِ مِنَ التَّمْرِ فَقَالَ مَا بَيْنَ خَمْسَةَ عَشَرَ صَاعًا إِلَى عِشْرِينَ ‏.‏

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Malik said, "I have heard people of knowledge saying that the kaffara specified by the Messenger of Allah, may Allah bless him and grant him peace, for a man who has intercourse with his wife during the day in Ramadan is not due from someone who, on a day when he is making up the fast of Ramadan, breaks his fast by having intercourse with his wife, or whatever. He only has to make up for that day." Malik said, "This is what I like most out of what I have heard about the matter."

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to be cupped while he was fasting. Nafi said, "He later stopped  
doing that, and would not be cupped when he was fasting until he had  
broken the fast."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ كَانَ يَحْتَجِمُ وَهُوَ صَائِمٌ - قَالَ - ثُمَّ تَرَكَ ذَلِكَ بَعْدُ فَكَانَ إِذَا صَامَ لَمْ يَحْتَجِمْ حَتَّى يُفْطِرَ ‏.‏

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Yahya related to me from Malik from Ibn Shihab that Sad ibn Abi  
Waqqas and Abdullah ibn Umar used to be cupped while they were  
fasting.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ، وَعَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَا يَحْتَجِمَانِ وَهُمَا صَائِمَانِ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa that his  
father used to be cupped while he was fasting and he would not then  
break his fast. Hisham added, "I only ever saw him being cupped when  
he was fasting."  
  
  
Malik said, "Cupping is only disapproved of  
for some one who is fasting out of fear that he will become weak and  
if it were not for that, it would not be disapproved of. I do not  
think that a man who is cupped in Ramadan and does not break his fast,  
owes anything, and I do not say that he has to make up for the day on  
which he was cupped, because cupping is only disapproved of for  
someone fasting if his fast is endangered. I do not think that someone  
who is cupped, and is then well enough to keep the fast until evening,  
owes anything, nor does he have to make up for that day."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَحْتَجِمُ وَهُوَ صَائِمٌ ثُمَّ لاَ يُفْطِرُ ‏.‏ قَالَ وَمَا رَأَيْتُهُ احْتَجَمَ قَطُّ إِلاَّ وَهُوَ صَائِمٌ ‏.‏ قَالَ مَالِكٌ لاَ تُكْرَهُ الْحِجَامَةُ لِلصَّائِمِ إِلاَّ خَشْيَةً مِنْ أَنْ يَضْعُفَ وَلَوْلاَ ذَلِكَ لَمْ تُكْرَهْ وَلَوْ أَنَّ رَجُلاً احْتَجَمَ فِي رَمَضَانَ ثُمَّ سَلِمَ مِنْ أَنْ يُفْطِرَ لَمْ أَرَ عَلَيْهِ شَيْئًا وَلَمْ آمُرْهُ بِالْقَضَاءِ لِذَلِكَ الْيَوْمِ الَّذِي احْتَجَمَ فِيهِ لأَنَّ الْحِجَامَةَ إِنَّمَا تُكْرَهُ لِلصَّائِمِ لِمَوْضِعِ التَّغْرِيرِ بِالصِّيَامِ فَمَنِ احْتَجَمَ وَسَلِمَ مِنْ أَنْ يُفْطِرَ حَتَّى يُمْسِيَ فَلاَ أَرَى عَلَيْهِ شَيْئًا وَلَيْسَ عَلَيْهِ قَضَاءُ ذَلِكَ الْيَوْمِ ‏.‏

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Yahya related to me from Malik from Hisham ibn Urwa from his  
father that A'isha, the wife of the Prophet, may Allah bless him and  
grant him peace, said, "The day of Ashura was a day the Quraysh used  
to fast in the jahiliyya, and the Messenger of Allah, may Allah bless  
him and grant him peace, used also to fast it during the jahiliyya.  
Then when the Messenger of Allah, may Allah bless him and grant him  
peace, came to Madina he fasted it and ordered that it be fasted. Then  
Ramadan was made obligatory, and that became the fard instead of  
Ashura, but whoever wanted to, fasted it, and whoever did not want to,  
did not fast it."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ كَانَ يَوْمُ عَاشُورَاءَ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُهُ فِي الْجَاهِلِيَّةِ فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ فَلَمَّا فُرِضَ رَمَضَانُ كَانَ هُوَ الْفَرِيضَةَ وَتُرِكَ يَوْمُ عَاشُورَاءَ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ ‏.‏

