

تَنْبِيْهُ الْأَفْهَامِ  
شَرْحُ عِمْدَةِ الْأَحْكَامِ

AROUSING THE  
INTELLECTS WITH AN  
EXPLANATION OF

# UMDATUL 'AHKĀM

VOLUME

2

By Al-Ḥāfiẓ Abū Muhammad 'Abdul-  
Ghanī bin 'Abdul-Wāḥid al-Maqdasī  
Explanation by Shaykh Muḥammad  
bin Ṣāliḥ al-'Uthaymīn



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**ISBN:** 978-1-6856-4760-5

**First Edition:** Rabī' Thānī 1443 A.H. / November 2021 C.E.

**Cover Design:** Aljadeed Design Co.

**Translation:** 'Iḥsān Gonsalves, Raha Batts, 'Abdullāh 'Ibrāhīm  
'Imrān

**Revision & Editing:** Maktabatulirshad Staff

**Typesetting & Formatting:** Abū Sulaymān Muḥammad 'Abdul-  
Azīm ibn Joshua Baker

**Subject:** Ḥadīth, Fiqh

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مكتبة الإرشاد  
Maktabatul-Irshad  
PUBLICATIONS



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# BIOGRAPHY OF THE AUTHOR OF 'UMDATUL- 'AḤKĀM

**His lineage** is Al-Ḥāfiẓ Abū Muhammad 'Abdul-Ghanī bin 'Abdul-Wāḥid al-Maqdasī.

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

**His academic life:** Al-Ḥāfiẓ 'Abdul-Ghanī turned to seek 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 Muḥammad Bin Ahmad Bin Qudāmah Al-Maqdasī Abū '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 academic journeys:** he had scholarly journeys, which he traveled through many places. Damashaq, Alexandria, Bayt-ul-Maqdas, Egypt, Baghdad, Harran<sup>1</sup>, Asbahaan<sup>2</sup>, Hamedan<sup>3</sup>, and others.

He traveled to Baghdad and Egypt twice. His journey to Damashaq was when he was young, in 550 after the Hijrah (i.e., He was nine years old). So he learned from

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<sup>1</sup> 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".

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

<sup>3</sup> 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.

the scholars there. Among them were Abu Al-Makaarim Bin Hilal, Salmaan Bin 'Ali ArRuh'bee, Abu Abdillah Muḥammad 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. Al-Ḥāfiẓ' Abdul-Ghanī's desire was for Hadith.

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-Kharaqi" from memory and Al-Ḥāfiẓ would read from the book "Al- Hidiyaah."

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

His memorization/memory: Al-Ḥāfiẓ Ad-Diyaa' said, "Our Shaykh Al-Ḥāfiẓ use not to be asked about a Ḥadīth 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-Ḥāfiẓ Ad-Diyaa'):

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

He also said: "I witnessed Al-Ḥāfiẓ 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-Ḥāfiẓ Ad-Diyaa') heard Abū Sulaymān Al-Ḥāfiẓ saying,

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

**His time:** He used to not spend any of his time except that it contained benefits. Indeed, he would pray Fajr and then teach the people Qur’ān; sometimes, he would read something from hadeeth. Afterward, he would perform Wudoo’ then pray a supererogatory prayer until a little before Dhuhur. Then he would sleep lightly before the time of Dhuhur, 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. If he was not fasting, he would pray (supererogatory prayer) from the time of Maghrib to the later part of the night. So when he prayed ‘Ishā’, he would sleep until 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. He would perform Wudoo’ and pray in the same fashion until Fajr was near, and sometimes he would perform Wudoo’ seven times in one night.

**His authoring:** ‘Abdullāh Al-Baseeri, one of the verifiers of Al-Maqdasī’s books, mentioned that there were 56 titles, which Al-Hāfiẓ Al-Maqdasī authored. Among them:

- The book “*Al-Misbāh fi ‘Uyuunil-Ahaadeeth As-Sihaah*” included narratives from Bukhārī and Muslim with its chain of narrators in 48 volumes.
- The book “*Nihaayatul-Muraad min Kalaam khayril-Ibaad*”.
- The book “*Tuh’fatul-Taalibeen fil-Jihād wal-Mujaahideen*”.
- The book “*As-Sifaat*” in two volumes.
- The book “*Mih’natul-Imām Ahmad*” is in three volumes.
- The book “*Fadaa’il Mecca*” in four volumes.
- The book “*’Itiqaad Imām Shaafi*” in one big volume.
- The book “*Manaaqibul-Companions.*”

**His passing away:** he, may Allāh have mercy upon, did not cease in presenting the Ummah with his knowledge, books, treatises, and worshipping Allāh, and calling the people to Allāh’s religion until he passed away on Monday the 23rd of Rabī’ 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- 'AḤKĀM

Al-Allamah Shaykh Muḥammad Bin Ṣāliḥ Al-'Uthaymīn (1347-1421AH)

**His lineage and birth:** He is the noble scholar, verifier, Faqeeh, a scholar of Tafsīr, Allah-fearing, ascetic, Muḥammad Bin Ṣāliḥ Bin Muḥammad bin Sulaymān bin 'Abd-Raḥmān Ali 'Uthaymīn from *Al-Wahbah* of Bani Tameem. He was born on the 27<sup>th</sup> night of the blessed month of Ramaḍān in the year 1347AH in 'Unayzah - one of the cities of Al-Qaseem - in the kingdom of Saudia Arabia.

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

Under the direction of his father, may Allāh have mercy upon him, he embarked upon seeking religious knowledge. The noble Shaykh Al-'Allamah 'Abdur Raḥmān Bin Nasir As-Sā'dee, may Allāh have mercy upon him, used to teach religious sciences and Arabic at "*Jaame' Kabeer*" (i.e., Grand masjid where Jumu'ah is held) in 'Unayzah. He arranged for two of his senior students to teach the beginning students. Therefore, the Shaykh (i.e., Al-'Uthaymīn) would join Shaykh Muḥammad Bin 'Abdul-'Azīz Al-Mutawwa's circle of knowledge, may Allāh have mercy upon him, until he attained what he attained from the knowledge of *Tawḥīd*, *Fiqh*, and *Nahw* (i.e., Arabic grammar related to the ending of words).

Then he sat in the circles of knowledge of his Shaykh 'Abdur Raḥmān Bin Nasir As-Sā'dee, may Allāh have mercy upon him. He studied with him Tafsīr, Ḥadīth, Seerah of the Prophet, At-Tawḥīd, Al-Fiqh, Al-'Uṣūl, Al-Faraa'id, An-Nahw and memorized concise texts on these sciences.

The noble Shaykh Al-'Allamah 'Abdur Raḥmān Bin Nāṣir As-S'adī, May Allāh have mercy upon him, was considered to be his first Shaykh. Since he acquired

knowledge, experience, and methods (of learning) from him more than anyone else. He was impressed by his methodology, principles, way of teaching, and adherence to proofs and evidence.

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

When the academic institute opened in Riyadh, some of his brothers urged him to enroll. So, he sought his Shaykh’s, ‘Abdur Raḥmān Bin Nasir As-Sā‘dee, may Allāh have mercy upon him, permission. He permitted him, and he enrolled in the institute from 1372AH to 1373AH.

Indeed, he took advantage of the scholars who used to teach there throughout the two years that he was enrolled in the academic institute in Riyadh. Among them was Al-’Allamah, the scholar in Tafsir, Shaykh Muḥammad Al-Ameen As-Shanqitee, Shaykh Al-Faqeeh ‘Abdul-‘Azīz Bin Nāṣir Bin Rasheed and Shaykh, the scholar in Ḥadīth, ‘Abdur-Raḥmān Al-Ifreekee, may Allāh have mercy on them.

During that time, he would stick with His eminence Shaykh Al-’Allamah ‘Abdul-‘Azīz Bin ‘Abdullāh Bin Bāz, may Allāh have mercy upon him. He studied with him Ṣaḥīḥ Bukhārī and some treatises of Shaykhul-Islam Ibn Taymiyyah in the masjid. He benefited from him in the science of Ḥadīth, analyzing the views of Fiqh scholars and the relationship between them. He considered Shaykh ‘Abdul-‘Azīz Bin Bāz, may Allāh 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-Raḥmān Bin Nāṣir As-S‘adī, and he followed up his studies in the faculty of Sharī‘ah, which had become a subsidiary of Imām Muḥammad Bin Saud Islāmic University until he obtained a high-ranking degree.

**His teaching:** His Shaykh saw in him nobleness and quickness in acquiring knowledge, so he encouraged him to teach while still a student in his circles of knowledge. So, he began teaching in 1370AH at the ”*Jaamee Kabīr*” in ‘Unayzah.

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

In 1376AH, his Shaykh Al-'Allamah 'Abdur-Raḥmān Bin Nasir as-Sā'dee, may Allāh have mercy upon him, died. Therefore, he (i.e., Al-'Uthaymeen) was appointed the imamate of "Jaamee Kabīr" in 'Unayzah, and he was also appointed the imamate of two 'Eid there, and he was appointed to teach in the library of 'Unayzah Al-Wataniyah next to Jaamee Kabīr, 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 Masjid Al-Jaamee. The students gathered there, and they would flock together from the 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 listen 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 institute from 1374AH to 1398AH until he transferred to teaching in the faculty of Sharī'ah and *Usūl-Dīn* in the Al-Qaṣīm branch of Muḥammad Bin Saud Islamic University and remained there as a teacher until his passing, May Allāh (سُبْحَانَكَ وَتَعَالَى) have mercy upon him.

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

The Shaykh had a particular teaching practice in his open-handedness 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 delight at his propagation of religious knowledge and his closeness to the people.

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

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<sup>4</sup> The source of this is biography was from the Shaykh's website ([www.ibnothaymeen.com](http://www.ibnothaymeen.com))

# TRANSLITERATION TABLE

## Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

## Vowels

Short	َ	a	ِ	i	ُ	u
Long	َا	ā	ِي	ī	ُو	ū
Diphthongs	َو	aw	َي	ay		

## Arabic Symbols & their meanings

عَزَّوَجَلَّ

(Allāh) the Mighty &  
Sublime

سُبْحَانَهُ وَتَعَالَى

Glorified & Exalted  
is Allāh

رَحْمَةُ اللَّهِ

May Allāh have  
mercy on him

حَفِظَهُ اللَّهُ

May Allāh preserve  
him

صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ

May Allāh elevate his  
rank & grant him  
peace

جَلَّ جَلَالُهُ

(Allāh) His Majesty  
is Exalted

جَلَّ وَعَلَا

(Allāh) the Sublime  
& Exalted

تَبَارَكَ وَتَعَالَى

(Allāh) the Blessed &  
Exalted

رَضِيَ اللَّهُ عَنْهُمْ

May Allāh be pleased  
with them

رَضِيَ اللَّهُ عَنْهَا

May Allāh be  
pleased with her

رَضِيَ اللَّهُ عَنْهُ

May Allāh be  
pleased with him

عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

May Allāh elevate his  
rank & grant him  
peace

رَحْمَةُ اللَّهِ

May Allāh have  
mercy upon them



## THE BOOK OF AL-JANĀ'IZ

Al-Janā'iz is the plural of Janāzah, which is deceased. It is said that Janāzah is deceased, and Jinazah is the stretcher he is carried on, so the first is higher and the second is lower. What's intended by the book of al-Janā'iz is the book (or chapter) that has mentions in it the rulings concerning the dead: from the washing of the body, the wrapping of the body, the performing the funeral prayer over the deceased, the carrying of the body and the burying of the body. It is mentioned after the Book of Ṣalāh because the prayer upon the dead person is the most significant thing that is performed on his behalf and the most beneficial for him, so on the authority of Ibn 'Abbās (رَضِيَ اللَّهُ عَنْهُ) that he said:

مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ.

