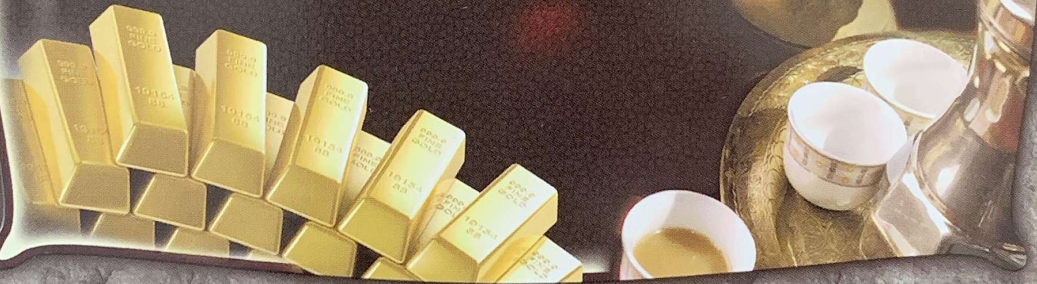


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كِتَابُ الزَّكَاةِ وَالصَّوْمِ

AROUSING THE INTELLECTS
WITH AN EXPLANATION OF
UMDATUL-AHKAAM



"THE BOOK OF ZAKÂH AND FASTING"

IMAAM TAQIYY-UD-DEEN 'ABDUL GHANI BIN 'ABDUL WAAHID BIN 'ALI AL-MAQDISEE

EXPLANATION OF UMDATUL-AHKAAM

BY: SHAYKH MUHAMMAD BIN SALEH AL-'UTHAYMEEN

Maktabatul-Irshad
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BIOGRAPHY OF THE AUTHOR OF 'UMDATUL-AHKAAM

His lineage: He is Al-Imam Al-Haafidh Taqiyy-ud-Deen Abu Muhammad 'Abdul-Ghani Bin 'Abdul-Waahid Bin 'Ali Bin Suruur Bin Raafi' Bin Hasan Bin Ja'far Al-Maqdisee Al-Jamma'eelee then Ad-Damashqee.

His birth and upbringing: He was born in Jamma'eel, in the land of Nablus in 541AH and his lineage can be traced back to *Bayt-ul-Maqdas* because of closeness Jamma'eel to it and because Nablus and all of its duties was among annexes of *Bayt-ul-Maqdas*. Afterwards, he moved with his family from *Bayt-ul-Maqdas* to *Masjid Abi Saleh* outside of the east gate of the city of *Damashaq* first, and then his family moved to the mountain slope of *Qaasiyuun*. So they built a home which included a number of big private rooms, and it was called *Dar-ul-Hanabilah*. Then they began building the first school in *Qaasiyuun*, and it was it known as a life-time school. This surrounding, which they lived in good, was known in regard to them because they were among people of religious knowledge and righteousness.

His scholarly life: Al-Haafidh 'Abdul-Ghani turned to seeking religious knowledge at an early age. So he became a pupil in his youth under the head of his family, Al-'Allamah Al-Faadil Shaykh Muhammad Bin

Ahmad Bin Qudaamah Al-Maqdisee Abu 'Umar; then, he became a pupil under the scholars of Damashaq. So he acquired knowledge of Fiqh and other than that of the sciences from them.

His scholastic journeys: he had scholarly journeys, which he traveled, through many places. It was heard of that he was in Damashaq, Alexandria, *Bayt-ul-Maqdas*, Egypt, Baghdad, Harran ¹, Asbahaan ², Hamedan³, and others.

He traveled to Baghdad and Egypt twice. His journey to Damashaq was when he was young in 550AH (i.e. He was 9 years old). So he learned from the scholars there. Among them were Abu Al-Makaarim Bin Hilal, Salmaan Bin 'Ali ArRuh'bee, Abu Abdillah Muhammad Bin Hamzah Al-Qurashi and others. Then he journeyed to Baghdad in 561AH along with his cousin, from his maternal uncle, Shaykh Al-Muwafiq. So they both resided in Baghdad for four years, and Al-Muwafiq's desire was for Fiqh and Al-Haafidh 'Abdul-Ghani's desire was for Hadith.

¹ Harran was a major city in Upper Mesopotamia whose site is near the modern village of Altinbasak, Turkey, 24 miles southeast of Sanliurfa. The location is in a district of Sanliurfa Province that is also named "Harran".

² Asbahaan or called Ispahan is the capital of Isfahan Province in Iran, located about 340 km south of Tehran.

³ Hamedan is the capital city of Hamadan Province of West Iran. Hamedan is believed to be among the oldest Iranian cities and one of the oldest in the world.

So they both lived with Shaykh 'Abdul-Qaadir Al-Jilaani and he would keep an eye on them, and treat them excellent. They both studied some matters of Hadith and Fiqh under him. Shaykh Al-Muwafiq gave an account that they both resided with him for about 40 days then he passed away and that both of them studied under him every day two lessons of Fiqh, and he (i.e. Shaykh al-Muwafiq) would read from the book "*Al-Kharaqī*" from memory and Al-Haafidh would read from the book "*Al-Hidiyaah*".

Then Al-Haafidh journeyed in 566AH (i.e. He was 25 years old) to Egypt and Alexandria and resided there for a period in which he learned from Al-Haafidh As-Sil'fee. Then he returned to Damashaq and then he journeyed to Alexandria again in 570AH and resided there for three years, and he learned from Al-Haafidh As-Sil'fee, Abu Muhammad Bin Baree An-Nawee. Then he returned to Damashaq. Afterwards, he traveled to Asbahaan and resided there for a period, and he learn from a lot of the scholars there. He also studied in Hamedan then he returned to Damashaq, and he did not cease in copying books, compiling (books), reporting (Ahaadeeth), benefiting the Muslims, and worshipping Allāh until Allāh took his soul upon that.

His memorization/memory: Al-Haafidh Ad-Diyaa' said, "*Our Shaykh Al-Haafidh use to not be asked*

about a hadith except that he would mention it, expound on it, mention its authenticity or weakness; and he would not mention about a man (i.e. In the chain of narrations) except that he said, "he is such and such individual, son of such and such person" and then he would mention the narrator's lineage."

And I said (i.e. Al-Haafidh Ad-Diyaa'):

"Al-Haafidh 'Abdul-Ghani was the Amir-ul-Mu'mineen (i.e. The leader of the believers) in Hadith."

He also said: *"I witnessed Al-Haafidh on more than one occasion in the central masjid in Damashaq, where some of those present questioning him while he was on the Minbar saying, "read to us Ahaadeeth (i.e. Plural for hadith) in its entirety." So he would read from memory the Ahaadeeth with its Isnaad.*

I (i.e. Al-Haafidh Ad-Diyaa') heard Abu Sulaymaan Al-Haafidh saying,

"I heard from some of our family saying, 'Indeed Al-Haafidh was asked why he did not read Al-Ahaadeeth without a book?' so he said, 'Verily I dread self-amazement.'

His time: He use to not spend any of his time except that it contained benefit. For indeed he would pray Fajr and then he would teach the people Quran; sometimes he would read something from

hadeeth. Afterwards, he would perform Wudoo' then pray a supererogatory prayer until a little before Dhuhr. Then he would sleep lightly before the time of Dhuhr, and he would be busy with listening to hadith or copying manuscripts until Maghrib.

So if, he was fasting he would break his fast after Maghrib, and if he was not fasting then he would pray (supererogatory prayer) from the time of Maghrib to the later part of the night. So when he prayed Ishaa he would sleep until the half of the night or after it. Then he would get up similar to a person who was woken up. Then he would perform Wudoo' and pray for a moment; then he would perform Wudoo' and pray in the same fashion until the time of Fajr was near, and sometimes he would perform Wudoo' seven times in one night.

His authoring: Abdullah Al-Baseeri, one of verifiers of Al-Maqdisee's books, mentioned that there were 56 titles of books, which Al-Haafidh Al-Maqdisee authored. Among them:

- ❖ The book "*Al-Misbaah fi 'Uyuunil-Ahaadeeth As-Sihaah*", which included narrations, from Bukhari and Muslim with its chain of narrators in 48 volumes.

- ❖ The book “*Nihaayatul-Muraad min Kalaam khayril-Ibaad*”.
- ❖ The book “*Tuh’fatul-Taalibeen fil-Jihaad wal-Mujaahideen*”.
- ❖ The book “*As-Sifaat*” in two volumes.
- ❖ The book “*Mih’natul-Imaam Ahmad*” in three volumes.
- ❖ The book “*Fadaa’il Mecca*” in four volumes.
- ❖ The book “*Itiqaad Imam Shaafi*” in one big volume.
- ❖ The book “*Manaaqibul-Sahaabah*”.

His passing away: he, may Allâh have mercy upon, did not cease in presenting the Ummah with his knowledge, books, treatises, and worshipping Allâh, and calling the people to Allâh’s religion until he passed away on Monday the 23rd of Rabee’ Al-Awwal in 600AH. He was 59 years old, and he was buried in the graveyard *Al-Qaraafah*, in Egypt.

BIOGRAPHY OF THE EXPLAINER OF 'UMDATUL-AHKAAM

Al-Allaamah Muhammad Bin Saleh Al-'Uthaymeen
(1347-1421AH)

His lineage and birth: He is the noble scholar, verifier, Faqeeh, scholar of Tafsir, god-fearing, ascetic, Muhammad Bin Saleh Bin Muhammad bin Sulaymaan bin 'Abd-Rahman Ali 'Uthaymeen from *Al-Wahbah* of Bani Tameem. He was born on the 27th night of the blessed month Ramadan in the year 1347AH in 'Unayzah –one of the cities of Al-Qaseem- in the kingdom of Saudia Arabia.

His scholastic upbringing: his father, may Allâh have mercy upon him, enrolled him to study the Noble Quran with his maternal grandfather, the teacher 'Abdur-Rahman Bin Sulaymaan Ad-Daamigh', may Allâh have mercy upon him. Then he studied writing, some arithmetic, and Arabic literature at "*Al-Ustaadh 'Abdul-Azeez Bin Saleh Ad-Daamigh's school*"; and that was before he enrolled in "*Al-Mu'allim 'Ali Bin 'Abdillah Ash-Shahaytan's School*" where he memorized the Noble Quran with him, and he had not reached fourteen years of age yet.

Under the direction of his father, may Allâh have mercy upon him, he embarked upon seeking religious knowledge; and the noble Shaykh Al-'Allamah 'Abdur Rahman Bin Nasir As-Sa'dee, may Allâh have mercy upon him, use to teach religious sciences and Arabic at "*Jaame' Kabeer*" (i.e. Grand masjid where Jumu'ah his held) in 'Unayzah. He arranged two of his senior students to teach the beginning students. Therefore, the Shaykh (i.e. Al-'Uthaymeen) would join Shaykh Muhammad Bin 'Abdul-'Azeez Al-Mutawwa's circle of knowledge, may Allâh have mercy upon him, until he attained from knowledge of *Tawheed*, *Fiqh*, and *Nahw* (i.e. Arabic grammar related to the ending of words) what he attained.

Then he sat in the circles of knowledge of his Shaykh 'Abdur Rahman Bin Nasir As-Sa'dee, may Allâh have mercy upon him. So he studied with him Tafsir, Hadith, Seerah of the Prophet, At-Tawheed, Al-Fiqh, Al-'Usool, Al-Faraa'id, An-Nahw, and memorization concise texts on these sciences.

The noble Shaykh Al-'Allamah 'Abdur Rahman Bin Nasir As-Sa'dee, May Allâh have mercy upon him, was considered to be his first Shaykh. Since he acquired knowledge, experience, and methods (of learning) from him more so than anyone else; and he was impressed by his methodology, his principles, his way of teaching, and his adherence to proofs and evidences.

When Shaykh 'Abdur-Rahman Bin 'Ali Bin 'Awdaan, may Allâh have mercy upon him, was a judge in 'Unayzah he (i.e. Shaykh Al-'Uthaymeen) would study the science of Al-Faraa'id with him, just like he would study An-Nahw and Al-Balaghah with Shaykh 'Abdur-Razzaaq 'Afeefee, may Allâh have mercy upon him, during his presence as a teacher in that city.

When the academic institution opened in Riyadh some of his brothers urged him to enroll. So he sought his Shaykh's, 'Abdur Rahman Bin Nasir As-Sa'dee, may Allâh have mercy upon him, permission. So he gave him permission, and he enrolled in the institution from 1372AH to 1373AH.

Indeed he took advantage of the scholars who use to teach there at that time, through the two years that he entered in the academic institution in Riyadh. Among them was Al-'Allamah, scholar in Tafsir Shaykh Muhammad Al-Ameen As-Shanqitee, Shaykh Al-Faqeeh 'Abdul-'Azeez Bin Nasir Bin Rasheed, and Shaykh, the scholar in hadith, 'Abdur-Rahman Al-Ifreekee...may Allâh have mercy upon them.

During that time, he would stick with His eminence Shaykh Al-'Allamah 'Abdul-'Azeez Bin 'Abdillah Bin Baaz, may Allâh have mercy upon him, and he studied with him Saheeh Bukhari and some treatises

of Shaykhul-Islam Ibn Taymiyah in the masjid. He benefited by him in the science of hadith, analyzing the views of the scholars of fiqh and the relationship between them. He considered Shaykh 'Abdul-'Azeez Bin Baaz, may Allâh have mercy upon him, to be his second Shaykh in obtaining knowledge and being influenced by him.

Then he returned to 'Unayzah in 1374AH, and he commenced studying under his Shaykh Al-'Allamah 'Abdur-Rahman Bin Nasir As-Sa'dee and he followed up his studies in the faculty of Sharee'ah, which had become a subsidiary of Imam Muhammad Bin Saud Islamic University until he obtained a high-ranking degree.

His teaching: his Shaykh saw in him nobleness and quickness in the acquisition of knowledge, so he encouraged him to teach while he was still is a student in his circles of knowledge. So he began teaching in 1370 at the "*Jaamee Kabeer*" in 'Unayzah.

When he graduated from the institute in Riyadh, he was appointed as a teacher at the institution in 'Unayzah in 1374AH.

In 1376AH, his Shaykh Al-'Allamah 'Abdur-Rahman Bin Nasir as-Sa'dee, may Allâh have mercy upon him, died. Therefore, he (i.e. Al-'Uthaymeen) was appointed the imamate of "*Jaamee Kabeer*" in 'Unayzah and also

he was appointed the imamate of two 'Eid there, and he was appointed to teach in the library of 'Unayzah Al-Wataniyah next to Jaamee Kabeer, which his Shaykh, founded in 1359AH.

When the number of students increased, and the library could not suffice them, the noble Shaykh began teaching in the Masjid Al-Jaamee. The students gathered there, and they would flock together from Kingdom of Saudia Arabia and outside of the Kingdom until they reached in the hundreds for some of the classes. These people studied seriously, and they did not just simply listened to the classes. He (i.e. 'Uthaymeen) remained upon that as an Imam, a Khateeb, and a teacher until his passing, may Allāh have mercy upon him.

The Shaykh remained a teacher in the institution from 1374AH to 1398AH, and when he transferred to teaching in the faculty of *Sharee'ah* and *Usool-Deen* in Al-Qaseem branch to Muhammad Bin Saud Islamic University and remained as a teacher there until his passing away, May Allāh the most high have mercy upon him.

He use to lecture in *Masjid Haram* and *Masjid An-Nabawi* during the seasons of Hajj, Ramadan, and the summer vacations from 1402AH until his passing away, may Allāh have mercy upon him.

The Shaykh had a particular teaching practice in his openhandedness and integrity. He would raise questions to his students, receive their questions, and hold classes and lectures with a lofty concern, a composed mind and delighted at his propagating religious knowledge and his closeness to the people.

His passing away: He passed away, may Allaah have mercy upon him, in the city of Jeddah shortly before Maghrib on Wednesday the 15th of the month of Shawwal 1421AH. He was prayed over in *Masjid Haram* after 'Asr on Thursday. Then he was followed by thousands who had prayed over him, and he was buried in *Mecca Al-Mukaramah*.⁴



⁴ The source of this is biography was from the Shaykh's website (www.ibnothaimeen.com)

BOOK OF AZ-ZAKAH

Definition Of Zakah: In the Language and In the Shariah

Az-Zakāh In The Language: growth, purification, refinement of something.

Az-Zakāh In The Shariah: An obligatory portion of a particular wealth for a specific group or purpose.

It was made mandatory in Mecca before the Hijra and its obligations, its people (or those who receive it) and how it is distributed were clarified in Medina. It is one of the Pillars of Islam, so if anyone denies its obligation then he is a disbeliever, because he has disbelieved in Allaah and His messenger (sallallahu alaihi wa sallam). Whoever accepts its obligation but refuses to pay it due to miserliness or laziness then give him the tidings of a painful torment. Allaah, the Most High, said:

﴿ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَفْقَهُنَّهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ

بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ

وَوُجُوهُهُمْ هَذَا مَا كَنْتُمْ لِأَنفُسِكُمْ فَذُقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴿٣٥﴾

"And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid], and spend it not in the Way of Allaah: announce unto them a painful torment. On the Day when that (Al-Kanz: money, gold and silver, etc., the Zakâh of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): 'This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.'" ⁵

The Prophet ﷺ (sallallahu alaihi wa sallam) said:

وَمَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مِثْلَ لَهُ يَوْمَ الْقِيَامَةِ
 شَجَاعاً أَفْرَعاً لَهُ زَبِيبَتَانِ يَطُوقُهُ يَوْمَ الْقِيَامَةِ ثُمَّ يُأْخَذُ
 بِلَهْزِمَتَيْهِ - يَعْنِي شِدْقَيْهِ - ثُمَّ يَقُولُ: أَنَا مَالِكٌ أَنَا كَنْزُكَ.

"If Allah gives a person wealth and he does not pay Zakâh on it, his wealth will appear to him on the Day of Resurrection in the form of a bald-headed (aqra') ⁶ venomous snake with two fangs (zabeebatan) ⁷ in its mouth which will encircle him⁸ on the Day of Resurrection,

⁵ At-Taubah [9:34-35]

⁶ A scarred head due to the abundance of poison.

⁷ Two pieces of flesh where the horns would be on its head that stores the poison.

⁸ It strikes like a collar around his neck.

It will coil around his neck and strike at his cheeks saying, 'I am your wealth. I am your treasure.'

Then he recited,

﴿ وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ سَرٌّ لَّهُمْ

سَيِّئًا ۖ وَمَا يَبْخُلُوا بِهِ يَوْمَ الْقِيَامَةِ ۖ ﴾

“And let not those who covetously withhold of that which Allaah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakāh).”^{9 10}

The Wisdom Behind Its Obligation: The religious and worldly benefits which are derived from it (or a result of it) for Islam, the payer of Zakāh, and the society, such as the purification of the payer of Zakāh, the

⁹ Aal-Imran[3:180]

¹⁰ Reported by Al-Bukhari No. (4289), Chapter: **“And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allāh's Punishment).”**, and Muslim No. (988), Chapter: The Sin of Those that Withhold the Zakah.

Ash-Shujaa': A large male snake. Al-Aqra': that which doesn't have any hair on its head due to the amount of venom.

Ibn Mansoor said: "Al-Qara': qara' ar-ra's, it is to become bald so no hair remains on the head. And in the hadith: 'The Kanz of one of you will appear to him in the form of a male viper (Shujaa'), smooth-headed (aqra') with two black spots (zabeebatan)', al-aqra': that which has no hair on its head, it intends a snake whose hair has fallen out of the skin on its head due to the large amount of venom and its old age, and it's said that it is called aqra' because it gathers the venom in its head until its scalp becomes smooth." (Lisan Al-Arab 3/270).

increase of his wealth, the sending down of blessings upon him and the benefit to Islam and the Muslims.



THE FIRST HADITH

١٧٧ - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ - لِمُعَاذِ بْنِ جَبَلٍ حِينَ بَعَثَهُ إِلَى الْيَمَنِ : ((إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ الْكِتَابِ فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ " إِلَهَ إِلَّا اللَّهُ ، وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً ، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتَرُدُّ عَلَى فُقَرَائِهِمْ ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ ، فَإِيَّاكَ وَ كَرَائِمَ أَمْوَالِهِمْ ، وَآتَى دَعْوَةَ الْمَظْلُومِ ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَ بَيْنَ اللَّهِ حِجَابٌ .

166 - On the authority of Ibn 'Abbas that the Messenger of Allaah ﷺ (sallallahu alaihi wa sallam) said to Mu'adh ibn Jabal when he sent him to Yemen, "You are going to a people from Ahl Al-Kitaab. When you come to them, call on them to

¹¹ The "an" is lightened from the heavy, it originally was "Annahu la ilaha illallah".

testify that there is none worthy of worship except Allaah and that Muhammad is the Messenger of Allaah. If they obey you in that, then tell them that Allaah has made the five prayers obligatory for them every day and night. If they obey you in that, inform them that Allaah has made charity (sadaqah) obligatory upon them, to be taken from the rich amongst them and given to the poor amongst them. If they obey you in that, then exercise caution and do not take their best properties and fear the Du'aa of the oppressed as there is no screen between it and Allaah.” ¹²

Explanation

The Narrator: Abdullah bin Abbas bin Abdulmattalib Al-Qurshi Al-Hashimi (radiallahu anhu), the cousin of the Prophet ﷺ (sallallahu alaihi wa sallam). The

¹² Reported by Al-Bukhari No. (1425), Chapter: The Taking of Zakah from the Rich and Distributing to the Poor Wherever they May Be, and Muslim No. (19), Chapter: The Call to the Two Testifications of Faith and The Legislations of Islam.

So the basis is to take from the middle wealth and not the most valuable or the cheapest of it.

Ibn Qudaamah (rahimahullah) said in his book Al-Mugni (2/244): “Zakah is built upon support and placing the burden on that which is healthy not that which is sick and void of support. For this reason the poor quality grains and fruit of its type are taken, and the poor quality, lean cattle from its type are taken here like this. We mentioned that the exception in the hadith shows the permissibility of paying (the Zakâh) with defective livestock sometimes or we understand it as that if there were healthy livestock, and the healthy were predominant, even if the whole of the nisab was defective except for a few, then you pay with the healthy and complete the required amount with defective livestock by the value of healthy livestock. And there is no difference in that between camels, cattle, or sheep, and the ruling for the aging is the same as the defective.

Prophet ﷺ (sallallahu alaihi wa sallam) made Du'aa (supplicated) for him for Allaah to teach him the Wisdom and the Book and to give him understanding of the religion, and Allaah accepted his Du'aa. He strove for knowledge and attained a lot of it, to the extent he was nicknamed **“religious scholar of the Ummah”** and the **“Explainer of the Qur'an”**. Leader of the Believers, Umar bin Al-Khattab (radiallahu anhu) said about him:

“That is the young man of maturity, he has a questioning tongue and an understanding heart.”

His age at the time of the Prophet's ﷺ (sallallahu alaihi wa sallam) death was about thirteen years old and he died in Ta'if the year sixty eight after Hijra, he was seventy one years old (radiallahu anhu).

A) Topic Of The Hadith:

It has a number of topics, though the one that relates to this chapter is the ruling of Zakah.

B) Explanation Of The Vocabulary:

مُعَاذ (**Muadh**): he is Ibn Jabal Al-Ansari Al-Jaza'i, he witnessed the Second pledge, the Battle of Badr and what followed. The Prophet ﷺ (sallallahu alaihi

wa sallam) sent him to Al-Yemen as a caller to Islam, a teacher, and a judge. He bid him farewell and made dua for him. He returned to Medina during the reign of Abu Bakr (radiallahu anhu). Umar put him in charge of Sham after Abu Ubaydah. Then he died among the masses of the plague of Amawas the year eighteen after hijra, he was thirty four years old.

بَعَثَهُ (...he sent him...): he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (the Prophet, sallallahu alaihi wa sallam) dispatched him (Muadh, radiallahu anhu) on a mission, and that was in Rabi' Al-Awwal, the eighth year after hijra.

الْيَمَن (Al-Yemen): It is a country in the south of the Arabian Peninsula. It was named that as it is on the right (yamin) of the Ka'bah.

قَوْمًا (...people): a group.

أَهْلُ الْكِتَاب (Ahl Al-Kitaab): they are the possessors of a book sent down from Allaah, the Most High, and they are: the Jews, and their book is the Torah that was sent down to Musa (alaihi assalaam); and the Christians, and their book is the Injeel that was sent down to Esa (alaihi assalaam).

فَادْعُهُمْ (call on them): i.e. seek from them.

يَشْهَدُوا **(to testify)**: i.e. to accept categorically with their hearts and tongues.

أَنَّ لَا إِلَهَ إِلَّا اللَّهُ **(...that there is none worthy of worship except Allaah)**: i.e. La ilaha illallah, so the attribution of divinity to other than Allaah is falsehood.

مُحَمَّدًا **(Muhammad)**: he is Ibn Abdullah bin Abdulmattalib Al-Qurshi, Al-Hashimi.

رَسُولُ اللَّهِ **(the Messenger of Allaah)**: he was sent to all of creation.

أَطَاعُوا **(... if they obey you)**: i.e. submit for you.

بِذَلِكَ **(...in that)**: i.e. in the testification that there is none worthy of worship except Allaah and that Muhammad is the messenger of Allaah.

فَرَضَ **(... obligatory)**: i.e.: made emphatically compulsory.

خَمْسَ صَلَوَاتٍ **(... five prayers)**: they are Dhuhr, Asr, Maghrib, Ishā, and Fajr.

صَدَقَةٌ (...**charity [sadaqah]**): i.e. Zakâh, it is called sadaqah as it indicates the truthfulness (sidq) of the Eemaan of the one paying Zakâh.

تُؤَخَذُ (...**to be taken**): i.e.: the leader or his representative takes it.

أَغْنِيَاءِهِمْ (...**the rich amongst them**): rich meaning a person that possesses a lot of wealth. The intent here is someone that possesses the zakatable portion (nisab).

فُقَرَاءِهِمْ (...**the poor amongst them**): someone that doesn't have enough to suffice him. The pronoun "them" refers to the people of Yemen, and some say the Muslims in general.

فَإِيَّاكَ (**beware of...**): it is a pronoun of Nasb¹³ from a omitted verb. The verb, that was estimated to be there is: أَحذَرُ إِيَّاكَ (i.e., I am warning you).

كَرَائِمٍ (...**precious things**): it is the valuable things.

وَأَتَّقِ (...**fear**): i.e. assume a protection from the Du'aa of the oppressed by employing equality and justice and avoiding oppression.

¹³ **PN: Nasb:** a term used in Arabic Grammar to define an object, which an action (i.e., verb) has occurred to it).

دَعْوَةَ الْمَظْلُومِ (...**Du'aa of the oppressed**): i.e. he asks Allaah, the Most High, to retaliate against the one who oppressed him. The oppressed is the one whose due right is diminished by either blocking him from what he should have, or forcing him to do something that isn't mandatory for him. The relationship between this sentence and the previous one is that it is an indication that taking the precious portions of the wealth is oppression and exposes the one taking the Zakâh to supplication against him.

حِجَابٌ (...**screen**): a hindrance preventing the Du'aa reaching Allaah, the Most High, or its acceptance.

C) General Explanation:

Allaah sent his prophet, Muhammad ﷺ (sallallahu alaihi wa sallam), to all the people of every time and place, and He ordered him to transmit this message with its foundations and its branches to the people, so he used to send callers to Islam from every direction. Towards the end of his life he sent Muadh bin Jabal and Abu Musa Al-Ash'ari to Yemen and he said to them,

يَسِّرًا وَتَعَسُّرًا وَبَشْرًا وَلَا تَنْفُرًا

“Make things easy, don't make them difficult. Give glad tidings, don't drive people away.”

And he directed each of them to different sides of Yemen, so Muadh was sent in the direction of Aden and Abu Musa in the direction of Sana.

He informed Muadh, when he directed him to Yemen, that he will precede to a people who possess a book (previous revelation) and knowledge, so that he might prepare for them and address them in a way that befits their affair. He ordered him to make the first thing he calls them to is acceptance of Tawhid and the Message, so they testify that there is none worthy of worship except Allaah and that Muhammad is the Messenger of Allaah. Then he should inform them of that which Allaah has obligated upon them in the way of the Prayers and the Zakâh so that they may commit to that. ¹⁴

Then he warned Muadh from oppressing them by taking the valuable items from amongst their wealth for the Zakâh, and he warned him of the supplication of the oppressed which has no obstacles preventing it from reaching Allaah.

D) Benefits Of The Hadith:

¹⁴ The call to the fast and the Hajj was never mentioned in the hadeeth even though they are both from the pillars of Islam. The most likely reason, and Allaah knows best, is that when the Prophet (sallallahu alaihi wa sallam) sent Muadh in the month of Rabie which isn't the time for fasting or Hajj, he delayed the invitation to each of them until their time to allow Eemaan to settle in their hearts, and make acceptance easy for them. The mention of Zakâh in the hadith doesn't refute this, i.e. because Zakâh is not obligatory before the completion of a year, because the year starts from the time they embrace Islam, therefore it is specifically mentioned at the beginning of Islam, and Allaah knows best.

- 1) Sending out callers to Islam, and it is obligatory upon the leader.
- 2) Informing the one to be sent out for Da'wah of the condition of those to whom he is being sent so that he may be upon clarity regarding their affair.
- 3) To begin with the most important.
- 4) To not move on to another level until the person called to Islam has committed to the level prior to it.
- 5) That the stages of Da'wah are as follows:

The first stage: the call to the testification that there is none worthy of worship except Allaah and that Muhammad is the messenger of Allaah, because that is the basis of the religion without which no worship is correct.

The second stage: the call to the five daily prayers, because they are the most emphasized of the physical acts of worship.

The third stage: the call to Zakâh, because it is the most emphasized of the financial acts of worship.

- 6) That the testification of Tawheed for Allaah and the Message for Muhammad ﷺ (sallallahu alaihi wa sallam) is the most important of the obligations.

- 7) The obligation of the five prayers.
- 8) That the Witr prayer is not obligatory.
- 9) The obligation of Zakâh on wealth.
- 10) That part of the wisdom of the obligation of Zakâh is to satisfy the need of the poor.
- 11) The permissibility of utilizing all of the Zakâh for just one of the eight Zakâh recipients.
- 12) It is regulated in the Shariah to utilize the Zakâh for the poor of an area where the Zakâh was collected.
- 13) The removal of liability from the Zakâh payer by the payment of Zakâh to the leader or his deputy.
- 14) The warning for the collector of Zakâh to not take from the most valuable of the possessions, because it is oppression to obligate something that isn't obligatory for them.
- 15) The warning for the collector of Zakâh to not take from the cheapest of the possessions, as based on the warning to not take the most valuable, because it is oppression on those that are deserving of the Zakâh.

- 16)** The permissibility of the supplication of the oppressed against the oppressor with similar to what he was oppressed with.
- 17)** Allaah's acceptance of the supplication of the oppressed against his oppressor, as it is from the completeness of His justice.
- 18)** Affirmation of knowledge, ability, and hearing for Allaah, the Glorified, the Most High, as they are necessary to accept supplications.
- 19)** The Prophet's ﷺ (sallallahu alaihi wa sallam) wisdom regarding tutelage of the callers to Islam when he gives them guidance.
- 20)** The excellence of Muadh bin Jabal, since he was qualified to perform this great responsibility.



THE SECOND HADITH

١٦٧ - عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((لَيْسَ فِيمَا دُونَ خَمْسِ أَوْاقٍ صَدَقَةٌ ، وَلَا فِيمَا دُونَ خَمْسِ دَوْدٍ صَدَقَةٌ ، وَلَا فِيمَا دُونَ خَمْسِ أَوْسَقٍ صَدَقَةٌ)) .