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Yahya related to me from Malik from Ibn Shihab that Humayd ibn  
Abd ar-Rahman ibn Awf heard Muawiya ibn Abi Sufyan say from the mimbar  
on the day of Ashura in the year in which he made the hajj, "People of  
Madina, where are your learned men? I heard the Messenger of Allah,  
may Allah bless him and grant him peace, say about this day, 'This is  
the day of Ashura, and fasting it has not been prescribed for you. I  
am fasting it, and whoever of you wants to fast it can do so, and  
whoever does not want to, does not have to.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، يَوْمَ عَاشُورَاءَ عَامَ حَجَّ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ يَا أَهْلَ الْمَدِينَةِ أَيْنَ عُلَمَاؤُكُمْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ لِهَذَا الْيَوْمِ ‏  
"‏ هَذَا يَوْمُ عَاشُورَاءَ وَلَمْ يُكْتَبْ عَلَيْكُمْ صِيَامُهُ وَأَنَا صَائِمٌ فَمَنْ شَاءَ فَلْيَصُمْ وَمَنْ شَاءَ فَلْيُفْطِرْ ‏"‏ ‏.‏

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Yahya related to me from Malik that he had heard that Umar ibn  
al-Khattab had sent (the following message) to al-Harith ibn Hisham,  
''Tomorrow is the day of Ashura, so fast (it) and tell your family to  
fast (also)."

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، أَرْسَلَ إِلَى الْحَارِثِ بْنِ هِشَامٍ أَنَّ غَدًا، يَوْمُ عَاشُورَاءَ فَصُمْ وَأْمُرْ أَهْلَكَ أَنْ يَصُومُوا ‏.‏

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Yahya related to me from Malik from Muhammad ibn Yahya ibn Habban  
from alAraj from Abu Hurayra that the Messenger of Allah, may Allah  
bless him and grant him peace, forbade fasting on two days, the day of  
Fitr and the day of Adha.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، ‏.‏ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ صِيَامِ يَوْمَيْنِ يَوْمِ الْفِطْرِ وَيَوْمِ الأَضْحَى ‏.‏

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Yahya related to me from Malik that he used to hear the people of  
knowledge say,"There is no harm in fasting continuously as long as one  
breaks the fast on the days on which the Messenger of Allah, may Allah  
bless him and grant him peace, forbade fasting, namely, the days of  
Mina, the day of Adha and the day of Fitr, according to what we have  
heard."  
  
  
Malik said, "This is what I like most out of what I  
have heard about the matter."

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ سَمِعَ أَهْلَ الْعِلْمِ، يَقُولُونَ لاَ بَأْسَ بِصِيَامِ الدَّهْرِ إِذَا أَفْطَرَ الأَيَّامَ الَّتِي نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ صِيَامِهَا وَهِيَ أَيَّامُ مِنًى وَيَوْمُ الأَضْحَى وَيَوْمُ الْفِطْرِ فِيمَا بَلَغَنَا ‏.‏ قَالَ وَذَلِكَ أَحَبُّ مَا سَمِعْتُ إِلَىَّ فِي ذَلِكَ ‏.‏

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Yahya related to me from Malik from Nafi from Abdullah ibn Umar  
that the Messenger of Allah, may Allah bless him and grant him peace,  
forbade fasting for two days or more without breaking the fast in  
between. They said, "But Messenger of Allah, you practise wisal." He  
replied, "I am not the same as you. I am fed and given to drink."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْوِصَالِ فَقَالُوا يَا رَسُولَ اللَّهِ فَإِنَّكَ تُوَاصِلُ فَقَالَ ‏  
"‏ إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنِّي أُطْعَمُ وَأُسْقَى ‏"‏ ‏.‏

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Yahya related to me from Malik from Abu'z-Zinad from al-Araj from  
Abu Hurayra that the Messenger of Allah, may Allah bless him and grant  
him peace, said, "Beware of wisal. Beware of wisal." They said, "But  
you practise wisal, Messenger of Allah." He replied, "I am not the  
same as you. My Lord feeds me and gives me to drink."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏"‏ إِيَّاكُمْ وَالْوِصَالَ إِيَّاكُمْ وَالْوِصَالَ ‏"‏ ‏.‏ قَالُوا فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ ‏.‏ قَالَ ‏"‏ إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي ‏"‏ ‏.‏

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Yahya related to me, and I (myself) heard Malik say, "The best  
that I have heard about some one who has to fast for two consecutive  
months because of having killed someone by mistake or having  
pronounced the dhihar form of divorce, becoming very ill and having to  
break his fast, is that if he recovers from his illness and is strong  
enough to fast, he must not delay doing so. He continues his fast from  
where he left off.  
  
  
Similarly, a woman who has to fast because  
of having killed some one by mistake should not delay resuming her  
fast when she has become pure after her period. She continues her fast  
from where she left off.  
  
  
No one who, by the Book of Allah,  
has to fast for two consecutive months may break his fast except for a  
reason - illness or menstruation. He must not travel and break his  
fast."  
  
  
Malik said, "This is the best that I have heard about  
the matter."

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Yahya said that he heard Malik say, "What I have heard from the  
people of knowledge is that if a man succumbs to an illness which  
makes fasting very difficult for him and exhausts him and wears him  
out, he can break his fast. This is the same as with a sick man in the  
prayer, who finds standing to be too difficult and exhausting, (and  
Allah knows better than the slave that it is an excuse for him and  
that it really cannot be described). If the man is in such a  
condition he prays sitting, and the deen of Allah is ease.  
  