**“I heard the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: ‘If any Muslim dies and forty men who associate nothing with Allāh stand over his prayer (they offer prayer over him), Allāh will accept them as intercessors for him.’”<sup>5</sup>**

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<sup>5</sup> Reported by Muslim

## THE FIRST ḤADĪTH

152 - عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ  
نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ ، وَ خَرَجَ بِهِمْ إِلَى  
الْمُصَلَّى فَصَفَّ بِهِمْ وَ كَبَّرَ أَرْبَعًا .

**152-On the authority of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) na'a (announced the death of) An-Najashi the day that he died; The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) then left out with them to the prayer area. He made them line up into rows, and he said the takbeer four times.<sup>6</sup>**

### The Explanation

**The narrator:** Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) his biography was mentioned previously in the explanation of Ḥadīth No. 87.

**The topic of the Ḥadīth:** A clarification on the rulings concerning performing the absentee funeral Ṣalāh and its method.

### Explanation of the Vocabulary

**“na'a An-Najashi”** He informed the people of his death. *An-Najashi* is a common title used for all of the rulers of *Al-Habasha* (known today as Ethiopia). The person referred to here is *As'hama*, whose name means gift in the Arabic language. He was the king of *Al-Habasha* at the beginning of the Prophethood. He believed in the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and gave refuge to his (the Prophet's) companions. Therefore,

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<sup>6</sup> Al-Bukhārī noted it (No. 1188) in the chapter: “the man who informs the relatives of the deceased”; and Muslim noted it (No. 951) in the chapter: “regarding making Takbeer for the Janazah.”

he was a protective armor and a source of benevolence for those who made *Hijrah* to him from the Companions among those oppressed in Mecca in the early days of Islām. He died in the month of Rajab, the ninth year after Hijrah. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was informed of his death on the day that he died, and he said:

قَدْ تُوِّفِّي الْيَوْمَ رَجُلٌ صَالِحٌ مِنَ الْحَبَشِ، فَقومُوا صَلُّوا عَلَى أَخِيكُمْ أَصْحَمَةَ.

**“A righteous man from the Habashis died today, so stand and perform the Janāz for your brother As’hama.”**

And in another narration:

اسْتَغْفِرُوا لِأَخِيكُمْ

**“so seek forgiveness for your brother.”**

And the narration of Muslim:

مَاتَ الْيَوْمَ عَبْدُ اللَّهِ صَالِحٌ أَصْحَمَةُ

**“Today died the righteous servant As’hama.”**

**“with them”** means with the people.

**“the prayer area”** The prayer area for *Eid* is apparent, and it is possible that what was meant was the prayer area for the funerals.

**“so he made them line up in rows”** He led them in Ṣalāh, and they performed the Ṣalāh in rows behind him. In another wording of the Ḥadīth it mentions:

**“Then he moved to the front, and they made rows behind him.”**

“he said the takbeer four times,” He said Allāhu Akbar four times.

## General Explanation

*An-Najashi*, the king of *Al-Habasha* during the time of the Prophet (ﷺ), had a large part and an appreciated effort in granting refuge to the *Companions* that emigrated to him from *Mecca*, escaping with their religion from the trials of the *Mushrikeen* (idolaters). He believed in the Prophet (ﷺ) and bore witness to the truth. So it was from Allāh’s appreciation to him that He informed His Prophet (ﷺ) of his death when he died as an honor to him.

In this Ḥadīth, Abū Hurayrah informs that the Prophet (ﷺ) informed his companions of *An-Najashi*’s death the day he died, and he left with them to the *Eid* prayer area. He did this to honor *An-Najashi*’s affair, to make his Islām well-known, to announce his excellence, as a gratitude for what he had done for the *Muhajireen*, and to seek a large congregation to pray over him. So he (ﷺ) lined them up into rows, then he stood in front of them. When he started the prayer, he pronounced the *takbeer* four times for the present deceased.

## Benefits of the Ḥadīth

1. Affirmation of the prayer for the absent deceased. It is obligatory for someone who dies in an area where he is not prayed over; otherwise, the Sunnah is not to pray over the absent person if he has already been prayed over.
2. The method of praying over the absent person is the same as praying over the present person regarding the four takbīrāt and the rest of it.
3. The legislation in the Sharī‘ah that the Imām stands in front and the people line up in rows behind him in the Janāzah prayer.
4. Affirmation of one of the Prophet’s signs (ﷺ) where he was informed of the death of *An-Najashi* the same day that he died.

5. The excellence of *An-Najashi*.

The permissibility of announcing a person's death. It is obligatory to carry out an obligatory matter on behalf of him (the deceased), like praying over him and his burial. It is forbidden to carry out something unlawful, like gatherings for grief and displays of mourning over the deceased or going to extremes regarding him.

## THE SECOND ḤADĪTH

153- عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ صَلَّى عَلَى النَّجَاشِيِّ فَكُنْتُ  
فِي الصَّفِّ الثَّانِي أَوْ الثَّلَاثِ.

**153-On the authority of Jābir (رَضِيَ اللَّهُ عَنْهُ): “That the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prayed over An-Najashi and I was in the second or third row.”<sup>7</sup>**

### Explanation

**The narrator:** Jābir bin ‘Abdullāh (رَضِيَ اللَّهُ عَنْهُ) his biography preceded in the explanation of Ḥadīth No. 99.

**The topic of the Ḥadīth:** Clarification of the ruling of praying in rows in the Janāzah prayer.

### Explanation of the Vocabulary

“An-Najashi,” his biography and when he died, preceded in Ḥadīth No. 152.

“or third row or” because the narrators doubt whether Jābir said the second or the third. It is reported from Jābir in Ṣaḥīḥ Muslim that he said:

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<sup>7</sup> Al-Bukhārī noted it (No. 1254) in the chapter: “who sets up two or three rows in front of the Janāzah behind the Imām” and Muslim noted it (No. 951) in the chapter: “regarding making the Takbīr over the Janāzah.”

فَقُمْنَا فَصَمْنَا صَفَّيْنِ فَيَكُونُ فِي الثَّانِي بِإِلَاحٍ .

“so we stood and formed two rows.”

Therefore, he was undoubtedly in the second row.

### General Explanation

Jābir bin ‘Abdullāh (رضي الله عنه) informs us that the Prophet (صلى الله عليه وسلم) performed the absentee funeral prayer for An-Najashi. The people lined up in rows behind him. Jābir was in the second or third row. However, a narration from Muslim clarifies that there were only two rows, so Jābir was undoubtedly in the second.

### Benefits of the Ḥadīth

1. It is regulated by Sharī‘ah law to line up in rows in the Janāzah prayer.
2. The excellence of An-Najashi.
3. The affirmation of the prayer over the absent deceased is obligatory if he was not prayed over; otherwise, it is not legislated.

## THE THIRD ḤADĪTH

154- عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ -  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَبْرِ بَعْدَ مَا دُفِنَ فَكَبَّرَ عَلَيْهِ  
أَرْبَعًا .

154-On the authority of ‘Abdullāh bin ‘Abbās (رضي الله عنهما) that the Prophet (صلى الله عليه وسلم) performed the funeral prayer over a grave after (the inhabitant) was buried, and he pronounced the takbīr four times.<sup>8</sup>

### The Explanation

**The narrator:** ‘Abdullāh bin ‘Abbās (رضي الله عنهما). His biography proceeded in Ḥadīth No. 82.

**The topic of the Ḥadīth:** Clarifying the ruling of praying over the deceased after one’s burial.

### Explanation of the Vocabulary

“prayed over a grave,” i.e., over the inhabitant of the grave, who was Talhah bin Al-Baraa bin Amīr Al-Balwi and not the grave of the lady who used to take care of the masjid.

“after (i.e., the inhabitant was buried),” meaning a few hours after because the prayer was the morning of the burial.

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<sup>8</sup> Al-Bukhārī noted it (No. 1275) in the chapter: “The burial at the night and Abu Bakr-may Allāh be please with him—at night, and Muslim noted (No. 954) in the chapter: “Praying over the grave.”



## General Explanation

Talhah bin Al-Baraa was ill, and the Prophet (ﷺ) used to visit him. Then he died suddenly one night. They didn't inform the Prophet (ﷺ) of his death out of dislike troubling him during the night, so they buried him immediately. When the day broke, they informed the Prophet (ﷺ), and he said:

مَا مَنَعَكُمْ أَنْ تَعْلَمُونِي؟ , قَالُوا: كَانَ اللَّيْلُ , وَ كَانَتْ ظُلْمَةً  
فَكَرِهْنَا أَنْ نَشُقَّ عَلَيْكَ , فَذَهَبَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ إِلَى قَبْرِهِ فَقَامَ عَلَيْهِ , وَ صَفُّوا وَرَاءَهُ .

**“What prevented you from informing me?” They said: “It was nighttime, and it was dark, so we disliked troubling you.”**

Then the Prophet (ﷺ) went to his grave and stood over him, and they lined up in rows behind him. In the Ḥadīth, ‘Abdullāh bin ‘Abbās informed that the Prophet (ﷺ) prayed over him and said the takbīr four times.

## Benefits of the Ḥadīth

1. The permissibility of praying over the deceased after being buried. It is compulsory if no one prayed over the deceased before that.
2. The description of the prayer over the dead after his burial is like that of its description before his burial regarding the four takbīr and so forth.

## Conclusion

The limitations for the period that it is permissible to pray for the deceased after his burial has not been established by the Prophet (ﷺ). Therefore the people of knowledge have differed concerning it. The closest opinion is that there is no limit for those praying over the dead from those present when he died. Still, as for those

born after his death or were not from the people who could pray over him at the time of his death, like the child or insane person, for example, he cannot pray over his grave.

## THE FOURTH ḤADĪTH

155- عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ  
وَ سَلَّمَ - كُفِنَ فِي ثَلَاثَةِ أَثْوَابٍ بَيْضَ يَمَانِيَّةٍ لَيْسَ فِيهَا  
قَمِيصٌ وَلَا عَمَامَةٌ .