167 - On the authority of Abu Sa'id Al-Khudri said, "No sadaqah is due on anything less than five awaaq. No sadaqah is due on less than five dhawd (camels). No sadaqah is due on less than five awsaq."¹⁵

Explanation

The Narrator: Abu Sa'id Al-Khudri: he is Abu Sa'id bin Malik bin Sinaan Al-Khudri Al-Ansari Al-Khazrajee (radiallahu anhu). He mentioned that he and a group

¹⁵ Reported by Al-Bukhari No. (1340), Chapter: That Which Has Had its Zakah Paid is not Kanz due to the Saying of the Prophet (sallallahu alaihi wa sallam): "No sadaqah is due on anything less than five awaaq.", and Muslim No. (979), Book of Zakah.

The Sheikh Ibn Uthaymeen (rahimahullah) said in Sharh Al-Mumti' (2/583) after he mentioned the texts that show the obligation of Zakâh: "So these texts show the obligation of Zakâh on what comes out of the earth, but not everything or every type, rather it is of a specific type and a defined amount." Then he (rahimahullah) said: "In summary: Zakâh is obligatory on grains and fruit on the condition that they can be measured volumetrically and they can be stored, if they are not like that then no Zakâh is due on them. This is the most likely opinion and can be relied upon, and Allaah knows best."

of others gave allegiance to the Prophet ﷺ (sallallahu alaihi wa sallam) to disregard for Allaah's sake the blame of the blamer. He fought alongside the Prophet ﷺ (sallallahu alaihi wa sallam) in twelve battles, the first of which was the Battle of Khandaq, before that he was too young. He was among those that memorized a large amount of hadith and he was from among the virtuous scholars. He died the year seventy four hijrah, at the age of eighty four and was buried in Baqee' graveyard.

A) Topic Of The Hadith:

The amount of the nisab (the minimum amount needed before Zakâh is obligated) of everything from silver, camels, grains, and fruit.

B) Explanation Of The Vocabulary

دُونَ (...**less than**): i.e., smaller amount.

أَوَاق (...**awaaq**): is the plural of awqiyah and it is forty dirham.

صَدَقَةٌ (...**sadaqah**): i.e. Zakâh.

دَوْد (...**dhawd**): Is from one to ten camels.

أَوْسُق (...awsaq): is the plural of wasq, and it is the load of grain and fruit, it's amount is sixty saa' of the Prophet's ﷺ (sallallahu alaihi wa sallam) saa', which reaches the weight of four hundred and eighty mithqal of quality wheat. The mithqal is equal to four and a quarter grams.

C) General Explanation

As Zakâh is not obligatory except on the wealthy, that can afford to have a portion of his wealth taken from him, the Legislator made a limit for that, which the people of knowledge call the nisab, so the Zakâh is not obligatory under the limit. In this hadith Abu Sa'id Al-Khudri (radiallahu anhu) informs us of that which the Prophet ﷺ (sallallahu alaihi wa sallam) made the nisab for everything from silver, camels, and grains. So he ﷺ (sallallahu alaihi wa sallam) made the nisab for silver five awaaq, the nisab for camels five dhawd, and the nisab for grains and fruit five awsaq, and there is no Zakâh on anything less than that.

D) Benefits Of The Hadith

- 1) The obligation of Zakâh on silver, camels, grains and fruit, if it reaches the amount of the nisab.
- 2) That the nisab for silver is five awsaq, the nisab for grains and fruit is five awsaq, and the least of the nisab for camels is five dhawd.

- 3) That there is no Zakâh on less than the nisab.
- 4) The wisdom of the revelation, as the obligation of Zakâh is removed from that which is less than the nisab, since it wouldn't be tolerable to take from it.



THE THIRD HADITH

١٦٨ - عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ - قَالَ : ((لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ ، وَ لَا فَرَسِهِ صَدَقَةٌ)) وَ فِي لَفْظٍ : ((إِلَّا زَكَاةَ الْفِطْرِ فِي الرَّقِيقِ)) .

168 - On the authority of Abu Hurayrah that the Prophet ﷺ (sallallahu alaihi wa sallam) said: "The Muslim does not have to pay sadaqah on his slave or his horse." And in another wording: "...except zakat al-Fitr for his slave"¹⁶

Explanation

The Narrator: Abu Hurairah, he is Abdurrahman bin Sakhar Ad-Dawsi (radiallahu anhu). He became Muslim the Year of Khaibar and he witnessed the battle there in Muharram of the seventh year after hijra. He followed the Prophet ﷺ (sallallahu alaihi wa sallam) and he took great care in learning the

¹⁶ Reported by Al-Bukhari No. (1394), Chapter: There is no Sadaqah Due on a Muslim's Horse, and Muslim No. (982), There is No Zakah on a Muslim in Regards to his Slave and his Horse.

An-Nawawi said: "This hadith is a foundation for that there is no Zakāh due on personal wealth and that there is no Zakāh due on a horse or slave if not used for business. All of the scholars of the salaf (predecessors) and the khalaf (later scholars) speak in agreement to this." (Explanation of Muslim (7/55)).

Prophet's hadith. He attended a sitting with the Prophet ﷺ (sallallahu alaihi wa sallam) in which he said:

مَنْ يَبْسُطُ رِدَائَهُ حَتَّى أَقْضِيَ مَقَالَتِي ثُمَّ يَقْبِضُهُ إِلَيْهِ فَلَنْ
يَنْسَى شَيْئًا سَمِعَهُ مِنِّي

“If anyone spreads out his cloak until I finish what I am saying, and then folds it up, he will not forget anything that he has heard from me.”

So Abu Hurayrah spread out a cloak he had with him until the Prophet ﷺ (sallallahu alaihi wa sallam) finished his speech and then held it to himself. He said, **“By the one in whose hand is my soul, I never forgot anything I heard from him ever again.”**

The Prophet ﷺ (sallallahu alaihi wa sallam) bore witness to his diligence regarding hadith, and Ibn Umar said to him: **“You were the most committed to the Messenger of Allaah ﷺ (sallallahu alaihi wa sallam) and the most learned of his hadith”**, and similar to that was reported from Umar as well. Al-Bukhari said: **“Abu Hurairah had the best memory of those that used to memorize hadith in his time. Around eight hundred of the people of knowledge narrated from him and he memorized the most hadith, to the extent that the people of knowledge**

mentioned that he reported around five thousand three hundred and seventy four ahādīth.”

He died in Medina year fifty seven hijrah.

A) Topic Of Hadith:

The ruling of Zakâh on slaves and horses.

B) Explanation Of Vocabulary:

المُسْلِمِ (**The Muslim**): the one that submits to Allaah, the Most High, outwardly and inwardly.

عَبْدِهِ (**...his slave**): the slave from his belongings, which he has specified for his own use.

فَرَسِهِ (**...his horse**): the horse from his belongings, which he has specified for his own use.

صَدَقَةٌ (**...sadaqah**): i.e. Zakâh.

زَكَاةَ الْفِطْرِ (**...Zakâh al-Fitr**): it is the charity which is the payment at the time of the finishing of Ramadan, of one saa' of food.

C) General Explanation

Abu Hurayrah informs that the Prophet ﷺ (sallallahu alaihi wa sallam) removed the Zakâh on the slave and horse that the Muslim utilizes for himself. That is because he has specified it for himself and not

for investment and because they are not from the particulars that are obligated for Zakâh, so they are not subject to the removal of Zakâh. The second wording indicates the obligation of Zakâh al-Fitr for the slave, because it is not a Zakâh on business so it is always obligatory.

D) The Benefits Of The Hadith

- 1) The absence of the obligation of Zakâh on the slave and horse that a Muslim specifies for his own use.
- 2) The obligation of Zakâh on the slave and horse used for business. ¹⁷
- 3) The obligation of Zakâh al-Fitr on the slave even if not used for business.
- 4) The wisdom of the revelation and its ease.

¹⁷ The proof of that is that the Prophet (sallallahu alaihi wa sallam) only negated Zakâh on what a person connected to himself, and what is obvious here is that this connection is not a connection of ownership, because what a person doesn't own doesn't need clarification of the negation of Zakâh on it, because someone else owns it. Therefore the connection is the specification and preparation of it for business, the owner did not specify it for himself. His goal isn't the item itself, it is in fact only its value, and its profit. Therefore the obligation of Zakâh is derived from the understanding of the hadith and not its actual wording.

THE FOURTH HADITH

١٦٩ - عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : ((الْعَجْمَاءُ جُبَارٌ ، وَ الْبُئْرُ جُبَارٌ ، وَ الْمَعْدَنُ جُبَارٌ ، وَ فِي الرَّكَازِ الْخُمْسُ)) .

169 - On the authority of Abu Hurayrah that the Messenger of Allaah ﷺ (sallallahu alaihi wa sallam) said, “The ajmaa (animals) are a loss, the wells are a loss, the precious metals are a loss, and there is a fifth on buried treasure.” ¹⁸

Explanation

The Narrator: His biography preceded in the explanation of hadith 168.

A) The Topic Of The Hadith

¹⁸ Reported by Al-Bukhari No. (1428), Chapter: A fifth on Buried Treasure, and Muslim No. (1710), Chapter: The Harm of Livestock, Wells and Mines are a Loss.

Ash-Shafi'ee said in Al-Umm (7/150): the herder, driver and rider compensates for the damage caused by the hand, mouth, leg or transgression of the riding beast, anything else is not allowed, and he doesn't pay any compensation except for what he tramples over, then he must compensate because the riding beasts footsteps are from his (the rider's) actions, so it becomes therein like a tool that he performs a crime with. As for if we said: “he compensates for his hand but not his leg then this is a ruling without proof.”

It has a number of topics, the one that is the most suitable for this chapter is: that which is obligatory on buried treasure.

B) Explanation Of The Vocabulary

العَجْمَاء (**al-ajmaa**): i.e. livestock. They are called ajmaa (literally means mute) because they don't talk.

جُبَاؤُ (**...loss**): i.e. meaning that the damages of the livestock are a loss, not compensated.

الْبُئْر (**... the wells**): that damages from a well is a loss.

الْمَعْدَن (**...the precious metals**): the raw materials for jewelry, such as gold and its like, as is stated in the dictionary. **Meaning** that damages from a mine are not compensated.¹⁹

الرِّكَاز (**...buried treasure**): wealth that was buried during jahiliyah.

الْخُمْس "**...a fifth**": i.e. one of five parts. And the 'Alif Laam' (ا ل) is to explain the reality, and it is called: that

¹⁹ Damage by way of a well or mine is from somebody falling into it or its collapse on them.

which commonly understood. Thus what is understood by ‘a fifth’ is how the spoils of war are distributed.

C) General Explanation

Abu Hurayrah (radiallahu anhu) informs us on the authority of the Prophet ﷺ (sallallahu alaihi wa sallam) about the ruling of the compensation of damages or losses that arise from the actions of livestock, so there is none who must pay compensation for them. Likewise, that which arises of damage and loss from a man falling into a well or a mine and dying is also not compensated. That is because it isn't possible to transfer liability to livestock, wells and mines, and neither to their owners unless there is transgression or negligence.

Then the Prophet ﷺ (sallallahu alaihi wa sallam) clarified that for one piece of treasure a fifth is paid in Zakâh, for finding it without difficulty, so it is like spoils of war.

D) Benefits Of The Hadith

- 1) That the problems caused by livestock are a loss as they are not appropriate for compensation unless there occurred from their owner some transgression or negligence.

- 2) That any damage or loss caused by a well isn't to be compensated by anyone unless there occurred some transgression or negligence from him.
- 3) That treasure is owned by whoever finds it and he doesn't have to tell anyone about it.
- 4) The obligation to pay a fifth of the treasure for Zakâh immediately.
- 5) The obligation of giving one fifth to the people (i.e., those deserving) of Zakâh, based on the “**al- prefix**” (ال) attached to “**al-khumus**” (one fifth) which denotes the reality (and this is the reason the hadith has been used here as a proof), or it is for the ones that deserve a fifth of the war spoils (in which case there is no reason to use this hadith for a proof here)



THE FIFTH HADITH

١٧٠ - عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عُمَرَ عَلَى الصَّدَقَةِ . فَقِيلَ : مَنَعَ ابْنُ جَمِيلٍ ، وَ خَالِدُ بْنُ الْوَالِيدِ ، وَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ عَمُّ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((وَ مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلَّا كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ تَعَالَى ، وَ أَمَّا خَالِدٌ : فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا ، فَقَدْ احْتَبَسَ أَدْرَاعَهُ ، وَ أَعْتَادَهُ فِي سَبِيلِ اللَّهِ ، وَ أَمَّا الْعَبَّاسُ : فَهِيَ عَلَيَّ وَ مِثْلَهَا)) . ثُمَّ قَالَ : ((يَا عُمَرُ ، أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صَنُو أَبِيهِ ؟)) .

170 - On the authority of Abu Hurayrah: "The Messenger of Allaah ﷺ (sallallahu alaihi wa sallam) sent Umar for the Zakâh and it was said: Ibn Jamil, Khalid bin Al-Walid and Al-Abbas bin Abdulmattalib, uncle of the Messenger of Allaah ﷺ (sallallahu alaihi wa sallam) withheld it. The Prophet ﷺ (sallallahu alaihi wa sallam) said: 'Noting is causing Ibn Jamil to be vindictive except that he was destitute and Allah made him rich. As regards Khalid, you are unjust to Khalid,

for be reserved his armors and weapons for the sake of Allah, And as for 'Abbas, I shall be responsible for it and an equal amount along with it. And he again said: 'Umar, bear this in mind, the uncle of a person is like his father.'”²⁰

Explanation

The Narrator: Abu Hurayrah: his biography preceded in the explanation of hadith 168

A) The Topic of the Hadith

The ruling of sending out collectors for the sadaqah.

B) Explanation of the Vocabulary

عُمَرَ (...Umar): he is Ibn Al-Khattab bin Nufail Al-Qurshi Al-Adwi (radiallahu anhu). He was a leader of the believers and the second of the rightly guided Caliphs. He became Muslim in the fifth or sixth year

²⁰ Reported by Al-Bukhari No. (1399), Chapter: The Saying of Allah, the Most High: “and regarding the slave...and regarding the way of Allaah” Surah At-Tawbah [9:60], and Muslim No. (983), Chapter: The Submission and the Withholding of Zakah.

An-Nawawi (rahimahullah) said: “And some of them extrapolated from this (hadith) the obligation of business Zakāh, and this is the opinion of the majority of the earlier and the later scholars except for Dawud. In the hadith there is a proof for the validity of endowments (waqf) and transportable endowments (waqf manqool), and this is the opinion of the whole Ummah except for Abu Hanifah and some of the scholars of Kufa. And some of them say that this sadaqah that Ibn Jamil, Khalid, and Al-Abbas withheld wasn't zakat, rather it was a voluntary charity as related by Al-Qadi Iyyad” (An-Nawawi's Explanation of Sahih Muslim, (7/56)).

after Prophethood, though Ibn Kathir gave weight to the opinion that it was around the ninth year. Allah strengthened Islam with his submission to Islam with his strength and his severity with the disbelievers. He emigrated to Medina before the Prophet (sallallahu alaihi wa sallam) and he witnessed all of the battles with him. He took over the leadership after Abu Bakr. There were many conquests during his reign and the boundaries of the Islamic lands were widened due to the length of his reign. He never ceased to walk among the people, leaving behind advice, seriousness and hard work until he was murdered and died as a shaheed (martyr). He was murdered by a Majoosi slave called Abu Lu'lu'ah, when he made takbeer for the Fajr prayer for four nights of the month of Dhul Hijjah, the twenty third year after hijra. He died after three nights and was buried in A'ishah's house with the Prophet (sallallahu alaihi wa sallam) and Abu Bakr, and his head was at the level of Abu Bakr's chest.

إِبْنِ جَمِيلٍ (...**Ibn Jamil**): a man known by this kunya (nickname), it's said his name was Abdullah. He was a munafiq (hypocrite) who then believed and rectified his state.

خَالِدِ بْنِ الْوَلِيدِ (...**Khalid bin Al-Walid**): (radiallahu anhu): he is Ibn Al-Walid bin Al-Mugheera Al-Qurshi Al-Makhzumi, son of the sister of Maymoonah bint Al-Harith, wife of the Prophet ﷺ (sallallahu alaihi wa sallam). He was one of the nobles of Quraysh and

one of their most courageous. He fought on the side of Quraysh all of the battles till the Battle of Hudaibiyah. Then he became Muslim the seventh or eighth year after hijrah. He witnessed (with the Muslims) the battles of Mu'tah, the conquest of Mecca, and Ta'if, and he fought against the people of apostasy, Persia and Rome and conquered Damascus.

The Prophet ﷺ (sallallahu alaihi wa sallam) said about him: **“Khalid is a sword from amongst the swords of Allaah. How excellent a young man of the tribe!”**. He died in the eleventh year after hijra in Medina, and some say in **“Hems”**.

العَبَّاس (...**Al-Abbas**): He is Abu Fadl bin Abdulmattalib Al-Qurshi Al-Hashimi (radiallahu anhu). He was one of the Prophet's ﷺ (sallallahu alaihi wa sallam) uncles and he was born two years before him. The Prophet ﷺ (sallallahu alaihi wa sallam) used to respect and honor him and say: **“This is the last of my fathers”**.

He had the honor of responsibility of distributing the Zamzam water in jahiliyah (before Islam) and after he became Muslim²¹. He was present at the Pledge of Al-

²¹ Al-Bukhari reported in his Sahih on the authority of Ibn Al-Abbas that the Messenger of Allah (sallallahu alaihi wa sallam) came to the watering-place and asked for water. Al-Abbas said: “Oh Fadl go to your mother and bring the Messenger of Allah (sallallahu alaihi wa sallam) something to drink.” He said: “Let me drink.” He said: “Messenger of Allah, the people have put their hands in it.” He said: “Let me drink.” He drank

Aqabah before he was Muslim and he attended the Battle of Badr with the idolaters, where he was taken prisoner and he paid for his own release and then returned to Mecca, where he stayed. He became Muslim the year of the conquest of Mecca and then made hijra and met with the Prophet ﷺ (sallallahu alaihi wa sallam) in Juhfa. Then he returned with the Prophet ﷺ (sallallahu alaihi wa sallam) to Mecca and he attended the conquer of Mecca and he settled in Hunain.

He possessed sound judgment and intellect. The Sahaabah used to consult him and take his opinion. He was the father of the kings of Bani Abbas. He had ten sons and it is said that his children were counted in the year two hundred and they had reached thirty three thousand. He died in the month of Sha'ban the thirty two after hijra and he was buried in Al-Baqee' cemetery.

بَعَثَ (**sent**): he dispatched.

عَلَى الصَّدَقَةِ (... **for the Zakâh**): i.e. to collect the Zakâh.

فَقِيلَ (... **it was said**): i.e. to the Prophet ﷺ (sallallahu alaihi wa sallam), and the informer was Umar (radiallahu anhu). His name wasn't clearly stated either to conceal or due to forgetfulness.

from it and then went to Zamzam where some people were giving water =and others working to get it. He said, "Carry on working. You are doing righteous work."

مَنَعَ (... **he withheld**): i.e. he refused to pay the Zakâh.

عَمَّ النَّبِيِّ (... **uncle of the Prophet**): i.e. the brother of his father on the father's side. He mentioned his relationship ﷺ (sallallahu alaihi wa sallam) as an introduction to what was to follow of the Prophet's ﷺ (sallallahu alaihi wa sallam) guarantee of his uncle's sadaqah.

تَظَلَّمُونَ خَالِدًا (...**you have oppressed Khalid**): i.e. you have detracted from his rights when you accused him of being miserly with the Zakâh. He mentioned his name in the place of the pronoun as a magnification of his status.

إِحْتَبَسَ (... **he has retained it**): i.e. he placed it in safe keeping and didn't use it.

أَذْرَاعَهُ (...**his armor [adhra']**): it is a shirt knitted with metal links, worn during battle to protect from arrows.

أَعْتَادَهُ (... **weapons [a'taad]**): it is: what is used in war, like weapons and horses, etc.

فِي سَبِيلِ اللَّهِ (... **in the way of Allaah**): the way that leads to Him. What is intended here is jihad in His way to elevate His name and make His religion manifest.

فَهِيَ (... **then it**): i.e. his Zakâh.

عَلَىَّ وَ مِثْلَهَا (...**is on me and the same again with it**):

it is an obligation on me and the same amount again also.

يَا عُمَرُ (...**Oh Umar**): a call intended as an alert to what was to be said next.

أَمْ مَا شَعَرْتَ؟ (...**don't you know**): a negative question posed for acceptance.

صَنُو أَبِيهِ (...**synonymous to his father**): his partner from the same origin, like two date trees from the same trunk, the two are called “**sinwan**” and one is called a “**sanu**”.

C) General Explanation

The Prophet ﷺ (sallallahu alaihi wa sallam) used to send collectors to the wealthy to collect the Zakâh from their wealth, so he sent Umar bin Al-Khattab to collect the Zakâh and three people refused to submit the payment to him: Ibn Jamil, Khalid bin Al-Walid and Al-Abbas bin Abdulmattalib, the Prophet's ﷺ (sallallahu alaihi wa sallam) uncle. He told the Prophet ﷺ (sallallahu alaihi wa sallam) that and he spoke about each of them. Regarding Ibn Jamil, he

didn't mention any excuse for him, rather he rebuked him for refusing to pay since he used to be poor and Allaah made him rich and this richness necessitates that he would be the first of the people to submit payment. As for Khalid, he defended him and clarified that he was oppressed if it was said that he withheld the Zakâh, because Khalid retained his armor and battle equipment in the way of Allaah, the Most High, either from the Zakâh thus he would have produced it, or he did it voluntarily, in which case the one who volunteers wealth doesn't refrain from the obligation in it . As for Al-Abbas, then the Prophet committed himself to pay the Zakâh on his behalf and to increase it voluntarily, as a rectification for what had occurred, as an aggrandizement of generosity, and a connection of kinship. Then the Prophet clarified for Umar the reason for him bearing that was because a man's uncle synonymous with his father.

D) Benefits Of The Hadith

- 1) It is regulated in the Shariah to send out collectors to the wealthy to collect the Zakâh
- 2) The excellence of Umar bin Al-Khattab since the Prophet ﷺ (sallallahu alaihi wa sallam) placed his trust in him.

- 3) The permissibility of complaining about someone who refuses to pay the Zakâh even if he is of a high position and it becomes obligatory if that is the only way to make him pay.
- 4) Reproach of the one who refuses to pay without excuse.
- 5) It is regulated in the Shariah to defend someone being oppressed, and it is obligation due to his ﷺ (sallallahu alaihi wa sallam) saying: **“Help your brother, whether he is the oppressor or the oppressed.”**
- 6) The mentioning of the proof for the defense of the oppressed, to strengthen the defense and to bring a level of comfortableness or ease concerning the matter.
- 7) The excellence of Khalid bin Walid (radiallahu anhu).
- 8) The permissibility of carrying the responsibility of Zakâh for someone else.
- 9) The magnification of the rights of the uncle due to his being the tantamount of the father
- 10) The completeness of the Prophet's ﷺ (sallallahu alaihi wa sallam) connection with his

relations, and his generosity in taking care of their responsibilities.

- 11)** The Prophet's ﷺ (sallallahu alaihi wa sallam) wisdom regarding placing each person in their proper place and clarifying the differences between them.



THE SIXTH HADITH

١٧١- عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ :
لَمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ يَوْمَ حُنَيْنٍ قَسَمَ فِي النَّاسِ ، وَ فِي
الْمُؤَلَّفَةِ قُلُوبَهُمْ ، وَ لَمْ يُعْطِ الْأَنْصَارَ شَيْئًا ، فَكَأَنَّهُمْ
وَجَدُوا فِي أَنْفُسِهِمْ إِذْ لَمْ يُصِبْهُمْ مَا أَصَابَ النَّاسَ .
فَخَطَبَهُمْ فَقَالَ : ((يَا مَعْشَرَ الْأَنْصَارِ ، أَلَمْ أَجِدْكُمْ ضَلَالًا
فَهَدَاكُمْ اللَّهُ بِي ؟ وَ كُنْتُمْ مُتَفَرِّقِينَ فَأَلْفَكُمُ اللَّهُ بِي ؟ وَ عَالَةً
فَأَغْنَاكُمْ اللَّهُ بِي ؟)) كَلَّمَا قَالَ شَيْئًا ، قَالُوا : اللَّهُ وَ رَسُولُهُ
أَمَنَ . قَالَ : ((مَا يَمْنَعُكُمْ أَنْ تُجِيبُوا رَسُولَ اللَّهِ - صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ ؟)) قَالُوا : اللَّهُ وَ رَسُولُهُ أَمَنٌ . قَالَ : ((لَوْ شِئْتُمْ
لَقُلْتُمْ : جِئْنَا بِكَذَا وَ كَذَا ، أَلَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ
بِالشَّاةِ وَ الْبَعِيرِ ، وَ تَذْهَبُونَ بِرَسُولِ اللَّهِ إِلَى رِحَالِكُمْ ؟ لَوْ
لَا الْهَجْرَةُ لَكُنْتُمْ إِمْرًا مِنَ الْأَنْصَارِ ، وَ لَوْ سَلَكَ النَّاسُ وَادِيًا
أَوْ شَعْبًا لَسَلَكَتْ وَادِي الْأَنْصَارِ وَ شَعْبَهَا ، الْأَنْصَارُ شِعَارٌ ،
وَ النَّاسُ دِنَارٌ ، إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثْرَةً ، فَاصْبِرُوا حَتَّى
تَلْقَوْنِي عَلَى الْحَوْضِ)) .

171- On the authority of Abdullah bin Zayd bin Asim said: "When Allah bestowed (the spoils) to His Messenger on the Day of Hunayn, he divided it up among the people, those whose hearts he wanted to reconcile and did not give the Ansaar anything. They seemed to be aggrieved since they had not received what the people had received. He addressed them and said, 'O assembly of Al-Ansaar! Did I not find you misguided and then Allah guided you by me? And you were split up and Allaah joined you together by me? You were poor and Allaah enriched you by me?' Whenever he said anything, they said, 'Allaah and His Messenger are the most gracious.' He said: 'What stops you from answering the Messenger of Allaah ﷺ (sallallahu alaihi wa sallam)?'" They said: "Allaah and His Messenger are the most gracious.' He said: 'If you had wished you could have said: 'We came with this and that.' Are you not happy that the people leave with sheep and camels and you leave on your journey with the Prophet ﷺ (sallallahu alaihi wa sallam)? Were it not for the hijra I would be a man of the Ansaar. If the people were to travel through a valley or ravine, I would travel through the valley and ravine of the Ansar. The Ansaar are the sha'ar while other people are

the dathar. You will find the athara after me, so be patient until you meet me at the Hawd.” ²²

Explanation

The Narrator: He is Abdullah bin Zaid bin Asim Al-Ansari Al-Mazzini (radiallahu anhu). He attended the Battle of Uhud and all the battles after it. The scholars differ whether he attended the Battle of Badr. He took part in the killing of Musasilamah. He was killed on the Day of Al-Hurra the year sixty three after hijra.

A) Topic Of The Hadith

The topics of the hadith are numerous but the most appropriate for this chapter is those whose hearts need reconciling.

B) Explanation Of The Vocabulary

لَمَّا (**When**): Harf-ul-Shart (i.e., this is a term used in Arabic for particles that denote a condition) and its response is his statement: **“he divided it up among the people”**.

²² Reported by Al-Bukhari No. (3792), Chapter: The Battle of Ta'if in Shawwāl of the 8th Year after Hijra, and Muslim No. (1845), Chapter: The Command for Patience, then the Oppression of the Leaders and their Monopolization of Power.

أَفَاءَ (...**bestowed [the spoils]**): returned the wealth of the disbelievers to the Muslims by way of the spoils of war.

يَوْمَ حُنَيْنٍ (...**Day of Hunayn**): i.e. the day of the Battle of Hunayn. Hunayn is a valley close to Ta'if, between Ta if and Mecca by about ten miles in the direction of Arafah. The Battle was in Shawwāl in the eighth year after hijra between the Prophet and twelve thousand Muslims and Bani Al-Hawazin who were four thousand, and the spoils of the battle were about twenty four thousand camel, more than forty thousand sheep, and about four thousand ounces of silver.

فَسَمَ (... **divided**): i.e. distributed the spoils of the battle.

فِي النَّاسِ (...**between the people**): i.e. between the people that fought (mujahidin) excluding the Ansar.

الْمُؤَلَّفَةَ قُلُوبَهُمْ (...**those whose hearts he wanted to reconcile**): those whose hearts were leaning towards Eemaan so that it could become firm in it, such as Abu Sufyan and Aqra' bin Habis.

الْأَنْصَارَ (...**Al-Ansar**): it is plural for naseer or Naasir and that is assistance. The intent here is the believers from among the people of Medina: Al-Khazraj, Al-Aws,

and their allies, to whom the Prophet ﷺ (sallallahu alaihi wa sallam) made hijra.

وَجِدُوا (... **aggrieved**): i.e. were sad.

إِذْ (...**since**): for the reason or cause

لَمْ يُصِبْهُمْ (...**they had not received**): they were not given any of the spoils.

فَخَطَبَهُمْ (...**He addressed them**) : meaning, he delivered a sermon to them.

يَا مَعْشَرَ الْأَنْصَارِ (...**O Ma'shar Al-Ansar**): i.e. Oh group of Al-Ansar, he called them by that as a magnification of their position and an indication of their honorable deed, and that is the assistance.

أَلَمْ أَجِدْكُمْ؟ (... **Did I not find you**): Did I not meet you?

This type of question article is used by the speaker to establish and bring recognition to what he already believes.

ضَلَّالًا (...**misguided**): whoever separates from guidance.

فَهَدَاكُمْ اللَّهُ (...**then Allah guided you**): i.e. led you to the truth until you traversed it's path.

بِي (...**by me**): i.e. by way of me.

مُتَفَرِّقِينَ (...**split**): i.e. you were divided, nothing bound you together.

فَأَلَّفَكُمُ اللَّهُ (... **Allaah joined you**): He brought you together.

عَالَةً (... **poor**): destitute

فَأَغْنَاكُمُ اللَّهُ (...**Allaah enriched you**): increased you in sustenance by way of the spoils of war and other sources.

كُلَّمَا (**Whenever...**): i.e., this is a tool used in Arabic grammar use to indicate repetition and a “**Shart**”²³)

قَالَ سَيِّئًا (...**he said something**): i.e. any of these or other sentences.

أَمْسِنُ (...**most gracious**): i.e. benevolent and generous.

مَا مَنَعَكُم ؟ (...**What stops you?**) the word ‘What’ is a noun used to ask a question. **Meaning:** which matter stopped you?

²³ **Publisher’s note:** this word “**Shart**” means linguistically “**condition**”; and it is called that because it is an indication to the presence of the second action.

أَنْ تُجِيبُوا رَسُولَ اللَّهِ (**from answering the Messenger of**

Allaah): i.e. what thing is stopping you from replying with a clarification of your excellences and virtues.

اللهُ وَرَسُولُهُ أَهْنُ (...**Allah and his Messenger are the most**

generous): they replied with that because whatever they possess from virtue or excellence it is from the favors of Allah upon them, or this was due to their belittling the virtue they possessed compared to the virtue of Allah and His Messenger.

كَذَا وَ كَذَا (...**this and that**): an allegory for the

circumstance in which the Prophet ﷺ (sallallahu alaihi wa sallam) came to them, which is explained in another narration:

أَتَيْتَنَا مُكَذِّبًا فَصَدَقْنَاكَ، وَ مَخْذُولًا فَانصَرْنَاكَ، وَ طَرِيدًا
فَأَوْيْنَاكَ، وَ فَقِيرًا فَأَوَّسَيْنَاكَ .

“You came to us rejected and we believed in you, frustrated and we helped you, driven out and we gave you refuge, poor and we consoled you.”

أَلَا (**Are you not**): This is a particle used to request the implementation of an action in a gentle kind manner.

تَرْضَوْنَ (...**happy**): i.e. accept with contentment.

يَذْهَبُ النَّاسُ (**the people leave**): meaning depart.

بِالشَّاةِ (**with a sheep**): the letter 'baa' is for accompanying; and sheep is one animal from amongst small cattle, to include its lambs, goats, males and females.