  
Allah has permitted a traveller to break the fast when travelling, and  
he has more strength for fasting than a sick man. Allah, the Exalted,  
says in His book, 'Whoever among you is ill or on a journey (must  
fast) a number of other days,' and Allah has thus permitted a  
traveller to break his fast when on a journey, and he is more capable  
of fasting than a sick man.

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Yahya related to me from Malik that he had heard that Said ibn  
al-Musayyab was asked whether a man who had vowed to fast a month  
could fast voluntarily, and Said said, "He should fulfil his vow  
before he does any voluntary fasting."  
  
  
Malik said, "I have  
heard the same thing from Sulayman ibn Yasar."  
  
  
Malik said,  
"If someone dies with an unfulfilled vow to free a slave or to fast or  
to give sadaqa or to give away a camel, and makes a bequest that his  
vow should be fulfilled from his estate, then the sadaqa or the gift  
of the camel are taken from one third of his estate. Preference is  
given to it over other bequests, except things of a similar nature,  
because by his vow it has become incumbent on him, and this is not the  
case with something he donates voluntarily. They (vows and voluntary  
donations) are settled from a limited one-third of his estate, and not  
from the whole of it, since if the dying man were free to dispose of  
all of his estate, he might delay settling what had become incumbent  
on him (i.e. his vows), so that when death came and the estate passed  
into the hands of his heirs, he would have bequeathed such things  
(i.e. his vows) that were not claimed by anyone (like debts). If that  
(i.e. to dispose freely of his property) were allowed him, he would  
delay these things (i.e. his vows) until when he was near death, he  
would designate them and they might take up all of his estate. He must  
not do that."

حَدَّثَنِي يَحْيَى عَنْ مَالِك أَنَّهُ بَلَغَهُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ سُئِلَ عَنْ رَجُلٍ نَذَرَ صِيَامَ شَهْرٍ هَلْ لَهُ أَنْ يَتَطَوَّعَ فَقَالَ سَعِيدٌ لِيَبْدَأْ بِالنَّذْرِ قَبْلَ أَنْ يَتَطَوَّعَ قَالَ مَالِك وَبَلَغَنِي عَنْ سُلَيْمَانَ بْنِ يَسَارٍ مِثْلُ ذَلِكَ قَالَ مَالِك مَنْ مَاتَ وَعَلَيْهِ نَذْرٌ مِنْ رَقَبَةٍ يُعْتِقُهَا أَوْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ بَدَنَةٍ فَأَوْصَى بِأَنْ يُوَفَّى ذَلِكَ عَنْهُ مِنْ مَالِهِ فَإِنَّ الصَّدَقَةَ وَالْبَدَنَةَ فِي ثُلُثِهِ وَهُوَ يُبَدَّى عَلَى مَا سِوَاهُ مِنْ الْوَصَايَا إِلَّا مَا كَانَ مِثْلَهُ وَذَلِكَ أَنَّهُ لَيْسَ الْوَاجِبُ عَلَيْهِ مِنْ النُّذُورِ وَغَيْرِهَا كَهَيْئَةِ مَا يَتَطَوَّعُ بِهِ مِمَّا لَيْسَ بِوَاجِبٍ وَإِنَّمَا يُجْعَلُ ذَلِكَ فِي ثُلُثِهِ خَاصَّةً دُونَ رَأْسِ مَالِهِ لِأَنَّهُ لَوْ جَازَ لَهُ ذَلِكَ فِي رَأْسِ مَالِهِ لَأَخَّرَ الْمُتَوَفَّى مِثْلَ ذَلِكَ مِنْ الْأُمُورِ الْوَاجِبَةِ عَلَيْهِ حَتَّى إِذَا حَضَرَتْهُ الْوَفَاةُ وَصَارَ الْمَالُ لِوَرَثَتِهِ سَمَّى مِثْلَ هَذِهِ الْأَشْيَاءِ الَّتِي لَمْ يَكُنْ يَتَقَاضَاهَا مِنْهُ مُتَقَاضٍ فَلَوْ كَانَ ذَلِكَ جَائِزًا لَهُ أَخَّرَ هَذِهِ الْأَشْيَاءَ حَتَّى إِذَا كَانَ عِنْدَ مَوْتِهِ سَمَّاهَا وَعَسَى أَنْ يُحِيطَ بِجَمِيعِ مَالِهِ فَلَيْسَ ذَلِكَ لَهُ

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Yahya related to me from Malik that he had heard that Abdullah  
ibn Umar used to be asked, "an some one fast for some one else, or do  
the prayer for some one else?" and he would reply, "No one can fast or  
do the prayer for anyone else."