155-On the authority of ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was enshrouded in three white, Yemeni, athwaab, not a shirt or a turban.<sup>9</sup>

### The Explanation

**The narrator:** ‘Ā’ishah, the Mother of the believers. Her biography proceeded in Ḥadīth No. 80.

**The topic of the Ḥadīth:** Clarifying what a person should be shrouded in for burial.

### Explanation of the Vocabulary

“**enshrouded**” to clothe in a shroud, which is the sheet used to wrap the dead body. Those who shrouded the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) are the same individuals entrusted with washing his body. Among them were ‘Ali bin AbīTalib and Al-‘Abbās bin ‘Abdulmattalib.

“**athwaab**” is the plural of *thowb*, and that is what is worn in the way of a *ridā’* (sheet used to wrap the upper body), an *’Izār* (sheet used to wrap the lower body), and other than that.

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<sup>9</sup> Al-Bukhārī noted it (No. 1205) in the chapter: “the white thowb for shrouding”; and Muslim noted it (No. 941) in the chapter: “regarding shrouding the decease.”

“**Yemeni**” means that the clothing is from Yemen because they were made there.

“**not in a shirt or a turban**” this is a description of the three sheets, so he negated them being a shirt or a turban, so he wasn't shrouded in these types of clothing. A shirt is a garment with sleeves, and a turban is something worn on the head by wrapping it in a circular motion.

### General Explanation

'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) informed us about the Prophet's shrouding (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), amount, color, and type, which was three white, *Yemeni* sheets; and that a shirt nor a turban was made for it (i.e., the three pieces used for shrouding), and he was only wrapped in it. Reported in *Sahih Muslim* on her authority (رَضِيَ اللَّهُ عَنْهَا) she said: “The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was wrapped in a *Yemeni* garment that belonged to 'Abdullāh bin Abī Bakr then it was removed from him (i.e., the Prophet), and he was shrouded with three sheets, so 'Abdullāh bin Abī Bakr took the garment and said:

وَاللَّهِ لِأَحْسُنَهَا حَتَّى أَكْفِنَ فِيهَا نَفْسِي ، ثُمَّ قَالَ : لَوْ رَضِيَهَا  
اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ لَكَفَّنُهُ فِيهَا فَبَاعَهَا وَتَصَدَّقَ بِثَمَنِهَا .

“**By Allāh, I will keep this to shroud myself in it,**” then he said: “**If Allāh (سُبْحَانَهُ وَتَعَالَى) were happy with it being used for His Prophet, then he would have been shrouded with it**” so he sold it and gave the money away as charity.

### Benefits of the Ḥadīth

1. The Sharī'ah regulates it to shroud the man in three white clothes, not a shirt or a turban (was used).
2. The children of Adam's being honored before Allāh (عَزَّ وَجَلَّ).”

## THE FIFTH ḤADĪTH

156- عَنْ أُمِّ الْأَنْصَارِيَّةِ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حِينَ تَوَفَّتِ ابْنَتُهُ فَقَالَ: ((إِغْسَلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ، بِمَاءٍ وَ سِدْرٍ وَاجْعَلْنَ فِي الْأَخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَعْتُنَّ فَادْنِي))، فَلَمَّا فَرَعْنَا آذَنَاهُ فَأَعْطَانَا حَفْوَهُ وَ قَالَ: ((أَشْعِرْنَهَا إِيَّاهُ)) وَ فِي رِوَايَةٍ: ((أَوْ سَبْعًا، وَ قَالَ: إِبْدَأْ بِمِيَامِنِهَا وَ مَوَاضِعِ الْوُضُوءِ مِنْهَا)) وَ أَنَّ أُمَّ عَطِيَّةَ قَالَتْ: وَ جَعَلْنَا رَأْسَهَا ثَلَاثَةَ فُرُوفٍ.

156-On the authority of Umm Atiyah Al-'Anṣārīyah (رَضِيَ اللَّهُ عَنْهَا) she said: "The Prophet came to us when his daughter died and said: 'Wash her three or five times, or more if you see that (is necessary), with water and sidir and for the last use camphor or some camphor, and when you are finished call me.' So when we finished, we called him, and he gave us his haqu. He said: 'Wrap her in this'" And in another narration, he said: "...or seven times," and he said: "Start with her right side and the areas of Wuḍū'," and Umm Atiyah said: "We made her hair into three braids."<sup>10</sup>

## The Explanation

**The narrator:** Umm Atiyah Al-'Anṣārīyah (رَضِيَ اللَّهُ عَنْهَا). Her biography proceeded in the explanation of Ḥadīth No. 142.

<sup>10</sup> Al-Bukhārī noted it (No. 1195) in the chapter: "washing the deceased and its areas of wudoo with water and Sidir"; and Muslim noted it (No. 939) in the chapter: "regarding washing the deceased."

**The topic of the Ḥadīth:** Clarification of the ruling concerning washing the dead and its description.

### Explanation of the Vocabulary

**“When his daughter died”** when the angel of death took her soul upon Allāh’s divine decree, which occurred at the beginning of the eighth year after Hijrah.

**“His daughter”** was Zaynab, the wife of Abū Al-Aas, and her biography proceeded in the explanation of Ḥadīth 91.

**“Wash her”** is an order for Umm Atiyah and those with her. Among them were Safiyah bint ‘Abdul-Mattalib and ‘Asmā’ bint Umais (رضي الله عنها).

**“if you see that,”** meaning more than five times. A word is removed from the sentence, which is the second object of the verb “see,” its implication is **“if you see that is necessary.”**

**“With water and sidir”** is connected to the order to **“wash.”** *Sidir* is the Acacia tree and what is intended by that is its leaves are ground into a powder and then mixed with water.

**“for the last,”** meaning the last wash, i.e., in the end.

**“Camphor”** is a type of perfume with an opaque color.

**“or some camphor or”** due to the doubt by the narrator, did he say camphor or some camphor. The difference between the two is that the second appreciate the small amount of camphor that is available, and it is said that there is no difference between them.

**“Are finished”** finished washing her.

**“Then call me,”** inform me.

**“Haqu”** that which is above the hips. The intent here is being his ‘Izār like what comes in another narration:

**“...then he removed his ‘Izār from his waist.”**

**“Wrap her in this”** make this a shroud for her. The shroud is what is wrapped close to the body.

And in another narration: **“...or seven”**: i.e., after his saying: **“or five.”** Then some of the narrations shorten it to just the **“seven.”** At the same time, some continue by saying: **“or more than that”** as in the narration of Hafsa on the authority of Umm Atiyah.

**“Start with the right side”** wash the right side of her body before the left side.

**“areas of Wuḍū’”** are the face, the hands to the elbows, and the feet pass the ankles.

**“three braids,”** the hair plaited.

Another narration clarifies that they unbraided her hair, washed it, then braided it into three braids: the forelock and the sides. They let them hang behind her. And in Ibn Ḥibbān’s narration in his Ṣaḥīḥ: that they made her hair in three braids by order of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

### General Explanation

Umm Atiyah Al-’Anṣārīyah (رَضِيَ اللهُ عَنْهَا), who was from those that washed the women after their death, informed us that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to her when his daughter Zaynab (رَضِيَ اللهُ عَنْهَا) died. She washed her with other women, so the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave them guidance on the best way to wash the deceased.

He ordered them to wash her an odd number: three or five or seven times or more than if they saw it necessary for her purification and mix the water with acacia leaves because it is better for cleaning. They started by washing the parts of Wuḍū’, out of honor for her, and to join the Ghusl (washing) of the dead person with the Ghusl of the living, then washed the entire body. They started the Wuḍū’ and the Ghusl from the right side before the left. In the last wash, camphor was ground and mixed with water to perfume the body, stop rigor mortis from setting in, and keep vermin away.

Then he told them to inform him when they had finished, so they told him. He removed his *haqu* ('Izār) and told them to use it as a covering for her to wrap against her body, for the blessings from his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) clothing and the scent of his body.

The women unbraided her hair, washed it, and then made it into three braids, a braid for the front of her hair and two braids for the sides, and then they placed them behind her.

### Benefits of the Ḥadīth

1. The obligation of washing the dead.
2. The description of washing the dead is to start by washing the parts of Wuḍū', washing the right arm and foot before the left. Then you wash the rest of the body, starting with the right side and then the left. The water is mixed with acacia and then camphor for the last wash, and the washing is repeated as many times as needed. Keeping the amount to an odd number: three, five, seven, or more. The hair is taken out, washed, braided, and then left behind if it is a woman.
3. Women only wash the women, except for the husband, so it is permissible to wash his wife.
4. The compassion of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his completeness in keeping kinship ties.
5. Affirmation of seeking blessings from his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) clothes and his traits is specific to him, so it isn't permissible to seek blessings from the clothes or traits of anyone else.
6. The permissibility of delegating the trust that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was entrusted with if they are worthy of that, due to his saying: "if you see that (is necessary)."



7. The permissibility of cooperation in washing the body. The scholars say: “and there shouldn’t be present at the washing of the body anyone other than the washer and his assistants.”

## THE SIXTH ḤADĪTH

157 - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَمَا رَجُلٌ وَاقِفٌ بِعَرَفَةَ إِذَا وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ أَوْ قَالَ: فَأَوْقَصَتْهُ فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ: (( اغْسِلُوهُ بِمَاءٍ وَ سِدْرٍ وَ كَفَّنُوهُ فِي ثَوْبَيْهِ وَ لَا تَحْنَطُوهُ , فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًّا )) . وَ فِي رِوَايَةٍ : (( وَ لَا تَخْمُرُوا رَأْسَهُ وَ لَا وَجْهَهُ )) .

**157-On the authority of ‘Abdullāh bin ‘Abbās (رضي الله عنه), he said: “On one occasion a man stopped on Arafah when he suddenly fell from his ride and waqasat, or said: awqasat (it killed) him, so the Prophet (صلى الله عليه وسلم) said: Wash him with water and acacia and enshroud him in his two sheets and do not perfume him, for verily he will be sent forth on the day of judgment saying the Talbiyah.” And in a narration: “Don’t veil his head or his face.”<sup>11</sup>**

### The Explanation

**The narrator:** ‘Abdullāh bin ‘Abbās (رضي الله عنه). His biography proceeded in the explanation of Ḥadīth No. 82.

**The topic of the Ḥadīth:** Clarification of what is done with the dead if he dies in ‘iḥrām.

<sup>11</sup> Bukhārī noted it (No. 1207) in the chapter “shrouding in two pieces of clothing” and Muslim noted it (No. 1207) in the chapter: “what should he perform on the Muḥrim when he has died.”

## Explanation of the Vocabulary

“**a man**” whose name is unknown. It is the subject, and “*was stopped*” is the predicate.