الْبَعِيرِ (**camel**): one from the camels.

رِحَالِكُمْ (...**journey**): to their homes.

لَوْ لَا الْهِجْرَةَ (**If not for hijra**): 'If not' is a conditional phrase and its answer is: **(I would have been)**.

الْهِجْرَةَ (...**hijra**): it means in the language: **"leaving"**, it is said: **"hajartahu"**, i.e. you left it. The intent here is: the journey of the Prophet ﷺ (sallallahu alaihi wa sallam) from Mecca when it was a city of disbelief to Medina which had become an Islamic city.

مِنَ الْأَنْصَارِ (... **of the Ansar**): i.e. from their group, and he used the actual name (Al-Ansar) in place of the pronoun to honor them with their description of an-nasra (support), and choosing that which would be pleasing for them to hear this noble description.

سَلَكَ (... **to travel through**): i.e. to enter.

شِعْبًا (... **ravine**): the course of a river

وَادِيَا (... **valley**): a crevasse between two mountains.

شِعَار (...**sha'ar**): the garment next to the skin .

دَثَار (...**dathar**): the outer garment.

أَثَرَةٌ (...**athara**): it is for one partner to specify for himself a shared right.

فَاصِرُوا (...**so be patient**): suppress your feelings of despair.

تَلْقَوْنِي (... **meet me**): on the Day of the Standing (Day of Judgment).

الْحَوْض (...**Al-Hawd [pool]**): the intent is the hawd of the Prophet ﷺ (sallallahu alaihi wa sallam) that the believers among his Ummah will return to on the Day of the Standing. Its water is whiter than milk, sweeter than honey, better smelling than musk, its drinking vessels are like the stars in the sky, and whoever drinks a sip from it will never be thirsty ever again.

C) General Explanation

When Allaah, the Most High, laid open Mecca for His messenger to conquer during Ramadan in the eighth year after hijra, he went out to Hawazin who had

gathered to oppose him with support from Thaqif (A tribe from Ta'if). They met in Hunayn and the final victory was for the Muslims. They gathered a great amount of spoils from them and distributed it amongst the people, and among them were some of the leaders that had recently embraced Islam whose hearts needed reconciling to firmly establish in them Eemaan, so the Prophet gave them a generous portion due to the general benefit, and he gave the Muhajirun a portion but didn't give the Ansar anything.

In this hadith Abdullah bin Zaid informs us that the Ansar felt aggrieved as they weren't given anything from the spoils like the rest of the people for their involvement in the fighting. But the wisdom of the Prophet (sallallahu alaihi wa sallam) in remedying these affairs, removed their souls the sadness. He (sallallahu alaihi wa sallam) gathered them together in a place and addressed them with an amazing speech in which he reminded them of that which Allaah, the Most High, had blessed them with when He sent to them the Messenger of Allaah ﷺ (sallallahu alaihi wa sallam), since Allaah, the Most High had guided them through him after misguidance, joined them by him after splitting, and enriched them after poverty. In each of these he makes known that which Allaah, the Most High and His messenger ﷺ (sallallahu alaihi wa sallam) possess of benevolence and excellence, but due to the Prophet's ﷺ

(sallallahu alaihi wa sallam) humility and his beautiful manners he asked them to reply to him with what they had done of the praiseworthy characteristics that no one else shares with them. Except they felt ashamed to mention what they had done besides that which Allaah, the Most High, and His messenger had bestowed upon them, or that they understood these actions also to be from the blessings of Allaah, the Most High and His messenger upon them, so instead they said:

“Allaah and His messenger are the most gracious”.

Then the Prophet himself clarified those deeds and diverted them from the temporary wealth of the spoils of the battle to that which is greater than the whole Dunya and that is the Messenger of Allaah ﷺ (sallallahu alaihi wa sallam), since the people leave with wealth but the Ansar leave with the Messenger of Allaah to their homes to live with. He told them that if it wasn't for the hijra he would be an Ansari man due to the strength of his connection with them and his closeness to them and he emphasized that by likening the Ansar in regards to other people to the garment worn next to the skin in regards to the outer garment, and that if the people were to enter a valley or a ravine he would enter that which the Ansar entered.

Then he informed them of the selfishness (athara) that will occur after his death to prepare them and for them to establish themselves for it, and he ordered them with patience so that they may die in a state of

Eemaan and meet him at the Hawd on the Day of the Standing (Judgment).

With this speech the Ansar (radiallahu anhum) were pleased and they knew that they had been blessed with the best spoils.

D) Benefits of the Hadith

- 1) That the believers are the owners of the right in regards to Allaah's provisions which is why what they receive of the spoils from the disbelievers is called spoils of war (fay'a).
- 2) The Prophet's ﷺ (sallallahu alaihi wa sallam) wisdom in distributing the spoils of the battle according to the general needs of Islam and the Muslims.
- 3) Knowledge of the ones whose hearts need rectification.
- 4) That they are given enough to enjoin their hearts even if it is a lot. These two benefits (3 and 4) are the relevant points of evidence in the hadith
- 5) That there is no blame on a person who feels sadness due to something that happens to him.

- 6) The Prophet's good guardianship of his companions.
- 7) The Prophet's wisdom in rectifying affairs.
- 8) The permissibility of holding private hearings.
- 9) The great blessings of Allaah, the Most High, and the blessings of His messenger ﷺ (sallallahu alaihi wa sallam) upon the Ansar.
- 10) The humility of the Prophet ﷺ (sallallahu alaihi wa sallam) and his recognition of gratitude.
- 11) The excellence of the Ansar due to their closeness and friendship of the Messenger of Allaah ﷺ (sallallahu alaihi wa sallam).
- 12) It is regulated in the Shariah to apologize to others for an action that upset them
- 13) It is regulated in the Shariah to divert the believers from something from the Duniyā that they have missed with what they have of Eemaan and righteous deeds and their rewards.
- 14) That the Muhajiroon (the emigrants) is better than the Ansar, as the Prophet never abandoned the description of hijra, even with his deep love for the Ansar.

- 15)** A clear proof for the Prophet ﷺ (sallallahu alaihi wa sallam) as the selfishness (athara) that he informed of occurred for the Ansar.
- 16)** The regulation in the Sharia of informing others of something disliked that will happen to them so they may prepare and settle themselves.
- 17)** The obligation of being patient upon adversity.
- 18)** Affirmation of the resurrection on the Day of the Standing.
- 19)** Affirmation of the Hawd on the Day of the Standing.



CHAPTER: SADAQAH AL-FITR

Sadaqah Al-Fitr: Saa' (unit of volumetric weight) of food given to the poor at the end of Ramadan. So the attachment of the word sadaqah to the word al-Fitr is from the point of view of attaching something to its time, as is said: “**salat al-Fajr**” and “**salat al-Maghrib**”.

Sadaqah al-Fitr was obligated along with the fast in the second year after the hijra. The performance of it is a worship for Allah, a purification for the one who pays it, a cleansing for the one who fasted from bad speech and evil actions, and food for the poor to enjoy on the day of Eid just as the rich do.



THE FIRST HADITH

١٧٢ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : فَرَضَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَدَقَةَ الْفِطْرِ (أَوْ قَالَ : رَمَضَانَ) عَلَى الذَّكَرِ ، وَ الْأُنْثَى ، وَ الْحُرِّ ، وَ الْمَمْلُوكِ . صَاعًا مِنْ تَمْرٍ ، أَوْ صَاعًا مِنْ شَعِيرٍ ، قَالَ : فَعَدَلَ النَّاسُ بِهِ إِلَى نِصْفِ صَاعٍ مِنْ بَرٍّ عَلَى الصَّغِيرِ وَ الْكَبِيرِ . وَ فِي لَفْظٍ : أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ .

172-On the authority of Abdullah bin Umar, “The Messenger of Allaah ﷺ (sallallahu alaihi wa sallam) made Sadaqah al-Fitr (or he said Ramadan) fard (obligatory) for the Muslims: enslaved and free, male and female, young and old, a saa’ of dates or a sa’ of barley.” He said: “Then the people equated it to half a sa’ of wheat for the young and the old.”

And in another wording: **“That it be paid before people went out to the prayer.”** ²⁴

²⁴ 2. Reported by Al-Bukhari No. (1504), Chapter: The Obligation of Sadaqah Al-Fitr, and Abu Al-Aliyah, 'Itaa, and Ibn Sireen were of the Opinion that Al-Fitr is Obligatory, and Muslim No. (984), Chapter: Zakah Al-Fitr is Obligatory upon Muslims to be Paid with Dates and Barley.

Al-Khatabi (rahimahullah) said in *Ma'alim As-Sunan* (3/213): "There is in his statement, 'The Messenger of Allaah (sallallahu alaihi wa sallam) made Zakâh al-Fitr obligatory", a clarification that sadaqah al-Fitr is obligatory, like the obligation of the mandatory Zakâh on wealth. In his statement there is also a clarification that what the Messenger of Allaah (sallallahu alaihi wa sallam) made obligatory is like that which Allaah has made obligatory, because obedience to the Prophet (sallallahu alaihi wa sallam) comes from the obedience of Allaah. The majority of the scholars have stated its obligation.

The reason for Zakâh al-Fitr is that it is a purification for the one fasting from bad deeds and evil speech. Therefore it is obligatory upon every fasting person that possesses the ability, or a poor person who finds they have extra subsistence since its reason is for purification and every person that fasts is in need of that, so if they share in the reason then they also share in the obligation.

Abu Bakr bin Al-Mundhir said: 'The people of knowledge on the whole have a general consensus that sadaqah al-Fitr is obligatory, and those that we have memorized that from amongst the people of knowledge are Muhammad bin Sireen, Abu Al-Aliyah, Adh-Dhahak, Itaa, Malik, Sufyan Ath-Thawree, Ash-Shafi'i, Abu Thawr, Ahmad and Ishaq.' Also the people of opinion, and Ishaq said: 'It is like Ijmâ' (general consensus) of the people of knowledge.'"

Knowing that the Zakâh al-Fitr is food and not money due to the proofs mentioned and there is not to be found any proof that it can be given as money. It is strange for us to find someone who says that it is money. Indeed some of the people of knowledge have made religious pronouncements that Zakâh al-Fitr, if paid as money is not acceptable and it becomes charity unless it is paid as food.

Imam Malik (rahimahullah) said in *Al-Madawana*: "It is not acceptable for a man to replace Zakâh al-Fitr with a substitute; the order of the Prophet (sallallahu alaihi wa sallam) was not like that."

Imam Ash-Shafi'ee (rahimahullah) said in *Al-Umm*: "And the grain that is paid is not paid except with the grain itself; it is not paid as a mush made from barley or flour, or its value (in money). The people of the desert cannot pay it (i.e. the Zakâh) with what they consume for subsistence of gath, desert gourd or other than that of its fruit, this is not permissible for Zakâh, they are required to pay using the staple food of the closest city to them."

An-Nawawi said in his explanation of *Sahih Muslim* (7/61): "And the majority of the scholars of fiqh do not allow the value (of the Zakâh al-Fitr) to be paid."

Explanation

The Narrator: He is Abdullah bin Umar Al-Khattab (radiallahu anhuma). He embraced Islam with his father and performed the hijra. He didn't attend the Battle of Badr or Uhud as he was too young, but the Prophet ﷺ (sallallahu alaihi wa sallam) allowed him to take part in the Battle of Al-Khandaq. The Prophet ﷺ (sallallahu alaihi wa sallam) testified to his righteousness and testified to the excellence of his future offspring.

Abdullah bin Masood said: **“Indeed I saw us and we were many, but there wasn't amongst us a youth more in control of himself than Abdullah bin Umar.”**

Ibn Qudaamah Al-Maqdisi said in Al-Mugni: "If someone gives the value it is not accepted, Abu Dawud said, 'It was said to Ahmad, and I was listening, 'I give it in dirham', i.e. sadaqah al-Fitr, he (Ahmad) said, 'I fear that it is not accepted, it is in opposition to the sunnah of Allaah's messenger (sallallahu alaihi wa sallam).'"

Al-Qadi said: "And they (the scholars) differ in the type of payment (for Zakāh al-Fitr), so they are agreed upon wheat, raisins, dates, and barley, except for the differing regarding wheat for those who don't use other than it and regarding raisins amongst some of the later scholars, and both are preceded by an Ijmā' that rejects them. As for dried goats milk then Malik and the majority permit it, Al-Hasan prohibits it, and Ash-Shafi'i's opinion differs regarding it. Al-Ash'hab said, 'Do not pay with other than these five', and Malik applies the ruling of these five on every staple food of the people of every country from legumes to other than that. Malik is reported to have another opinion that it is not the quoted text in the hadith but it is whatever has its same meaning."

And Malik said: “Ibn Umar lived sixty years after the Prophet ﷺ (sallallahu alaihi wa sallam), during which groups of people used to travel to meet him to benefit from his knowledge.”

He was among those who narrated a lot of hadith from the Prophet ﷺ (sallallahu alaihi wa sallam). The people of knowledge have mentioned that he narrated from the Prophet two thousands six hundred and thirty hadith. He died in Mecca, the year seventy three after hijra, he was eighty seven years old.

A) Topic Of The Hadith:

Zakah Al-Fitr: its ruling, its amount, and its type.

B) Explanation Of The Vocabulary

فَرَضَ (Fard): a strict obligation.

صَدَقَةَ الْفِطْرِ (...Sadaqah Al-Fitr): i.e. Zakah Al-Fitr. It is called sadaqah because it is an indicator of the truth (sidq) of the person's Eemaan who pays it. Its attachment to the word al-Fitr is the attachment of something to its time.

أَوْ قَالَ : رَمَضَانَ (... or he said Ramadan): “or” due to a doubt of one of the narrators if he said Sadaqah Al-Fitr

or Sadaqah Ramadan, and the intent is the same for both wordings.

صَاعًا (...**saa'**): is a volumetric measurement whose weight of quality grain equals about 480 mithqal, i.e. two kilos and forty grams.

قَالَ (...**he said**): i.e. Abdullah bin Umar.

فَعَدَّلَ النَّاسَ (...**the people equaled it**): i.e. they made an equivalent for it. Those intended by “**the people**” are Mu'aawiyah bin Abi Sufyan (radiallahu anhu) during his rule and those that followed him in that.

بِهِ (...**equaled it**): i.e. a sa' of dates or wheat.

أَنْ تُؤَدَّى (...**to be paid**): to deliver it to the one who requires it.

إِلَى الصَّلَاةِ (...**to the prayer**): i.e. the Eid prayer.

C) General Explanation

It is from the completeness and beauty of the Islamic Shariah that that which purifies the soul and actions and also strengthens the bonds of brotherhood and mutual love is made strictly obligatory; and among the

branches of this comprehensive principle is the strict obligation of Zakâh al-Fitr.

In this hadith Abdullah bin Umar (radiallahu anhu) informed us that the Prophet ﷺ (sallallahu alaihi wa sallam) obligated for his Ummah Zakah Al-Fitr at the end of Ramadan to the amount of a sa' of dates or barley. When wheat became prevalent amongst the people and was considered more valuable they began to pay the Zakâh with half a sa' of wheat, because wheat fulfilled the intention of charity better than the Zakâh of dates and barley, the poor became independent of begging during the days of Eid and they joined the rich in the enjoyment of it. The Prophet ﷺ (sallallahu alaihi wa sallam) ordered that it be distributed before the people left to go to the Eid prayer.

D) The Benefits Of The Hadith

- 1)** The obligation of Zakah Al-Fitr upon every one of the Muslims.
- 2)** The amount of it is a sa' of dates or barley.
- 3)** That some of the people made the Zakâh of wheat half a sa', and the weightier opinion is that it is a sa' due to the general wording of the hadith.

- 4) The obligation of distributing the Zakâh before the Eid prayer and it is best to do it the morning of the Eid.
- 5) The wisdom of the Islamic legislation.



THE SECOND HADITH

١٧٣ - عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : كُنَّا نُعْطِيهَا فِي زَمَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَاعًا مِنْ طَعَامٍ ، أَوْ صَاعًا مِنْ تَمْرٍ ، أَوْ صَاعًا مِنْ شَعِيرٍ ، أَوْ صَاعًا مِنْ أَقِطٍ ، أَوْ صَاعًا مِنْ زَبِيبٍ ، فَلَمَّا جَاءَ مُعَاوِيَةُ وَجَاءَتِ السَّمْرَاءُ قَالَ : أَرَى مَدًّا مِنْ هَذِهِ يَعْدِلُ مَدِينِ . قَالَ أَبُو سَعِيدٍ : أَمَا أَنَا فَلَا أَزَالُ أُخْرِجُ كَمَا كُنْتُ عَلَى عَهْدِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

173 - On the authority of Abu Sa'id al-Khudri: "In the time of the Prophet ﷺ (sallallahu alaihi wa sallam) we used to pay out the zakat al-Fitr with a sa' of food, a sa' of dates, a sa' of barley, or a sa' of raisins. When Mu'aawiyah came and the samra (wheat) came, he said, 'I think that one madd of this is equal to two madds.'" Abu Sa'id said: "As for me then I still pay it as I did in the era of the Prophet (sallallahu alaihi wa sallam). 25

²⁵ Reported by Al-Bukhari No. (1437), Chapter: A Sa' of Raisins, and Muslim No. 985, Chapter: Zakah Al-Fitr of Dates and Barley is Obligatory on the Muslims.

Explanation

The Narrator: He is Abu Sa'id Al-Khudri. His biography preceded in the expansion of hadith 167.

A) Topic Of The Hadith:

Clarification of the amount of Zakah Al-Fitr and its types.

B) Explanation Of The Vocabulary:

مُعَاوِيَةُ (Mu'aawiyah): He is Mu'aawiyah bin Abi Sufyan Sakhr bin Harb bin Umayyah Al-Qurshi Al-Amawi (radiallahu anhu). He was born five years before the Prophethood. He openly embraced Islam the Year of Al-Fat'h (conquest of Mecca). He accompanied the Prophet (sallallahu alaihi wa sallam) and was one of his scribes. He was from amongst the most astute, eloquent, and noble of the Arabs. He was patient, thoughtful, and magnanimous.

Umar bin Al-Khattab appointed him as Governor of Sham after his brother Yazid bin Abi Sufyan and he remained in that position until he was given the responsibility of the Khilafa. It was agreed upon to make him the Caliph after Al-Hasan bin Ali (radiallahu anhu) renounced his claim. That was in the year forty

one after hijra. He continued as Caliph until he died in Damascus in the month of Rajab, year sixty after hijra.

نُعْطِيهَا (...**we gave it**): i.e. we gave the Zakah Al-Fitr to the poor.

صَاعًا (**Saa'**): the word “**it**” takes the place of the word Saa', in the sentence '**we give it**', and we have previously mentioned its amount in hadith 172.

مِنْ طَعَامٍ (...**of food**): i.e. that which the people eat. The wording is non-specific and is explained by that which came after it.

أَقِطٍ (...**aqt**): it is goat's milk that has been cooked and dried .

زَبِيبٍ (**raisins**): dried grapes. It is equivalent to dried dates on dried date tree.

جَاءَ مُعَاوِيَةَ (...**Mu'aawiyah came**): i.e. to Medina for Haj or Umrah during his caliphate.

وَجَاءَتِ السَّمْرَاءُ (... **and the samra came**): i.e. there was a lot in Medina. As-samra is wheat from Sham (Syria) and it is a brown color, i.e. a color between dark and white.

أَرَى (**I think...**): i.e. his viewpoint and it is a belief.

مَدًّا (...**madd**): a quarter of a sa'. The clarification of the amount of a sa' has preceded.

مِنْ هَذِهِ (... **of these**): i.e. the samra.

يَعْدِلُ (...**is equal to**): is the equivalent of.

مَدَّيْنِ (...**two madd**): i.e. of wheat, dried milk, raisins, dates, etc.

فَلَا أَزَالُ (...**I still**): i.e. I continued to.

أُخْرِجُهُ (...**I pay it**): i.e. the sa'.

عَلَى عَهْدٍ (...**in the age**): i.e. in the times.

C) General Explanation

Abu Sa'id Al-Khudri informs us that the people in the time of the Prophet ﷺ (sallallahu alaihi wa sallam) used to pay a sa' of food for sadaqah al-Fitr and he clarified that that food is barley, dried milk, raisins, and in one narration dates. These four types were the food of that time. When the Syrian wheat became abundant it was considered more valuable amongst the people. Mu'aawiyah went to Medina during Hajj or Umrah and he said, "I believe a madd of grain is equivalent to two madd of something else.", i.e.

half a sa' of grain is sufficient for the sadaqah al-Fitr, but Sa'id Al-Khudri rejected that view and committed to continuing to pay a sa' no matter the type of food as was done in the time of the Prophet ﷺ (sallallahu alaihi wa sallam).

D) Benefits of the Hadith

- 1)** The amount of the Zakâh al-Fitr payment is one sa' of food even if the type and value of the food differs.
- 2)** That the Sahaabah differed regarding the amount of Zakâh for wheat. The weightier opinion is that it is a sa' due to the general nature of the hadith.
- 3)** That all types of food for humans are permissible for Zakâh al-Fitr and the four types were only specifically mentioned in the hadith as that was the food of the people at the time of the Prophet ﷺ (sallallahu alaihi wa sallam).²⁶
- 4)** That the giving out of non-food items such as money, etc., is not permissible for Zakâh al-Fitr.
- 5)** The excellence of Abu Said Al-Khudri.

²⁶ Al-Bukhari reported in his Sahih on the authority of Sa'id Al-Khudri (radiallahu anhu), he said: "We used to pay in the time of the Prophet (sallallahu alaihi wa sallam) on the day of Fitr a sa' of food." Abu Sa'id said: "And our food used to be barley, raisins, dried goats milk, and dates."

- 6) That opposition to the Leader regarding religious affairs is not considered rebelling against him.



THE BOOK OF FASTING

The Linguistic and Legislative Definition of Fasting

الصَّيَامُ As-Siyaam (**Fasting**) in the language means:
Refraining from a thing.

In the legislation it means refraining from food, drink, and the rest of the nullifiers; from the appearance of the second Fajr to the setting of the sun, in worship of Allaah, the Mighty and Majestic.

Allaah has obligated fasting upon His slaves within every religion. Allaah, the Exalted, has said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ

لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (pious).²⁷

Allaah, the Exalted, has obligated it upon all nations because it is a magnificent act of worship in which the truthfulness of the servant's love for his Lord is displayed; as is his honoring of Him and the desire for His Pleasure, by way of that which he endures from

²⁷ (Al-Baqarah 2:183)

patience upon the pains of hunger and thirst, and the curbing of the lustful urges giving precedence to that which Allaah loves and is pleased with over that which his soul lusts for and desires; along with that which it contains from training the souls to have patience and firm strength upon the obedience of Allaah, the Exalted, and reminding the slave of that which Allaah has blessed him with from food, drink, and other than it from that which his soul desires. Indeed things are made clear by way of their opposites. Moreover, he is reminded about the state of his indigent or deprived brothers who do not have the blessing of food, drink, and the likes from the desires of the soul, either perpetually or sometimes. Thus, he sympathizes with them and has compassion for them. Besides this there are other benefits of fasting which are general and specific.

Fasting was made obligatory upon this Ummah in the second year after the Hijrah; and due to its difficulty, Allaah, the Exalted, obligated it in stages. He obligated fasting as a matter of choice between it and feeding a poor person for every day, while fasting was better. Then, he made fasting obligatory upon us and made a concession for the ill and the traveler to break the fast while having to make up a similar amount of other days after the excuse is removed.

THE FIRST HADEETH

١٧٤- عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((لَا تَقْدِمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ ، أَوْ يَوْمَيْنِ إِلَّا رَجُلًا كَانَ يَصُومُ صَوْمًا فَلْيَصُمْهُ)) .

174- On the authority of Aboo Hurayrah, may Allaah be pleased with him, who said: Allaah’s Messenger ﷺ said: “Do not precede Ramadhaan with fasting by a day or two days; with the exception of a man who used to regularly fast, then let him fast.”²⁸

²⁸ Al-Bukhaaree reported it (no. 1815) Chapter: Do not precede Ramadhaan with fasting by a day or two days; as did Muslim (no. 1082) Chapter: Do not precede Ramadhaan with fasting by a day or two days. An-Nawawee said: “*Within it there is an explicit prohibition of preceding Ramadhaan with fasting by a day or two days for the one who it is not his habit or he is joining it with that which was before it. If he is not connecting it or that was not his habit then it is Haraam. This is what is correct within our Madh’hab due to this Hadeeth and due to the other Hadeeth within the Sunan of Aboo Daawud and others:*

إِذَا انْتَصَفَ شَعْبَانَ فَلَا صِيَامَ حَتَّى يَكُونَ رَمَضَانَ

“When half of Sha’baan has passed, then there is no fasting.”

So if one is joining it to that which is before it or it is his habit; i.e. it is his habit to fast on Monday and the like, so he habitually fasts superogatory with the intention of that then that is permissible for him due to this Hadeeth. According to us, equal in prohibition are the one who it is not his

Explanation

The Narrator

Aboo Hurayrah, may Allaah be pleased with him. His bio has preceded under Hadeeth no. 168.

A) The Subject Of The Hadeeth

It is preceding Ramadhaan by fasting.

B) Explanation Of The Terminology

لَا تَقْدِمُوا (Do not precede) Meaning: Do not precede. لا

This is the Laa of negation.

رَمَضَانَ (Ramadhaan) Meaning: The month of Ramadhaan. It is that which is between Sha'baan and Shawaal. It is called this due to the severity of the heat therein when it was named.

habit and if he is not connecting it to the day of doubt and other than it. For the day of doubt enters into the prohibition. As it relates to it, the Salaf have (different) views as it relates to the one who fasts a superogatory fast. Ahmad and a group say that it is obligatory for him to fast for (the previous) Ramadhaan, with the condition that there is overcast, and Allaah knows best." Sharh Muslim 7/194

يَوْمَ أَوْ يَوْمَيْنِ (i.e., **A day or two days**) The word Aw (i.e., or) is to denote variation and not doubt. So the meaning is: (Do not precede it) by fasting by a day or two days. It is like this within Saheeh Muslim.

إِلَّا رَجُلٌ (...**except a man...**) This is nominative; it replaces the Waaw و within the word تقدموا The man was specified (with mention) however, the woman is similar to the man.

كَانَ يَصُومُ (**used to regularly fast**) Meaning: It was from his habit to fast.

صَوْمًا (**a fasting**) Meaning: A specific fast; such as fasting on Monday, for example.

فَلْيَصُمْهُ (**then let him fast**) Then let him fast that specific day, even if it precedes that which is before Ramadhaan by a day or two days. The Laam ل is the Laam of command; and what is intended by it is permissibility.

C)General Explanation

Since fasting is an act of worship which is delineated by a time period, it cannot be brought forward, just as it cannot be delayed, unless there is an excuse which permits its delay. It is from the legislative wisdom that the slave must adhere to this limitation, and not bring

any of it forward, and assume that he is doing something from it before its time. Within this Hadeeth, Aboo Hurayrah, may Allaah be pleased with him, informs that the Prophet ﷺ prohibited that anyone should bring precede the fast of the month of Ramadhaan with fasting by a day or two days; unless he had the habit of fasting on a particular day; such as Monday, for example, or if he fasts every other day, and that happened to fall a day or two days before Ramadhaan, then there is, at that time, no harm in that due to the removal of the threat.

D)Benefits Of The Hadeeth

- 1) The prohibition of preceding Ramadhaan with fasting by a day or two days; and the prohibition is one of impermissibility according to many of the scholars
- 2) The permissibility of preceding it by three days or more.
- 3) The permissibility of preceding it with fasting by a day or two days for the one who habitually fasts a particular fast
- 4) The concern of the Legislator for the restriction of the legislative limits and not transgressing them

- 5) The permissibility of saying: Ramadhaan, without attaching the word “...**month of**...” to it.



THE SECOND HADEETH

١٧٥- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : ((سَمِعْتُ
 رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ يَقُولُ : إِذَا رَأَيْتُمُوهُ
 فَصُومُوا وَ إِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا ، فَإِنْ غَمَّ عَلَيْكُمْ فَاقْدِرُوا
 لَهُ))

175- On the authority of Abdullaah Ibn ‘Umar, may Allaah be pleased with him who said: I heard Allaah’s Messenger ﷺ saying:

“When you see it then fast and when you see it then discontinue the fast and if it is hidden from you then estimate it.”²⁹

Explanation

²⁹ Reported by Al-Bukhaaree (no. 1801) within the Chapter: Should it be called Ramadhaan or the month of Ramadhaan and he who deems both to be permissible. Also Saheeh Muslim (no. 1080) within the Chapter: The obligation of fasting Ramadhaan due to the sighting of the Hilaal and discontinuing the fast due to the sighting of the Hilaal.

The Narrator

He is ‘Abdullaah the son of ‘Umar ibn Al-Khattaab, may Allaah be pleased with them both. His biography has preceded under Hadeeth (no. 172).

A)The Subject Of The Hadeeth

With what is fasting of Ramadhaan and its discontinuation made obligatory.

B)Explanation Of The Terminology

إِذَا رَأَيْتُمُوهُ **(When you see it) Meaning:** This is referring to the Hilaal of Ramadhaan. What is intended is he who it is affirmed with him that he sees it.

فَصُومُوا **(Then fast) Meaning:** Begin the fast from the morning.

وَ إِذَا رَأَيْتُمُوهُ **(...and when you see it) Meaning:** The Hilaal of Shawaal.

فَأَفْطِرُوا **(...then discontinue...) Meaning:** Abandon fasting from the morning.

عَمَّ **(if it is hidden)** This is a covering. **Meaning:** If the Hilaal is covered of the likes.

فَأَقْدِرُوا لَهُ **(...then estimate it.) Meaning:** Estimate its number and that is by completing thirty days.

C)General Explanation

'Abdullaah ibn 'Umar, may Allaah be pleased with him, informs here that the Prophet ﷺ attached the matter of the fasting and breaking the fast to a clear sign so that the people will be upon clear evidence in their affair; and that is the sighting of the Hilaal of the month or the completion of the previous month as thirty days so that it is not a possibility to increase the lunar months more than thirty days. The Prophet ﷺ commanded his Ummah to fast if they sight the Hilaal of Ramadhaan and to discontinue the fast if they sight the Hilaal of Shawaal. So if there occurs something which prevents sighting it by way of fog or the like; then let them complete the number of days within the previous month as thirty days. This is because the basic principle is that it is still in. So it is not ruled that it has exited except by way of certainty.

D)Benefits Of The Hadeeth

- 1) The legislative obligation of fasting of Ramadhaan if the sighting of its Hilaal is affirmed.
- 2) There being no obligation to fast upon the one who is far from a place wherein it has been sighted. If they differ regarding seeing it because the Hilaal has not been seen in reality nor by way of ruling.

- 3)** The obligation of completing the Month of Sha'baan as thirty days if there is overcast or the likes covering the Hilaal of Ramadhaan.
- 4)** The legislative obligation of discontinuing the fast if the Hilaal of Shawaal is affirmed.
- 5)** There being no obligation to discontinue the fast upon the one who is far from the place wherein it has been sighted due to there being a difference as it relates to its being seen.
- 6)** The obligation of completing the month of Ramadhaan as thirty days in the case of overcast or the likes being over the Hilaal of Shawaal.
- 7)** The invalidity of depending upon the statement of the people of mathematical calculations for the entrance of the month.
- 8)** That he who is alone in seeing it in the valleys or the likes, then he is obligated to act in accordance with that which he has seen.



THE THIRD HADEETH

- ١٧٦ - عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ -
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَتًا

176- On the authority of Anas Ibn Maalik, may Allaah be pleased with him, who said: Allaah's Messenger ﷺ said: "Take Sahoor, for indeed within As-Sahoor there is blessing."³⁰

³⁰ Al-Bukhaaree reported it (no. 1823) within the Chapter: The blessing of Sahoor. As did Muslim (no. 1095) within the Chapter: The virtue of As-Sahoor and the emphasis placed on its recommendation and the recommendation to delay it and to hasten the breaking of the fast.