وَحَدَّثَنِي عَنْ مَالِك أَنَّهُ بَلَغَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُسْأَلُ هَلْ يَصُومُ أَحَدٌ عَنْ أَحَدٍ أَوْ يُصَلِّي أَحَدٌ عَنْ أَحَدٍ فَيَقُولُ لَا يَصُومُ أَحَدٌ عَنْ أَحَدٍ وَلَا يُصَلِّي أَحَدٌ عَنْ أَحَدٍ

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قَالَ مَالِكٌ وَبَلَغَنِي عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، مِثْلُ ذَلِكَ ‏.‏ قَالَ مَالِكٌ مَنْ مَاتَ وَعَلَيْهِ نَذْرٌ مِنْ رَقَبَةٍ يُعْتِقُهَا أَوْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ بَدَنَةٍ فَأَوْصَى بِأَنْ يُوَفَّى ذَلِكَ عَنْهُ مِنْ مَالِهِ فَإِنَّ الصَّدَقَةَ وَالْبَدَنَةَ فِي ثُلُثِهِ وَهُوَ يُبَدَّى عَلَى مَا سِوَاهُ مِنَ الْوَصَايَا إِلاَّ مَا كَانَ مِثْلَهُ وَذَلِكَ أَنَّهُ لَيْسَ الْوَاجِبُ عَلَيْهِ مِنَ النُّذُورِ وَغَيْرِهَا كَهَيْئَةِ مَا يَتَطَوَّعُ بِهِ مِمَّا لَيْسَ بِوَاجِبٍ وَإِنَّمَا يُجْعَلُ ذَلِكَ فِي ثُلُثِهِ خَاصَّةً دُونَ رَأْسِ مَالِهِ لأَنَّهُ لَوْ جَازَ لَهُ ذَلِكَ فِي رَأْسِ مَالِهِ لأَخَّرَ الْمُتَوَفَّى مِثْلَ ذَلِكَ مِنَ الأُمُورِ الْوَاجِبَةِ عَلَيْهِ حَتَّى إِذَا حَضَرَتْهُ الْوَفَاةُ وَصَارَ الْمَالُ لِوَرَثَتِهِ سَمَّى مِثْلَ هَذِهِ الأَشْيَاءِ الَّتِي لَمْ يَكُنْ يَتَقَاضَاهَا مِنْهُ مُتَقَاضٍ فَلَوْ كَانَ ذَلِكَ جَائِزًا لَهُ أَخَّرَ هَذِهِ الأَشْيَاءَ حَتَّى إِذَا كَانَ عِنْدَ مَوْتِهِ سَمَّاهَا وَعَسَى أَنْ يُحِيطَ بِجَمِيعِ مَالِهِ فَلَيْسَ ذَلِكَ لَهُ ‏.‏

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وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يُسْأَلُ هَلْ يَصُومُ أَحَدٌ عَنْ أَحَدٍ، أَوْ يُصَلِّي أَحَدٌ عَنْ أَحَدٍ، فَيَقُولُ لاَ يَصُومُ أَحَدٌ عَنْ أَحَدٍ، وَلاَ يُصَلِّي أَحَدٌ عَنْ أَحَدٍ‏.‏

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Yahya related to me from Malik from Zayd ibn Aslam from his  
brother Khalid ibn Aslam that Umar ibn al-Khattab once broke thefast  
on a cloudy day thinking that evening had come and the sun had set.  
Then a man came to him and said, "Amir al-muminin, the sun has come  
out,'' and Umar said, "That's an easy matter. It was our deduction  
(ijtihad)."  
  
  
Malik said, "According to what we think, and  
Allah knows best, what he was referring to when he said, 'That's an  
easy matter' was making up the fast, and how slight the effort  
involved was and how easy it was. He was saying (in effect), 'We will  
fast another day in its place.' "

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَخِيهِ، خَالِدِ بْنِ أَسْلَمَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، أَفْطَرَ ذَاتَ يَوْمٍ فِي رَمَضَانَ فِي يَوْمٍ ذِي غَيْمٍ وَرَأَى أَنَّهُ قَدْ أَمْسَى وَغَابَتِ الشَّمْسُ ‏.‏ فَجَاءَهُ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ طَلَعَتِ الشَّمْسُ ‏.‏ فَقَالَ عُمَرُ الْخَطْبُ يَسِيرٌ وَقَدِ اجْتَهَدْنَا ‏.‏ قَالَ مَالِكٌ يُرِيدُ بِقَوْلِهِ الْخَطْبُ يَسِيرٌ الْقَضَاءَ فِيمَا نُرَى - وَاللَّهُ أَعْلَمُ - وَخِفَّةَ مَؤُونَتِهِ وَيَسَارَتِهِ يَقُولُ نَصُومُ يَوْمًا مَكَانَهُ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to say, "Someone who breaks the fast in Ramadan because he is ill  
or travelling should make up the days he has missed consecutively."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يَقُولُ يَصُومُ قَضَاءَ رَمَضَانَ مُتَتَابِعًا مَنْ أَفْطَرَهُ مِنْ مَرَضٍ أَوْ فِي سَفَرٍ ‏.‏