“**standing**,” i.e., he was on his riding beast. During the Farewell Ḥajj, the tenth year after Hijrah, it occurred near the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) at the rocks.

“**Arafah**” is the name of one of the well-known places from the rites of Ḥajj that the people were performing Ḥajj descend upon on the ninth day of the month of Dhul Hijjah. It is called that due to its height over the surrounding area or the height of its mountain or where people acknowledge their sins to Allāh.

“**he suddenly fell**” “suddenly” for surprise and “fell,” meaning drop.

“**his ride**,” riding beast.

“**waqasat**,” meaning it broke his neck or fractured it.

“**or he said awqasat**” due to doubt of the narrator, though there is no difference between the two words in meaning.

“**enshroud him**,” wrap him.

“**his two sheets**,” the two sheets of his 'iḥrām.

“**do not perfume him**” do not apply *hunoot* to him. *Hunoot*: is a mixture made from perfume prepared specifically for the dead; it is scattered between the shrouds and on pieces of cotton applied to the orifices of the face and the places of *sujood* (prostration).

“don’t veil,” i.e., don’t cover his face.

“for verily he will be sent forth” he will come out from his grave, and the sentence: “for verily he will be sent forth” is the reason for what came before it.

“saying the Talbiyah” is the saying:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

“Labayk Allāhumma labayk”

### General Explanation

‘Abdullāh bin Abbas (رَضِيَ اللَّهُ عَنْهُ) informs us that a man was stationary on his riding beast on Arafah, the year of the Farewell Ḥajj. He was near the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when he fell on the ground, broke his neck, and died. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered him to be washed with water and acacia and enshrouded him in the izaar and ridaa he was wearing, and he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade them to approach him with perfume or cover his head. He explained that the wisdom of that was because he will remain in ’iḥrām and that he will be resurrected from his grave saying: “Labayk Allāhumma labayk.”

### Benefits of the Ḥadīth

1. If the deceased is in ’iḥrām, you treat him the same as a dead person who isn’t in ’iḥrām with the exception that he must keep away from the things that a person in ’iḥrām must keep away from (i.e., like perfume and so on).
2. The obligation of washing the deceased and covering him in a shroud that covers the whole body.
3. The Sharī’ah regulates to mix water with acacia for washing the deceased.

4. Enshrouding of the deceased is to be from his wealth, which has precedence over paying his debts and so forth.
5. The Islāmic Sharī‘ah has legislated that the deceased is to be with the two pieces of his ‘iḥrām.
6. The Sharī‘ah regulates to use of *hunoot* on the deceased save the person who is in ‘iḥrām, due to the Prophet’s prohibition from using *hunoot* on the deceased person who is in ‘iḥrām is an indication that using *hunoot* on the deceased (i.e., who is not in ‘iḥrām) is a matter to be observed.
7. The ‘iḥrām is not nullified by death.
8. If a person in ‘iḥrām dies, then the rest of his Ḥajj is not to be completed on his behalf, even if what remains is obligatory.
9. The excellence of the Prophet’s (ﷺ) teaching where he joined the ruling with its reason to increase the sense of assuredness in it. This matter highlights the Sharī‘ah’s loftiness and its conformity with wisdom; to transfer the ruling to that which has no text when the wisdom is found concerning it.

### Note

In a narration:

((وَلَا تَخْمُرُوا رَأْسَهُ وَلَا وَجْهَهُ))

**“And do not veil his face or his head.”**

This narration is cited exclusively in Ṣaḥīḥ Muslim, and some of the scholars have ruled this addition as authentic, so they state covering the face of the Muḥrim is impermissible. However, some scholars view this addition as erroneous and abnormal and do not consider the covering of the face to be impermissible for the muḥrim.

Some scholars consider it a precaution, since if the face of the deceased on his stretcher is covered, he isn’t safe from it covering a part of the head, so it is forbidden as a precaution, and Allāh knows best.

## THE SEVENTH ḤADĪTH

158 - عَنْ أُمِّ عَطِيَّةَ الْأَنْصَارِيَّةِ - رَضِيَ اللَّهُ عَنْهَا قَالَتْ : نَهَيْنَا  
عَنِ اتِّبَاعِ الْجَنَائِزِ , وَلَمْ يُعْزَمْ عَلَيْنَا .

158-On the authority of Umm Atiyah Al-'Anṣārīyah (رَضِيَ اللَّهُ عَنْهَا) said: “We were forbidden from following the Janā'iz, but it wasn't stressed to us.”<sup>12</sup>

### The Explanation

**The narrator:** Umm Atiyah Al-'Anṣārīyah. Her biography was mentioned earlier in the explanation of the Ḥadīth No. 142.

**The topic of the Ḥadīth:** Clarification of the ruling for the women following the Janā'iz.

### Explanation of the Vocabulary

“**We were forbidden**” meaning, all the women. The one that forbade them was the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). The meaning of “forbid” proceeded in the explanation of Ḥadīth No. 125.

“**following the Janā'iz**” is escorting the Janā'iz and walking with them. “**Janā'iz**” means the dead.

“**stressed**” the forbiddance was not emphasized to us.

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<sup>12</sup> Al-Bukhārī noted it (No. 1219) in the chapter: “the women following the Janā'iz”; and Muslim noted it (No. 938) in the chapter: “prohibiting the women from following the Janā'iz.”

## General Explanation

Umm Atiyah Al-'Anṣārīyah informed that the women were forbidden from following the funeral processions because their going out to follow the funeral procession would lead to fitnah (trial), impatience, and sadness from what they would see at the funeral at the time of the carrying of the body, its burial, and departing from it. Umm Atiyah (رضي الله عنها) understood that forbiddance was not a strict type of forbiddance which must be kept away from. Rather it was only a means to keep distance from disliked matters because it is a means which would lead to falling into impermissible matters like wailing, lamentation for the decease, exposure to fitnah that removes (one) from taking heed and due consideration of this situation.

## Benefits of the Ḥadīth

1. Women are forbidden from following the funeral procession, whether to the prayer area or the graveyard.
2. Its forbiddance is not strict as long as it doesn't result in evil, and if it does, it becomes impermissible.
3. The Sharī'ah categorizes this prohibition into two types: a strict (prohibition) which must be kept away from which is the basis of the ruling; and the second prohibition used as a preventative measure that one should stay away so as not to fall into what is originally made unlawful.

## THE EIGHTH ḤADĪTH

159 - عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: ((أَسْرِعُوا بِالْجَنَازَةِ , فَإِنَّهَا إِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ , وَإِنْ تَكُ سِوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ)).

159-On the authority of Abū Hurayrah (رضي الله عنه), the Prophet (صلى الله عليه وسلم) said: “Be quick with the Janāzah, for verily if the deceased was righteous then it is good to present him to it (the grave) and if the deceased is other than that then (it is an) evil you can relieve from your neck.”<sup>13</sup>

### The Explanation

**The narrator:** Abū Hurayrah. His biography was mentioned previously in the explanation of Ḥadīth No. 89.

**The topic of the Ḥadīth:** Clarification of the ruling on the hurrying of the funeral.

### Explanation of the Vocabulary

“Be quick with the Janāzah” with the progression of it and its preparation. The meaning of Janāzah here is deceased.

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<sup>13</sup> Al-Bukhārī noted it (No. 1252) in the chapter: “hurrying with the Janāzah”; and Muslim noted it (No. 944) in the chapter: “hurrying with Janāzah.”



“for verily if” to the end of (the Ḥadīth): this sentence is the reason for the order to be quick.

“righteous” he who performs the rights of Allāh and the rights of His servants.

“then it is good,” meaning good for the deceased, and what’s intended by “good” is the euphoria in the grave.

“other than that,” i.e., not righteous. He phrased it this way, avoiding the horror of the word.

“then evil” evil is the predicate of a subject that has been removed which is inferred to be “then it is an evil.”

### General Explanation

Abū Hurayrah (رضي الله عنه) informs us that the Prophet (صلى الله عليه وسلم) quickly ordered the body’s preparation and procession. He clarified the wisdom of that to be that if the deceased was righteous, then it is a benefit to him to hasten to deliver him to that which Allāh has prepared for him in the way of bliss and happiness in his grave. If the deceased was not righteous, then it benefits those carrying and following him to remove his evil from their necks and be rid of him.

### Benefits of the Ḥadīth

1. The Sharī‘ah has legislated to hasten in the preparation of the body and rush in his funeral procession in a way that doesn’t cause difficulty or neglect of a virtue.
2. The grave of the righteous, deceased person is better than the Dunyā.
3. The Sharī‘ah has legislated to rid oneself of evil and its people.

4. The Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) excellence manner in teaching method where he joins between the ruling and clarifies its wisdom.

## THE NINTH ḤADĪTH

160- عَنْ سَمْرَةَ بْنِ جُنْدُبٍ - رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى امْرَأَةٍ مَاتَتْ فِي نَفْسِهَا فَقَامَ وَسَطَهَا.

**160-On the authority of Samrah bin Jundub (رضي الله عنه), he said: “I prayed behind the Prophet (صلى الله عليه وسلم) over a woman who died during her postpartum bleeding, and he stood at her middle.”**<sup>14</sup>

### The Explanation

**The narrator:** is Samrah bin Jundub bin Hilāl Al-Fazari Halīf Al-’Ansārī. His mother came to Madīnah with him after his father passed away. When he was a

<sup>14</sup> Bukhārī noted it (No. 1266) in the chapter: “praying over the woman if she died in her state postnatal bleeding” and Muslim noted it (No. 964) in the chapter: “where should the Imām stand concerning the deceased in order to pray over him/her?”

\*It has been established that the woman when she dies while in the state of her postnatal bleeding that is martyrdom for her. On the authority of ‘Ibaada Bin As-Samit, (رضي الله عنه) he said:

“We come to see ‘Abdullāh bin Rawaah. We visited him (when he was sick) and he fainted. So we said, “may Allāh show mercy upon you, be it we have indeed would like that you die upon nothing else except this and indeed we hope for you martyrdom. Then the prophet (صلى الله عليه وسلم) came while we mentioned this so he said, “And in what (case/situation) do you consider it to be martyrdom? So the people became silent and ‘Abdullāh moved then said, “Are you all going to answer the Messenger of Allāh (صلى الله عليه وسلم)? Then he answered and said, “we consider martyrdom to be in fighting (being killed); then he (صلى الله عليه وسلم) said, “indeed the martyrs of my ‘Ummah are few; in fighting (being killed) is martyrdom, in plagues is martyrdom, in illness of the stomach, that causes death is martyrdom, in drowning is martyrdom and in postnatal bleeding which her child kills them both is martyrdom.”