As it relates to the virtue of Sahoor, a number of Ahadeeth have been affirmed. From them there is that which has come from the authority of Ibn 'Umar that he said: Allaah's Messenger ﷺ said: "*Indeed Allaah, the Exalted, and His angels send blessings upon those who take Sahoor.*" Reported by Ibn Hibbaan within As-Saheeh. Also reported by At-Tabaraanee within Al-Awsat. Al-Albaanee, may Allaah have mercy upon him said: "*The Hadeeth is Hasan Saheeh.*" Refer to At-Targheeb (no. 1066) Also Saheeh Al-Jaami' (no. 1844) and As-Saheehah (no. 1654) Also there is that which has come on the authority of 'Amr Ibn Al-'Aas, may Allaah be pleased with him, that Allaah's Messenger ﷺ said: "*The difference between our fast and the fast of the people of the Book is the eating of Sahoor.*" Reported by Muslim within the book of Fasting (no. 2545) The meaning of it is that the distinguishing characteristic between our fast and the fast is As-Sahoor for they did not take As-Sahoor, whereas it is recommended for us to take Sahoor. Also, there is that which has come on the authority of Abdullaah ibn Al-Haarith from a man from amongst the companions of the Prophet ﷺ who said: "*I entered upon the Prophet ﷺ while he was eating Sahoor so he said,*

Explanation

The Narrator

He is Anas ibn Maalik ibn Nadr Al-Ansaaree Al-Khazrajee, may Allaah be pleased with him. When he was ten years old his mother brought him when the Prophet ﷺ had come to Madeenah and said: “O Messenger of Allaah, this is Anas ibn Maalik, a young man who will serve you.” So the Prophet ﷺ

‘indeed it is a blessing which Allaah has given you, so do not abandon it.’ Reported by An-Nasaa’ee with a Hasan chain of narration. Al-Albaanee graded it Saheeh within At-Targheeb (no. 1069) on the authority of Aboo Sa’eed Al-Khudree, may Allaah be pleased with him who said Allaah’s Messenger ﷺ said: “All of the Sahooree is a blessing so do not abandon it, even if one of you were to only drink a sip of water. For indeed Allaah, the Mighty and Majestic, and his angels send blessings upon those who eat Sahooree.” Reported by Ahmad. Al-Albaanee said: “The Hadeeth is Hasan due to other supporting narrations.” Refer to At-Targheeb (no. 1070) Also on the authority of Salmaan, may Allaah be pleased with him who said: Allaah’s Messenger ﷺ said: “There are blessings within three; in the congregation, also within Ath-Thareed, also within As-Sahooree.” Reported by At-Tabaraanee within Al-Kabeer. Al-Albaanee said: “It is Hasan due to other supporting narrations.” Refer to At-Targheeb (no. 1065) Also on the authority of Aboo Hurayrah, may Allaah be pleased with him, who said that Allaah’s Messenger ﷺ said: “The best Sahooree for the believer is dates.” Reported by Aboo Daawud and Ibn Hibbaan within As-Saheeh. Al-Albaanee graded it Saheeh within At-Targheeb (no. 1072) Also on the authority of Al-Irbaad ibn Saariyah, may Allaah be pleased with him, said: “Allaah’s Messenger ﷺ invited me to As-Sahooree within Ramadhaan and he said: ‘Come to a blessed form of nourishment.’” Reported by Aboo Daawud and An-Nasaa’ee. Ibn Khuzaymah and Ibn Hibbaan also reported it within their Saheehs. Al-Albaanee said: “It is Saheeh due to other supporting narrations.” Refer to At-Targheeb (no. 1067)

supplicated for him and accepted that he should be a servant for him and he said:

اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَادْخِلْهُ الْجَنَّةَ

“O Allaah, increase his wealth and children and enter him into paradise.”

Anas said: *“I have seen two of these and I hope for the third. Indeed my offspring has equaled one-hundred and twenty five and my land yields fruit two times every year.”* Anas remained in the service of the Prophet ﷺ and after him he stayed within Al-Madeenah, then he relocated to Basrah. He died therein in the year 90 H. He was the last of the companions to die therein, may Allaah be pleased with all of them.

A)The Subject of the Hadeeth

The ruling of As-Sahoor.

B)Explanation of the Terminology

تسحروا **Meaning:** Eat the Sahoor. The address therein is to he who wishes to fast.

فإن في السحور (...**for indeed within the Sahoor...**) This is a sentence of justification. The Sahoor (with a Fat’hah upon the letter Seen) is that which is eaten and drank

within As-Sahar, which is the last part of the night. And if there is a Dammah upon the letter Seen (i.e., Sahoor) it is the act of eating As-Sahoor.

بركة (... **blessing.**) Abundant and affirmed good.

C)General Explanation

Indeed the religion of Al-Islaam is the religion of justice and mercy. It gives the body its share of rest and relaxation and it gives the soul its portion of worship and acts of obedience. Within this Hadeeth, Anas ibn Maalik, may Allaah be pleased him, informed that the Prophet ﷺ commanded those who fast to take Sahoor in order that nourishment may be attained for them and their strength shall be retained, and he ﷺ clarified that within As-Sahoor there is blessing. He clarified this as an incitement and encouragement towards it, and the blessing is either religious by way of it being adherence to the command of the Prophet ﷺ and taking him as an example and opposing the people of the book i.e. the Jews and Christians; and that which is attained by way of that from reward and recompense and strength to fast; or it is worldly such as the enjoyment of that which one desires from food and drink which are permissible, and the preservation of the strength of the body and its activity.

D)Benefits Of The Hadeeth

- 1) The command of the fasting person to take Sahoor and it is a command of recommendation according to the majority of the scholars.
- 2) That within the Sahoor there is blessing, either religious or worldly.
- 3) That the Sahoor is not specified to a particular type of food.
- 4) The completion of the Islamic legislation in terms of giving consideration to that which is just.
- 5) The excellent teaching style of the Prophet ﷺ; since he connected the ruling to the wisdom behind the ruling, in order to open the chest of the people and to teach them the legislation by way of it.

THE FOURTH HADEETH

١٧٧- عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُمَا
 قَالَ : تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ثُمَّ
 قَامَ إِلَى الصَّلَاةِ قَالَ أَنَسُ : قُلْتُ لِزَيْدٍ : كَمْ كَانَ بَيْنَ الْأَذَانِ
 وَالسَّحُورِ ؟ قَالَ : قَدَرِ خَمْسِينَ آيَةً .

177- On the authority of Anas ibn Maalik who reported from Zayd ibn Thaabit, may Allaah be pleased with them both, who said: “We ate Sahoor along with the Messenger of Allaah ﷺ then stood for the prayer.” Anas said: “I said to Zayd: ‘How long was there between the Adhaan and the Sahoor?’ He said: ‘Enough time to recite fifty verses.’”³¹

EXPLANATION

The Two Narrators

³¹ Reported by Al-Bukhaaree (no. 1821) within the Chapter: The Amount of time which is between Sahoor and the Fajr prayer. Also Muslim (no. 1097) Chapter: The virtue of As-Sahoor and the emphasis placed upon its recommendation and the recommendation is to delay it and hasten the breaking of the fast.

The First: He is Anas Ibn Maalik, may Allaah be pleased with him. His biography has preceded under Hadeeth (no. 176)

The Second: Zayd ibn Thaabit ibn Ad-Dahhaak Al-Ansaaree Al-Khazrajee may Allaah be pleased with him. He was born before the Prophet ﷺ came to Madeenah by ten years. So he was brought to Prophet ﷺ when he came and it was said: *“This boy is from Banoo An-Najaar and he has recited seventeen Soorahs.”* So I (Zayd) recited to him and he liked it. So he said:

تَعَلَّمَ كِتَابَ يَهُودٍ فَأَنْبَى مَا آمَنَهُ عَلَى كِتَابِي

“Learn the writing of the Jews, for indeed I do not trust that which they write.”

“So I did that and half of a month had not passed before I had become proficient in it. So I used to write to them and when they wrote to him, I would read for him.”

Zayd witnessed the battle of the Trench and it was the first of his battles. It is also said that he witnessed the battle of ‘Uhud and that the Prophet ﷺ took the flag of Banoo An-Najaar in the battle of Tabook from the one who had it and gave it to Zayd and said:

الْقُرْآنُ مُقَدَّمٌ

“The Qur’aan takes precedence.”

He placed him in charge of dividing the spoils from the battle of Yarmook. He was from the scholars of the companions and from the most knowledgeable of them regarding Al-Faraa'id (the obligatory matters). He was from those who had compiled the Qur'aan during the era of the Prophet ﷺ and Aboo Bakr, may Allaah be pleased with him, said to him: *“Indeed you are an intellectual young man we have no doubt regarding you. You used to write the revelation for the Messenger of Allaah ﷺ so gather the Qur'aan and compile it.”* 'Uthmaan ibn 'Affaan gave him the responsibility along with three of the Quraysh to compile the Qur'aan and to unify it within one Mus'haf. He died in Madeenah in the year 46 H.

A)The Subject of the Hadeeth

Clarification of the time of the Sahoor of the Prophet ﷺ

B)Explanation of the Terminology

تسحرنا **Meaning:** We ate Sahoor.

مع النبي (...along with the Prophet...) **Meaning:** In his company within his house.

إلى الصلاة (...to the prayer...) **Meaning:** The Fajr prayer

قال أنس **(Anas said...)** This is the transmitter of this statement. Qataadah is the one who narrated the Hadeeth from Anas ibn Maalik.

بين الأذان **Meaning:** Between the Iqaamah. It is referred to as an Adhaan.³² It is referred to as Adhaan because it is the announcement of the establishment of the prayer.

السحور: **Meaning:** the completion of As-Sahoor.

قدر خمسين **Meaning:** The time wherein one may recite fifty verses with a moderate (speed of) recitation.

آية This is a specific portion of the Qur'aan. What is intended by it is a verse of moderate length.

C)General Explanation

Since it is from the objectives of the Sahoor to strengthen the body for fasting and preservation of its

³² We interpreted it to mean Al-Iqaamah because it is affirmed within Saheeh Al-Bukhaaree that it was said to Anas: "How long was the interval between the Sahoor and the entrance into the prayer." He said: "The amount of time for a man to recite fifty verses." Ibn Hajr said within his explanation in Fat'h Al-Baaree: "It is three-fifths of an hour. Meaning: four minutes. However, I recited it and reached around six minutes."

activity, then it is from wisdom to delay it.³³ And this is it. Anas ibn Maalik narrates the Hadeeth on the authority of Zayd ibn Thaabit, may Allaah be pleased with them both, that he at Sahoor in the company of the Prophet ﷺ within his house, then he stood for the prayer; and there was not between the prayer and his completion of Sahoor except the amount of time wherein a reciter would read fifty verses from the Qur'aan, being moderate in his recitation without speeding nor reciting slowly.

D)Benefits Of The Hadeeth

- 1) The legislation of the Sahoor and the delaying of it.
- 2) That between the Sahoor of the Prophet ﷺ and the Fajr prayer, there was the amount of time wherein one would recite fifty verses.
- 3) The diligence of the companions upon associating with the Prophet ﷺ in order to learn from him.

³³ Al-Haafidh Ibn Al-Hajr transmitted from Aboo Jamrah that he said: "The Prophet ﷺ would consider that which was the kindest of recourse for his Ummah and he would do it, because if they had not taken the Sahoor, they would be fatigued and it would be difficult upon some of them. And if they would take Sahoor in the middle of the night, this as well would have been difficult upon some of them from those who sleep had overcome them; so it would lead to the abandonment of the morning prayer or that would require great difficulty." Refer to Fat'h Al-Baaree 4/138

- 4) The generosity of the Prophet ﷺ and his humility.
- 5) The legislation of initiating (the fast) with the Fajr prayer.



THE FIFTH HADEETH

١٧٨- عَنْ عَائِشَةَ وَ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ كَانَ يُدْرِكُهُ الْفَجْرُ وَ هُوَ جُنْبٌ مِنْ أَهْلِهِ ثُمَّ يَغْتَسِلُ وَ يَصُومُ

178- On the authority of ‘Aa’ishah and Umm Salamah, may Allaah be pleased with them, who said: “The Prophet ﷺ would encounter the dawn while he was in the state of sexual impurity from his family, then he would perform Ghusl and fast.”³⁴

Explanation

The Two Narrators

‘Aa’ishah the daughter of Aboo Bakr As-Siddeeq, may Allaah be pleased with her, the mother of the believers. She married the Prophet ﷺ in Makkah after the death of Khadeejah and before his marriage to Sawdah, may Allaah be pleased with her. He married her when she was six years of age and he

³⁴ Reported by Al-Bukhaaree (no. 1825) within the Chapter: The Fasting Person Entering the Morning in a state of sexual impurity; Muslim reported it as well (no. 1109) within the Chapter: The correctness of the fast of the one upon whom dawn rises while he is in a state of sexual impurity

consummated the marriage with her in Madeenah when she was nine years of age. He didn't marry any virgin except her and she was the most beloved of his wives to him. The Prophet ﷺ said concerning her:

فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ

الطَّعَامِ

“The virtue of ‘Aa’ishah over other women is similar to the virtue of Ath-Thareed over other meals.”

He also said concerning her to Umm Salamah:

وَاللَّهِ مَا نَزَلَ عَلَيَّ الْوَحْيُ وَ أَنَا فِي لِحَافِ امْرَأَةٍ مِنْكُمْ

غَيْرَهَا

“By Allaah, Allaah did not send down upon me any revelation while I was in the home of a woman from amongst you except her.”

The Messenger of Allaah ﷺ did not die except within her home and on her day while he was leaning upon her chest. She had a great portion of knowledge, virtue, intellect, and understanding. Aboo Moosaa Al-Ash'aree, may Allaah be pleased with him, said: **“No matter was confusing to us and we asked ‘Aa’ishah**

concerning it except that we found with her knowledge regarding it.”

She did not die until she had spread within the Ummah much knowledge; such that it was said: One fourth of the legislative rulings are transmitted from her and there has been narrated from her of the Hadeeth of the Prophet ﷺ that which is around two thousand two hundred and ten Ahaadeeth. She died in Madeenah during Ramadhaan at fifty eight years old.

The second narrator is Umm Salamah, Hind the daughter of Aboo Umayyah Hudhayfah ibn Al-Mugheerah Al-Qurashiyah Al-Makhzumiyah. She embraced Islaam early along with her husband, who was her cousin, Aboo Salamah, and she migrated to Abyssinia, then they returned to Makkah and migrated to Al-Madeenah. Then he died after the battle of ‘Uhud, so she married the Prophet ﷺ. She was from those who possessed intellect religion and true Eemaan. When her husband, Aboo Salamah, died and she had much love for him, she said: *“Indeed to Allaah we belong and to Him we shall return.”* She said this having Eemaan in this statement of the Prophet ﷺ wherein he said:

مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ ، فَيَقُولُ إِنَّ اللَّهَ وَ إِنَّا إِلَيْهِ
رَاجِعُونَ : اللَّهُمَّ آجِرْنِي فِي مُصِيبَتِي ، وَاخْلِفْ لِي خَيْرًا

مِنْهَا إِلَّا آجْرَهُ اللَّهُ تَعَالَى فِي مُصِيبَتِهِ وَ أَخْلَفَ لَهُ خَيْرًا

مِنْهَا

“There is no servant who, when a calamity befalls he says: ‘Indeed to Allaah we belong and to him we shall return. Oh Allaah reward me of my affliction and replace it with that which is better,’ except that Allaah will reward him for his affliction and replace it with that which is better.”

She used to say reminiscing but not complaining:
“Who is better than Aboo Salamah, he was the first house hold to migrate to Allaah’s Messenger ﷺ.”
So Allaah, the Exalted, replaced him for her by Allaah’s Messenger ﷺ. She died in Madeenah at sixty two years of age and she was the last of the wives of the Prophet ﷺ to die, may Allaah be pleased with all of them.

A)The Subject of the Hadeeth

The ruling of fasting for the one who enters the morning in a state of sexual impurity.

B)Explanation of the Terminology

كان This is an action which has passed. If its predicate is an action which is present tense, then it indicates continuity in most cases.

يدركه **Meaning:** It would come upon him.

الفجر **Meaning:** The light of morning. And it is the light of day which spreads across the horizon.

وهو جنب **Meaning** that he was in a state of Janaabah (i.e., sexual impurity) In general it is the state of being of the letter “**Haa**” within the word يدركه And Al-Janaabah legislatively is all of that which necessitates Ghusl, from ejaculation or sexual intercourse.

من أهله (**...from his family...**) **Meaning:** From sexual intercourse with his wives. The word Min (i.e., from) denote a reason. What is intended by Al-Ahl is wives. And it is restricted by way of Al-Janaabah from Al-Ahl (i.e. the family) to clarify that his delay of the Ghusl which by way of a choice from himself since he was not surprised by that which obligates Ghusl.

ثم يغتسل (**...then he would perform Ghusl.**) **Meaning:** He would purify himself with Ghusl after the appearance of dawn.

C)General Explanation

‘Aa’ishah and Umm Salamah, may Allaah be pleased with them, who were from the mothers of the believers and the most knowledgeable of the people concerning that which the Prophet ﷺ would do within his

home, inform regarding the Prophet ﷺ that he would have intercourse with his wives during Ramadhaan and then fast, and the dawn would come upon him before he had performed Ghushl. So he would continue in his fast and not make it up. Their informing regarding that was in response to Mar'waan ibn Al-Hakam when he sent someone to them to ask them about that.

D)Benefits of the Hadeeth

- 1) The soundness of the fast of the one who was in the state of sexual impurity even if he does not perform Ghushl until after the appearance of dawn.
- 2) That it is not obligatory to hasten to perform Ghushl from Al-Janaabah.
- 3) Referring as it relates to knowledge to those who have the most of it.
- 4) The permissibility to be explicit regarding that which one would normally be shy regarding due to a benefit.
- 5) That the action of the Prophet ﷺ is evidence.

THE SIXTH HADEETH

١٧٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ، فَلَيْتَمَّ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ.

179- On the authority of Aboo Hurayrah, may Allaah be pleased with him, who said that the Prophet ﷺ said: “He who forgets while fasting and eats or drinks then let him continue his fast, for indeed it is Allaah who has fed him and given him drink.”³⁵

³⁵ Reported by Al-Bukhaaree (no. 1831) within the Chapter: If the fasting person eats or drinks forgetfully; it is also reported by Muslim (no. 1155) within the Chapter: The eating of the forgetful one and his drinking and sexual intercourse does not nullify his fast. So he who eats or drinks forgetfully while he is fasting, then he is to continue his fast and there is nothing due upon him. His fast is sound whether that be the obligatory fast or an optional fast. This is in opposition to that which is circulated amongst the people that the one who eats or drinks forgetfully has broken his fast. And it is not correct for him to complete his fast. This is falsehood due to this Hadeeth and it is upon him to complete his fast; his fast is correct whether it be a supererogatory or obligatory fast. Likewise, that which is circulated amongst the people is the abandonment of the Siwaak (meaning using the Siwaak) after Dhuhr while fasting. This is likewise a mistake. What is correct is that it is permissible to use As-Siwaak at all times. This is that which the Messenger of Allaah ﷺ and his noble companions, may Allaah be pleased with them, would do. Here, we draw attention to the fact that the Siwaak, which contains other materials such as the flavors which are added to them in these days and the majority of that which is concealed by some of the companies that

Explanation

The Narrator

He is Aboo Hurayrah, may Allaah be pleased with him.
His bio has preceded under Hadeeth (no. 168)

A)The Subject of the Hadeeth

The ruling regarding the fast of the one who eats or
drink forgetfully.

B)Explanation of the Terminology

من نسي (**He who forgets...**) **Meaning:** The one who is
unmindful.

وهو صائم (...**while he is fasting...**) This is a sentence of
condition, denoting the doer of the verb نسي.

فلينم **Meaning:** Let him complete (i.e. his fast) and the
letter Laam is the Laam of command.

أطعمه الله **Meaning:** Allaah has provided him food. This
means that which he has eaten.

add these materials; then we say it is upon the one who uses the Siwaak
while fasting to spit these materials out after using the Siwaak and not to
swallow them, because these materials break the fast, and Allaah knows
best.

وسقاه **Meaning:** Allaah has provided him drink. The sentence within his statement *“For indeed it is Allaah who gave him food and gave him drink.”* It is a sentence of justification; and that was ascribed to Allaah, the Exalted, because it occurred without the intent of the one who ate.

C)General Explanation

Aboo Hurayrah, may Allaah be pleased with him, informs that the Prophet ﷺ commanded the fasting person who forgets and eats or drinks to complete his fast and continue in it, because his fast has not been diminished by way of that, because it occurred without his volition. So it is as if Allaah, the Exalted, is the one who fed him and gave him the drink. This is ruling regarding the fasting person being an individual from amongst the individuals of a great general principle; which is within the statement of the Most High:

“Our Lord! Punish us not if we forget or fall into error.” ³⁶

So Allaah, the Exalted, has said:

قد فعلت

“I have done so.”

³⁶ (Al-Baqarah 2:286)

D) Benefits of the Hadeeth

- 1) The fast is not nullified by eating or drinking forgetfully, thus the other nullifiers of the fast are analytically compared to them.
- 2) The fast is not diminished by eating or drinking forgetfully due to His statement: *“Then let him continue his fast.”*
- 3) The action of the forgetful one is not attached to him legislatively, due to him having fallen into it without his intent.
- 4) The vastness of the mercy of Allaah, the Exalted, by His pardoning of the people.
- 5) He who does within his act of worship that which nullifies it and is pardoned for it, he is commanded to complete his act of worship by way of obligation if the act of worship was obligatory and by way of recommendation if that act of worship was supererogatory.



THE SEVENTH HADEETH

١٨٠ - عن أبي هريرة رضي الله عنه قال: بينما نحن جلوس عند النبي صلى الله عليه وسلم إذ جاءه رجل . فقال: يا رسول الله هلكت قال: ما أهلكك؟ قال: وقعت على امرأتي ، وأنا صائم - وفي رواية : أصبت أهلي في رمضان - فقال رسول الله صلى الله عليه وسلم : هل تجد رقبة تعتقها؟ قال: لا قال : فهل تستطيع أن تصوم شهرين متتابعين ؟ قال: لا . قال : فهل تجد إطعام ستين مسكينا ؟ قال : لا . قال : فمكث النبي صلى الله عليه وسلم فينا نحن على ذلك أتى النبي صلى الله عليه وسلم بعرق فيه تمر - والعرق: المكتل - قال: أين السائل ؟ قال : أنا . قال : خذ هذا ، فتصدق به . فقال الرجل : على أفقر مني: يا رسول الله؟ فوالله ما بين لابتيها - يريد الحرتين - أهل بيت أفقر من أهل بيتي فضحك رسول الله صلى الله عليه وسلم حتى بدت أنيابه ثم قال: أطعمه أهلك

180- On the authority of Aboo Hurayrah, may Allaah be pleased with him who said:

One a day we were sitting with the Prophet ﷺ when a man came to him and said: "O Messenger of Allaah, I have been destroyed." He ﷺ said: "What has destroyed you?" He said: "I had intercourse with my wife while I was fasting (and in another narration he said: I had intercourse with

my family during Ramadhaan).” So the Prophet ﷺ said: “Are you able to free a slave?” He said: “No.” He said: “Are you able to fast two consecutive months?” He said: “No.” He said: “Are you able to feed sixty poor people?” He said: “No.” So the Prophet ﷺ remained for a while and when we were in this state someone brought to the Prophet ﷺ a basket containing dates and the basket was full. So the Prophet ﷺ said: “Where is the questioner?” The man said: “It is I.” So the Prophet ﷺ said: “Take this and give it in charity.” So he said: “Who is more in need than I, O Messenger of Allaah? By Allaah, there is not between its two lava planes (meaning its two borders) a family more in need than my family.” So Allaah’s Messenger ﷺ laughed until his molar teeth could be seen, then he said: “Feed your family with it.”³⁷

Explanation

³⁷ Reported by Al-Bukhaaree (no. 1936) within the Chapter: If one has intercourse during Ramadhaan and he has nothing to give in charity then he must make and expiation. Muslim also reported it (no. 1111) within the Chapter: Committing the prohibited act of intercourse during the daytime in Ramadhaan for one who is fasting and the obligation of making a major expiation for it in the clarification of that and that it is obligatory upon the one who it is easy for and the one who it is difficult for and the establishment of the blame of the one who it is obligatory for until he is able to do it.

The Narrator

He is Aboo Hurayrah, may Allaah be pleased with him. His biography has preceded under Hadeeth (no. 168)

A)The Subject of the Hadeeth

The ruling of the fasting person having intercourse during the daytime in Ramadhaan.

B)Explanation of the Terminology

بين: Bayna بين is an adverb of time. The doer of the verb has been left off or comes after the word لا; it also is a tool of surprise.

رجل (...a man...) Meaning: Someone who was not known.

هلكت **Meaning:** I have fallen into sin which will destroy me. And Al-Hallaak means death.

ما أهلكك (**What has destroyed you?**) The word Maa is a tool of Al-Istifhaam (inquiry)

وقعت على امرأتي **Meaning** I had intercourse with my wife.

وأنا صائم This is a sentence of condition stemming from the letter Taa in the word وقعت

أصبت أهلي في رمضان **Meaning:** I had intercourse with my wife during the daytime in Ramadhāan.

تجد **Meaning:** Do you have...?

رقبة **Meaning:** The price of a neck and this is a male or female slave.

تعتقها **Meaning:** That you may free it from bondage.

تستطيع **Meaning:** Are you able.

متتابعين **Meaning:** Consecutive without breaking the fast between them.

مسكيننا **Meaning:** A poor person which does not have that which is sufficient for himself or sufficient for his family.

فمكث **Meaning:** He remained for a while.

بين Is an adverb of time. The doer of the verb is within his statement اوتي (he was given); and the Alif therein is to denote الاشباع (thoroughness)

بعرق This is a basket.

والعرق المكتل **(The 'Arq is a basket)** This is from the explanation of the narrators.

فيه تمر **(...containing dates...)** Its amount was not clarified within the two Saheehs. However, by way of other routes of transmission it is clarified that it is around fifteen Saa'.

هذا **(...this)** Meaning: The dates which were brought to him.

فتصدق **(...and give charity with it.)** Meaning: Feed it to poor people on your behalf.

على أفقر **(...to one who is more poor...)** This is connected to a latent noun which has been left off. This is a sentence of inquiry. The Hamzah has been left off from it and the latent phrase is: **"Am I to give charity with it..."**

Poverty refers to one deprived of wealth by way of which he will attain sufficiency.

ما بين **Bayna** denotes that which is between. And the word Maa denotes negation.

لا تبيها **Meaning:** The two lava pits of Al-Madeenah; and they are two eastern lava fills. The eastern one at Al-Baqee' and it is called lava field of Raaqim. And the western point which is the western drift, it is called the lava field of Al-Wabrah. And the lava field is a land the highest point of which is a black rock.

بدت **Meaning:** His incisor teeth showed.

أنياب (**Anyaab**) is the plural of Naab and it is the tooth which is behind the canine teeth.

أطعمه (**Feed it to...**) This is a command bearing the meaning of permissibility.

C)General explanation

Aboo Hurayrah, may Allaah be pleased with him, narrated a story that they were sitting with the Prophet ﷺ; as was their habit, in that they would sit with him to learn from him and accompany him. So while they were like this, a man came and acknowledged that he was destroyed for that which he had done from sin and he wanted to be free of it, so he said: "O Messenger of Allaah I am destroyed." Then the Prophet ﷺ asked him regarding the reason for that and the man responded that he had intercourse with his wife during the daytime in Ramadhaan while

he was fasting. The Prophet ﷺ did not scold him because he had come repentant wanting to free himself of that which he had fallen into. So the Prophet ﷺ directed him to that wherein he would be freed from this act. So he asked him if he had a neck to free so that that may be an expiation for him. The man responded in the negative so he asked him was able to fast two consecutive months without breaking between them. So the man responded in the negative. So he went to a third option, asking him was he able to feed sixty poor people. The man also responded in the negative. Then he sat and the Prophet ﷺ remained (for a time) and a man from the Ansaar came with a basket containing dates. So the Prophet ﷺ said to the questioner: **“Take this and give charity with it.”** Meaning, as an expiation for it. However, due to the poverty of this man and his knowledge of the generosity of the Prophet ﷺ and his love to make things easy for his Ummah, the man had hope and he said: *“Shall I give it to one who is poorer than I?”* And he swore an oath that there was not to be found between the two lava fields of Madeenah a household who was poorer than his household. So the Prophet ﷺ laughed in amazement from the state of this man who had come to him in fear seeking to free himself of this act, and how it had turned into desire that he had hoped to obtain. So the one whom Allaah had granted upright moral character (i.e., the Prophet) permitted him to

feed his family with that, because the fulfillment of need takes precedence over expiation.

D)Benefits of the Hadeeth

- 1) The greatness of the sin of the fasting person having intercourse during the daytime in Ramadhaan.
- 2) The obligation of expiations for the fasting person having intercourse during the daytime in Ramadhaan.
- 3) The there is a sequence for its expiation. The first being freeing a slave. The second being if one is not able then he is to fast two consecutive months. The third being if one is not able then is to feed sixty poor people.
- 4) The expiation is not removed due to inability if one will have the ability in the near future.³⁸
- 5) That fulfillment of need takes precedence over expiation.

³⁸ That is by way of the Hadeeth, wherein the Prophet ﷺ gave the man the dates and commanded him to give charity with it as an expiation, while the man was unable at the time wherein he informed the Prophet about himself. So when he swore the Prophet ﷺ that there is not to be found between its two lava fields a household more in need than his household the Prophet ﷺ permitted him to feed his family. And he did not say to him that the expiation remains due upon him; and if it had remained due upon him, then he would have given him a choice in that.

- 6)** The ease of the legislation of Islaam in that it gives consideration of the state of the one responsible and does not obligate him with that which he is unable to fulfill.
- 7)** The one who sins then comes repentant, is not to be blamed.
- 8)** The permissibility of swearing an oath even though that is not sought from the individual.
- 9)** The permissibility of swearing an oath for that which one preponderantly deems to be correct. ³⁹
- 10)** The permissibility of a person describing himself with extreme poverty if he is truthful and he does not intend to be displeased with the decree of Allaah, the Exalted.
- 11)** The excellent manners of the Prophet ﷺ and the openness of his heart.
- 12)** The diligence of the companions in sitting with the Prophet ﷺ so that they may acquire knowledge from him as well as good manners and association with him.

³⁹ That is by way of the Hadeeth wherein the man swore an oath to the Prophet ﷺ that there is not between the two lava fields of Madeenah a family more in need than his family. So the Prophet ﷺ affirmed that while this is something which cannot be known with certainty.

CHAPTER: FASTING WHILE TRAVELING AND OTHER THAN IT

The intent behind this chapter is to clarify the ruling of fasting while traveling; *is it better to fast or to break ones fast.* As-Safar (i.e. travelling) differs from residency based upon what is considered traveling in the custom of the people. This is the stronger statement, hence there has not been narrated a specific amount of distance or time for travel. The most that has been narrated regarding that are actions which do not necessitate restriction. Within Saheeh Muslim there has come on the authority of Anas ibn Maalik that when the Prophet ﷺ would travel the distance of three miles or three Faraasikh,⁴⁰ then he would pray two Raka'āt. However, it is a must that this going out at this distance be traveling, such that the provisions which are made for travel are made for it and the preparations that are made by the traveler are made for it. As for if the going out at this distance is to take care of a need and return in the same day, then that is not travel and the people are not considered to be travelers. So it is not permissible for him to shorten the prayer nor to break the fast during Ramadhaan. The statement of the author: "*And other than it.*" Means: Other than the fast while traveling; from

⁴⁰ Parasang: any of various Persian units of distance; especially: an ancient unit of about four miles

making up the fast of Ramadhaan, fasting on behalf of the dead, hastening the breaking of the fast, and fasting continually.