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Yahya related to me from Malik from Ibr Shihab that Abdullah ibn  
Abbas and Abu Hurayra differed about making up days missed in Ramadan.  
One of them said that they were done separately and the other said  
that they were done consecutively. He did not know which one of them  
it was who said that they were done separately.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، وَأَبَا، هُرَيْرَةَ اخْتَلَفَا فِي قَضَاءِ رَمَضَانَ فَقَالَ أَحَدُهُمَا يُفَرِّقُ بَيْنَهُ ‏.‏ وَقَالَ الآخَرُ لاَ يُفَرِّقُ بَيْنَهُ ‏.‏ لاَ أَدْرِي أَيَّهُمَا قَالَ يُفَرِّقُ بَيْنَهُ ‏.‏

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
used to say, "If some one makes himself vomit while he is fasting he  
has to make up a day, but if he cannot help vomiting he does not have  
to make up anything."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ مَنِ اسْتَقَاءَ وَهُوَ صَائِمٌ فَعَلَيْهِ الْقَضَاءُ وَمَنْ ذَرَعَهُ الْقَىْءُ فَلَيْسَ عَلَيْهِ الْقَضَاءُ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said that he heard  
Said ibn al Musayyab being asked about making up days missed in  
Ramadan, and Said said, "What I like best is for days missed in  
Ramadan to be made up consecutively, and not separately."  
  
  
Yahya said that he had heard Malik say, about some one who made up the  
days he had missed in Ramadan separately, that he did not have to  
repeat them. (What he had done) was enough for him. It was, however,  
preferable, if he did them consecutively.  
  
  
Malik said,  
"Whoever eats or drinks thoughtlessly or forgetfully in Ramadan or  
during any other obligatory fast that he must do, has to fast another  
day in its place."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ، يُسْأَلُ عَنْ قَضَاءِ، رَمَضَانَ فَقَالَ سَعِيدٌ أَحَبُّ إِلَىَّ أَنْ لاَ يُفَرَّقَ قَضَاءُ رَمَضَانَ وَأَنْ يُوَاتَرَ ‏.‏ قَالَ يَحْيَى سَمِعْتُ مَالِكًا يَقُولُ فِيمَنْ فَرَّقَ قَضَاءَ رَمَضَانَ فَلَيْسَ عَلَيْهِ إِعَادَةٌ وَذَلِكَ مُجْزِئٌ عَنْهُ وَأَحَبُّ ذَلِكَ إِلَىَّ أَنْ يُتَابِعَهُ ‏.‏ قَالَ مَالِكٌ مَنْ أَكَلَ أَوْ شَرِبَ فِي رَمَضَانَ سَاهِيًا أَوْ نَاسِيًا أَوْ مَا كَانَ مِنْ صِيَامٍ وَاجِبٍ عَلَيْهِ أَنَّ عَلَيْهِ قَضَاءَ يَوْمٍ مَكَانَهُ ‏.‏

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Yahya related to me from Malik that Humayd ibn Oays al-Makki told  
him, "I was with Mujahid while he was performing tawaf around the  
Kaba, and a man came to him and asked whether the days (of fasting)  
for kaffara had to be fasted consecutively, or could they be split up.  
I said to him, 'Yes, they can be split up, if the person so wishes.'  
Mujahid said, 'He should not split them up, because in Ubayy ibn Kab's  
recitation they are referred to as three consecutive days.' "  
  
  
Malik said, "What I like most is what Allah has specified in the  
Qur'an, that is, that they are fasted consecutively."  
  
  
Malik  
was asked about a woman who began the day fasting in Ramadan and  
though it was outside of the time of her period, fresh blood (i.e. not  
menstrual blood) flowed from her. She then waited until evening to see  
the same, but did not see anything.Then, on the next day in the  
morning she had anotherflow, though less than the first. Then, some  
days before her period, the flow stopped completely. Malik was asked  
what she should do about her fasting and prayer, and he said, "This  
blood is like menstrual blood. When she sees it she should break her  
fast, and then make up the days she has missed. Then, when the blood  
has completely stopped, she should do ghusl and fast."  
  