Ahmad and At-Tabaraani noted it with a good chain of narrators; and Al-’Albānī authenticated in his book “Targhīb” (No. 1394).

young boy, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) inspected the young men from the 'Anṣār and permitted one of them to join the army and rejected Samrah, he said:

يَا رَسُولَ اللَّهِ لَقَدْ أَجَزْتَ هَذَا ، وَرَدَدْتَنِي وَ لَوْ صَارَعْتُهُ لَصَرَعْتُهُ  
فَصَارِعُهُ، فَصَارَعْتُهُ فَصَرَعْتُهُ ، فَأَجَازَنِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ

**“O’ Messenger of Allāh! you chose him and rejected me, but if I were to wrestle him, I would win.”** So the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **“So wrestle him.”** He said: **“So I wrestled him, and I won, so the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) permitted me (also to join the army).”**

He has many Ḥadīth narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Ziyad put him in charge of *Basra* for six months and *Kufa* for the same amount of time. When Ziyad died, Mu’awiyah put him in charge of *Basra*, then he relieved him of his position, and he remained there till he died in the year 58 after the Hijrah.

**The topic of the Ḥadīth:** Clarification of where the Imām stands for the funeral of a woman.

### Explanation of the Vocabulary

**“over a woman”** she was Umm Ka'b Al-'Anṣārīyah.

**“during her postpartum bleeding,”** the predicate (في) used in the original Arabic text denotes a meaning of time: meaning she died during her postpartum bleeding. It is also possible that it denotes cause: i.e., she died due to her postpartum bleeding. Postpartum bleeding is the regular blood that is expelled after childbirth.

**“he stood,”** i.e., during the prayer over her.

**“her middle,”** i.e., the middle of her body.

## General Explanation

Praying over the deceased is an obligatory right for every Muslim who dies, whether male, female, young or old or even a woman during her period or postpartum bleeding. In this Ḥadīth, Samra bin Jundub informs us that he prayed behind the Prophet over a woman who had died during her postpartum bleeding. The Prophet (ﷺ) stood at the middle of her body for the prayer to conceal her better from those praying behind him.

## Benefits of the Ḥadīth

1. The Sharī'ah legislated for the Imām to stand at the middle of the woman's body when performing the Janāzah Ṣalāh (over her).
2. That postpartum bleeding doesn't prevent a woman from being prayed over if she dies, even if she doesn't pray while in that state.

## Note

The author didn't mention a Ḥadīth regarding the position of the Imām concerning a deceased man; this is because this isn't found in either of the two Ṣaḥīḥ (Bukhārī and Muslim). Although Imām Ahmad, At-Tirmidhi, and Abū Dāwūd all narrated with a chain of trustworthy narrators a Ḥadīth on the authority of Anas bin Mālik (رضي الله عنه) that he prayed over the Janāzah of a man. He stood at his head and over the Janāzah of a woman. He stood at her middle, so he was asked: **“Is this what the Prophet (ﷺ) used to do?”**, he said: **“Yes.”**

## THE TENTH ḤADĪTH

161- عَنْ أَبِي مُوسَى عَبْدِ اللَّهِ بْنِ قَيْسِ الْأَشْعَرِيِّ - رَضِيَ اللَّهُ عَنْهُ :  
أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَرِيءٌ مِنَ الصَّالِقَةِ وَ  
الْحَالِقَةِ وَالشَّاقَّةِ .

161-On the authority of Abū Mūsā bin Qays Al-Ash’ari (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) disassociated himself from the saaliqah, the haaliqah, and the shaaqah. <sup>15</sup>

### The Explanation

**The narrator:** is Abū Mūsā Al-Ash’ari (رَضِيَ اللَّهُ عَنْهُ). His biography was mentioned previously in the explanation of Ḥadīth No. 146.

**The topic of the Ḥadīth:** Clarifying the ruling on being annoyed with calamities.

### Explanation of the Vocabulary

“disassociate himself,” i.e., repudiate.

“saaliqah” is a woman that raises her voice wailing when afflicted by a calamity.

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<sup>15</sup> Ṣaḥīḥ Al-Bukhārī (No. 1234) in the chapter: “whatever is prohibited of shaving the hair because of calamity”, and Muslim noted it (No. 104) in the chapter: “the prohibition of striking the cheeks, tearing the clothes, and making supplicating with the supplication of the pre-Islāmic era.”

“**haaliqah**” is a woman that shaves her hair when afflicted by a calamity out of anger and grief.

“**shaaqah**” is a woman that tears at her clothes when afflicted by a calamity out of anger and grief. He specified women with that because women, not men, mostly do these affairs.

### General Explanation

Man is a slave owned by Allāh (سُبْحَانَكَ وَتَعَالَى). He does with them what He wills from that which His wisdom necessitates in the way of happiness and adversity. The true believer is patient when struck with adversity and grateful when blessed with joy and pleased with Allāh as his most merciful, most wise Lord.

If he is ordained to be tested with an affliction that doesn't befit him, then he is patient and anticipates the reward from Allāh. He doesn't become angry in his heart or speech. His actions for verily patience are from the messengers, and anger is the way of the reckless, those who oppose them.

In this Ḥadīth, Abū Mūsā Al-Ash'ari informs us that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) repudiated those angered by the judgment and decree of Allāh and display that which negates patience, like ripping off the clothes, shaving off the hair, and calling for torment and destruction.

### Benefits of the Ḥadīth

1. Being angry when calamities strike in the heart, tongue, or limbs is among the major sins because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) repudiated the one who does this.
2. The obligation of having patience upon tribulations.
3. The weakness of women and their lack of forbearance.

## THE ELEVENTH ḤADĪTH

162 - عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : لَمَّا اشْتَكَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَكَرَ بَعْضُ نِسَائِهِ كَنِيسَةً رَأَيْنَهَا بِأَرْضِ الْحَبَشَةِ يُقَالُ لَهَا : مَارِيَّةٌ وَكَانَتْ أُمُّ سَلَمَةَ وَ أُمُّ حَبِيبَةَ أَتَتَا أَرْضَ الْحَبَشَةِ فَذَكَرَتَا مِنْ حَسَنِهَا وَ تَصَاوِيرَ فِيهَا فَرَفَعَ رَأْسَهُ وَقَالَ : (( أَوْلَئِكَ إِذَا مَاتَ فِيهِمُ الرَّجُلُ الصَّالِحُ بَنُوا عَلَى قَبْرِهِ مَسْجِدًا , ثُمَّ صَوَّرُوا فِيهِ تِلْكَ الصُّورَ , أَوْلَئِكَ شَرَّارُ الْخَلْقِ عِنْدَ اللَّهِ )) .

**162-On the authority of ‘Ā’ishah (رضي الله عنه) she said: “When the Messenger of Allāh (صلى الله عليه وسلم) was sick some of his women mentioned a church they had seen in Al-Habasha that was called “Maria,” Umm Salamah and Umm Habibah both came to Al-Habasha, they mentioned the beauty of the church and the pictures that were in it, so he raised his head and said: “Those are the people who if a righteous man from them died then they would build a masjid over his grave, then paint pictures in it like those pictures. Those are the worst of creation before Allāh.”<sup>16</sup>**

### The Explanation

**The narrator:** Mother of the Believers ‘Ā’ishah (رضي الله عنه). Her biography was mentioned previously in the explanation of Ḥadīth No. 80.

**The topic of the Ḥadīth:** Clarification of the ruling concerning building Masājid over graves.

<sup>16</sup> Collected by al-Bukhārī (No. 1276) in the chapter: “building the masjid over the grave” and Muslim noted it (No. 528) in the chapter: “the prohibition of building Masājid over graves and placing pictures in them, and the prohibition of taking graves has Masājid.”



## Explanation of the Vocabulary

“**sick**” was the sickness that he died from. The illness started in Rabī‘ Al-Awwal, the eleventh year after Hijrah, though it is said the end of Safar.

“**some of his women,**” i.e., some of his wives, and they were Umm Salamah and Umm Habibah (رَضِيَ اللَّهُ عَنْهُمَا).

“**church**” is a place of worship for Christians.

“**they had seen it**” they caught sight of it.

“**Al-Habasha**” is a large country that lies in the Horn of Africa off the north-western coast of Yemen. Its inhabitants are the Habashis, and they are of many races.

“**Maria**” was named that due to its beauty.

“**Umm Salamah,**” is the Mother of the Believers. Hind bint Abī Umayya Hudhaifa bin Al-Mugheerah Al-Qurshiyah Al-Makhzoomiya, she and her husband became Muslim in the early days of Islām. They made Hijrah to *Habasha*, then returned to Mecca, then made Hijrah to Madīnah. Her husband died after the battle of ‘Uḥud, then the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) married her. She was among the women who possessed intelligence, completeness, accurate analogy, and true ‘Imān. When her husband died, whom she loved dearly, she said:

“**Verily we belong to Allāh, and verily to Him, we shall return,**”

Believing in the saying of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ : إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ  
اللَّهُمَّ آجِرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا , إِلَّا آجَرَهُ  
اللَّهُ فِي مُصِيبَتِهِ وَ أَخْلَفَ لَهُ خَيْرًا مِنْهَا.

**“A calamity doesn’t afflict a servant then says: “Verily we belong to Allāh and Him, we return, O Allāh! bless me in regards to my calamity and replace it with something better than it for me,’ except that Allāh blesses him regarding his calamity and replaces it with something better for him.”**

And she used to say:

مَنْ خَيْرٌ مِنْ أَبِي سَلَمَةَ؟ أَوَّلُ بَيْتٍ هَاجَرَ إِلَى رَسُولِ اللَّهِ .

**“Who is better than Abū Salamah? The first family to emigrate to the Messenger of Allāh.”**

So Allāh replaced him with His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

She died in the year sixty-two after the Hijrah, and she was the last of the Prophet’s (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) wives to die; may Allāh be pleased with all of them.

**“Umm Habibah”** is the Mother of the Believers, Ramla bint Abū Sufyān Sakhar bin Harb Al-Qurshiyah Al-Amawiyah (رَضِيَ اللَّهُ عَنْهَا). She married Ubaydullah bin Jahsh, they both became Muslim then made Hijrah to *Al-Habasha*. Then he became Christian and died in Al-Habasha. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) married her while she was in Al-Habasha. He sent ‘Amr bin Umayya Adh-Dhamri to write the marriage contract between her and the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and the Najashi paid four hundred dinars for her dowry on behalf of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent for her the seventh year after the Hijrah.

When her father Abū Sufyān came to Madīnah to negotiate with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) after Quraysh broke the Treaty of *Hudaibiyah*, he wanted to sit on the Prophet’s (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) bed. Still, she folded it up, so he said:

يَا بُنَيَّةُ مَا أَذْرِي أَرْغَبْتِ بِي عَنْ هَذَا الْفِرَاشِ أَمْ رَغَبْتِ بِهِ  
عَنِّي ؟

**“My daughter, I don’t know if you think I am too good for the bed or the bed is too good for me!”**

Then she said:

بَلْ هُوَ فِرَاشُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَنْتَ مُشْرِكٌ  
نَجِسٌ ، فَلَا أُحِبُّ أَنْ تَجْلِسَ عَلَى فِرَاشِهِ

**“This is the Messenger of Allāh’s bed (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and you are an impure idolater, so I don’t like you sitting on it.”**

She was from those that performed a lot of worship and were pious. She died in Madīnah the year forty-four after the Hijrah.