THE FIRST HADEETH

١٨١- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ حَمْزَةَ بْنَ عُمَرَ
الْأَسْلَمِيَّ قَالَ لِلنَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَأَصُومُ فِي
السَّفَرِ؟ - كَانَ كَثِيرَ الصَّيَامِ فَقَالَ : إِنْ شِئْتَ فَصُمْ وَإِنْ
شِئْتَ فَأَفْطِرْ .

181- On the authority of ‘Aa’ishah, may Allaah be pleased with her, who said: Hamzah ibn ‘Amr Al-Aslamee, may Allaah be pleased with him, said to the Prophet ﷺ “Am I to fast while traveling?” And he was one who fasted a lot. So the Prophet ﷺ said: “If you wish then fast or if you wish then break your fast.”⁴¹

Explanation

The Narrator

She is the mother of the believers, ‘Aa’ishah, may Allaah be pleased with her. Her biography has preceded under the Hadeeth (no. 178)

⁴¹ Reported by Al-Bukhaaree (no. 1841) within the Chapter: The fast while traveling or the breaking of it; Muslim also reported it (no. 1121) within the Chapter: The choice between fasting and breaking the fast while traveling.

A)The Subject of the Hadeeth

The ruling regarding fasting while traveling.

B)Explanation of the Terminology

حمزة بن عمرو الأسلمي He is Aboo Saalih Ibn ‘Amr Uwaymir Al-Aslamee. He was born ten years before the Hijrah. Al-Bukhaaree narrated from him within At-Tareekh. He said:

“We were with the Prophet ﷺ on a dark night when my fingers emanated light such that all of the belongings of the people could be seen.”

He gave Aboo Bakr As-Siddeeq glad tidings regarding the battle of Ajnadeen and it is said that he is the one who gave Ka’b ibn Maalik glad tidings of Allaah’s acceptance of his repentance; so Ka’b gave him his two garments. He died in the year 61 H.

أأصوم **(Should I fast...?)** That which is intended by fast here has not been clarified. However, the statement of ‘Aa’ishah when she mentioned: *“He was one who used to fast a lot.”* implies that the strongest view is that that which is intended is supererogatory fast. One the narrations of Muslim indicate that what is intended by it is the fast of Ramadhaan, wherein the Prophet ﷺ said to him: *“It is a concession.”* That has explicitly come within the narrations of Aboo

Daawud. Based upon it is the benefit in her statement: “*And he used to fast a lot.*” It is a clarification of his strength to fast, and that fasting while traveling was easy upon him.

إن شئت فصم وإن شئت فأفطر **(If you will then fast or if you will then break your fast)** This is a command and the command therein is to denote permissibility.

C)General Explanation

‘Aa’ishah, my Allaah be pleased with her, informed that Hamzah ibn ‘Amr Al-Aslamee, who used to fast frequently, asked the Prophet ﷺ should he fast while travelling. So the Prophet ﷺ responded to him by giving him a choice; if he willed then he should fast, and if he willed then he should break his fast.

D)Benefits of the Hadeeth

- 1) The diligence of the companions, may Allaah be pleased with them, to acquire knowledge so that they may teach it.
- 2) The choice of the traveler between fasting and breaking his fast.
- 3) The correctness of the fasting in Ramadhaan while traveling.

- 4)** The ease of the Islamic legislation.
- 5)** Affirmation of will for the slave and thus the falsification of the methodology of the Jabbariyah.



THE SECOND HADEETH

١٨٢ - عن أنس بن مالك رضي الله عنه قال: كنا نسافر مع النبي صلى الله عليه

وسلم فلم يعب الصائم على المفطر ولا المفطر على الصائم

182- On the authority of Anas ibn Maalik, may Allaah be pleased with him who said: “We used to travel with the Prophet ﷺ and the one fasting would not find fault with the one who broke his fast nor would the one who broke his fast find fault with the one who fasted.”⁴²

Explanation

The Narrator

He is Anas ibn Maalik, may Allaah be pleased with him. His biography has preceded under the Hadeeth (no. 176)

A)The Subject of the Hadeeth

⁴² Reported by Al-Bukhaaree (no. 1845) within the Chapter: The companions of the Prophet ﷺ would not find fault upon one another for fasting or breaking the fast. Muslim also reported it (no. 1118) within the Chapter: The permissibility of fasting or breaking ones fast during the month of Ramadhaan for the traveler if his journey is that of two days or more.

The ruling of fasting or breaking ones fast during Ramadhaan while traveling.

B)Explanation of the Terminology

نساfer (We used to travel) Meaning: During Ramadhaan based upon his statement: *“The fasting person will not find fault upon the one who broke his fast.”*

يعب (...to find fault.) Meaning: Criticize.

C)General Explanation

Anas ibn Maalik informs that they would travel with Prophet ﷺ, meaning during the month of Ramadhaan and from them there were those who fasted since he saw that he had the strength to fast and from them there were those who broke their fast since he saw that it was better for him. So the one who fasted would not criticize the one broke his fast, and the one who broke his fast would not criticize the one who fasted, because in both; fasting and breaking the fast, there is a concession for which one cannot be blamed for and acting it.

D)Benefits of the Hadeeth

- 1) The permissibility of fasting or breaking one’s fast while traveling, because the Prophet ﷺ affirmed that from the companions.

- 2) The silent approval of the Prophet ﷺ constitutes evidence.

- 3) The ease of the Islamic legislation.



THE THIRD HADEETH

١٨٣ - عن أبي الدرداء رضي الله عنه قال: خرجنا مع رسول الله صلى الله عليه وسلم في شهر رمضان في حر شديد، حتى إن كان أحدنا ليضع يده على رأسه من شدة الحر وما فينا صائم إلا رسول الله صلى الله عليه وسلم وعبد الله بن رواحة

183- On the authority of Aboo Ad-Dardaa, may Allaah be pleased with him, who said: “We went out along with the Prophet ﷺ during the month of Ramadhaan in severe heat, such that one of us would place his hand upon his head from the severity of the heat and none from amongst us was fasting except the Messenger of Allaah ﷺ and Abdullaah ibn Rawaahah.”⁴³

Explanation

The Narrator

He is Aboo Ad-Dardaa' who was Uwaymir the son of 'Aamir the son of Qays Al-Ansaree Al-Khazrajee, may Allaah be pleased with him. He embraced Islaam during the year of Badr and did well in his Islaam. He witnessed the battle of Uhud and all of the subsequent

⁴³ Reported by Al-Bukhaaree (no. 1843) within the Chapter: If one fasts some days of the month of Ramadhaan and then travels. Muslim also reported it (no. 1122) within the Chapter: The choice between fasting and breaking ones fast while traveling.

battles. He was from the scholars, the wise, and the virtuous people. He narrated from the Prophet ﷺ that he said:

هو حكيم أمتي

“He is the wise one of my nation.”

Mu'aadh ibn Jabal said: *“Take knowledge from four...”* and mentioned from amongst them Aboo Dardaa'. He has many statements regarding rulings; and from them is his statement: *“How insignificant the creation is with Allaah when they go against His command.”* Also his statement: *“The most hated thing to me is that I should oppress one who does not seek any to aid him against me except Allaah.”* Mu'aawiyah, may Allaah be pleased with him, said concerning him: *“Aboo Dardaa is from the jurists and the scholars who have been healed from illness.”* He placed him in charge of Damascus during the Caliphate of 'Uthmaan, may Allaah be pleased with him, and he died therein in the year thirty two after the Hijrah.

A)The Subject of the Hadeeth

The ruling of fasting Ramadhaan while traveling.

B)Explanation of the Terminology

عبد الله بن رواحة He is Aboo Muhammad Ibn Rawaahah ibn Tha'labah Al-Ansaaree Al-Khazrajee, may Allaah be pleased with him. He was from the earliest to embrace Islaam from the Ansaar and he was one of the leaders on the night of Al-'Aqabah. He witnessed the battle of Badr and all of the subsequent battles. And he was an excellent poet. He said in praising the Prophet ﷺ :

“Even if there were not within him clear and evident signs, his understanding would be enough to give you information regarding him.”

He also poeticized in front of him during the make-up Umrah when he said:

“The children of the Kufaar deviated from his path. Today I will strike for you based upon his understanding, an example which will remove the grief from one’s mind and separate a friend from his friend.”

He was martyred in the battle of Mu'tah in the month of Jumaadah al-Oolaa in the year eight after the Hijrah.

خرجنا **(We went out...)** Meaning: We went out from Madeenah as travelers; and it is not correct that that was during the battle of Badr, because the battle of Badr was before the Islaam of Aboo Dardaa', nor was it

during the conquest of Makkah, because that was after the martyrdom of Abdullaah ibn Rawaahah.

حر (...**heat...**) Meaning: The heat of the sun during the high summer days.

شديد (...**intense...**) **Meaning:** Intense in its heat.

حتى (...**so that...**) This is a tool of objective.

إن كان The word In as used here is light and not intensified by way of the Shaddah which is used for emphasis. It is called the pronoun of the condition which has been left off. The latent statement here is إنه كان (indeed he/it was).

أحدنا **Meaning:** One from amongst us.

ليضع With a Fat'hah upon the letter Laam, which is used for emphasis. It is the predicate of كان.

يده (...**his hand...**) **Meaning:** His palm.

على رأسه (**upon his head**) **Meaning:** Above his head to protect himself from the sun.

من شدة **Meaning:** From the intensity. And the word من here is to denote justification.

الحر **Meaning:** The heat of the sun's rays.

وما فينا صائم **(and none of us was fasting)** Meaning: (there was not amongst us) one who was fasting.

C)General Explanation

Aboo Ad-Dardaa', may Allaah be pleased with him, informs that they had went out along with the Prophet ﷺ during a journey in Ramadhaan, and the heat was intense to the point that a man would place his palm above his head to protect it from the intensity of the heat of the sun. The people were breaking their fast and there was none amongst them who was fasting with the exception of the Messenger of Allaah ﷺ and the Abdullaah Ibn Rawaahah, may Allaah be pleased with him.

D)Benefits of the Hadeeth

- 1) The permissibility of the traveler breaking his fast during Ramadhaan.
- 2) Breaking ones fast is better for him if fasting is a difficulty upon him.

- 3)** Protecting oneself from the means of harm does not negate the completion of one's reliance upon Allaah, the Exalted.



THE FOURTH HADEETH

١٨٤ - عن جابر بن عبد الله رضي الله عنهما قال: كان رسول الله صلى الله عليه

وسلم في سفر فرأى زحاما ورجلا قد ظلل عليه ، فقال: ما هذا؟ قالوا: صائم

قال: ليس من البر الصيام في السفر وفي لفظ لمسلم: عليكم برخصة الله التي رخص

لكم

184- On the authority of Jaabir ibn ‘Abdullaah, may Allaah be pleased with him, who said: “Allaah Messenger ﷺ was on a journey and he saw a crowd of people and a man being shaded by them, so he said: ‘What is this?’ They said: ‘He is fasting.’ So he said: “It is not from righteousness to fast while traveling.”⁴⁴

⁴⁴ Reported by Al-Bukhaaree (no. 1844) within the Chapter: The statement of the Prophet ﷺ, to one who was being shaded in extreme heat, that it is not from righteousness to fast while traveling; Muslim also reported it (no. 1115) within the Chapter: The permissibility to fast or to break ones fast during Ramadhaan for the traveler if his journey is two days or more. Ibn Qudaamah said: “It is permissible for the traveler to break his fast; so if he fasts that is disliked for him although he is rewarded. The permissibility of breaking one’s fast for the traveler is affirmed by way of the text and the consensus and the majority of the people of knowledge say that if he fasts he will be rewarded.” He also said, may Allaah have mercy upon him: “It is better according to our Imaam, may Allaah have mercy upon him, to break ones fast while traveling. It is the Madh’hab of Ibn ‘Umar, Ibn ‘Abbaas, Sa’eed Ibn Al-Musayyib, Ash-Sha’bee, Al-Awzaa’ee, and Is’haaq. Aboo Haneefah, Maalik and Ash-Shaafi’ee all said: ‘To fast is better for the one who has

Within the narration of Muslim it says: “Take to the concession which Allaah has allowed you.”⁴⁵

Explanation

The Narrator

Jaabir ibn Abdullaah: He is Jaabir the son of Abdullaah the son of ‘Amr the son of Haraam Al-Ansaaree As-Sulamee, may Allaah be pleased with him. He witnessed Al-‘Aqabah and fought along with the Prophet ﷺ in all of the battles with the exception of the battle of Badr and the battle of Uhud. His father commanded him to stay behind along with his sisters. So when his father was martyred in the battle of ‘Uhud he married a matron lady so that she may be with them and he did not stay behind for any battle thereafter. He was from those who had many Hadeeth from the Prophet ﷺ. He narrated from him somewhere around one thousand five hundred forty Ahadeeth from the Prophet ﷺ. And he had a circle within the Masjid of the Prophet ﷺ wherein he would disseminate Ahadeeth and knowledge. He died in Madeenah in the year 74 H.

A)The Subject of the Hadeeth

the strength to do so.’ And that is narrated from Anas and ‘Uthmaan ibn Abee Al-‘Aas.” Refer to Al-Mughnee 3/43.

⁴⁵ What is apparent is that Muslim reported this addition based upon his conditions and it is not like that. Rather, it is the remaining part of the Hadeeth, the chain of narration of which did not meet his conditions. Ibn Hajr indicated that within Fat’h Al-Baaree.

It is the ruling of fasting while traveling for the one upon whom that is difficult.

B)Explanation of the Terminology

في سفر (...**during a journey...**) It was during the journey of the battle of the conquest of Makkah and that was during Ramadhaan in the year eight after the Hijrah.

فأى **Meaning:** That he saw.

زحاما **Meaning:** People who were crowded around one another looking.

رجلا (...**a man...**) **Meaning:** Not someone specific.

ظل عليه (...**shading him...**) **Meaning:** That they were one above the other in order to shade him from the sun.

ما هذا (...**what is this?**) **Meaning:** What is wrong with this man?

صائم **Meaning:** That he was a man who was fasting.

البر (**righteousness**) **Meaning:** Goodness.

عليكم Is a term to denote command bearing the meaning of خذوا (i.e. take).

برخصة الله (...the concession of Allaah) **Meaning:** His facilitation and ease.

C)General Explanation

Jaabir, may Allaah be pleased with him, informed that the Prophet ﷺ was during the year of the conquest in the month of Ramadhaan and he saw a group of people crowded in order to look at an individual. It was as if he had been affected by heat and thirst, so they were shading him and he was lying down as is within the narration of Ibn Jareer. So the Prophet ﷺ asked about this and they said that he is a man who is fasting. Due to the fact that the fast had reached this point with him, the Prophet ﷺ negated fasting while traveling being from righteousness, since the fast of this person had reached this point.

D)Benefits Of The Hadeeth

- 1) The concern of the Prophet ﷺ for his companions and asking about their state.
- 2) That the fast of the traveler while there is a difficulty upon him, is not from righteousness.
- 3) The legislation of taking the concession of Allaah, the Exalted, and not exerting oneself in that which concession has been made regarding.

- 4) The permissibility of crowding around to look at things which are strange.



THE FIFTH HADEETH

١٨٥ - عن أنس بن مالك رضي الله عنه قال: كنا مع النبي صلى الله عليه وسلم في

السفر فمنا الصائم ومنا المفطر قال: فنزلنا منزلا في يوم حار وأكثرنا ظلا: صاحب

الكساء ومنا من يتقي الشمس بيده . قال: فسقط الصوم ، وقام المفطرون فضربوا

الأبنية وسقوا الركاب فقال رسول الله صلى الله عليه وسلم: ذهب المفطرون اليوم

بالأجر

185- On the authority of Anas ibn Maalik, may Allaah be pleased with him, who said: "We were with the Prophet ﷺ on a journey. From us there were those who were fasting and from us there were those who broke their fast." So he said: "We descended at a place on a hot day, most of us shaded ourselves with cloth. From us there were those who protected himself from the sun by his hand. Those who fasted fell down on the account of weakness. Those who had not observed it got up and pitched tents and watered their mounts; whereupon the Prophet ﷺ said: "The breakers of the fast have taken away the reward today."⁴⁶

⁴⁶ Reported by Al-Bukhaaree (no. 2733) within the Chapter: The virtue of serving during the battle; Muslim also reported it (no. 1119) within the

Explanation

The Narrator

He is Anas ibn Maalik, may Allaah be pleased with him. His biography has preceded under Hadeeth (no. 176)

A)The Subject of the Hadeeth

It is the ruling of breaking ones fast while traveling due to a benefit.

B)Explanation of the Terminology

سفر (...a journey) Perhaps it is travel during the conquest of Makkah.

منزلاً (...a place...) Meaning: A place for dismounting. Its specific place was not mentioned.

أكثرنا **Meaning:** The majority of us.

ظلاً **Meaning:** Took shade.

صاحب الكساء **Meaning:** The one who had a garment which he was able to spread above him and protect himself with from the sun.

Chapter entitled: The reward of breaking the fast while traveling if one has tasks to do.

ومنا **Meaning:** Some of us.

يتقي الشمس **Meaning:** Protected himself from the rays of the sun and its heat.

بيده **Meaning:** With his hand and his arm due to not having a garment with him.

قال (**he said...**)**Meaning:** Anas said. The transmitter of his statement is the narrator of the Hadeeth.

فسقط الصوم (**those who were fasting fell down...**)

Meaning: They fell down to the ground due to weakness.

قام المفطرون (**...those who broke their fast stood...**)

Meaning: They stood to do work.

فصروا الأبنية **Meaning:** A place to dismount and its area is not clarified.

الركاب (**...their mounts...**) **Meaning:** The camels they were riding on.

ذهب (**...they made off...**) **Meaning:** It was specified for them.

اليوم (**...today...**) **Meaning:** That present day in which those who broke their fast did that which they did.

بالأجر (**...with the reward...**) **Meaning:** With the reward due to that which they did from actions which those who were fasting did not do. And it is not understood that they took the reward of fasting because they will make their fast up.

C)General Explanation

Anas ibn Maalik, may Allaah be pleased with him, informed that they were traveling along with the Prophet ﷺ. From them there were those who were fasting and from them there were those who broke their fast. They descended at a place and the heat was intense. They had not prepared, before their descent, that with which they could shade themselves. So some of them took shade with his garment, and some of them with his hand. Those who were fasting fell down to the ground due to their weakness from hunger and thirst. Those who were not fasting stood to act. They erected tents and gave the camels drink. So the Prophet ﷺ said:

ذهب المفطرون اليوم بالأجر

“The breakers of the fast have taken away the reward today.”

This was since they attained the reward of these actions which they were doing; and it is not understood that they took the reward of the fast, since they will be making their fast up. So it is as if the reward of the fasting people is including within their reward; such that they were specified with it.

Benefits of the Hadeeth

- 1) The permissibility of fasting and breaking ones fast while traveling during Ramadhaan. This is because the Prophet ﷺ approved of the companions doing it.
- 2) That breaking the fast is better than fasting if there is a benefit in that.
- 3) The virtue of serving one's companions while traveling.
- 4) That protecting from the means of harm does not negate the completion of one's reliance upon Allaah, the Exalted.
- 5) The reward for actions is in accordance with their benefit.
- 6) The legislation of encouraging and inciting towards righteous actions.

THE SIXTH HADEETH

١٨٦ - عن عائشة رضي الله عنها قالت " كان يكون علي الصوم من رمضان ، فيما أستطيع أن أقضي إلا في شعبان

186- On the authority of ‘Aa’ishah, may Allaah be pleased with her said: “There was due upon me fast from Ramadhaan and I was not able to make it up except during Sha’baan.”⁴⁷

⁴⁷ Reported by Al-Bukhaaree (no. 1841) and Muslim (no. 1146) within the Chapter: Making up the fast of Ramadhaan within Sha’baan as it relates to the woman to make up the fast, the time frame is wide as is established from ‘Aa’ishah, may Allaah be pleased with her. Due to that, she delayed that which was upon her from fasting up until the forthcoming Sha’baan. On the authority of Aboo Salamah, may Allaah be pleased with him, who said: *“I heard*

‘Aa’ishah, may Allaah be pleased with her saying: ‘There was fasting due upon me from Ramadhaan and I was not able to make it up until Sha’baan.’” Yahyaa said: *“That she was busy with Allaah’s Messenger ﷺ or from Allaah’s Messenger ﷺ .”* Al-Bukhaaree reported it (no. 1849) within the Chapter: When should the fast be made up of Ramadhaan. Muslim also reported it (no. 1146) within the Chapter: Making up the fast of Ramadhaan during Sha’baan. An-Nawawee said: *“Each one of them would prepare themselves for the Messenger of Allaah ﷺ seeking the reward of pleasing him at all times, in case he wanted that; and they did not know when he would want it and they did not seek his permission to fast out of fear that he would give them permission while he actually had a need for her and thus she would miss out on that. This was from Adab (i.e. good manners)”* Refer to Sharh An-Nawawee 8/22. Ibn Hajr said: *“The apparent action of ‘Aa’ishah necessitates hastening to make up the fast, where it not for that which prevented her from being preoccupied. So it is indicated that he who does not have an excuse it is not proper for him to delay it.”* Refer to Fat’h Al-Baaree 4/189.

Explanation

The Narrator

She is 'Aa'ishah, may Allaah be pleased with her. Her biography has preceded under Hadeeth (no. 178)

A)The Subject of the Hadeeth

It is the ruling of delaying making up the fast of Ramadhaan.

B)Explanation of the Terminology

كان This an action which has passed. It is referred to as the pronoun of condition. As for its predicate; then it is the sentence "*There was due upon me fasting.*"

فما أستطيع **Meaning:** That I was not able.

أن أفضي **Meaning:** To fast in making up those days.

C)General Explanation

'Aa'ishah, may Allaah be pleased with her, informed that there was fasting due upon her from Ramadhaan, wherein she broke her fast due to an excuse from menses or the like, so she delayed that up until Sha'baan, then fasted it before the subsequent Ramadhaan. And she clarified her excuse in that; that

she was not able to make it up with ease or facilitation except during Shaʿbaan since it is a must that she makes it up therein.

D)Benefits of the Hadeeth

- 1) Permissibility of delaying making up the fast of the Ramadhaan up until Shaʿbaan
- 2) That it is better to hasten to make up the fast because ‘Aa’ishah, may Allaah be pleased with her, was excused to delay it due to her not being able to make it up.
- 3) The prohibition of delaying making up the fast all the way up until the following Ramadhaan, because ‘Aa’ishah made Shaʿbaan the latest to which she would delay.
- 4) The one who does an act which contradicts that which takes precedence, making an excuse in order to remove blame from himself and so that he should not be taken as an example in that.



THE SEVENTH HADEETH

١٨٧ - عن عائشة رضي الله عنها: أن رسول الله صلى الله عليه وسلم قال: من مات

وعليه صيام صام عنه وليه وأخرجه أبو داود وقال: هذا في النذر، وهو قول أحمد

بن حنبل

187- On the authority of 'Aa'ishah, may Allaah be pleased with her, who said the Prophet ﷺ said: "He who dies while there is upon him fast, then his representative is to fast on his behalf."⁴⁸

Aboo Daawud reported it and said:

"This is as it relates to a vow." And it is the statement of Ahmad Ibn Hanbal.⁴⁹

⁴⁸ Reported by Al-Bukhaaree (no. 1851) within in the Chapter: He who dies while there is fasting due upon him. Al-Hasan said: If thirty people fast on his behalf one day then that is permissible. Muslim also reported it (no. 1147) within the Chapter: Making up the fast on behalf of the dead.

⁴⁹ Interpreting the Hadeeth to mean the fast of a vow is a specification that does not have evidence. How is it correct to interpret it to mean a vow only and to overlook its indication of the obligatory fast by way of legislative principle which occurs more often? This is not except negation of the majority of narrations and the more preponderant of them. For Indeed if you are to compare those who die while owing days to make up for Ramadhaan and those who die while owing the fast of a vow, you will find that the first is more occurring.

Explanation

The Narrator

She is 'Aa'ishah, may Allaah be pleased with her. Her biography has preceded under Hadeeth (no. 178)

A)The Subject of the Hadeeth

It is the ruling of making up the obligatory fast on behalf of the dead.

B)Explanation of the Terminology

من مات (**He who dies...**) The word man here denotes condition. Meaning: which ever person dies. And Al-Mawt is the loss of life.

وعليه صيام (**...and there is fasting due upon him...**)

Meaning: There is obligatory fasting due upon him. The sentence denotes the state of the one who has died.

صام (**...he fasts...**) This is the response to the condition and it is the predicate; it bears the meaning of command. So it means: "...then let him fast."

وليه (**...his heir**) **Meaning:** His relative. And his heir takes precedence in this regard and then those who are nearest in kin to them.

النذر The responsible person making it binding upon himself to do an act of worship for Allaah, the Exalted.

C)General Explanation

'Aa'ishah, may Allaah be pleased with her informs from the Prophet ﷺ that he commanded the heir of the one who dies while there is due upon him an obligatory fast from an oath or an expiation or making up days of Ramadhaan, that he is to fast on his behalf, because it is a debt that is due upon him and his relative is the most deserving of the people to make up the fast on his behalf because this is goodness to him, righteousness, and joining the ties of the womb.

D)Benefits of the Hadeeth

- 1) The command of the near relative to make up the obligatory fast on behalf of then his relative if he dies before doing it. ⁵⁰ And if the relative does not fast on behalf of the deceased, then he is to feed on his behalf from his wealth a poor person for every day. And if he has not left behind any wealth and

⁵⁰ The command here is one of recommendation, because if we were to say that it was obligatory then it would necessitate that the relative is sinning by not making it up and this is not correct due to the statement of Allaah, the Exalted:

And no bearer of burdens shall bear another's burden, and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he may be near of kin. (Fatir 35:18)

someone donates to feed on his behalf, then he will be rewarded. And if no one donates on his behalf, then his affair is up to Allaah, the Exalted.

- 2)** The Second: There is no difference between it being an obligatory fast; based upon the legislation such as the fast of Ramadhaan or obligatory by way of a vow, due to the generality of the Hadeeth.
- 3)** The Third: If there are a number of heirs and they all fast until that which is due upon the deceased is removed.
- 4)** The Fourth: If he dies before it is possible for him to make up the fast, then the heir does not fast on his behalf due to a responsibility being lifted from him by way of him not having the ability.
- 5)** The Fifth: That the relative is not to makeup an optional fast on behalf of the deceased.



THE EIGHTH HADEETH

١٨٨ - عن عبد الله بن عباس رضي الله عنهما قال: جاء رجل إلى النبي صلى الله عليه وسلم فقال: يا رسول الله، إن أُمِّي ماتت وعليها صوم شهر. أفأقضيها عنها؟ فقال: لو كان على أمك دين أقتضيه عنها؟ قال: نعم. قال: فدين الله أحق أن يقضى

وفي رواية: جاءت امرأة إلى رسول الله صلى الله عليه وسلم فقالت: يا رسول الله، إن أُمِّي ماتت وعليها صوم نذر أفأصوم عنها؟ فقال: أرأيت لو كان على أمك دين فقضيتيه أكان ذلك يؤدي عنها؟ فقالت: نعم قال: فصومي عن أمك

188- On the authority of Abdullaah ibn ‘Abbaas, may Allaah be pleased with him, who said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allaah, indeed my mother has died and there was a month of fasting due upon her. So am I to make it up on her behalf?’ The Prophet ﷺ said: ‘If there was due upon your mother a debt would you pay it on her behalf?’ He said: ‘Yes’ The Prophet ﷺ said: ‘The debt of Allaah has more right to be paid.’”

In another narration, a woman came to the Messenger of Allaah ﷺ and said: “O Messenger of Allaah, my mother died while a fast of a vow was due upon her. Should I fast it on her behalf?” So he said: “Do you not see that there were due upon your mother a debt and you pay it, would that not settle the score for her?” She said: “Yes” So he said: “Then fast on behalf of your mother.”⁵¹

Explanation

The Narrator

He is ‘Abdullaah ibn ‘Abbaas, may Allah be pleased with him. His biography has preceded under (no. 166)

A)The Subject of the Hadeeth

It is the ruling of making up the fast of the vow on behalf of the deceased.

B)Explanation of the Terminology

رجل **(A man...)** This was someone who was not specified.

⁵¹ Reported by Al-Bukhaaree (no. 6321) within the Chapter: He who dies while there is due upon him a vow and the command of Ibn ‘Umar to the woman whose mother had made a vow to pray at Qubaa. So he said: **“Pray on her behalf.”** And Ibn ‘Abbaas, may Allaah be pleased with him, said similar. Muslim also reported it (no. 1148) in the Chapter: Making up the fast on behalf of the deceased.

أمي (...my mother...) This is someone who is not specified as well.

وعليها **Meaning:** (There was) due upon her.

صوم شهر (...a month of fasting...) It is not clarified whether this was Ramadhaan or other than it.

أفأفضيه **Meaning:** Shall I fast, making it up on her behalf?

دين (...a debt...) A right that is obligatory for another human.

قاضييه **Meaning:** To perform it for him and make it up on his behalf.

نعم (...yes...) This is a statement of response to denote affirmation of the one who was questioned.

دين الله (...the debt of Allaah...) **Meaning:** His obligatory right that is due to Him.

أحق **Meaning:** Take precedence and has more right.

يقضى أن **Meaning:** That it be repaid.

وفي رواية **Meaning:** From some of the other narrators.

And what is apparent is that it is another story.

امرأة (...**a woman...**) This woman was not specified.

أمي (...**my mother...**) This was not specified as well.

نذر صَوْم **Meaning:** A fast that was made obligatory due to a vow. And its amount of days was not specified.

أرأيت (...**do you hold that...**) **Meaning:** Inform me. Its origin is that of inquiry about one's view point due to seeking information about that which one deems to be correct.

يؤدي عنها (...**to discharge it for her...**) **Meaning:** Will that remove the debt from her.

فصومي (...**then fast...**) The letter Faa here is to denote deduction; and the command is interpreted to be one of permissibility. This is because it was in response to a question about the permissibility and thus is interpreted to be due to a request. This is because the heir is commanded to fast on behalf of his guardian if he dies and there is fasting due upon him.

C)General Explanation

Ibn 'Abbaas, may Allaah be pleased with him, informs regarding two issues which Allaah's Messenger ﷺ was asked about. The first issue is that a woman had died while a month of fasting was due upon her. Her son came and asked the Prophet ﷺ, is he to make up that fast on behalf of his mother. From the excellent teaching style of the Prophet ﷺ, he struck for him an example before giving the response to his question, in order to give him certainty regarding it. He asked him if his mother was indebted to a human and he paid the debt, would that take care of what was due upon her and free the debt from the deceased. The man responded in the affirmative. So the Prophet ﷺ informed him that the debt of Allaah, the Exalted, takes precedence and has more right to be made up, due to the greatness of His right and the vastness of His pardon.

The Second Issue: A woman had died and had vowed to fast but did not fast, so her daughter came to the Prophet ﷺ asking him should she perform that fast on behalf of her mother. So he struck for her the example which he struck for the man within the previous issue, so she responded in the affirmative. So at that time the Prophet ﷺ commanded her to fast on behalf of her mother.

D) Benefits Of The Hadeeth

- 1)** The diligence of the companions, may Allaah be pleased with them, upon knowledge, so they may worship Allaah upon clear insight.
- 2)** The permissibility of making up the obligatory fast on behalf of the deceased.
- 3)** The excellent teaching style of the Prophet.
- 4)** From excellent in teaching is striking practical examples by way of which the meaning is comprehended and the ruling is clarified.
- 5)** That analytical comparison is legislative evidence with which rulings are affirmed.
- 6)** That it is permissible to repay the debt due to another human on behalf of the deceased. Hence the debt of Allaah, the Exalted, has more right to be repaid.