  
Malik  
was asked whether someone who became muslim on the last day of Ramadan  
had to make up all of Ramadan or whether he just had to make up the  
day when he became muslim, and he said, "He does not have to make up  
any of the days that have passed. He begins fasting from that day  
onwards. What I like most is that he makes up the day on which he  
became muslim."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ حُمَيْدِ بْنِ قَيْسٍ الْمَكِّيِّ، أَنَّهُ أَخْبَرَهُ قَالَ كُنْتُ مَعَ مُجَاهِدٍ وَهُوَ يَطُوفُ بِالْبَيْتِ فَجَاءَهُ إِنْسَانٌ فَسَأَلَهُ عَنْ صِيَامِ أَيَّامِ الْكَفَّارَةِ أَمُتَتَابِعَاتٍ أَمْ يَقْطَعُهَا قَالَ حُمَيْدٌ فَقُلْتُ لَهُ نَعَمْ يَقْطَعُهَا إِنْ شَاءَ ‏.‏ قَالَ مُجَاهِدٌ لاَ يَقْطَعُهَا فَإِنَّهَا فِي قِرَاءَةِ أُبَىِّ بْنِ كَعْبٍ ثَلاَثَةِ أَيَّامٍ مُتَتَابِعَاتٍ ‏.‏ قَالَ مَالِكٌ وَأَحَبُّ إِلَىَّ أَنْ يَكُونَ مَا سَمَّى اللَّهُ فِي الْقُرْآنِ يُصَامُ مُتَتَابِعًا ‏.‏ وَسُئِلَ مَالِكٌ عَنِ الْمَرْأَةِ تُصْبِحُ صَائِمَةً فِي رَمَضَانَ فَتَدْفَعُ دَفْعَةً مِنْ دَمٍ عَبِيطٍ فِي غَيْرِ أَوَانِ حَيْضِهَا ثُمَّ تَنْتَظِرُ حَتَّى تُمْسِيَ أَنْ تَرَى مِثْلَ ذَلِكَ فَلاَ تَرَى شَيْئًا ثُمَّ تُصْبِحُ يَوْمًا آخَرَ فَتَدْفَعُ دَفْعَةً أُخْرَى وَهِيَ دُونَ الأُولَى ثُمَّ يَنْقَطِعُ ذَلِكَ عَنْهَا قَبْلَ حَيْضَتِهَا بِأَيَّامٍ فَسُئِلَ مَالِكٌ كَيْفَ تَصْنَعُ فِي صِيَامِهَا وَصَلاَتِهَا قَالَ مَالِكٌ ذَلِكَ الدَّمُ مِنَ الْحَيْضَةِ فَإِذَا رَأَتْهُ فَلْتُفْطِرْ وَلْتَقْضِ مَا أَفْطَرَتْ فَإِذَا ذَهَبَ عَنْهَا الدَّمُ فَلْتَغْتَسِلْ وَتَصُومُ ‏.‏ وَسُئِلَ عَمَّنْ أَسْلَمَ فِي آخِرِ يَوْمٍ مِنْ رَمَضَانَ هَلْ عَلَيْهِ قَضَاءُ رَمَضَانَ كُلِّهِ أَوْ يَجِبُ عَلَيْهِ قَضَاءُ الْيَوْمِ الَّذِي أَسْلَمَ فِيهِ فَقَالَ لَيْسَ عَلَيْهِ قَضَاءُ مَا مَضَى وَإِنَّمَا يَسْتَأْنِفُ الصِّيَامَ فِيمَا يُسْتَقْبَلُ وَأَحَبُّ إِلَىَّ أَنْ يَقْضِيَ الْيَوْمَ الَّذِي أَسْلَمَ فِيهِ ‏.‏

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Yahya related to me from Malik from Ibn Shihab that A'isha and Hafsa, the wives of the Prophet, may Allah bless him and grant him peace, began fasting voluntarily one morning and then food was given to them and they broke their fast with it. Then the Messenger of Allah, may Allah bless him and grant him peace, came in. A'isha said, "Hafsa asked, anticipating me in speech - she took after her father Umar - 'Messenger of Allah, A'isha and I began the morning fasting voluntarily and then food was given us and we broke the fast with it.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Fast another day in its place.' "

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ عَائِشَةَ، وَحَفْصَةَ، زَوْجَىِ النَّبِيِّ صلى الله عليه وسلم أَصْبَحَتَا صَائِمَتَيْنِ مُتَطَوِّعَتَيْنِ فَأُهْدِيَ لَهُمَا طَعَامٌ فَأَفْطَرَتَا عَلَيْهِ فَدَخَلَ عَلَيْهِمَا رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَتْ عَائِشَةُ فَقَالَتْ حَفْصَةُ وَبَدَرَتْنِي بِالْكَلاَمِ - وَكَانَتْ بِنْتَ أَبِيهَا - يَا رَسُولَ اللَّهِ إِنِّي أَصْبَحْتُ أَنَا وَعَائِشَةُ صَائِمَتَيْنِ مُتَطَوِّعَتَيْنِ فَأُهْدِيَ إِلَيْنَا طَعَامٌ فَأَفْطَرْنَا عَلَيْهِ ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏  
"‏ اقْضِيَا مَكَانَهُ يَوْمًا آخَرَ ‏"‏ ‏.‏

USC-MSA web (English) reference : Book 18, Hadith 50Arabic reference : Book 18, Hadith 683Report Error | Share | Copy ▼