**“came to Al-Habasha,”** i.e., both made Hijrah to Al-Habasha: Umm Salamah in the first Hijrah and Umm Habibah in the second.

**“so he raised his head,”** i.e., he lifted his head out of his concern for the issue.

**“those”** the builders of the Masājid over the graves and the painters of the pictures.

**“masjid”** is a place for prayer. The Christians call it a church.

**“those pictures,”** i.e., the pictures that they saw in the church. Either they were pictures of those righteous men painted out of their glorification or immortalized their remembrance or from pictures of beautification and embellishment.

“the worst of creation before Allāh,” i.e., the worst amongst them in wickedness before Allāh.

## General Explanation

The Mother of the Believers, 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا), informed that he was with some of his wives when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was ill. They talked to be sociable for him and actualized the amicable relationship between them and him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Amongst his women were Umm Salamah and Umm Habibah. They mentioned a church they had seen in Al-Habasha in the days of their Hijrah with their husbands. They mentioned its beauty and the pictures that were in it out of their amazement that.

Then due to the magnitude and his fear for Tawḥīd, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) raised his head to clarify to them both the reason those pictures were made and warn his 'Ummah from what they did. When the righteous man among them died, they would build over his grave a masjid, which they would pray in and paint those pictures in them. He clarified that those people were the worst of creation before Allāh (سُبْحَانَهُ وَتَعَالَى) due to what resulted from their actions of trials and Shirk (i.e., polytheism) with Allāh (سُبْحَانَهُ وَتَعَالَى).

## Benefits of the Ḥadīth

1. The prohibition of building masājid over graves. This deed is among the actions of the worst of Allāh's creation.
2. The permissibility of talking in the presence of the sick and with them provided it does not bother them.
3. The permissibility of talking about what one has witnessed of strange matters, even if it is Harām, provided that it does not lure people to the Harām.
4. The obligation is to hastily clarify the ruling of something evil, even if it is just a situation of amazement with something.

5. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) emphasized the importance of Tawḥīd and his warning from the things that lead to Shirk.
6. The completeness of the Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) advice and his clarification of the truth in whatever the situation.

## THE TWELFTH ḤADĪTH

163 - عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ : (( لَعَنَ اللَّهُ الْيَهُودَ وَ النَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ )) قَالَتْ : وَ لَوْ لَا ذَلِكَ أُبْرِزَ قَبْرُهُ غَيْرَ أَنَّهُ خُشِيَ أَنْ يَتَّخَذَ مَسْجِدًا .

163-On the authority of 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) she said: "The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said during the illness that he never recovered from: "Allāh has cursed the Jews and the Christians: they took the graves of their Prophets as masājid." If it hadn't been for that, his grave would have been exposed, but he feared that it would be taken as a masjid." <sup>17</sup>

### The Explanation

**The narrator:** Mother of the Believers 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا). Her biography proceeded in the explanation of Ḥadīth No. 80.

**The topic of the Ḥadīth:** Clarifying the punishment for those who take graves as Masājid.

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<sup>17</sup> Bukhārī noted it (No. 425) in the chapter: "praying in the church" 'Umar (رَضِيَ اللَّهُ عَنْهُ) said: "Verily we will not enter your churches because of the images that are in there," and Ibn 'Abbās (رَضِيَ اللَّهُ عَنْهُمَا) used to pray in the church except for a church that had in it images." And Muslim noted it (No. 229) in the chapter: "prohibition from building masājid over graves and placing images in them and prohibition of taking graves as masājid".

## Explanation of the Vocabulary

**“during his illness that he never recovered from,”** meaning which he didn’t return to health from, the sickness that led to his death.

**“Allāh had cursed,”** meaning banished and distanced him from His mercy. This is an informative sentence; it may be a reality, **meaning:** that the Prophet (ﷺ) informed us that Allāh cursed the Jews and the Christians or it is possible that it wasn’t real, and what is intended by that is a supplication, in other words: the Prophet made dua against them because of that.

**“the Jews”** are those that attribute their religion to the Sharī‘ah of Mūsā (ﷺ). They were named the *Yahud* in attribution to Yahawda, the eldest son of Ya‘qub (ﷺ). It is also said that they “*haadu*” (to repent), i.e., they repented for taking the calf as a deity.

**“The Christians”** are those who attribute their religion to the Sharī‘ah of ‘Īsā (ﷺ). They were named “*Nasaara*” because they settled in an area called Nāṣirah. It is also said that they are called that because the “*Hawariyoon*” (companions of ‘Īsā) said: “We are the ‘Anṣār (helpers) of Allāh.”

**“they took,”** i.e., they made. This wording is the start of a new sentence to clarify the reason for the curse.

**“their prophets”** the pronoun “*their*” refers to the Jews and the Christians together, not separately as the Prophet of the Christians is ‘Īsā (ﷺ). He doesn’t have a grave to take as a masjid.

**“Had that (i.e., what was previously mentioned) was not present,”** taking the graves of the prophets as masājid, which causes a person to be cursed.

**“I would have brought out his grave”** would have been viewable in *Baqee’* (the graveyard next to the Prophet’s Masjid), or the obstacles would have been removed by destroying the walls of the house.

**“it was feared,”** i.e., the Prophet (ﷺ) dreaded that his grave would be made into a masjid.

## General Explanation

Allāh (سُبْحَانَهُ وَتَعَالَى) sent the Prophets to establish the call to Tawḥīd of Allāh, His worship, the heart's to Him in love, honor, hope, and fear. The best of them and last of them, Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), was the most diligent in protecting that and warning from Shirk, its ways, and means. In this Ḥadīth, 'Ā'ishah informs us that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said during the illness that led to his death:

**“May Allāh curse the Jews and the Christians.”**

He made *dua* against them, or he informed that Allāh had cursed them. This supplication was made because they turned their prophets' graves into places of worship. He said that as a warning to his 'Ummah from that which they did.

She informed us also that during his terminal illness to clarify the Prophet's high level of concern for protecting Tawḥīd and that this wasn't abrogated so that no one could say:

**“Maybe this was at the beginning of Islām when the people were still new to the concept of Shirk.”**

Then she (رَضِيَ اللهُ عَنْهَا) said:

**“If it weren't for fearing that his grave would be made into a masjid, then they would have made his grave open and apparent, or they would have made it in Baqee' next to his companions, but the Companions feared that it would be taken as a masjid, so they made it in 'Ā'ishah's house.”**

## Benefits of the Ḥadīth

1. A curse upon those who make graves into a masjid.
2. That making graves into places of worship is among the major sins.
3. The Prophet's aspiration (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for protecting Tawḥīd and the importance he placed on that.



4. The wisdom behind not making the Prophet's (ﷺ) grave visible is the fear that it might be taken as a masjid.

### Contradiction & Combination

It is well known in history that the *Companions* differed on where to bury the Prophet and that Abū Bakr (رضي الله عنه) said:

**“I heard the Prophet (ﷺ) say: “A prophet doesn’t die except that he is buried where he died.”**

This is proof of preventing the exposure of his grave mentioned within this Ḥadīth. The joining between them both is to say: that there is no contradiction between the two because the reason could be a combination of both, i.e., following the text on fear of it being made into a masjid, or it is said: that the intent of exposing his grave is removing the obstruction of the walls of the house around him until only the visible grave remains, and Allāh knows best.

### Note about a doubt and its answer:

It is known that today the grave of the Prophet (ﷺ) is inside the Prophet’s Masjid, so how can the Islāmic Ummah permit this with the curse on whoever takes the graves of the prophets as masājid and the Prophet’s (ﷺ) severe warning from that.

**The answer:** is that the masjid was not built over the grave; rather, it came after. After its expansion, the house was entered into the masjid and separated by its borders and walls. So, the grave is not visible and apparent in the masjid for someone to say:

**“The grave has been taken as a masjid, or that it is prayed to, or that the grave was made in it.”**

The inclusion of the house into the masjid happened after the time of the Rightly Guided *Caliphs* and most of the *Companions* in Madīnah. None of them remained except the youngest of the *Companions* that hadn’t reached a discerning age when they knew the Prophet (ﷺ). Ibn Kathīr said:

**“It is reported that Sa‘īd bin Al-Musayib renounced its inclusion into the masjid as if he feared the grave being taken as a masjid.”**

‘Umar bin ‘Abdul-‘Azīz entered the grave into the masjid when he was the governor of Madīnah by order of Al-Walid bin ‘Abdul-Mālik around the ninety-first year after Hijrah. He sealed the door of the house so that no one could reach the graves, and with that, there was a complete separation of it from the masjid, and all praise is due to Allāh, Lord of all that exists.

## THE THIRTEENTH ḤADĪTH

164 - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: (( لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ )) .

**164-On the authority of ‘Abdullāh bin Mas‘ūd (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: “Those that beat their cheeks, that tear their necklines, and supplicate with the supplications of jahiliyyah are not from us.”<sup>18</sup>**

### The Explanation

**The Narrator:** ‘Abdullāh bin Mas‘ūd (رضي الله عنه). His biography was mentioned previously in the explanation of Ḥadīth No. 116.

**The topic of the Ḥadīth:** Clarifying the ruling of being angry during times of calamities.

### Explanation of the Vocabulary

“are not from us,” not from the people of our way.

“beat their cheeks,” slap the sides of the face.

“tear at their necklines,” pulling the neckline until it stretches and the neckline is the top opening on a shirt that the head goes through. What’s intended by a person

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<sup>18</sup> Bukhārī noted it (No. 1232) in the chapter: “the one who tears the clothes is not among us” and Muslim noted it (No. 103) in the chapter: “the prohibition of beating cheeks, tearing the clothes, and supplicating with the supplications of jahiliyyah”.

who beats their cheeks or tears at their neckline is someone who did that at the time of tribulation out of anger and despair.

**“supplicate with the supplications of jahiliyyah,”** they cry out with the cries of the people of Jahiliyyah, like what they say when afflicted by calamity: “Oh the calamity, Oh the suffering!!”

He associated it with jahiliyyah to make it offensive and because it was among the many actions of the people of jahiliyyah (Islāmic ignorance).

## General Explanation

The true believer is the one who continues upon the way of the Prophet (ﷺ), so he is patient upon tribulations, and he keeps away from the dishonorable matters. He doesn't become angry with Allāh's Devine Ordainment and Pre-Decree. Because he knows Allāh (سُبْحَانَهُ وَتَعَالَى) owns him, and Allāh disposes what He wills of His creation, and because anger doesn't protect from the tribulations and it doesn't weaken it, rather it increases it.