THE NINTH HADEETH

١٨٩ - عن سهل بن سعد الساعدي رضي الله عنه أن رسول الله صلى الله عليه

وسلم قال: لا يزال الناس بخير ما عجلوا الفطر

189- On the authority of Sahl ibn Sa'd As-Saa'idee, may Allaah be pleased with him, who said: Allaah's Messenger ﷺ said:

“The people will continue to be in good as long as they hasten the breaking of the fast.”⁵²

Explanation

The Narrator

He is Sahl ibn Maalik Al-Ansaaree Al-Khazrajee, may Allaah be pleased with him. His name was Hazn, so the Prophet ﷺ named him Sahl. He was, at the time that the Prophet ﷺ died, fifteen years old, and he lived until he died within Al-Madeenah in the year 91 H. He was from the famous companions and he was the last of them to die in Al-Madeenah based upon the statement of some of the scholars of Hadeeth.

⁵² Reported by Al-Bukhaaree (no. 1856) within the Chapter: The hastening of breaking the fast; Muslim also reported it (no. 1098) within the Chapter: The virtue of the Sahoor and the emphasis placed upon its recommendation and the recommendation of delaying it and the hastening of the breaking the fast.

A)Subject of the Hadeeth

It is the ruling of hastening the breaking of the fast.

B)Explanation of the Terminology

الناس (...the people...) Meaning: Those who fast.

بخير **Meaning:** They will be in goodness; i.e., in virtue as it relates to the religion. Al-Khayr is the highest state of all that is desired.

ما عجلوا The word *Maa* is an adverbial verbal noun and the sentence may be changed as follows: مدة تعجيلهم **(As long as they hasten...)** **Meaning:** That they hasten it.

الفطر **(...the breaking of the fast.)** **Meaning:** Breaking the fast after the setting of the sun.

C)General Explanation

All good is in following the legislation and restricting oneself by it without excess or negligence. In this Hadeeth, Sahl ibn Sa'd, may Allaah be pleased with him, informed that the Prophet ﷺ stated that the people will continuously be in good and uprightness in their religion if they restrict themselves to the legislative parameters in their fast and their breaking of their fast; so that they hasten to break the fast after the setting of the sun, which is the limit for fasting. As Allaah, the Exalted has said:

...then complete your Saum (fast) till the nightfall.⁵³

And the night enters by way of the setting of the sun.

D)Benefits Of The Hadeeth

- 1)** All good lies in restricting oneself to the legislative parameters.
- 2)** Inciting the fasting person to hasten the breaking of the fast immediately after the setting of the sun.
- 3)** Hastening the breaking of the fast is a reason for the people to be continuously in good.
- 4)** Delaying the breaking of the fast is a reason for the removal of good from the people.
- 5)** The love of Allaah, the Exalted, to make things easy upon His servants, because hastening the breaking of the fast is from ease upon them.



⁵³ (Al-Baqarah 2:187)

THE TENTH HADEETH

١٩٠- عن عمر بن الخطاب رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: إذا أقبل الليل من ههنا وأدبر النهار من ههنا فقد أفطر الصائم

190- On the authority of ‘Umar ibn Al-Khattaab, may Allaah be pleased with him, who said that the Messenger of Allaah ﷺ said:

“If the night approaches from here and the day departs from here, then that fasting person is to break his fast.”⁵⁴

Explanation

The Narrator

He is the chief of the believer, ‘Umar ibn Al-Khattaab, may Allaah be pleased with him. His biography has preceded in the explanation of Hadeeth (no. 170)

A)The Subject Of The Hadeeth

It is when the fasting person breaks his fast.

B)Explanation Of The Terminology

⁵⁴ Reported by Al-Bukhaaree (no. 1853) and Muslim (no. 1101) within the Chapter: Clarification of the time of breaking the fast and the departure of daytime

أقبل الليل (...the night approaches...) **Meaning:** Its darkness becomes evident.

من ههنا (...from here...) **Meaning:** From the east.

أدبر النهار (...the day departs...) **Meaning:** Its light disappears.

من ههنا (...from here...) **Meaning:** From the west.

أفطر الصائم (...the fasting person is to break his fast.)

Meaning: it is permissible for him to break his fast, or it means that the ruling (i.e., of fasting) is broken and the time of his fast has ended. Or the sentence is informative bearing the meaning of a command, the meaning of which is: let the fasting person break his fast.

C)General Explanation

The chief of the believers, 'Umar Ibn Al-Khattaab, may Allaah be pleased with him, informs that the Prophet ﷺ clarifies the signs of the time in which the fasting person breaks his fast. And they are three related signs. They are: (a.) The appearance of the night from the east, (b.) the disappearance of day from the west, and (c.) the setting of the sun. And the basis of these signs is the setting of the sun, because by way

of it the night, which Allaah has made the ending point of the completion of the fast, enters. However, the appearance of night from the east and the disappearance of day from the west is a sign of it and are subsidiary to it.

D)Benefits Of The Hadeeth

- 1) The First: The initiation of the time of the breaking of the fast is with the setting of the sun, even if the light of the day remains.
- 2) The Second: It is desirable to hasten the breaking of the fast at the beginning of its time.

E)Point Of Attention: I did not find within the manuscript of Al-Umdah which I have mentioned of the third sign, which is actually the basis; and that is the setting of the sun, while it is present within Al-Bukhaaree and Muslim. The wording of Al-Bukhaaree is **“When the night approaches from here and the day departs from here and the sun sets, then the fasting person is to break his fast.”** The wording within Muslim is similar. Perhaps it has been left off from the book or misprinted.



THE ELEVENTH HADEETH

١٩١ - عن عبد الله بن عمر رضي الله عنهما قال: نهى رسول الله صلى الله عليه

وسلم عن الوصال . قالوا: إنك تواصل قال : إني لست كهيتكم إني أطعم

وأسقى ورواه أبو هريرة وعائشة وأنس بن مالك

ولمسلم عن أبي سعيد الخدري رضي الله عنه: فأيكم أراد أن يواصل فليواصل إلى

السحر

191- On the authority of Abdullaah Ibn 'Umar, may Allah be pleased with him, who said: "The Messenger of Allaah ﷺ prohibited Al-Wisaal (i.e. continuous fasting without breaking the fast). They said: 'You continuously fast.' He said: 'Indeed I am not like you, for I am fed and given drink.'"

Aboo Hurayrah also reported it as did 'Aa'ishah and Anas ibn Maalik, may Allaah be pleased with them.

Within Muslim, on the authority of Aboo Sa'eed Al-Khudree, may Allaah be pleased with him, he said: "Whoever of you wishes to practice Al-Wisaal, then let him continuously fast up until the Sahar."⁵⁵

⁵⁵ Reported by Al-Bukhaaree (no. 1962) within the Chapter: Al-Wisaal; because the Prophet ﷺ and his companions practiced Al-Wisaal

Explanation

The Narrators

The First Narrator is ‘Abdullaah Ibn ‘Umar, may Allaah be pleased with him. His biography has preceded under Hadeeth (no. 172)

The Second: Aboo Hurayrah, may Allaah be pleased with him. His biography has preceded under Hadeeth (no. 168)

and did not mention As-Sahoor; Muslim also reported it (no. 1102) within the Chapter: The prohibition of Al-Wisaal in fasting. Ibn Qudaamah, may Allaah have mercy upon him, said: *“This necessitates him being specified with that and the prohibition of other than him engaging in it and his statement: ‘Indeed I am fed and given drink.’ Is interpreted to mean that he is aided in his fasting and Allaah, the Exalted, suffices him from drink and food by sending down food and drink. It is also interpreted to mean that indeed I am actually given food and I am actually given drink interpreting the wording based upon that is which apparent from its reality and the first interpretation is more evident from two perspectives:*

The first is that: if he were actually given food and drink, then it would not be considered Al-Wisaal and he confirmed their statement when they said, indeed you continuously fast.

The second perspective is that it has been narrated that he said: “Indeed I take shade as my Lord feeds me and gives me drink.” This necessitates that it was done during the day time and it’s not permissible to eat during the daytime, for him or other than him. Once this is affirmed then it is impermissible; and what is apparent of the statement of Ash-Shaafi’ee: “Indeed it is impermissible.” It is an affirmation for the apparent prohibition of that of which is Haraam. And according to us he abandoned permissible eating and drinking. So it was not impermissible just as if he had abandoned it while it was time to break the fast.” Reported within Al-Mughnee 3/55-56.

The Third: 'Aa'ishah, may Allaah be pleased with her. Her biography has preceded under Hadeeth (no. 178)

The Fourth: Anas, may Allaah be pleased with him. His biography has preceded under Hadeeth (no. 176)

The Fifth: Aboo Sa'eed, may Allaah be pleased with him. His biography has preceded under Hadeeth (no. 167)

A)The Subject Of The Hadeeth

It is the ruling of Al-Wisaal while fasting.

B)Explanation Of The Terminology

نهى **(He prohibited...)** Nahee is to demand the abandonment of something from other than the one who has demanded it.

الواصل **(Al-Wisaal)** This is the continuous fasting of a person two days straight without breaking the fast at night.

قالوا **(They said...)** **Meaning:** The companions said to the Prophet.

إنك تواصل **(...indeed you continually fast...)** This is a statement of justification for their Wisaal. The meaning

is: That we practice Wisaal because you practice Wisaal and you are our example.

كهيئتكم **Meaning:** I am not similar to you.

إني أأطعم وأسقى (...indeed I am fed and given drink...)

This is a statement of justification to clarify the difference between them and him ﷺ; and to prohibit them from taking his example in it. For the One who feeds him and gives him drink is Allaah, the Exalted. And what is intended by feeding and giving drink; is that which Allaah gives him from the strength of food and drink, in order that he may not be in need of eating and drinking with that which is within his heart from the remembrance of Allaah, the Exalted and his intimate consultation of Him.

ورواه (...narrated it...) **Meaning:** The prohibition of Al-Wisaal has been narrated with similar wordings.

أراد **Meaning:** Who likes to.

فليواصل (**Then let him perform Al-Wisaal...**) The letter Laam here is the Laam of command, what is intended by it is permissibility.

السكر (**As-Sahar**) **Meaning:** The end of the night.

C)General Explanation

'Abdullaah ibn 'Umar, may Allaah be pleased with him, informs that the Prophet ﷺ prohibited that an individual connect his fasting day with another day by not eating or drinking at night. That is due to what it contains from punishment of the body and the creating of lethargy. The companions, may Allaah be pleased with them, said: **“Indeed you practice Al-Wisaal, so we practice Wisaal taking you as an example.”** So the Prophet ﷺ clarified to them the difference between him and them and it is the fact that Allaah, the Exalted, feeds him and gives him to drink. Therefore, he is not affected by Al-Wisaal and that matter does not occur for them. Within the Hadeeth of Aboo Sa'eed, it is mentioned that the Prophet ﷺ permitted he who desires to perform Al-Wisaal to continuously fast until the end of the night only, then he is to take Sahoor for the following day, because the most which is within this is the delaying of eating and drinking up until the end of night. And this does not necessitate the warning for which he prohibited Al-Wisaal.

D)Benefits Of The Hadeeth

- 1) The prohibition of Al-Wisaal while fasting due to that which it contains from harm that will occur or that is expected to occur.
- 2) The permissibility of Al-Wisaal up until the last part of the night for the one who desires that.

- 3) The perfection of the Islamic legislation by giving the body its tangible and spiritual right.
- 4) The diligence of the companions, may Allaah be pleased with them, upon good. And they taking the Prophet ﷺ as an example.
- 5) The general principle is taking the Prophet ﷺ as an example until evidence is established that the ruling concerning a thing is specific to him.
- 6) The permissibility of Al-Wisaal for the Prophet ﷺ and not for his Ummah.
- 7) The wisdom within the legislation such that no one is specified with a ruling except due to an affair which necessitates that he be specified with it.
- 8) The excellent teaching style of the Prophet ﷺ since he clarified to his companions the reason for the difference between him and them in order that their contentment with the ruling shall increase.

E)Point of Attention: The statement of the author, may Allaah have mercy upon him: “...and within Muslim on the authority of Aboo Sa’eed etc...” to the end of his statement; this is within Saheeh Al-Bukhaaree and I did not see it within Saheeh Muslim. Perhaps it was the slip of the pen on behalf of the author.

CHAPTER: THE BEST FAST AND OTHER THAN IT

What is intended is the best supererogatory fast. His statement: "...and other than it," means: other than the best. It is that which is prohibited. From the mercy of Allaah, the Exalted, to His slaves is that He legislated for them supererogatory acts of worship which are from the same category as the obligatory acts of worship in order that the obligatory acts of worship may be completed by way of them and those who do them may have their ranks raised. So for the prayers there are supererogatory prayers, and for acts of charity there are supererogatory acts of charity, and for fasting there are supererogatory fasts, and for Al-Hajj (i.e. the pilgrimage) there is that which is supererogatory. This is because the action of the doer is not devoid of deficiency; therefore, he is in need of completing it by way of acts of worship which are from its same category. Hence, the supererogatory acts complete the obligatory acts.



THE FIRST HADEETH

١٩٢ - عن عبد الله بن عمرو بن العاص رضي الله عنهما قال: أخبر رسول الله صلى الله عليه وسلم أي أقول: والله لأصومن النهار، ولأقومن الليل ما عشت. فقال رسول الله صلى الله عليه وسلم: أنت الذي قلت ذلك؟ فقلت له: قد قلت، بأبي أنت وأمي. فقال: فإنك لا تستطيع ذلك. فصم وأفطر، وقم ونم. وصم من الشهر ثلاثة أيام فإن الحسنة بعشر أمثالها. وذلك مثل صيام الدهر. قلت: فإني أطيق أفضل من ذلك. قال: فصم يوماً وأفطر يومين. قلت: أطيق أفضل من ذلك. قال: فصم يوماً وأفطر يوماً. فذلك مثل صيام داود. وهو أفضل الصيام. فقلت: إني أطيق أفضل من ذلك. قال: لا أفضل من ذلك.

وفي رواية: لا صوم فوق صوم أخي داود - شطر الدهر - صم يوماً وأفطر يوماً

192- On the authority of ‘Abdullaah ibn ‘Amr ibn Al-‘Aas, may Allaah be pleased with him, who said: “The Prophet ﷺ was informed that I said: ‘By Allaah, I will fast during the day and I will stand at the night in prayer as long as I live.’ So the Prophet ﷺ said: ‘Are you the one who said that?’ So I said to him: ‘I indeed said it, may my mother and father be sacrificed for you.’ So he said: ‘Indeed you will not be able to do that. So fast and break your fast and stand at night and also

sleep. Fast three days out of a month, for indeed the good deed is worth ten times its like and that is similar to fasting for an entire year.' I said: 'Indeed I am able to do more than that.' He said: 'Then fast one day and do not fast for two days.' So I said: 'Indeed I am able to do more than that.' He said: 'Then fast one day and break your fast the next day and that is similar to the fast of Daawud and that is the best fast.' So I said: Indeed I am able to do more than that.' So he said: 'That is nothing better than that.'"

In another narration he said:

"There is no fast better than the fast of my brother Daawud who would fast for half the year; fasting one day and breaking his fast the next day."⁵⁶

Explanation

The Narrator

He is Abdullaah ibn 'Amr Ibn Al-Aas. His lineage is: Abdullaah the son of 'Amr the son of Al-Aas the son of Waathil Al-Qurayshee As-Sihamee, may Allaah be

⁵⁶ Reported by Al-Bukhaaree (no. 2236) within the Chapter: The statement of Allaah, the Exalted: **And to Daawud (David) We gave the Zaboor (Psalms)**. (An-Nisâ 4:163) Muslim also reported it (no. 1159) within the Chapter: The prohibition of fasting the entire year for the one who is harmed by way of that or who will miss out on his right or who did not break his fast on the day of the two 'Eids and the days of At-Tashreeq in clarification of the virtue of fasting a day and breaking ones fast the next day.

pleased with him. He was a memorizer and a scribe. He sought permission from the Prophet ﷺ to write down his speech, saying: “O Messenger of Allaah, shall I write down all of that which I hear from you, in pleasure as well as in anger?” So he said:

نَعَمْ، فَإِنِّي لَا أَقُولُ إِلَّا حَقًّا

“Yes, for indeed I did not say except the truth.”

So he memorized much from the Ahaadeeth of the Prophet ﷺ. However, he did not narrate much from him such as the abundance of that which has been narrated by Aboo Hurayrah, may Allaah be pleased with him, because he was one who was engrossed in worship. And from his love for worship, he would spend the day fasting and would not sleep at night. So the Prophet ﷺ commanded him to fast one day and break his fast the next and to sleep half the night and to stand and pray in the third part of it and then to sleep in the sixth part of it. The scholars differed regarding where and when he died. It is transmitted from Imaam Ahmad that the death of ‘Abdullaah Ibn ‘Amr Ibn Al-‘Aas was during the hot nights in the year sixty three after the Hijrah, may Allaah be pleased with him.

A)The Subject Of The Hadeeth

It is the best supererogatory fast.

B)Explanation Of The Terminology

نبي الله داود He is one of the Prophets of Banoo Israa'eel after Moosaa. Allaah combined for him dominion as well as Prophethood in Palestine and he gave him the Zaboor and strengthened his kingdom. He gave him wisdom and detailed speech. He would rule between the people in truth. One night he was in a state of I'tikaaf within his Mihraab when two disputants came to him and entered upon him. He was frightened of them, but they said: "*Do not be afraid.*" And they informed him of their news. One of the disputants presented his argument and Daawud ruled that he had been oppressed. Then Allaah informed him regarding this argument, so he sought forgiveness of his Lord and bowed down and sought repentance. And that which has been mentioned regarding this dispute from the fact that Daawud was infatuated with a woman so he sent her husband along with the army in hopes that he would be killed, so that when he was killed he married her after him, this is a lie which it is not permissible to attribute to Daawud because he is one of the noble prophets. This is the case, and Allaah taught Daawud the ability to make armor and He made steel submissive to him. He also made the mountains and the birds subservient to him, glorifying Allaah in the evening and in the morning, due to the strength of his voice and the beauty of his chanting.

أخبر **Meaning:** That he was informed. And the one who informed him was 'Amr ibn Al-'Aas, the father of Abdullaah.

لأصومن The Laam occurs in the response of an oath to denote emphasis. The latent phrase here is: By Allaah, I will fast.

النهار (...in the day...) **Meaning:** Every day.

لأقومن (...I will stand...) **Meaning:** I will exert efforts in prayer.

الليل (...in the night...) **Meaning:** All night every night.

ما عشت **Meaning:** As long as I remain alive. The word Maa is an adverbial verbal noun. It denotes the time that one shall remain alive.

أنت الذي قلت (**Are you the one who said...**) This is a sentence of inquiry and the letter Hamzah has been left off from it. The latent phrase here is: Are you the one who said such and such?

بأي أنت (**Bi Abee**) here is Jar and Majroor (preposition and object of the preposition. It is joined together by leaving off the predicate due to his statement Anta

(you) the latent phrase here is: May my father be sacrificed for you.

وأمي (**and my mother**) It is joined by way of a conjunction to Abee (my father) The meaning is: may my father and mother be ransomed for you.

لا تستطيع (**...you will not be able...**) **Meaning:** You will not be able to; either now or in the future.

ذلك (**...that...**) **Meaning:** To fast all day every day and to stand in prayer all night every night.

فصم وأفطر وقم ونم (**...fast and break your fast; stand and pray and also sleep...**) **Meaning:** Combine between this and that.

الحسنة **Meaning:** The good action. It is that which contains sincerity for Allaah, the Exalted, and following His Messenger ﷺ .

بعشر **Meaning:** It is rewarded ten times.

أمثالها **Meaning:** It's like.

وذلك (**...and that...**) Referring to fasting three days every month.

مثل صيام الدهر (**...is like fasting for a year...**) **Meaning:** As it relates to the reward and the recompense.

أطيع **Meaning:** I am able.

أفضل من ذلك **Meaning:** To do more actions and receive a greater reward than that of fasting three days out of each month.

فذلك (**...that...**) **Meaning:** To fast one day and break ones fast the next.

أفضل الصيام (**The best fast**) **Meaning:** It is the best supererogatory fast.

شطر الدهر **Meaning:** Half of the year.

C)General Explanation

Abdullaah ibn ‘Amr ibn Al-‘Aas may Allaah be pleased with him, was one who had lofty goals and truthful determination in worship to the point that he made an oath to fast during the day and to stand during the night in prayer. His father had married him to a woman who was from the Quraysh, so when he saw him to be separating himself from her by way of worship, he feared that there would be a sin upon him by way of that, so he informed the Prophet ﷺ with that, to the Prophet ﷺ summoned ‘Abdullaah ibn ‘Amr and within this Hadeeth,

Abdullaah informed of that which occurred between himself and the Prophet ﷺ wherein the Prophet ﷺ asked him if he the one who said: *“By Allaah, I will fast all day every day and I will stand at night in prayer all night every night.”* So he responded in the affirmative. So the Prophet ﷺ clarified to him that he would not be able to do that due to that which it contains from difficulty and punishment of the body and the occurrence of boredom; especially once he had advanced in age. The Prophet ﷺ directed him to that which combines between worship and rest, such that he fast and he breaks his fast, he stands in prayer and he also sleeps and that he suffice with fasting three days from every month, in order that he may attain the reward for fasting the entire year. This is because the good deed is multiplied by ten times its like. So in every month there are thirty good deeds. However, due the strength of the determination of Abdullaah and the intensity of his desire for worship, he informed the Prophet ﷺ that he was able to do better than that. So he directed him and guided him to fasting one day and breaking his fast for two days, and he requested that which was better than that and the Prophet ﷺ directed him to fast one day and break his fast the next day. And he clarified to him that was similar to the fast of the Allaah’s Prophet Daawud, whom Allaah had given strength in worship and an attachment to it, and that it was the best supererogatory fast. So Abdullaah informed him that

he was able to do better than that, and the Prophet ﷺ said to him: **“There is nothing which is better than that.”** And that it is fasting for half of the year in reality. Within Saheeh Muslim, it is mentioned that the Prophet ﷺ said to him: *“You do not know perhaps it will be that Allaah will give you a long life.”* So he said: *“So I clung to that which the Prophet ﷺ had said, so when I had become old I wished that I had accepted the concession of the Prophet ﷺ.”*

In another narration: *“That I had accepted the three days which the Prophet ﷺ had mentioned is more beloved to me than my family and my wealth.”* Within the Saheeh of Imaam Al-Bukhaaree he said: *“I wished that I had accepted that concession of the Prophet ﷺ because I have become old and I have become weak. However, I abandoned it in favor of a matter which I hated to leave it for something else.”* Whenever he wanted to gain strength, then he would break his fast for some days and he would count them and fast similar to them from other days, hating to abandon that which the Prophet ﷺ had portioned for him.

D)Benefits Of The Hadeeth

- 1) The virtue of Abdullaah Ibn Umar due his diligence in worship.
- 2) The perfection of the Islamic legislation by giving the person his religious and worldly right.

- 3) The excellence of fasting three days of each month and it is similar to fasting for a year.
- 4) Is that better than fasting three days from every month, is that one fast one day and breaks his fasts for two days.
- 5) That the best supererogatory fast is to fast one day and break ones fast the next.
- 6) That this is the fast of the Prophet of Allaah Daawud whom Allaah had given strength is worship and a strong connection to it.
- 7) A supererogatory fasting for one day and breaking ones fast the next day was legislated before this Ummah.
- 8) The reward of good deeds is ten times its like.
- 9) The wisdom of the Prophet ﷺ and his kindness to his Ummah since he was directing to that which was easier and then that which was easier.
- 10) The permissibility of a person saying regarding the Prophet ﷺ : May my father and mother be sacrificed for you.

- 11)** That it is befitting that one consider and look into ones future situation.
- 12)** Asking a person to confirm that which has been ascribed to him in order to affirm its correctness and to hold him to it due to his statement: *“Are you the one who said that?”*
- 13)** The legislation of leaving off that which one has sworn to in favor of that which is better and making an expiation for one’s oath.



THE SECOND HADEETH

١٩٣- عن عبد الله بن عمرو بن العاص قال قال رسول الله صلى الله عليه وسلم
إن أحب الصيام إلى الله صيام داود وأحب الصلاة إلى الله صلاة داود كان ينام
نصف الليل ، ويقوم ثلثه وينام سدسه وكان يصوم يوماً ويفطر يوماً

193- On the authority of Abdullaah Ibn Amr Ibn Al-'Aas, may Allaah be pleased with him, who said: Allaah's Messenger said: "The most beloved fast to Allaah is the fast of Daawud. The most beloved prayer to Allaah is the prayer of Daawud. He would sleep half the night and then wake up in the last third and then sleep for its last sixth; and he would fast one day and break his fast the next day."⁵⁷

Explanation

The Narrator

He is Abdullaah Ibn Amr Ibn Al-'Aas, may Allaah be pleased with him. His biography has preceded under Hadeeth (no. 192).

⁵⁷ Reported by Al-Bukhaaree (no. 1976) within the Chapter: Fasting throughout the year; Muslim also reported it (no. 1159) within the Chapter: The prohibition of fasting all year for the one whom is harmed by it. Or who misses out on his right or who does not break the fast on the two Eids on the days of Tashreeq in clarification of the virtue of fasting one day and breaking ones fast the next.

A)The Subject Of The Hadeeth

It is the most beloved supererogatory fast and prayer to Allaah, the Exalted.

B)Explanation Of The Terminology

أحب **Meaning:** That which is most beloved.

الصيام **(fast) Meaning:** Supererogatory fast.

الصلاة **(Prayer) Meaning:** Supererogatory prayer.

صيام داود / صلاة داود **(The fast of Daawud/the prayer of Daawud)** They are ascribed to him because he is the first one who initiated them.

الليل **(...the night...)** What is intended by the night here is from the setting of the sun up until the appearance of dawn. It is also applied, at times, to that which is between the setting of the sun and its rising.

C)General Explanation

‘Abdullaah ibn Amr ibn Al-‘Aas, may Allaah be pleased with him, informs that the Prophet ﷺ said that the most beloved supererogatory fast to Allaah, the Exalted, is the fast of His Prophet Daawud, wherein he would fast one day and break his fast the next day, due to that which it contains from the attainment of worship as well as giving the body its rest. He also

informed that the most beloved supererogatory prayer to him is the prayer of the Prophet of Allaah, the Exalted, Daawud wherein he would sleep for half the night and standup in prayer within its third, then he would sleep for its sixth in order that he may repel the fatigue which occurs due to standing so that he may enact worship along with giving his body rest.

D)Benefits Of The Hadeeth

- 1)** Actions vary in the amount of love that Allaah, the Exalted, has for them and all of that which is more beloved to him is better.
- 2)** The variation of actions is in accordance with their goodness and their correspondence to the legislation.
- 3)** That Love is from the attributes of Allaah, the Exalted, which are affirmed for Him in a manner befitting His Majesty.
- 4)** The Love of Allaah, the Exalted, varies.
- 5)** The best of the supererogatory fast is that one fasts one day and breaks his fast the next. This is attested to by the Hadeeth.

- 6)** The best supererogatory prayer is that one sleep for half the night and stand at its third portion and then sleep for its sixth.

- 7)** The strength of the Prophet of Allaah, the Exalted, in terms of worship and his excellent command of it.



THE THIRD HADEETH

١٩٤ - عن أبي هريرة رضي الله عنه قال: أوصاني خليلي صلى الله عليه وسلم بثلاث

صيام ثلاثة أيام من كل شهر وركعتي الضحى وأن أوتر قبل أن أنام

194- On the authority of Aboo Hurayrah, may Allaah be pleased with him, who said: "My friend advised me with three: (1.) to fast three days every month, (2.) to pray two Raka'ât of Duhaa (forenoon) prayer, and (3.) that I pray the Witr prayer before I sleep."

Explanation

The Narrator

He is Aboo Hurayrah, may Allaah be pleased with him. His biography has preceded under Hadeeth (no. 168).

A)The Subject Of The Hadeeth

They are numerous. That which is most closely related to the chapter is fasting three days from every month.

B)Explanation Of The Terminology

أوصاني (...advised me...) **Meaning:** That he imparted upon me the importance of it.

خليلي **(My friend) Meaning:** He who has intimate love of my heart; i.e., that one whom I love from the bottom of my heart. What is intended by it is the Prophet ﷺ.

بثلاث **(With three) Meaning:** He gave me three pieces of advice.

من كل شهر **(...of every month) Meaning:** The lunar months.

رکعتي الضحیٰ This is the two Rak'ats that are prayed in the forenoon; and it is that which occurs after the rising of the sun up until right before the sun reaches its highest point.

أوتر **(That I shall pray Witr)** It is one Rak'at or more from the odd numbers up to eleven Rak'at, with which one ends the prayer of the night.

C)General Explanation

Allaah's Messenger ﷺ was the best of the people companionship to his companions. He would advise and direct them with that which would benefit them in their religion as well as their Duniyaa. Within this Hadeeth, Aboo Hurayrah, may Allaah be pleased with him informs that the Prophet ﷺ advised him with three pieces of advice. The first of them is to fast three days from every month. The second; is to pray

two Rak'ats of Duhaa prayer. The third is the pray the Witr before sleeping. This is because Aboo Hurayrah, may Allaah be pleased with him, would stay up in the first part of the night studying that which he had memorized from the Hadeeth of the Prophet ﷺ, so he feared that he would not be able to stand and pray in its last part. Therefore, the Messenger of Allaah ﷺ advised him with these pieces of advice, which he also advised Aboo Ad-Dardaa' with, as is within Saheeh Muslim; and Aboo Dharr, as well, as is with An-Nasaa'ee. Perhaps he ﷺ feared regarding that which he knew from their state that they would not stand for the Witr prayer in the last third of the night.

D)Benefits of the Hadeeth

- 1) The excellent manner of association of the Prophet ﷺ with his companions and his advising them with that which would benefit them.
- 2) The virtue of fasting three days from every month. And the best of that is that one should fast on three white days which are the thirteenth, fourteenth and fifteenth of the month.
- 3) The virtue of two Rak'ats of Duhaa prayer every day.

- 4) The virtue of Witr prayer before one sleeps. However, this is for one who fears that he would not stand and pray in the last part of the night.
- 5) The importance of these three actions due to the advice of the Prophet ﷺ with them to a number of his companions.
- 6) The permissibility of taking the Prophet ﷺ as a Khaleel.

E)Point of Attention: The statement of Aboo Hurayrah, may Allaah be pleased with him, wherein he said: “*My Khaleel advised me...*,” does not contradict the statement of the Prophet ﷺ wherein he said:

“Indeed I am free before Allaah that I shall take anyone of you as a Khaleel.”

This is because that from which he ﷺ freed himself before Allaah, the Exalted, is that the Prophet should take a Khaleel from amongst the people and not that someone from amongst the people should take him as a Khaleel. This is that which Aboo Hurayrah intended with his statement “...*my Khaleel...*”



THE FOURTH HADEETH

١٩٥- عَنْ مُحَمَّدِ بْنِ عَبَّادِ جَعْفَرٍ قَالَ : سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - أَنْهَى النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ صَوْمِ يَوْمِ الْجُمُعَةِ ؟ قَالَ : نَعَمْ . وَزَادَ مُسْلِمٌ : وَ رَبِّ الْكَعْبَةِ .

195- On the authority of Muhammad ibn ‘Abbaad ibn Ja’far, who said: “I asked Jaabir Ibn Abdullaah, may Allaah be pleased with him, if the Prophet ﷺ had prohibited fasting on the day of Jumu’ah. And he said: ‘Yes.’”

Within the version of Muslim there is the additional wording: “...by the Lord of the Ka’bah.”⁵⁸

Explanation

The Narrator

He is Muhammad ibn Abbaad ibn Ja’far Al-Makhzoomee Al-Makkee, the Taabi’ee that was

⁵⁸ Reported my Al-Bukhaaree (no. 1124) within the Chapter: The prayer of Duhaa while one is a resident; ‘Utbah Ibn Maalik reported from the Prophet ﷺ Muslim also reported it (no.821) within the Chapter: The Recommendation of Duhaa prayer and that the least it should be is two Rak’ats and the most it should be is eight Rak’ats and the middle most of it is four Rak’ats or six; and the incitement to continuously perform it.

trustworthy from the middle generation of the Taabi'oon. The biography of the one who he has narrated from and mentioned within the Hadeeth-he is Jaabir-has preceded under Hadeeth (no. 184)

A)The Subject Of The Hadeeth

It is the ruling of fasting on Friday.