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Yahya said that he heard Malik say, "Someone who eats or drinks out of neglect or forgetfulness during a voluntary fast does not have to repeat his fast, but he should continue fasting for the rest of the day in which he eats or drinks while voluntarily fasting, and not stop fasting. Someone to whom something unexpected happens which causes him to break his fast while he is fasting voluntarily does not have to repeat his fast if he has broken it for a reason, and not simply because he decided to break his fast. Just as I do not think that someone has to repeat a voluntary prayer if he has had to stop it because of some discharge which he could prevent and which meant that he had to repeat his wudu." Malik said, "Once a man has begun doing any of the right actions (al-amal as-saliha) such as the prayer, the fast and the hajj, or similar right actions of a voluntary nature, he should not stop until he has completed it according to what the sunna for that action is. If he says the takbir he should not stop until he has prayed two rakas. If he is fasting he should not break his fast until he has completed that day's fast. If he goes into ihram he should not return until he has completed his hajj, and if he begins doing tawaf he should not stop doing so until he has gone around the Kaba seven times. He should not stop doing any of these actions once he has started them until he has completed them, except if something happens such as illness or some other matter by which a man is excused. This is because Allah, the Blessed and Exalted, says in His Book, 'And eat and drink until the white thread becomes clear to you from the black thread of dawn, (and) then complete the fast until night-time,' (Sura 2 ayat 187), and so he must complete his fast as Allah has said. Allah, the Exalted, (also) says, 'And complete the hajj and the umra for Allah,' and so if a man were to go into ihram for a voluntary hajj having done his one obligatory hajj (on a previous occasion), he could not then stop doing his hajj having once begun it and leave ihram while in the middle of his hajj. Anyone that begins a voluntary act must complete it once he has begun doing it, just as an obligatory act must be completed . This is the best of what I have heard."

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Yahya related to me from Malik that he had heard that Anas ibn  
Malik used to pay fidya when he had grown old and could no longer  
manage to do the fast.  
  
  
Malik said, "I do not consider that to  
do so is obligatory, but what I like most is that a man does the fast  
when he is strong enough. Whoever pays compensation gives one mudd of  
food in place of every day, using the mudd of the Prophet, may Allah  
bless him and grant him peace."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ أَنَسَ بْنَ مَالِكٍ، كَبِرَ حَتَّى كَانَ لاَ يَقْدِرُ عَلَى الصِّيَامِ فَكَانَ يَفْتَدِي ‏.‏ قَالَ مَالِكٌ وَلاَ أَرَى ذَلِكَ وَاجِبًا وَأَحَبُّ إِلَىَّ أَنْ يَفْعَلَهُ إِذَا كَانَ قَوِيًّا عَلَيْهِ فَمَنْ فَدَى فَإِنَّمَا يُطْعِمُ مَكَانَ كُلِّ يَوْمٍ مُدًّا بِمُدِّ النَّبِيِّ صلى الله عليه وسلم ‏.‏

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Yahya related to me from Malik that he had heard that Abdullah  
ibn Umar was asked about what a pregnant woman should do if the fast  
became difficult for her and she feared for her child, and he said,  
"She should break the fast and feed a poor man one mudd of wheat in  
place of every day, using the mudd of the Prophet, may Allah bless him  
and grant him peace."  
  
  
Malik said, "The people of knowledge  
consider that she has to make up for each day of the fast that she  
misses as Allah, the Exalted and Glorified, says, 'And whoever of you  
is sick or on a journey should fast an equal number of other days, '  
and they consider her pregnancy and her concern for her child as a  
sickness."

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، سُئِلَ عَنِ الْمَرْأَةِ الْحَامِلِ، إِذَا خَافَتْ عَلَى وَلَدِهَا وَاشْتَدَّ عَلَيْهَا الصِّيَامُ قَالَ تُفْطِرُ وَتُطْعِمُ مَكَانَ كُلِّ يَوْمٍ مِسْكِينًا مُدًّا مِنْ حِنْطَةٍ بِمُدِّ النَّبِيِّ صلى الله عليه وسلم ‏.‏ قَالَ مَالِكٌ وَأَهْلُ الْعِلْمِ يَرَوْنَ عَلَيْهَا الْقَضَاءَ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ ‏{‏فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ‏}‏ وَيَرَوْنَ ذَلِكَ مَرَضًا مِنَ الأَمْرَاضِ مَعَ الْخَوْفِ عَلَى وَلَدِهَا ‏.‏

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Yahya related to me from Malik from Abd ar-Rahman ibn al-Qasim  
that his father used to say, "If someone has to make up for days not  
fasted in Ramadan and does not do them before the next Ramadan comes  
although he is strong enough to do so, he should feed a poor man with  
a mudd of wheat for every day that he has missed, and he has to fast  
the days he owes as well."  
  
  
Yahya related to me from Malik  
that he had heard the same thing from Said ibn Jubayr.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَقُولُ مَنْ كَانَ عَلَيْهِ قَضَاءُ رَمَضَانَ فَلَمْ يَقْضِهِ - وَهُوَ قَوِيٌّ عَلَى صِيَامِهِ - حَتَّى جَاءَ رَمَضَانُ آخَرُ فَإِنَّهُ يُطْعِمُ مَكَانَ كُلِّ يَوْمٍ مِسْكِينًا مُدًّا مِنْ حِنْطَةٍ وَعَلَيْهِ مَعَ ذَلِكَ الْقَضَاءُ ‏.‏   
 وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، مِثْلُ ذَلِكَ ‏.‏