In this Ḥadīth, 'Abdullāh bin Mas'ūd (رضي الله عنه) informs us that the Prophet (ﷺ) negated that whoever becomes angry with Allāh's Divine Pre-Ordainment and Decree are from the people of our way. So he beats his cheeks and tears at his clothes at the time of calamity out of anger and dismay, or they cry out with woe and suffering and other things that the people of jahiliyyah would cry out with at the time of tribulation.

## Benefits of the Ḥadīth

1. Forbiddance of being angry with tribulations and that it is among the major sins.
2. That is, crying out with woe and suffering is from ignorance since it doesn't benefit the caller other than him crying out against himself and stoking the fires of sadness.
3. Completeness of the Prophet's Sunnah (ﷺ) and his followers.

## THE FOURTEENTH ḤADĪTH

165 - عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: (( مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ عَلَيْهَا فَلَهُ قِيرَاطٌ وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ )) , قِيلَ : وَمَا الْقِيرَاطَانِ قَالَ : (( مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ )) . وَ لِْمُسْلِمِ : (( أَصْغَرُهُمَا مِثْلُ أُحُدٍ )) .

165-On the authority of Abū Hurayrah (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: “Whoever witnesses the Janāzah until he is prayed over then he has earned one Qīrāt and whoever witnesses it until the deceased is buried then he has earned two Qīrāt.” and it was said: “What are the two Qīrāt?” He said: “They are like two great mountains,” and in Muslim: “... the smaller of the two is like the size of ‘Uḥud.”<sup>19</sup>

### The Explanation

**The narrator:** Abū Hurayrah (رضي الله عنه). His biography was mentioned previously in the explanation of Ḥadīth No. 79.

**The topic of the Ḥadīth:** Clarifying the reward of the one who follows the funeral prayer.

### Explanation of the Vocabulary

<sup>19</sup> Bukhārī noted it (No. 1271) in the chapter: “whoever waits until the person is buried” and Muslim noted it (No. 945) in the chapter: “the virtue of praying over the deceased and following it”. Salim bin ‘Abdullāh bin ‘Umar said, “Ibn ‘Umar use to pray over the deceased afterwards he would leave so when the Ḥadīth of Abū Hurayrah (رضي الله عنه) reached him he said, “By Allāh, we missed out on many Qarareet.” Muslim noted it (No. 945).

“Whoever witnesses the Janāzah” whoever attends the *Janāzah* of the deceased.

“until he is prayed over” denotes continuance of action to the end of something, **meaning:** here that it extends to the end of the prayer.

“Qirāt” has a huge amount of reward like a mountain.

“whoever witnesses it,” meaning whoever attends it, **meaning:** whoever prays over him then continues (with the Janāzah).

“until it is buried” until they finish with its burial.

“Uḥud” is a mountain in the north of Madīnah, where the well-known battle took place. It’s called Uḥud because it stands alone from the other mountains as none of the mountains around it reach its height.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) spoke to Uḥud and described it with the description of someone that understands, he said:

((هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ)) وَ لَمَّا صَعِدَهُ هُوَ أَبُو بَكْرٍ وَ  
عُمَرُ وَ عُثْمَانُ رَجَفَ بِهِمْ ، فَضْرَبَهُ بِرِجْلِهِ وَ قَالَ : (( أُسْكُنْ  
أُحَدَ فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ وَ صِدِّيقٌ وَ شَهِيدَانِ )) .

“This mountain loves us, and we love it” and when he, Abū Bakr, ‘Umar, and ‘Uthmān climbed Uḥud, and it began to shake, he stomped his foot and said: “Be calm Uḥud there is no one upon you but a prophet, a sideeq, and two martyrs.”

## General Explanation

Abū Hurayrah (رضي الله عنه) informs us on the authority of the Prophet which encourages the procession and following of the Janāzah and the prayer upon him when he (صلى الله عليه وسلم) informed us that the one who follows the Janāzah and prays over the deceased, then he has earned one Qīrāt worth of reward and whoever continues with the Janāzah until they finish the burial will be rewarded two Qīrāt like that of two great mountains, the smaller of which is like that of 'Uḥud.

That is due to that which involves performing the right of his Muslim brother, supplicating for him, remembering the family of the deceased, and consoling their hearts. When Ibn 'Umar was informed of this Ḥadīth, He said, "Indeed we have forfeited a great deal of Qararīt (i.e., plural of Qīrāt)."

## Benefits of the Ḥadīth

1. The excellence of following the deceased, praying over him, and burying him.
2. Whoever follows the Janāzah and performs the prayer will get a Qīrāt, and whoever continues with it until the burial is complete will have two Qīrāt (as a reward).
3. The reward is directly related to the action.
4. The consideration that Allāh has for the Muslims is that he would reward the one who follows the Janāzah until he prays the Janāzah prayer or buries the deceased with this great reward.

وَصَلَّى اللهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ

## THE BOOK OF AZ-ZAKĀH

**Definition Of Zakāh:** In the Language and the Sharī'ah.

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

**Az-Zakāh in The Sharī'ah:** An obligatory portion of a particular wealth for a specific group or purpose.

It was made mandatory in Mecca before the Hijrah. Its obligations, people (or those who receive it), and how it is distributed were clarified in Madīnah. It is one of the Pillars of Islām, so if anyone denies its obligation, he is a disbeliever because he has disbelieved in Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Whoever accepts its obligation but refuses to pay it due to miserliness or laziness then gives him the tidings of a painful torment. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَالَّذِينَ يَكْنُزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ  
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا  
جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كَنْتُمْ  
تَكْنُزُونَ ﴿٣٥﴾﴾

“And those who hoard up gold and silver [Al-Kanz: the money, the Zakāh of which has not been paid], and spend it not in the Way of Allāh: announce unto them a painful torment. On the day when that (Al-Kanz: money, gold, and silver, etc., the Zakāh 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.’” [Sūrah at-Tawbah (9):34-35]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:



مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ، مَثَلٌ لَهُ مَالُهُ شُجَاعًا أَفْرَعٌ، لَهُ زَبِيبَتَانِ يُطَوِّفُهُ يَوْمَ الْقِيَامَةِ،  
يَأْخُذُ بِلَهْزِمَتَيْهِ - يَعْنِي بِشِدْقَيْهِ - يَقُولُ أَنَا مَالِكَ أَنَا كَنْزُكَ

**“If Allāh gives a person wealth and he does not pay zakaah on it, his wealth will appear to him on the Day of Resurrection in the form of a bald venomous snake with two fangs in its mouth which will encircle him. and bite him over 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 شَرٌّ  
لَّهُمْ سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ﴾

**“And let not those who covetously withhold of that which Allāh has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakāh).”** <sup>20 21</sup>

**The Wisdom Behind Its Obligation:** The religious and worldly benefits which are derived from it (or a result of it) for Islām, the payer of Zakāh, and the society, such as the purification of the payer of Zakāh, the increase of his wealth, the sending down of blessings upon him and the benefit to Islām and the Muslims.

<sup>20</sup> Sūrah ‘Āli’ Imrān (3):180

<sup>21</sup> Reported by Al-Bukhārī (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 Zakāh. Ash-Shujaa': A large male snake. Al-Aqra': that which doesn't have any hair on its head because it gathers the venom in its head until its scalp becomes smooth.

Ibn Mansoor said: "Al-Qara': qara' ar-ra's, it is to become bald so no hair remains on the head. And in the Ḥadīth: '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).

## THE FIRST ḤADĪTH

166 - 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 22 إِلَهَ إِلَّا اللَّهُ , وَأَنَّ 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 , وَآتَقِي دَعْوَةَ الْمَظْلُومِ , فَإِنَّهُ لَيْسَ بَيْنَهَا وَ بَيْنَ اللَّهِ حِجَابٌ .

166 - On the authority of Ibn 'Abbās, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to Mu'ādh ibn Jabal when he sent him to Yemen, "You are going to a people from Ahl Al-Kitāb. When you come to them, call on them to testify that there is none worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh. If they obey you in that, then tell them that Allāh has made the five prayers obligatory for them every day and night. If they obey you in that, inform them that Allāh has made charity (Ṣadaqah) obligatory upon them, to be taken from the rich amongst them and given to the poor amongst them. If they obey you in

<sup>22</sup> The "an" is lightened from the heavy, it originally was "Annahu la ilaha illAllāh".

**that, then exercise caution and do not take their best properties and fear the Du‘ā of the oppressed as there is no screen between it and Allāh.”<sup>23</sup>**

### The Explanation

**The Narrator:** ‘Abdullāh bin ‘Abbās bin ‘Abdulmattalib Al-Qurashi Al-Hāshimī (رضي الله عنه), the cousin of the Prophet (صلى الله عليه وسلم). The Prophet (صلى الله عليه وسلم) made Du‘ā (supplicated) for him for Allāh to teach him the Wisdom and the Book and give him the understanding of the religion, and Allāh accepted his Du‘ā. 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’ān.”** Leader of the Believers, ‘Umar bin Al-Khattāb (رضي الله عنه), said about him:

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

At the time of the Prophet’s (صلى الله عليه وسلم) death, his age was about thirteen years old, and he died in Ta’if the year sixty-eight after Hijrah. He lived to be seventy-one years old (رضي الله عنه).

**The topic of the Ḥadīth:** It has several topics, though the one that relates to this chapter is the ruling of Zakāh.

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<sup>23</sup> Reported by Al-Bukhārī (No. 1425), Chapter: The Taking of Zakāh 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 Islām.

So, the basis is to take from the middle wealth and not the most valuable or the cheapest of it. Ibn Qudaamah (رحمة الله) said in his book Al-Mugni (2/244): “Zakāh 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, lean cattle from its type are taken here like this. We mentioned that the exception in the Ḥadīth shows the permissibility of paying (the Zakāh) 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.

## Explanation of the Vocabulary

**“Mu‘ādh”** Ibn Jabal Al-‘Anṣārī Al-Jaza‘i witnessed the second pledge at al-Aqabah, the Battle of Badr, and what followed. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent him to Al-Yemen as a caller to Islām, a teacher, and a judge. He bid him farewell and made dua for him. He returned to Madīnah during the reign of Abu Bakr (رَضِيَ اللهُ عَنْهُ). Umar put him in charge of Sham after Abū Ubaydah. He died among the masses of the plague of Amawas the year eighteen after Hijrah; he was thirty-four years old.

**“He sent him”** he (the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) dispatched him (Mu‘ādh رَضِيَ اللهُ عَنْهُ) on a mission, and that was in Rabi‘ Al-Awwal, the eighth year after the Hijrah.

**“Al-Yemen”** 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.

**“people,”** i.e., a group.

**“Ahl Al-Kitāb”** they are the possessors of a book sent down from Allāh (سُبْحَانَهُ وَتَعَالَى), and they are: the Jews and their book is the Torah that was sent down to Mūsā (عَلَيْهِ السَّلَامُ), and the Christians and their book is the Injeel that was sent down to ‘Īsā (عَلَيْهِ السَّلَامُ).