B)Explanation Of The Terminology

أنهى (**Did he forbid...**) The Hamzah here (upon the Alif) is to denote inquiry, the prohibition is demanding abandonment of the thing from other than the one who had demanded it.

صوم يوم الجمعة (**...fasting on the day of Jumu'ah**)

Meaning: To single it out with fasting as is within the narration of Al-Bukhaaree.

نعم (**...yes,**) This is a particle of response to affirm that which was asked about.

ورب الكعبة (**By the Lord of the Ka'bah,**) **Meaning:** The One who has created it and honored it. The letter Waaw و here is to denote an oath and the objective from it is to affirm the ruling for that which one finds to be amazing. And the mention of the Ka'bah is appropriate here because he asked Jaabir while he was making Tawaaf around it.

C)General Explanation

Muhammad ibn 'Abbaad ibn Ja'far, who was one of the Taabi'oon, informs that he asked Jaabir ibn 'Abdullaah if the Messenger of Allaah ﷺ had prohibited singling out Friday with fasting and Jaabir responded in the affirmative; and he emphasized that by swearing by it. For he deemed it to be astonishing that it was prohibited due to Friday being the best of days. So how could fasting on it be prohibited? However, if one reflects upon it then the wisdom behind that will become evident. For indeed Friday is a weekly 'Eid so it is given something from the rulings of the 'Eid. However, due to the fact that the Eid is specific, all of the rulings of the 'Eid are not affirmed for it, and Allaah knows best.

D)Benefits Of The Hadeeth

- 1) The prohibition of singling out Friday for fasting. The prohibition here is one of dislike, according to the majority of the scholars.
- 2) The permissibility of swearing when given a fatwa due to a benefit. Even if one was not asked to swear.
- 3) The diligence of the Salaf upon knowledge; both teaching as well as learning.

E)Point Of Attention: The statement of the author, may Allaah have mercy upon him, where he said: “*Within the version of Muslim there is the additional wording,*” I did not find within Muslim this addition. However, it is only within An-Nasaa’ee. As for the narration of Muslim it bears the wording “*...by the Lord of this House,*” and this indicates his being near to the Ka’bah more so than the narration the author has mentioned.



THE FIFTH HADEETH

١٩٦- عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ : ((لَا يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلَّا أَنْ يَصُومَ يَوْمًا قَبْلَهُ أَوْ يَوْمًا بَعْدَهُ)) .

196- On the authority of Aboo Hurayrah, may Allah be pleased with him who said: "I heard Allaah's Messenger ﷺ saying: 'None of you should fast on Friday except if he fasts a day before it or a day after it.'"⁵⁹

Explanation

The Narrator

He is Aboo Hurayrah, may Allaah be pleased with him. His biography has preceded under Hadeeth (no. 186)

A)The Subject Of The Hadeeth

It is the ruling of singling out Friday with fasting.

⁵⁹ Reported by Al-Bukhaaree (no. 1883) within the Chapter: Fasting on Friday; and if one begins the day fasting on Friday then it is upon him to break it; Meaning if he has not fasted the day before it nor does he intend to fast the day after it; Muslim also reported it (no. 1143) within the Chapter: The dislike of singling out Friday with fasting.

B)Explanation Of The Terminology

لا يصومن (Do not fast...) The word Laa here is the Laa of prohibition and the noun is indeclinable bearing a Fat'hah on the last letter in order that it may be attached with the noon of emphasis.

يوما قبله (...a day before it,) **Meaning:** In conjunction with it.

يوما بعده (...a day after,) **Meaning:** In conjunction with it.

C)General Explanation

Aboo Hurayrah, may Allaah be pleased with him, informed that he heard the Prophet ﷺ prohibiting fasting on Friday unless one fasts the day before it or the day after it. This is because by way of that the specification is removed from the day in of its self of fasting.

D)Benefits Of The Hadeeth

1) The First: The prohibition of fasting on Friday unless one fasts a day before it or a day after it in conjunction with it.⁶⁰

⁶⁰ It is a condition that one does so in conjunction with it. This is based upon that which is apparent from the wording. What indicates this is the Hadeeth of Juwayriyah bint Al-Haarith, that the Prophet ﷺ entered upon her on Friday while she was fasting and said to her: "Did you fast yesterday?" She said: "No." He said: "Do you intend to fast tomorrow?"

- 2) The wisdom of the Islamic legislation wherein it differentiates between fasting on the two 'Eids and on the day of Friday.

In closing it is permissible to single out Friday with fasting if it corresponds with one's habit. Due to the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him, wherein the Prophet ﷺ said:

لا تخصوا ليلة الجمعة بقيام من بين الليالي، ولا تخصوا يوم الجمعة بصيام من بين

الأيام، إلا أن يكون في صوم يصومه أحدكم

“Do not specify the night of Jumu'ah with standing in prayer from amongst other night and do not specify the day of Jumu'ah with fasting as appose to other days, unless it is included within the fast that one of you normally fasts.” (Reported by Muslim)



She said: “No”. He said: “Then break your fast.” So she broke her fast.
(Reported by Al-Bukhaaree)

THE SIXTH HADEETH

١٩٧ - عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ وَ اسْمُهُ سَعْدُ بْنُ
 عُبَيْدٍ قَالَ : شَهِدْتُ الْعَبْدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ
 عَنْهُ فَقَالَ : هَذَانِ يَوْمَانِ نَهَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَ
 سَلَّمَ - عَنْ صِيَامِهِمَا : يَوْمَ فِطْرِكُمْ مِنْ صِيَامِكُمْ وَ الْيَوْمَ
 الْآخِرَ الَّذِي تَأْكُلُونَ فِيهِ نُسُكَكُمْ .

197- On the authority of Aboo ‘Ubayd, the freed slave of Ibn Azhar, and his name is Sa’d ibn ‘Ubayd, who said: “I witnessed the ‘Eid along with ‘Umar Ibn Al-Khattaab, may Allaah be pleased with him, and he said: ‘These are two days whereupon Allaah’s Messenger ﷺ has prohibited fasting, they are the day wherein you break your fast, and the other day (is that) upon which you eat from your slaughter.’”⁶¹

Explanation

⁶¹ Reported by Al-Bukhaaree (no. 1883) within the Chapter: Fasting on the day of Friday and if one begins the day fasting on Friday then it is upon him to break his fast. Meaning if he did not fast the day before it nor does he intend to fast the day after it. Muslim also reported it (no. 1144) within the Chapter: The dislike of singling out Friday with fasting.

The Narrator

He is Aboo 'Ubayd. His name is Aboo 'Ubayd, Sa'd ibn 'Ubayd the free slave of Abdur-Rahman ibn Azhar.⁶² He was a trustworthy Taabi' who died within Madeenah in the year 98 H.

A)The Subject Of The Hadeeth

It is the ruling of fasting on the two days of 'Eid.

B)Explanation Of The Terminology

شهدت **(I witnessed) Meaning:** I attended.

العيد **(Al-'Eid) Meaning:** The Eid prayer; and it was the prayer of 'Eid Al-Ad'haa as is within Saheeh Al-Bukhaaree.

مع عمر بن الخطاب **(Along with 'Umar ibn Al-Khattaab)**

Meaning: Being lead in prayer by him. The biography of 'Umar Ibn Al-Khattaab has preceded within the explanation of Hadeeth (no. 170).

فقال **(He said) Meaning:** He said during his Khutbah after the prayer.

⁶² Abdur-Rahman ibn Azhar is the nephew of Abdur-Rahman ibn 'Awf. He was a companion. Al-Bukhaaree mentioned within his book of history that he saw the Prophet ﷺ on the day of Hunayn and he sat in front of him and at that time he was of the age of puberty.

هذان يومان **(These are two days) Meaning:** the two days of 'Eid (i.e. Al-Ad'haa and Al-Fitr) He indicated both of them together due to the current situation.

يوم فطرکم **Meaning:** The day where upon you break your fast from Ramadhaan; and it is the first day from the month of Shawaal.

والیوم الآخر **(And the other day...) Meaning:** The second day; which is the tenth of Dhul-Hijjah.

نسککم **Meaning:** Your sacrifice with which you worship Allaah, the Exalted, and it is that of Al-Ud'hiyah and the Hadee.

C)General Explanation

Sa'd ibn 'Ubayd, who was from the Taabi'oon, explains that he prayed along with the chief of the believers, 'Umar ibn Al-Khattaab, may Allaah be pleased with him during the 'Eid prayer and that was 'Eid Al-Ad'haa, so he addressed the people and clarified during his Khutbah that which was appropriate for the situation; and from it is that the Prophet ﷺ prohibited fasting on the two days of 'Eid; 'Eid Al-Ad'haa and Eid-Al-Fitr. And he indicated the reason for breaking one's fast on 'Eid as Fitr is that it is the day where upon the obligatory fast ends. Therefore, by way of it the days whereupon one does not fast are differentiated from the days of fasting. As for the

reason for breaking ones fast on the day of Ad'haa, then it is the day where upon the people sacrifice and slaughter the Hadee and openly manifest the rights of Allaah, the Exalted, by eating from that.

D)Benefits Of The Hadeeth

- 1) The prohibition of fasting on the two days of 'Eid (i.e. 'Eid Al-Fitr and 'Eid Al-Ad'haa); and it is a prohibition of forbiddance.
- 2) That the wisdom of the prohibition from that is eating from the sacrifice from 'Eid Al-Ad'haa and distinguishing the fast from the breaking of the fast on 'Eid Al-Fitr.
- 3) That that which takes precedence as it relates to the Khutbah is that it should be appropriate for the time and the situation.
- 4) The legislation of eating from the sacrifice.



THE SEVENTH HADEETH

١٩٨- عن أبي سعيد الخدري رضي الله عنه قال: نهى رسول الله صلى الله عليه وسلم عن صوم يومين: الفطر والنحر وعن الصماء وأن يحتبي الرجل في الثوب الواحد وعن الصلاة بعد الصبح والعصر: أخرجه مسلم بتمامه . وأخرج البخاري الصوم فقط

198- On the authority of Aboo Sa'eed Al-Khudree, may Allaah be pleased with him, who said: "Allaah's Messenger ﷺ prohibited fasting on two days; the day of Al-Fitr and the day of An-Nahr. He also prohibited As-Samaa and that a man should wrap himself in one single garment and he prohibited praying after the sunrise and after Al-'Asr."

Muslim reported it in totality and Al-Bukhaaree reported it mentioning the fast only. ⁶³ ⁶⁴

⁶³ Reported by Al-Bukhaaree (no. 1889) within the Chapter: Fasting on the day of Fitr; Muslim reported it as well (no. 1137) within the Chapter: The prohibition of fasting on the day of Fitr and the day of Ad'haa.

⁶⁴ Point of attention: The statement of the author, may Allaah have mercy upon him, wherein he said: Muslim reported it in totality and Al-Bukhaaree reported it mentioning the fast only, the affair is the opposite; for Al-Bukhaaree is the one who reported it in totality within the Chapter: Fasting on the day of Fitr. And Muslim reported it mentioning the fast only. Within the Chapter: The prohibition of fasting on the day of

Explanation

The Narrator

He is Aboo Sa'eed Al-Khudree, may Allaah be pleased with him. His biography has preceded under Hadeeth (no. 167)

A)The Subject Of The Hadeeth

The subjects within this Hadeeth are numerous; that which is appropriate to be mentioned here is the ruling of fasting on the two 'Eids.

B)Explanation Of The Terminology

الفطر والنحر **Meaning:** On the days of Al-Fitr and An-Nahr.

الصماء **Meaning:** The clothing of As-Samaa'; and it is that one should wear his garment upon one of his shoulders while one side of his body is exposed, there being no garment upon it.

يجتبي **Meaning:** That he should sit upon his buttocks with his thighs and shins upright attaching them to his back by way of making a circle with his arms and the like, in order to support himself therewith.

Fitr and the day of Ad'haa, and (he mentioned) the prayer only within the Chapter: The times in which prayer is forbidden

في الثوب الواحد **(In one garment) Meaning:** That wherewith there is nothing upon him other than it.

عن الصلاة **(...from praying...) Meaning:** The supererogatory prayer.

بعد الصبح والعصر **(...after the morning prayer and 'Asr) Meaning:** After praying them.

فقط This is a particle which bears the meaning of amount. It is indeclinable, there being a Sukoon upon the last letter and it is Marfoo' (nominative) if it is a predicate for a subject that is left off. The letter Faa is additional and a requirement. It is said that it is in order to beautify the phrase and that it is not a requirement. It is also said that it is a conjunction.

C)General Explanation

Aboo Sa'eed Al-Khudree, may Allaah be pleased with him, informs that the Prophet ﷺ prohibited fasting on two days and two types of garments and the prayer at two times is also prohibited. As for the prohibited fasting, then it is to fast on the two days of 'Eid (i.e. Al-Fitr and Al-Ad'haa) Clarification regarding the wisdom of that has preceded. As for the two garments, then they are wrapping oneself in a manner known as As-Sumaa and to sit in a manner known as Al-Ihtibaa' (refer to the narration above) while wearing one garment. It has been restricted within the

narration of Al-Bukhaaree to mean that there is not a upon ones private parts anything between it and the sky. This is because these two manners of wearing garments subjects oneself to the exposing of his 'Awrah.

As for the two times wherein prayer is forbidden then they are after the morning prayer and after the 'Asr prayer. This is in order to block the means of imitation of the Kufaar who prostrate to the sun at its time of rising and setting.

D)Benefits Of The Hadeeth

- 1)** The prohibition of fasting on the days of 'Eid Al-Fitr and 'Eid Al-Ad'haa; and this prohibition is one of forbiddance
- 2)** The prohibition of wrapping oneself in his garment in the manner known as As-Sumaa. And also that of Al-Ihtibaa' in one garment and it is a prohibition of forbiddance if ones 'Awrah becomes exposed, otherwise then it is a prohibition of dislike.
- 3)** The prohibition of performing supererogatory prayer after the Fajr prayer and the 'Asr prayer as long as it is not a prayer for which there is a reason, such as Tahiyatul-Masjid and the like.
- 4)** The wisdom within the Islamic legislation.

- 5) The diligence of the Prophet ﷺ in distancing himself from imitation of the disbelievers.



THE EIGHTH HADEETH

١٩٩ - عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا)) .

199- On the authority of Aboo Sa'eed Al-Khudree, may Allaah be pleased with him, who said that the Prophet ﷺ said: "He who fasts a day in the path of Allaah, then Allaah will distance his face from the fire, the distance of seventy years."⁶⁵

Explanation

The Narrator

He is Aboo Sa'eed Al-Khudree. His biography has preceded under Hadeeth (no. 167).

A)The Subject Of The Hadeeth

It is the ruling of fasting in the path of Allaah, the Exalted.

⁶⁵ Reported by Al-Bukhaaree (no. 2685) within the Chapter: The virtue of fasting in the path of Allaah; Muslim also reported it in Hadeeth (no. 1153) within the Chapter: The virtue of fasting in the path of Allaah, the one who is able without harm and without neglecting the rights of others.

B)Explanation Of The Terminology

من صام **(He who fasts)** The word Man (he who) من here is conditional. The meaning of it is; whoever fasts.

في سبيل **(...in the path of Allaah,) Meaning:** Jihad in His path, to do so.

بعد الله وجهه **Meaning:** Allaah will make his face far from the fire; and when He distances his face from the fire, then He distances the whole body from the fire, however the face has been specified with mention here due to its nobility.

سبعين **Meaning:** The distance of seventy.

خريف **Meaning:** Years. And Al-Khareef is the third season from the seasons of the year which are; spring, summer, fall and winter. It has been mentioned here to denote the year from the perspective of mentioning part of a thing to represent the whole of it.

C)General Explanation

Aboo Sa'eed Al-Khudree, may Allaah be pleased with him, informs with that which indicates the virtue of fasting in the path of Allaah, the Exalted, due to the Prophet ﷺ informing that he who fasts one day in the path of Allaah, then Allaah will distance his face years from the fire. This is because he combined the

hardship of Jihaad and soldiering, with the hardship of fasting.

D)Benefits Of The Hadeeth

- 1) The benefits of fasting while making Jihaad in Allaah's cause unless it will weaken one from being able to observe the importance of Jihaad.
- 2) The reward of fasting one day in the path of Allaah is that Allaah will distance the fasting person seventy years from the fire.
- 3) Just as the reward lies in the accomplishment of that which one loves, it is also within the safety from that which one hates.



CHAPTER: LAYLATUL-QADAR

Laylatul-Qadar: is the night where upon Allaah, the Exalted, sent the Qur'aan to the Prophet ﷺ and he made it to be better than a thousand months in terms of its blessings and in the blessing of the righteous action done therein. So he who stands during it out of Eemaan seeking the reward from Allaah, then Allaah will forgive for him that which has preceded from sins, and it is within the month of Ramadhaan because Allaah, the Exalted, has informed that he revealed the Qur'aan therein, and that the Qur'aan was revealed during Ramadhaan. Allaah the Exalted has said:

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴾

Verily! We have sent it (this Qur'aan) down in the night of Al-Qadr (Decree).⁶⁶

And Allaah has said:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ ﴾

The month of Ramadhaan in which was revealed the Qur'aan.⁶⁷

⁶⁶ (Al-Qadr 97:1)

⁶⁷ (Al-Baqarah 2:185)

From these two verses it is evident that the night of power is within Ramadhaan without a doubt. Al-Qadr with a Sukoon upon the Daal either bears the meaning of nobility as is said: *فلان عظيم القدر* “So and so is great in terms of nobility.” So the ascription of the night to it is from the perspective of ascribing a thing to its description. **Meaning:** it is the night of nobility. Or it is from At-Taqdeer (Decree) So its ascription to it is the ascription of the situation to that which it contains. **Meaning:** the night wherein are the decrees of that which will occur in that year, as Allaah, the Exalted has said:

﴿ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴾

Therein (that night) is decreed every matter of ordainments.⁶⁸



⁶⁸ (Ad-Dukhan 44:4)

THE FIRST HADEETH

٢٠٠- عن عبد الله بن عمر رضي الله عنهما: أن رجالا من أصحاب النبي صلى الله عليه وسلم أروا ليلة القدر في المنام في السبع الأواخر فقال النبي صلى الله عليه وسلم: أرى رؤياكم قد تواطأت في السبع الأواخر فمن كان متحريها فليتحرها في السبع الأواخر

200- On the authority of ‘Abdullaah ibn ‘Umar, may Allaah be pleased with him, who said: “Some men from amongst the companions of the Prophet ﷺ were shown Laylatul-Qadar within a dream as being within the last seven nights. So the Prophet ﷺ said: ‘I see that your dreams all agree that it is within the last seven nights, so he who seeks it, then let him seek it within the last seven nights.’”⁶⁹

Explanation

The Narrator

⁶⁹ Reported by Al-Bukhaaree (no. 1111) within the Chapter: Seeking Laylatul-Qadar within the last seven nights; Muslim also reported it (no. 1165) within the Chapter: The virtue of Laylatul-Qadar and the incitement upon seeking it and clarification of its place, and the most hopeful time to seek it.

He is 'Abdullaah Ibn 'Umar ibn Al-Khattaab, may Allaah be pleased with him. His biography has preceded under Hadeeth (no. 172)

A)The Subject Of The Hadeeth

It is the time wherein one can seek Laylatul-Qadar.

B)Explanation Of The Terminology

رجال (**Men**) This is the plural of Rajul (man) and none of them have been named.

أصحاب (**Companions**) This is the plural of Saahib; and it is the one who is connected to the individual. The companions of the Prophet ﷺ were united with him believing in him and dying upon that even if they did not accompany him.

أروا This means that Allaah, the Exalted had showed them.

ليلة القدر **Meaning:** The night of nobility and decree.

في المنام (**...in a dream,)** **Meaning:** While they were sleep.

The vision at that time is called a dream. What is intended by it is that they were shown it directly.

السبع الأواخر (...**the last seven,**) This is the remaining seven nights beginning with the twenty third night, if the month is deficient (i.e. meaning there are twenty nine days) and it begins at the twenty fourth night if the month is complete (i.e. being thirty days).

أرى **Meaning:** I know or I see, metaphorically.

رؤياكم **Meaning:** That which you have seen in your dreams.

تواطأت (**Corresponds**) **Meaning:** Agrees

متحرها **Meaning:** One who seeks it diligently by way of righteous actions and standing therein in prayer.

فليتحرها (...**then let him seek it...**) The letter Faa here is to denote a response and the Laam is the Laam of command.

C)General Explanation

‘Abdullaah ibn ‘Umar, may Allaah be pleased with him, informs that some men from the amongst the companions, may Allaah be pleased with them, were shown by Allaah, the Exalted within a dream, Laylatul-Qadar that it is within the last seven nights of Ramadhaan, beginning with the twenty third or the twenty fourth and thereafter and their dreams all corresponded in that. So they informed the

Prophet ﷺ of that which they had seen, and when he saw the agreement of their dreams in this regard, the Prophet ﷺ directed those who were diligent in catching Laylatul-Qadar to seek it within the last seven nights, due to the agreement of the dreams of these companions upon that.

D)Benefits Of The Hadeeth

- 1) That Allaah, the Exalted, may ennoble some of the believers by showing them within their dreams that which will benefit them or others.
- 2) Acting in accordance with the righteous dream if its correctness is proven and it does not oppose the legislation.
- 3) That Laylatul-Qadar is during Ramadhaan.
- 4) Directing he who is diligent upon it to seek it within the last seven nights.

Note: A contradictory point and the reconciliation of it:

Within this Hadeeth, there is an indication to seek Laylatul-Qadar within the last seven nights of Ramadhaan. There has come some Ahadeeth

indicating the seeking of it within all ten; such as the statement of the Messenger of Allaah ﷺ

تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْوَاخِرِ مِنْ رَمَضَانَ

“Seek Laylatul-Qadar within the last ten nights of Ramadhaan.”(Reported by Al-Bukhaaree)

The two are reconciled by that which is within Saheeh Muslim on the authority of ‘Abdullaah Ibn ‘Umar, may Allaah be pleased with him, that the Prophet ﷺ said:

الْتَمِسُوهَا فِي الْعَشْرِ الْوَاخِرِ فَإِنْ ضَعُفَ أَحَدُكُمْ أَوْ عَجَزَ فَلَا يُغْلِبَنَّ عَلَى السَّبْعِ

البَاقِي

“Seek it within the last ten nights and if one of you should become weak or fatigued then let him not be overcome by seeking it within the last seven.”

The point of reconciliation is the fact that all ten nights are the place of seeking Laylatul-Qadar. However, those wherein one has the most hope of it are the last seven.



THE SECOND HADEETH

٢٠١- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَ سَلَّمَ قَالَ: ((تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوَتْرِ مِنْ الْعَشْرِ
الْأَوَاخِرِ)) .

201- On the authority of ‘Aa’ishah, may Allaah be pleased with her, that the Prophet ﷺ said:

“Seek Laylatul-Qadar in the odd nights from the last ten nights.”⁷⁰

Explanation

The Narrator

She is ‘Aa’ishah, the mother of the believers, may Allaah be pleased with her. Her biography has preceded under Hadeeth (no. 178)

A)The Subject Of The Hadeeth

⁷⁰ Reported by Al-Bukhaaree (no. 1913) within the Chapter: Seeking Laylatul-Qadar on the odd numbered nights from the last ten nights in worship; Muslim also reported it (no. 1165) in the Chapter: The virtue of Laylatul-Qadar and incitement upon seeking it and clarification of its place and the time wherein one has most hope in seeking it.

It is the fact that the night wherein one has most hope of catching Laylatul-Qadar is within the last ten nights

B)Explanation Of The Terminology

تَحْرُوا لَيْلَةَ الْقَدْرِ (**seek Laylatul-Qadar**) **Meaning:** Seek it by way of righteous action and standing in prayer therein.

فِي الْوَتْرِ مِنَ الْعَشْرِ (...**in the odd nights from the last ten nights**.) This is the twenty first, twenty third, twenty fifth, twenty seventh and twenty ninth nights.

الأواخر **Meaning:** From the last ten nights of Ramadhaan. And they begin at the twenty first night.

C)General Explanation

The mother of the believers, ‘Aa’ishah, may Allaah be pleased with her, informed that the Prophet ﷺ directed towards seeking the occurrence of Laylatul-Qadar by way of righteous actions and standing therein in prayer in the odd numbered nights within the last ten nights of Ramadhaan.

D)Benefits Of The Hadeeth

- 1) Directing towards seeking Laylatul-Qadar within the last ten nights of Ramadhaan.
- 2) That the odd numbered nights are the nights wherein one has most hope of catching it as opposed to the even numbered nights.

- 3) The virtue of Laylatul-Qadar.
- 4) That Laylatul-Qadar is within Ramadhaan.
- 5) The love of the Prophet ﷺ to make things easy upon his Ummah.



THE THIRD HADEETH

٢٠٢- عن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم كان يعتكف في العشر الأوسط من رمضان . فاعتكف عاما ، حتى إذا كانت ليلة إحدى وعشرين - وهي الليلة التي يخرج من صبيحتها من اعتكافه - قال : من اعتكف معي فليعتكف العشر الأواخر فقد أريت هذه الليلة . ثم أنسيتها ، وقد رأيتني أسجد في ماء وطين من صبيحتها . فالتمسوها في العشر الأواخر والتمسوها في كل وتر . فمطرت السماء تلك الليلة . وكان المسجد على عريش فوكف المسجد ، فأبصرت عيناى رسول الله صلى الله عليه وسلم وعلى جبهته أثر الماء والطين من صبح إحدى وعشرين

202- On the authority of Aboo Sa'eed Al-Khudree, who said that the Prophet ﷺ used to practice I'tikaaf in the middle ten days of Ramadhaan and one year he performed I'tikaaf until the night of the twenty first. And it is the night the morning of which he used to come out of Al-I'tikaaf. The Prophet ﷺ said: "Whoever was in I'tikaaf with me should stay in I'tikaaf for the last ten days, for I was informed of the date of Laylatul-Qadar but I have been caused to forget it. In a dream I saw myself prostrating in the mud and water in the morning and the night. So look for it in the last ten

nights; and the odd ones of them.” He said: ‘It rained that night and the roof of the Masjid dribbled as it was made of leaf stalks of date palms. I saw with my own eyes the Messenger of Allaah ﷺ and there was upon his forehead the trace of mud and that was on the morning of the twenty first.’⁷¹

Explanation

The Narrator

He is Aboo Sa’eed Al-Khudree, may Allaah be pleased with him. His biography has preceded under (no. 167)

A)The Subject Of The Hadeeth

The subjects of this Hadeeth are many; that which is appropriate from it to mention here is the time wherein one is to seek Laylatul-Qadar.

B)Explanation Of The Terminology

كان The explanation of this has preceded under Hadeeth (no. 178)

⁷¹ Reported by Al-Bukhaaree (no. 1923) within the Chapter: I’tikaaf within the last ten nights and performing I’tikaaf within the Masaajid during them all; Muslim also reported it (no. 1167) in the Chapter: The virtue of Laylatul-Qadar and the incitement towards seeking it and clarification of its place and the most hopeful of times wherein to seek it.

يعتكف (...**perform I'tikaaf**,) **Meaning:** He would reside within the Masjid seeking nearness to Allaah, the Exalted, and engage in his obedience.

العشر الأوسط (...**the middle ten days**,) **Meaning** that which is between the tenth and the twenty-first of the month. And he did not say Al-Wustaa since that which was intended are the middle days or the middle third.

عاما (...**one year**,) **Meaning:** A year from the amongst the years.

إذا كانت **Meaning:** When they entered.

من صبيحتها **Meaning:** From the morning of the following day; and it is the twentieth day and to attach the morning to the night of the twenty first is permissible due to it being the morning of the day which comes after it.

فليعتكف (...**then let him perform I'tikaaf**,) The letter Faa is to denote response and the letter Laam here is the Laam of command. What is intended by it is to direct one to do a thing.

العشر الأواخر **Meaning:** The last ten; and they are that which is after the twentieth of the month. And the beginning of it is the twenty first night.

أريت (**...I was shown,)** **Meaning:** Allaah showed me within a dream.

أنسيتهها (**I was made to forget)** **Meaning:** Allaah caused me to forget it. And forgetfulness is the heart forgetting a thing which was known.

رأيتني **Meaning:** I myself saw within the dream.

في ماء وطين **Meaning:** Upon water and mud.

فالتمسوها **Meaning:** Seek it.

في كل وتر (**On the odd nights)** **Meaning:** The odd nights from the last ten. And this is mentioning something specific after mentioning that which is general. And Al-Witr is every number which is not divisible by two without there being a remainder, such as one or nine.

فمطرت السماء **Meaning:** Rain descended from it (the sky). And it is the water of the clouds.

تلك الليلة **Meaning:** The night of the twenty first.

على عريش (**upon the roof)** **Meaning:** The building was from date palm leaves, which were laid upon wood.

فوكف **Meaning:** Water leaked from it.

أثر الماء والطين **Meaning:** The mark of the water and the mud.

من صبح The word Min is to clarify the category. The meaning of it is that the seeing of the mud was on the morning of that night.

C)General Explanation

The Messenger of Allaah ﷺ was diligent upon catching Laylatul-Qadar and doing actions therein. In this Hadeeth Aboo Sa'eed Al-Khudree informs that the Prophet ﷺ was performing I'tikaaf in the Masjid in order to devote himself to worship during that night; so he performed I'tikaaf during the middle ten days. Within the narration of Al-Bukhaaree it is mentioned that he performed I'tikaaf the first ten days, then Jibreel came to him and said: *"That which you are seeking is in front of you."* So he performed I'tikaaf within the middle ten days and Jibreel came to him (and repeated the likes of his speech before) so he stood and addressed the people on the morning of the twentieth of Ramadhaan and directed those who performed I'tikaaf along with him, to perform I'tikaaf during the last ten night and he informed that Allaah, the Exalted showed him within a dream that he forgot it, however, he saw within the dream that it had a sign during that particular year and it is that he prostrated

within the morning prayer upon water and mud. So it rained on the night of the twenty first and the roof of the Masjid of the Prophet ﷺ at that time was from date palm leaves, so it began to leak from the water until the ground became saturated by it. So when the Prophet ﷺ prayed the morning prayer, he prostrated on the ground upon water and mud. Hence, he ended his prayer and there was upon his forehead (in another narration, upon his nose) the traces of water and mud.

D)Benefits Of The Hadeeth

- 1) The diligence of the Prophet ﷺ in catching Laylatul-Qadar.
- 2) That the Prophet ﷺ did not know the unseen.
- 3) That it is permissible to forget as other than him from amongst the human beings forgot.
- 4) The legislation of performing I'tikaaf.
- 5) That from the most important of its objectives is seeking Laylatul-Qadar in order that one may busy himself in righteous actions therein.
- 6) That Laylatul-Qadar with within the last ten days of Ramadhan.

- 7)** The legislation of seeking Laylatul-Qadar within the last ten days of Ramadhaan on the odd nights from it.
- 8)** That Allaah, the Exalted, shows His servants physical signs of Laylatul-Qadar.
- 9)** Clarification of that upon which was the Masjid of the Prophet ﷺ during his time.
- 10)** The architecture of the Masjid is not simply in construction them and beautifying them.
- 11)** That that which is legislated is for the worshiper to prostrate directly upon the ground with his forehead and nose while is Sujood.
- 12)** That it is better not to wipe that which clings to ones forehead and nose while in prayer.



CHAPTER: AL-I'TIKAAF

Al-I'tikaaf in the Language and in the Legislation

In the Arabic language it means: To cling to a thing and diligence upon it.