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Yahya related to me from Malik from Yahya ibn Said from Abu  
Salama ibn Abd ar-Rahman that he heard A'isha, the wife of the  
Prophet, may Allah bless him and grant him peace, say, "I used to have  
to make up days from Ramadan and not be able to do them until Shaban  
came."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ عَائِشَةَ، زَوْجَ النَّبِيِّ صلى الله عليه وسلم تَقُولُ إِنْ كَانَ لَيَكُونُ عَلَىَّ الصِّيَامُ مِنْ رَمَضَانَ فَمَا أَسْتَطِيعُ أَصُومُهُ حَتَّى يَأْتِيَ شَعْبَانُ

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Yahya related to me from Malik that he had heard the people of  
knowledge telling people not to fast on the day in Shaban when there  
was doubt (about whether it was Shaban or Ramadan), if they intended  
by it the fast of Ramadan . They considered that whoever fasted on  
that day without having seen (the new moon) had to make up that day if  
it later became clear that it was part of Ramadan. They did not see  
any harm in voluntary fasting on that day.  
  
  
Malik said, "This  
is what we do, and what I have seen the people of knowledge in our  
city doing."

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Yahya related to me from Malik from Abu'n Nadr, the mawla of Umar  
ibn Ubaydullah, from Abu Salama ibn Abd ar-Rahman that A'isha, the  
wife of the Prophet, may Allah bless him and grant him peace, said,  
"The Messenger of Allah, may Allah bless him and grant him peace, used  
to fast for so long that we thought he would never stop fasting, and  
he would go without fasting for so long that we thought he would never  
fast again. I never saw the Messenger of Allah, may Allah bless him  
and grant him peace, fast for a complete month except for Ramadan, and  
I never saw him do more fasting in any one month than he did in  
Shaban.'

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُ حَتَّى نَقُولَ لاَ يُفْطِرُ وَيُفْطِرُ حَتَّى نَقُولَ لاَ يَصُومُ وَمَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم اسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ إِلاَّ رَمَضَانَ وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ ‏.‏

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Yahya related to me from Malik from Abu'z Zinad from al-A'raj  
from Abu Hurayra that the Messenger of Allah, may Allah bless him and  
grant him peace, said, "Fasting is a protection for you, so when you  
are fasting, do not behave obscenely or foolishly, and if any one  
argues with you or abuses you, say, 'I am fasting. I am fasting.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ الصِّيَامُ جُنَّةٌ فَإِذَا كَانَ أَحَدُكُمْ صَائِمًا فَلاَ يَرْفُثْ وَلاَ يَجْهَلْ فَإِنِ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ إِنِّي صَائِمٌ إِنِّي صَائِمٌ ‏"‏ ‏.‏

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Yahya related to me from Malik from Abu'z Zinad from al-Araj from  
Abu Hurayra that the Messenger of Allah, may Allah bless him and grant  
him peace, said, "By the One in Whose hand my self is, the smell of  
the breath of a man fasting is better with Allah than the scent of  
musk.' He leaves his desires and his food and drink for My sake.  
Fasting is for Me and I reward it. Every good action is rewarded by  
ten times its kind, up to seven hundred times, except fasting, which  
is for Me, and I reward it.' "

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ إِنَّمَا يَذَرُ شَهْوَتَهُ وَطَعَامَهُ وَشَرَابَهُ مِنْ أَجْلِي فَالصِّيَامُ لِي وَأَنَا أَجْزِي بِهِ كُلُّ حَسَنَةٍ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلاَّ الصِّيَامَ فَهُوَ لِي وَأَنَا أَجْزِي بِهِ ‏"‏ ‏.‏

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Yahya related to me from Malik from his paternal uncle Abu Suhayl  
ibn Malik from his father that Abu Hurayra said, "When Ramadan comes  
the gates of the Garden are opened and the gates of the Fire are  
locked, and the shayatin are chained."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَمِّهِ أَبِي سُهَيْلِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ إِذَا دَخَلَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ أَبْوَابُ النَّارِ وَصُفِّدَتِ الشَّيَاطِينُ ‏.‏

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Yahya related to me from Malik that he had heard that the people  
of knowledge did not disapprove of people fasting using tooth-sticks  
at any hour of the day in Ramadan, whether at the beginning or the  
end, nor had he heard any of the people of knowledge disapproving of  
or forbidding the practice.  
  
  
Yahya said that he heard Malik  
say, about fasting for six days after breaking the fast at the end of  
Ramadan, that he had never seen any of the people of knowledge and  
fiqh fasting them. He said, "I have not heard that any of our  
predecessors used to do that, and the people of knowledge disapprove  
of it and they are afraid that it might become a bida and that common  
and ignorant people might join to Ramadan what does not belong to it,  
if they were to think that the people of knowledge had given  
permission for that to be done and were seen doing it.  
  
  
Yahya  
said that he heard Malik say, "I have never heard any of the people of  
knowledge and fiqh and those whom people take as an example forbidding  
fasting on the day of jumua. Fasting on it is good, and I have seen  
one of the people of knowledge fasting it, and it seemed to me that he  
was keen to do so."

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