Within the legislation is means: To reside within the Masjid seeking nearness to Allaah, the Exalted, engaged in His obedience. And it is legislated within the Book and the Sunnah, by way of statement from the Prophet ﷺ, his action, and his tacit approval; due to that which it contains from busying oneself with the worship of Allaah the Exalted, and the removal of the heart and body from being preoccupied with the Dunyaa.

Allaah has said:

﴿وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾



We commanded Ibrahim (Abraham) and Ismaa'eel (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are

circumambulating it, or staying (I'tikaaf), or bowing or prostrating themselves (there, in prayer).⁷²

The Prophet ﷺ used to perform I'tikaaf and command his companions with it, and he saw them performing I'tikaaf and agreed with that.

Imaam Ahmad, may Allaah have mercy upon him said:

“I did not know of anyone of the scholars who differed in the fact that I'tikaaf is legislated.”



⁷² (Al-Baqarah 2:125)

THE FIRST HADEETH

٢٠٣- عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم كان يعتكف

في العشر الأواخر من رمضان ، حتى توفاه الله عز وجل . ثم اعتكف أزواجه بعده

وفي لفظ: كان رسول الله صلى الله عليه وسلم يعتكف في كل رمضان . فإذا صلى

الغداة جاء مكانه الذي اعتكف فيه

203- On the authority of 'Aa'ishah, may Allaah be pleased with her, who said: That Allaah's Messenger ﷺ would perform I'tikaaf within the last ten nights of Ramadhaan until Allaah caused him to die, then his wives perform I'tikaaf after him."⁷³

⁷³ Reported by Al-Bukhaaree (no. 1922) within the Chapter: Al-I'tikaaf within the last ten nights and Al- I'tikaaf may be performed in all Masjids. Muslim also reported it (no. 1172) within the Chapter: I'tikaaf within the last ten nights of Ramadhaan. What is correct is that Al-I'tikaaf is not to be except along with fasting. This is the guidance of the Prophet ﷺ. Ibn Al-Qayyim Al-Jawziyyah, may Allaah have mercy upon him said that: "It has not been transmitted from the Prophet ﷺ that he performed I'tikaaf ever while not fasting, rather 'Aa'ishah, may Allaah be pleased with her said: 'There is no I'tikaaf except with fasting.' Aboo Daawud reported it at the end of the book of fasting (no. 2473) within the Chapter (no. 79) The person doing I'tikaaf visiting sick. Al-Albaanee graded it Saheeh within Al-Irwaa (no. 966) as well as Saheeh Abee Daawud (no. 2135)" Aboo Haneefah and Maalik both said: "The majority of the scholars consider it to be a condition of I'tikaaf that one be fasting."

In another narration it is mentioned that the Prophet ﷺ would perform I'tikaaf every Ramadhaan and when he prayed the morning

=So it is not correct for one who is not fasting to do I'tikaaf and they used as evidence that which Aboo Daawud narrated from 'Aa'ishah, may Allaah be pleased with her, that she said: *"That the Sunnah for the one who was perform I'tikaaf is that he does not visit the sick."* Up to her statement where she said: *"And there is no I'tikaaf unless one is fasting."* Also with that which was narrated by Al-Bayhaqee on the authority of Ibn 'Umar and Ibn 'Abbaas that the person who is performing I'tikaaf is fasting. Likewise was narrated from 'Abdur-Razzaaq on the authority of Ibn 'Abbas; may Allaah be pleased with him that he said: *"He who performs I'tikaaf fasting is binding upon him."* This is also due to the perseverance of the Prophet ﷺ upon that. And in general the majority of the Ahadeeth indicate that fasting is a condition for the person performing I'tikaaf. This was the view of Ibn 'Umar, Ibn Abbaas, 'Aa'ishah, 'Urwah, Az-Zuhree, Al-Awzaa'ee, Ath-Thawree, Ahmad and Is'haaq in one narration from them. Imaam Al-Khattaabee, may Allaah have mercy upon him, said: *"The statement of 'Aa'ishah, may Allaah be pleased with her wherein she said: 'There is no I'tikaaf except while fasting' contains evidence that it is not correct to perform I'tikaaf unless one is fasting and that it was considered a condition by Ibn 'Abbaas and Ibn 'Umar, may Allaah be pleased with them from the companions and Maalik Al-Awzaa'ee, Ath-Thawree and Aboo Haneefah"* Refer to Sharh Sunan Ibn Maajah. Therefore the strongest opinion based upon the evidence which the majority of the Salaf were upon is that fasting is a condition for I'tikaaf and it is that which Sheikh Al-Islaam Aboo Al-'Abbaas Ibn Taymiyah, may Allaah have mercy upon him held to be the strongest. As for speech then it is legislated for the Ummah to withhold ones tongue from that which will not benefit him in the hereafter. Imaam Al-Khattaabee, may Allaah have mercy upon him said: *"Her statement wherein she said, 'There is not I'tikaaf except while fasting' contains evidence that it is not correct to perform I'tikaaf except while fasting and that it is considered to be a condition by Ibn 'Abbaas, Ibn 'Umar, may Allaah have mercy upon them from the companions. And Maalik, Al-Awzaa'ee, Ath-Thawree and Aboo Haneefah."* Refer to Zaad Al-Ma'ad.

prayer he would go to the place wherein he would do I'tikaaf.⁷⁴

Explanation

The Narrator

She is 'Aa'ishah, may Allaah be pleased with her. Her biography has preceded under Hadeeth (no. 178)

A)The Subject Of The Hadeeth

It is the ruling of Al-I'tikaaf and when does the person performing it enter his place of I'tikaaf.

B)Explanation Of The Terminology

كان The explanation of this has preceded under Hadeeth (no. 178)

يعتكف **Meaning:** He would reside in the Masjid seeking nearness to Allaah, the Exalted in busying himself with his obedience.

⁷⁴ جاء مكانه (He went to his place,) this wording is within the text of Umdatul-Ahkaam. That which is within the two Saheehs is the wording دخل مكانه (He entered his place)

العشر الأواخر **(The last ten)** Explanation of this has preceded under Hadeeth (no. 202)

الله توفاه **Meaning:** Allaah ceased him by way of death.

عز **Meaning:** The one who has control and power

جل **Meaning:** The one who has greatness.

أزواجه **(His wives) Meaning:** His womenfolk.⁷⁵

كل رمضان **Meaning:** In every Ramadhaan which passed from every year after he was informed that Laylatul-Qadar was in the last ten nights.

صلى الغداة **Meaning:** He prayed they prayer of Al-Ghadah which is the Fajr prayer.

⁷⁵ His wives at the time that he died were nine women and they, are in accordance with their deaths, as follows: The first: Zaynab Bint Jahsh, who died in the year twenty, Umm Habeebah Bint Aboo Sufyaan who died in the year forty four, Hafsah bint 'Umar Ibn Al-Khattaab, who died in the year forty five, Juwayriyah bint Al-Haarith Al-Khazaa'iyah who died in the year fifty, Safiyah Bint Huyay, who died in the year fifty, Maymoonah bint Al-Haarith Al-Hilaliyyah, who died in the year fifty one, Sawdah bint Zam'ah, who died in the year fifty four, 'Aa'ishah bint Abee Bakr, who died in the year fifty eight, and Umm Salamah bint Abee Umayyah, who died in the year sixty two.

مكانه **(his place) Meaning:** The place wherein he performed I'tikaaf which was a small tent which was casted within the open space of the Masjid.

الذي اعتكف فيه **(...in which he would perform I'tikaaf)**

Meaning: The place wherein he would perform his I'tikaaf.

C)General Explanation

'Aa'ishah, may Allaah be pleased with her, informed that the Prophet ﷺ would cling to the performance of I'tikaaf in every year within the last ten nights of Ramadhaan; once he was informed that Laylatul-Qadar was within them up until Allaah, the Mighty and Majestic, caused him to die. And she indicated that the ruling of that has not been abrogated and nor is it specific to the Prophet ﷺ. For the wives of the Prophet ﷺ would perform I'tikaaf after his death.

And within the second wording she, may Allaah be pleased with her, clarified that the Prophet ﷺ would enter his place of I'tikaaf once he has performed the Fajr prayer in order that he may be alone therein, secluded from the people after he had been with them within the Masjid.

D)Benefits Of The Hadeeth

- 1)** The legislation of performing I'tikaaf within the last ten nights of Ramadhaan.
- 2)** That the ruling of it remains and has not been abrogated.
- 3)** The legislation of I'tikaaf being performed by the women, however, with the condition that no Fitnah occurs due to it.
- 4)** The permissibility of erecting a tent for the person performing I'tikaaf within the Masjid in order that he may seclude himself within it, however, with the condition that it does not restrict the space for the worshipers.
- 5)** The legislation of one secluding himself within his place of I'tikaaf unless due to a benefit.



THE SECOND HADEETH

٢٠٤- عن عائشة رضي الله عنها أنها كانت ترجل النبي صلى الله عليه وسلم وهي

حائض وهو معتكف في المسجد وهي في حجرتها : يناولها رأسه

وفي رواية: وكان لا يدخل البيت إلا لحاجة الإنسان

وفي رواية أن عائشة رضي الله عنها قالت إن كنت لأدخل البيت للحاجة والمريض

فيه . فما أسأل عنه إلا وأنا مارة

204- On the authority of 'Aa'ishah, may Allaah be pleased with her, who said that she used to comb and oil the hair of the Prophet ﷺ while she was menstruating,⁷⁶ and he was in a state of I'tikaaf within the Masjid. He would stretch his head towards her while she was within her apartment.

In another narration it reads: "...and he would not enter the house except due to a personal need."

In another narration, 'Aa'ishah, may Allaah be pleased with her stated: "If I entered a house due

⁷⁶ The flow of the natural blood which occasionally comes to women once they have reached puberty.

to a need and there was someone within it who was sick, then I would not ask about him except while passing.”⁷⁷

Explanation

The Narrator

She is ‘Aa’ishah. Her biography has preceded under Hadeeth (no. 178)

A)The Subject Of The Hadeeth

It is the ruling of the person leaving his place of I’tikaaf or putting out a part of his body from the Masjid.

B)Explanation Of The Terminology

ترجل النبي صلى الله عليه وسلم **Meaning:** That she would comb and oil his hair.

وهي حائض (...while she was menstruating,) This denotes the state of the one who did the action ترجل

⁷⁷ Reported by Al-Bukhaaree (no. 1041) within the Chapter: The person performing I’tikaaf entering his head to the home in order that it may be washed; Muslim also reported it (no. 297) within the Chapter: The permissibility of the menstruating woman washing the head of her husband and combing it in the purity of her left over water and her reclining within her apartment reciting the Qur’aan therein.

وهو معتكف في المسجد (...while he was in I'tikaaf within the Masjid) This sentence indicates the state of the Prophet ﷺ.

حجرتها (Her apartment) Meaning: Her house. It was connected to the Masjid on the southern side and within it the Prophet ﷺ was buried.

يناؤها Meaning: He would stretch his head towards her.

البيت (The house) What is intended by it is to mention a category encompassing all of his homes.

لحاجة الإنسان (...due to a personal need,) Such as to urinate or to defecate.

إن كنت (Indeed I would,) The word In إن here has been lightened and it is to denote emphasis.

للحاجة (...due to a need,) Meaning: Such as urination or defecation.

عنه (...about him,) Meaning: Concerning the sick person.

مارة (...while passing by,) This is to pass by without stopping to see him or turning towards him.

C)General Explanation

‘Aa’ishah, may Allaah be pleased with her, informed that the Prophet ﷺ would stretch his head towards her within her apartment while he was performing I’tikaaf within the Masjid so that she could oil and comb it while she was menstruating, and he would not exit the Masjid except due to needing to urinate or defecate when there was a necessity to go out for that. And she informs regarding herself that if she had performed I’tikaaf then she would not leave the Masjid except due to a need. And she did not see any harm in asking about the sick person within the house, without stopping to visit him or turning towards him.

D)Benefits Of The Hadeeth

- 1) The permissibility of the person performing I’tikaaf sticking his head out of the Masjid.
- 2) The permissibility of the person performing I’tikaaf cleaning his head and by way of this Qiyaas is made for cleaning his body and his clothing.
- 3) The permissibility of the man’s wife serving him in that which is customarily performed.
- 4) The purity of the body of the menstruating woman.

- 5) The permissibility of the person performing I'tikaaf to go out due to a need, such as urination or defecation.
- 6) The prohibition of the person performing I'tikaaf to go out for the purpose of visiting the sick.
- 7) The permissibility of the person performing I'tikaaf asking about one who is sick while he is passing by him if he goes out due to a need.



THE THIRD HADEETH

٢٠٥ - عن عمر بن الخطاب رضي الله عنه قال: قلت يا رسول الله إني كنت نذرت في الجاهلية أن أعتكف ليلة - وفي رواية: يوما - في المسجد الحرام . قال فأوف بنذرك ولم يذكر بعض الرواة يوما ولا ليلة

205- On the authority of ‘Umar Ibn Al-Khattaab, may Allaah be pleased with him, who said: “I said ‘O Messenger of Allaah, indeed I took a vow during the days of Jahilyyah to perform I’tikaaf for one night (in another narration it mentions for a day) within Masjid Al-Haraam.’ So he said: ‘Then fulfill your vow.’ Some of the narrators did not mention a day or a night. ⁷⁸

⁷⁸ Reported by Al-Bukhaaree (no. 6319) within the Chapter: If one vows or makes an oath not to speak to a person within the days of Jahiliyyah and then he embraces Islaam; Muslim also reported it (no. 1656) within the Chapter: The vow of the disbeliever and that which he does regarding the vow if he enters into Islaam.

The vow within the language means: a pact and an agreement. Within the legislation it means: the person making it binding upon himself to do something for Allaah which is not obligatory. And the vow in its origin is disliked. Rather, some of the scholars incline towards the view that it's impermissible, because the Prophet ﷺ prohibited it and said: **“They do not bring about any good; they are only a means by which a greedy person may take something.”** Reported by Al-Bukhaaree within the book of Al-Eemaan 4/277; Muslim also reported it within the Book of Vows, Chapter: The Prohibition of Vowing 3/126. Within it is the holding of oneself to the fulfillment of the vow. Meaning, he who vows

then it is upon him to do that which he has made binding upon himself within the vow. On the authority of Thaabit ibn Abdul-Haqq, may Allaah be pleased with him, who said: *“A man made a vow to sacrifice a camel at Bawaanah, so he asked the Prophet ﷺ who said: **‘Was there within it an idol from amongst the idols of Jahiliyyah that was worshipped?’** So they said: ‘No.’ Whereupon he said: **‘Was there therein a festival from amongst their festivals.’** They said: ‘No’ So the Messenger of Allaah ﷺ said: **‘Fulfill your vow, for indeed there is no fulfillment of a vow in disobedience of Allaah, nor in that which the son of Adam has no power over.’** Reported by Aboo Daawud within the book of Al-Eemaan and Vows 3/607; reported as well by Al-Bayhaqee within As-Sunan 10/83. The ‘Allaamah Al-Albaanee, may Allaah have mercy upon him, graded it Saheeh within Sunan Abee Daawud (no. 3313) Therefore, it is upon the Muslim not to make a vow and if he does make a vow then it is upon him to fulfill it and that he should not slaughter at a place wherein things were slaughtered for other than Allaah. This is that which has come in the Hadeeth and he is not to perform that in imitation of the disbelievers. This is with regards to making a vow for the sake of Allaah, the Exalted, so it goes without saying that it is not permissible to vow for other than Allaah because it is impermissible. So he who vows for Allaah, then he must fulfill it and he who vows for other than Allaah it is not permissible for him to fulfill it and it is upon him to make an expiation. On the authority of Ibn ‘Abbaas, may Allaah be pleased with him, who narrated from the Prophet ﷺ that he said: **“Vows are of two types: that which is for Allaah, and its expiation is to fulfill it. And that which is for Shaytaan; and there is not fulfillment of it and it is upon one to make an expiation for it.”** Reported by Ibn Al-Jaarood within Al-Muntaqaa (no. 935); reported as well by Al-Bayhaqee 10/72. Refer to Silsilah As-Saheehah (no. 479) Also on the authority of ‘Aa’ishah, may Allaah be pleased with her, who said that the Messenger of Allaah ﷺ said: **“He who makes a vow to obey Allaah then let him obey Him, and he who make a vow to disobey Allaah, then let him not disobey.”** Reported by Al-Bukhaaree within the book of Al-Eemaan and Vows 4/229. Shaykh Ibn ‘Uthaymeen, may Allaah have mercy upon him mentioned the categories of the vow within Al-Qawl Al-Mufeed 1/237-238 wherein he said: *“The first is that which is obligatory to fulfill and it is the vow in obedience of Allaah; due to**

Explanation

The Narrator

the statement of the Prophet ﷺ **‘He who vows to obey Allaah then let him obey Him...,’** which is from aforementioned Hadeeth of ‘Aa’ishah. The second is that which is impermissible to fulfill and it is the vow to disobey Allaah due to his statement ﷺ “And he who vow to disobey Allaah then let him not disobey Him.” And his statement ﷺ: **‘For indeed there is no fulfillment of a vow in disobedience of Allaah.’** The third: that for which an expiation may be made; and it is the vow for that with is permissible. So one may choose between doing it and making an expiation for it. Such as if one were to vow to wear a particular thobe. If he wills then he may wear it and if he wills he may not wear it and make an expiation for it. The Fourth is the vow of obstinacy and anger. It is called by this name because obstinacy and anger leads one to do it in most instances; and it is not a requirement that there be obstinacy and anger present. It is that which is intended by the meaning of the expiation, such as incitement to do a thing withholding from doing a thing, believing something or denial of a thing. Such as if one were to say that such and such happened today and someone else said it did not happen. So one said: If it happened then upon me for Allaah is that I will fast for an entire year. So the intent behind this is denial. So if it becomes clear that it did in fact occur then the one who made the vow chooses between fasting an entire year or making an expiation for it, because if he fasts then he has fulfilled his vow and if he does not fast then he has broken his vow and the one who breaks a vow makes an expiation for it. The fifth: the vow of that which is disliked. It is disliked to fulfill this vow and it is upon one to make an expiation for it. The sixth: the absolute vow and it is that wherein the words of a vow are mentioned such as one saying for Allaah, upon me, is a vow. For this type of vow an expiation is made. The Prophet ﷺ said: **“The expiation of a vow if one does not state it specifically is the expiation on breaking an oath.”** Reported by Ibn Maajah (no. 2127) and At-Tirmidhee (no. 1528) Its origin is within Muslim (no. 1645) The ‘Allaamah Al-Albaanee , graded it Saheeh within Sunan Ibn Maajah (no. 2127)”

He is 'Umar Ibn Al-Khattaab, may Allaah be pleased with him. His biography has preceded under Hadeeth (no. 170)

A)The Subject Of The Hadeeth

It is the ruling of fulfillment of a vow to perform I'tikaaf.

B)Explanation Of The Terminology

قلت **(I said...)** **Meaning:** I said while asking. And this question was asked at Al-Ja'raanah when the Prophet ﷺ returned from Hunayn.

نذرت **(I made a vow...)** **Meaning:** I obligated upon myself for the sake of Allaah.

في الجاهلية **Meaning:** During the time of the pre-Islamic days of ignorance; and it is that which was before Islaam. It is referred to by this name due to the overwhelming amount of ignorance amongst its people.

ليلة وفي رواية يوما **(...for one night (in another narration it mentions for a day,)** There is no contradiction between the two narrations, because the day inters into the night and vice versa.

المسجد الحرام (**Masjid Al-Haraam**) This is the Masjid which is very sacred and it is that within which is the Ka'bah.

فأوف بندرك **Meaning:** Fulfill it completely.

C)General Explanation

There was still within the people during the days of Jahiliyah remnants of the religion of Ismaa'eel and from that was the performance of Al-I'tikaaf. Within this Hadeeth 'Umar ibn Al-Khattaab informs that he had taken a vow during Al-Jahiliyah to perform I'tikaaf for a night and a day at Masjid Al-Haraam, so he asked the Prophet ﷺ concerning that and he commanded him to fulfill his vow.

D)Benefits Of The Hadeeth

- 1) The correctness of a vow to do an act of worship from the disbeliever while he was in his state of disbelief.
- 2) The obligation of fulfillment of that vow is upon him if he enters into Islaam and did not fulfill it during his time of disbelief.
- 3) The obligation of fulfillment of a vow to do Al-I'tikaaf.
- 4) The specification of Al-Masjid Al-Haraam if one vows to perform an act of worship therein.

- 5) The correctness of performing Al-I'tikaaf without fasting.
- 6) The diligence of the companions, may Allaah be pleased with them upon knowledge.



THE FOURTH HADEETH

٢٠٦- عن صفية بنت حبي رضي الله عنها قالت: كان النبي صلى الله عليه وسلم معتكفا . فأتيته أزوره ليلا فحدثته ثم قمت لأنقلب فقام معي ليقلبني - وكان مسكنها في دار أسامة بن زيد - فمر رجلان من الأنصار فلما رأيا رسول الله صلى الله عليه وسلم أسرعوا فقال النبي صلى الله عليه وسلم: على رسلكما . إنها صفية بنت حبي فقالا: سبحان الله يا رسول الله فقال: إن الشيطان يجري من ابن آدم مجرى الدم . وإني خشيت أن يقذف في قلوبكما شرا - أو قال شيئا

.وفي رواية: أنها جاءت تزوره في اعتكافه في المسجد في العشر الأواخر من رمضان فتحدثت عنده ساعة ثم قامت تنقلب . فقام النبي صلى الله عليه وسلم معها يقلبها حتى إذا بلغت باب المسجد عند باب أم سلمة ثم ذكره بمعناه

206- On the authority of Safiyah Bint Huyay, may Allaah be pleased with her, who said: “The Prophet ﷺ was performing I’tikaaf so I came to him and visited him one night and spoke to him. Then I stood to depart, so he stood with me in order that I may return (her dwelling at that time was within the home of Usaamah ibn Zayd). So two men from the Ansaar passed by and when they saw the Messenger of Allaah ﷺ they quickened their step. So the Prophet ﷺ said to them:

‘Walk calmly. She is Safiyah the daughter of Huyay.’ They said: ‘Glory be to Allaah, O Messenger of Allaah!’ So he ﷺ said: ‘Indeed the Shaytaan flows through the son of Adam similar to blood. I feared that he would through evil into your heart.’ Or he said: ‘...he would through something into your heart.’”

In another narration it is mentioned that she came to the visit him during his state of I’tikaaf in the Masjid during the last ten nights of Ramadhaan. So she spoke to him for an hour, and then stood to depart. So the Prophet ﷺ stood with her and escorted her until she passed the gate of the Masjid across from the door of Umm Salamah. And the rest of this narration bears the meaning of the first.⁷⁹

⁷⁹ Reported by Al-Bukhaaree (no. 1930) within the Chapter: Can the one performing I’tikaaf go out, due to a need, to the door of the Masjid? Muslim also reported it (no. 2175) within the Chapter: Clarification that it is recommended for the one who is secluded with a woman who is his wife or a Mahram for him to say this is so and so, in order to remove evil suspicion from himself. Ibn ‘Uyaynah said to Ash-Shaafi’ee: “*What is the Fiqh of this Hadeeth, O Aboo Abdullaah?*” He said: “*If the people would have accused the Prophet ﷺ then they would have been, by way of their accusing the Prophet ﷺ, disbelievers. However, the Prophet ﷺ explained thereafter saying: ‘If you are in such and such state, then do such and such in order that one may not assume about you an evil suspicion.’ And it is not that the Prophet ﷺ was concerned about that, for he was the trustworthy person of Allaah within the earth.*” So Ibn ‘Uyaynah said: “*May Allaah*

Explanation

The Narrator

She is the mother of the believers Safiyah bint Huyay ibn Akhtab, the chief of Banoo An-Nadeer, from the lineage of Haaron ibn 'Imraan, the brother of Moosaa ibn 'Imraan and his partner in messengership, upon them be prayers and peace. Her mother was from Banoo Quraydhah. She was married to Salaam ibn Mushkam Al-Qurdhee but he divorced her, then she married Kinanah ibn Ar-Rabee' An-Nadeeree, but he was killed on the day of Khaybar and she was captured by Dihyah ibn Khaleefah Al-Kalbee. So a man came to the Prophet ﷺ and said: "*Dihyah was given the daughter of the chief of An-Nadeer and Quraydah but she is not befitting for any except you.*" So the Prophet ﷺ took her and gave Dihyah something in place of her; and he presented Islaam to her and she embraced Islaam. So he chose her for himself and manumitted her and he made her manumission to be her dowry. She was one who was forbearing and intellectual and from the best of the women in terms of worship abstemiousness, righteousness, and charity. She died during Ramadhaan in the year fifty AH., may Allaah be pleased with her.

A)Subject Of The Hadeeth

reward you with good, O Aboo Abdullaah." Refer to Sharh Sunan Ibn Maajah 1/127

It is the ruling of visiting the one who performs I'tikaaf and speaking to him.

B)Explanation Of The Terminology

زيد أسامة بن He is Usaamah, the son of Zayd the son of Haarithah Al-Kalbee. His father was the freed slave of the Prophet ﷺ. Khadeejah, may Allaah be pleased with her, had given him to him and he set him free. Usaamah was born in Islaam before the Hijrah by approximately eight years. The Prophet ﷺ commanded him shortly before his death to lead the large army to Rome which was approximately three-thousand soldiers, amongst them being the seniors of the Muhajiroon and the Ansaar. The Prophet ﷺ swore that he was a natural leader and he placed the flag within his hand. He said:

“Go to the place where your father was killed and make the horses to trample them and if Allaah gives your victory over them then make your stay amongst them minimal.”

But Allaah's Messenger ﷺ died before his dispatchment. So Aboo Bakr, may Allaah be pleased with him, sent him forth. And this dispatchment was the last dispatchment which the Prophet sent and the first dispatchment which Aboo Bakr sent. So Usaamah preceded with the army and killed the murderer of his father, then returned with his army safe and sound.

The chief of the believers ‘Umar Ibn Al-Khattaab, may Allaah be pleased with him, used to ennoble him and favor him in terms of giving over his son ‘Abdullaah ibn ‘Umar and he would say: “*Indeed he was most beloved to the Messenger of Allaah ﷺ.*” He withdrew from the tribulations (between the companions) and he died within Al-Madeenah in the year 54 or 59 H.

آدم **(Adam)** He is the father of humanity. Allaah, the Exalted, created him with His Hand from dirt and He made his progeny from his loins out of a despised fluid from the mother and father. Allaah breathed into Adam from His spirit; so he was a human being. He taught him the names of everything and made the angels prostrate before him. He made him and his wife Eve to reside within paradise, and then he expelled them from it to the earth when they had eaten from the tree which He has prohibited them from eating from due to an all-encompassing wisdom. So Allaah spread from them their lineage; males and females within the earth, and he made from them Prophets and truthful ones martyrs and righteous people.

أم سلمة **(Umm Salamah)** Her biography has preceded under Hadeeth (no. 178)

أزوره **(I visited him...)** **Meaning:** So that I may sit with him lovingly.

فحدثته **Meaning:** I spoke with him.

لأنقلب **Meaning:** So That I may return.

ليقبلني (...to escort me) **Meaning:** In order that he may return me to my home.

دار أسامة (...the home of Usaamah) **Meaning:** The home which I lived in after him.

رجلان (...two men,) Their names are not affirmed.

الأنصار (**Ansaar**) They were described to be that which the majority of the people of Madeenah who aided the Prophet ﷺ and supported his work. Refer to the explanation of Hadeeth (no. 171)

رأيا **Meaning:** They saw.

أسرعا **Meaning:** They walked quickly.

على رسلكما **Meaning:** Slow down and do not walk fast. It is mentioned in connection with something which has been left off. And the latent phrase here is: "Walk slowly."

إنها (...indeed she...) **Meaning:** The woman that is with me.

صفية بنت حبي (**Safiyah bint Huyay**) This is the name of one of his wives. He sufficed with mentioning her name due to the knowledge of the fact that she was one of them (i.e., his wives) and the statement “إنها صفية” (Indeed she is Safiyah) is a sentence of appeal in order to remove that which one fears from Shaytaan causing to enter into the hearts of them from evil.

سبحان الله This is absolving Allaah from everything which is not appropriate for Him. The meaning of it is that it is not befitting that His Messenger ﷺ be subject to evil suspicions.

الشيطان (**Shaytaan**) This is the name of Iblees derived from شطن (**to be distant**) This is due to his distance from the mercy of Allaah, the Exalted.

يجري **Meaning:** He flows and runs

مجرى الدم **Meaning:** Just as blood flows. Or in the place that blood flows. The meaning of it is that Shaytaan flows within the body of the son of Adam just as blood does. Or he flows within him in the veins which are the place of blood flow; and it is an actual flowing because

this is the apparent meaning of the wordage. And the intellect does not reject this view.

خشيت **Meaning:** I was afraid.

يقذف (...that he would throw,) **Meaning:** To cast.

أو قال (...or he said,) There is doubt here from the narrator, and it does not oppose the meaning by way of this because the thing which Shaytaan casts into the heart of the son of Adam is not except evil.

ساعة **Meaning:** For a time. And this was after the 'Ishaa prayer.

باب أم سلمة (...the door of Umm Salamah,) **Meaning:**

The door of her apartment and it was near to the Masjid just as the rest of his wives جَلَّ اللهُ عَنَّا وَعَمَّنَا .

C)General Explanation

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to perform I'tikaaf within the Masjid in the last ten days of Ramadhaan, seeking nearness to Allaah, the Exalted, and busying himself with His obedience, seeking out Laylatul-Qadar. However, due to the completion of his character and his excellent manner of association with his family, he permitted them to visit him and speak with him. Within this Hadeeth, the mother of the believers

Safiyah bint Huyay, may Allaah be pleased with her, informed that she came to the Prophet ﷺ one night to visit him while he was performing I'tikaaf within the Masjid in the last ten days of Ramadhaan and she spoke with him for a time, then she stood to return to her home and the Prophet ﷺ stood to accompany her to her home out of courtesy for her since her home was connected to the Masjid. So when he reached the door of the Masjid two men from the Ansaar passed by. They began to walk quickly out of shyness from the Prophet ﷺ when they saw his family with him. And due to the completion of the concern of the Prophet for his Ummah and his fear for them from Shaytaan he commanded them to walk slowly and informed them that the one who was with him was Safiyah bint Huyay. So they considered that to be great and that was something major to them. So they said: **“Subhanallah, O Messenger of Allaah!”** absolving Allaah, the Exalted, from that which is not befitting to Him from His Messenger, and the most noble of creation and the best of them with Him, to be subject to evil suspicion or that they should think concerning him that which is not appropriate. However, the Messenger of Allaah ﷺ informed them that the matter may occur without their choice since Shaytaan runs within the son of Adam just as blood, and perhaps he may make them fall into that which is reprehensible and cast evil within their hearts while they do not perceive it.

D)Benefits Of The Hadeeth

- 1) The permissibility of visiting the one performing I'tikaaf and speaking to him with a condition that this would not preoccupy him from the objective of Al-I'tikaaf.
- 2) The excellent character of the Prophet ﷺ and his manner of dealing with his family.
- 3) The permissibility of the woman going out at night due to an objective. However, with the condition that she would be safe from Fitnah.
- 4) The great amount of respect which the companions, may Allaah be pleased with them, had for the Prophet ﷺ.
- 5) The strength of their knowledge of Allaah, the Exalted, and that which was a befitting for Him and that which was not befitting for Him.
- 6) The permissibility of the person performing I'tikaaf to go out from the Masjid to accompany his visitor due to a need.
- 7) The compassion of the Prophet ﷺ for his Ummah.

- 8)** The legislation of informing with that which will remove evil suspicion.
- 9)** The obligation of preserving oneself from that which occurs within the plots of Shaytaan.
- 10)** The power which Shaytaan has over the son of Adam, since he flows within him just as blood flows.
- 11)** The legislation of glorifying Allaah, the Exalted when one is amazed, which indicates absolving Him from that which is not befitting for Him.