**“call on them”** is to seek from them.

**“to testify”** is to accept categorically with their hearts and tongues.

**“that there is none worthy of worship except Allāh,”** meaning the statement of true monotheism is the attribution of divinity to other than Allāh is falsehood.

**“Muḥammad”** is the son of ‘Abdullāh, who is the son of ‘Abdulmattalib Al-Qureshi, Al-Hashimi.

**“The Messenger of Allāh”** he was sent to all of creation.

**“If they obey you,”** is they submit to you.

**“In that”** is in the testification that there is none worthy of worship except Allāh and that Muḥammad is the messenger of Allāh.

**“obligatory”** meaning, made emphatically compulsory.

**“Five prayers”** are Dhuhr, Asr, Maghrib, ‘Ishā’, and Fajr.

“**Charity [Ṣadaqah]**” Zakāh is called Ṣadaqah as it indicates the truthfulness of the ‘Imān of the one paying Zakāh.

“**To be taken**” means the leader or his representative collects the Zakāh.

“**The rich amongst them**” is a person that possesses a lot of wealth. The intent here is someone that possesses the portion allocated for annual Zakāh (i.e., nisāb).

“**The poor amongst them**” is 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.

“**Beware of**” is a pronoun of Nasb (i.e., in an accusative form) from an omitted verb. That verb that was estimated to be there (i.e., I am **warning** you).

“**Precious things**” are valuable things.

“**Fear**” means assuming protection from the Du‘ā of the oppressed by employing equality and justice and avoiding oppression.

“**Du‘ā of the oppressed**” is the one who asks Allāh (سُبْحَانَكَ وَتَعَالَى) to retaliate against the one who oppressed him. The oppressed are those 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 Zakāh to supplication against him.

“**screen**” is a hindrance preventing the Du‘ā from reaching Allāh (سُبْحَانَكَ وَتَعَالَى) or its acceptance.

### General Explanation

Allāh sent his Prophet, Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), to all the people of every time and place. He ordered him to transmit this message with its foundations and branches to the people, so he sent callers to Islām from every direction. Towards the end of his life, he sent Mu‘ādh bin Jabal and Abū Mūsā 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.**”

So, he directed each of them to different sides of Yemen, so Mu'ādh was sent in the direction of Aden and Abū Mūsā in the direction of Sana.

He informed Muadh, when he directed him to Yemen, that he would precede to a people who possess a book (previous revelation) and knowledge to 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 Tawḥīd and the Message, so they testify that there is none worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh. Then he should inform them of what Allāh has obligated upon them in the way of the Prayers and the Zakāh so that they may commit to that.<sup>24</sup>

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

### **Benefits of the Ḥadīth**

1. Sending out callers to Islām and 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 Islām has committed to the level before it.
5. The stages of Da'wah are as follows:

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<sup>24</sup> The call to the fast and the Ḥajj was never mentioned in the Ḥadīth even though they are both from the pillars of Islām. The most likely reason, and Allāh knows best, is that when the Prophet (صلى الله عليه وسلم) sent Muadh in the month of Rabī' which isn't the time for fasting or Ḥajj, he delayed the invitation to each of them until their time to allow 'Imān to settle in their hearts and make acceptance easy for them. The mention of Zakāh in the Ḥadīth doesn't refute this, i.e., because Zakāh is not obligatory before the completion of a year, because the year starts from the time, they embrace Islām, therefore it is specifically mentioned at the beginning of Islām, and Allāh knows best.

**The first stage:** the call to the testification that there is none worthy of worship except Allāh and that Muḥammad is the messenger of Allāh 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 physical act of worship.

**The third stage:** the call to Zakāh because it is the most emphasized financial act of worship.

6. The testification of Tawḥīd for Allāh and the Message for Muḥammad (صلى الله عليه وسلم) is the most important of the obligations.
7. The obligation of the five prayers.
8. The Witr prayer is not obligatory.
9. The obligation of Zakāh on wealth.
10. Part of the wisdom of the obligation of Zakāh is to satisfy the need of the poor.
11. The permissibility of utilizing all of the Zakāh for just one of the eight Zakāh recipients.
12. It is regulated in the Sharī'ah to utilize the Zakāh for the poor of an area where the Zakāh was collected.
13. The removal of liability from the Zakāh payer by the payment of Zakāh to the leader or his deputy.
14. The warning for the collector of Zakāh 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 Zakāh to not take from the cheapest of the possessions is based on the warning not to take the most valuable because it is oppression on those deserving of the Zakāh.
16. The permissibility of the oppressed's supplication against the oppressor is similar to what he was oppressed with.
17. Allāh'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 Allāh (سُبْحَانَهُ وَتَعَالَى) as necessary to accept supplications.
19. The Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wisdom regarding the teaching of the callers to Islām when he guides them.
20. The excellence of Mu'ādh bin Jabal, since he was qualified to perform this great responsibility.



## THE SECOND ḤADĪTH

167 - 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 أَوْسُقٍ صَدَقَةٌ)).

**167-On the authority of Abū Sa‘īd Al-Khudrī said, “No Ṣadaqaḥ is due on anything less than five awaaq. No Ṣadaqaḥ is due on less than five dhawd (camels). No Ṣadaqaḥ is due on less than five awsaq.”<sup>25</sup>**

### The Explanation

**The Narrator:** Abū Sa‘īd Al-Khudrī: he is Abū Sa‘īd bin Mālīk bin Sinān Al-Khudrī Al-Ansarī Al-Khazrajī (رَضِيَ اللَّهُ عَنْهُ). He mentioned that he and a group of others gave allegiance to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to disregard for Allāh’s sake the blame of the blamer. He fought alongside the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 Ḥadīth, and he was among the virtuous scholars. He died in the year seventy-four after the Hijrah at eighty-four and was buried in Baqee' graveyard.

<sup>25</sup> Reported by Al-Bukhārī No. (1340), Chapter: That Which Has Had its Zakāh paid is not Kanz due to the Saying of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “No Ṣadaqaḥ is due on anything less than five awaaq.”, and Muslim No. (979), Book of Zakāh.

The Shaykh Ibn ‘Uthaymīn (رَضِيَ اللَّهُ عَنْهُ) said in Sharh Al-Mumtī' (2/583) after he mentioned the texts that show the obligation of Zakāh: “So these texts show the obligation of Zakāh 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 (رَضِيَ اللَّهُ عَنْهُ) said: “In summary: Zakāh 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 Zakāh is due on them. This is the most likely opinion and can be relied upon, and Allāh knows best.”

**The topic Of The Ḥadīth:** The amount of the nisāb (the minimum amount needed before Zakāh is obligated) of everything from silver, camels, grains, and fruit.

### Explanation of the Vocabulary

“less than,” i.e., smaller amount.

“awaaq” is the plural of awqiyah, which is forty dirhams.

“Ṣadaqaḥ,” i.e., Zakāh.

“dhawd” is from one to ten camels.

“awsaq” is the plural of wasq, which is a load of grain and fruit; its amount is sixty Sā' of the Prophet's (ﷺ) saa,' which reaches the weight of four hundred and eighty mithqal of quality wheat. The mithqal is equal to four and a quarter grams.

### General Explanation

As Zakāh is not obligatory except on the wealthy, that can afford to have a portion of his wealth taken from him, and the Legislator made a limit for that, which the people of knowledge call the nisab. Hence, the Zakāh is not obligatory under the limit. In this Ḥadīth, Abū Sa'īd Al-Khudrī (رضي الله عنه) informs us of that which the Prophet (ﷺ) made the nisab for everything from silver, camels, and grains. So, he (ﷺ) 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 Zakāh on anything less than that.

### Benefits of the Ḥadīth

1. The obligation of Zakāh on silver, camels, grains, and fruit, if it reaches the amount of the nisab.

2. 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 Zakāh on less than the nisab.
4. The wisdom of the revelation, as the obligation of Zakāh, is removed from that which is less than the nisab since it wouldn't be tolerable to take from it.

## THE THIRD ḤADĪTH

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

**168-On the authority of Abū Hurayrah that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “The Muslim does not have to pay Ṣadaqah on his slave or his horse.” And in another wording: “...except Zakāh al-Fitr for his slave.”<sup>26</sup>**

### The Explanation

**The Narrator:** Abū Hurayrah, he is ‘Abdur Raḥmān bin Sakhar Ad-Dawsi (رَضِيَ اللَّهُ عَنْهُ). He became Muslim the Year of Khaybar, and he witnessed the battle there in Muharram of the seventh year after the Hijrah. He followed the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and took great care in learning the Prophet's Ḥadīth. He attended a sitting with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in which he said:

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

<sup>26</sup> Reported by Al-Bukhārī (No. 1394), Chapter: There is no Ṣadaqah Due on a Muslim's Horse, and Muslim (No. 982), There is No Zakāh on a Muslim in regards to his Slave and his Horse. An-Nawawi said: “This Ḥadīth 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)).

**“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 Abū Hurayrah spread out a cloak he had with him until the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) bore witness to his diligence regarding Ḥadīth, and Ibn ‘Umar said to him:

**“You were the most committed to the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the most learned of his Ḥadīth.”**

Similar to that was reported from ‘Umar as well. Al-Bukhārī said: **“Abū Hurayrah had the best memory of those that used to memorize Ḥadīth in his time. Around eight hundred of the people of knowledge narrated from him, and he memorized the most Ḥadīth, to the extent that the people of knowledge mentioned that he reported around five thousand three hundred and seventy-four ahādīth.”**

He died in Madīnah, year fifty-seven after the Hijrah.

**The topic of Ḥadīth:** The ruling of Zakāh on slaves and horses.

### **Explanation of the Vocabulary**

**“The Muslim”** is the one that submits to Allāh (سُبْحَانَكَ وَتَعَالَى) outwardly and inwardly.

**“his slave”** the slave from his belongings, which he has specified for his use.

**“his horse”** the horse from his belongings, which he has specified for his use.

**“Ṣadaqah,”** i.e., Zakāh.

**“Zakāh al-Fitr”** is the charity which is the payment at the time of the finishing of Ramaḍān, of one Sā’ of food.

## General Explanation

Abū Hurayrah informs that the Prophet (ﷺ) removed the Zakāh 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 Zakāh, so they are not subject to the removal of Zakāh. The second wording indicates the obligation of Zakāh al-Fitr for the slave because it is not a Zakāh on business, so it is always obligatory.

## Benefits of the Ḥadīth

1. The absence of the obligation of Zakāh on the slave and horse that a Muslim specifies for his use.
2. The obligation of Zakāh on the slave and horse used for business.<sup>27</sup>
3. The obligation of Zakāh al-Fitr on the slave even if not used for business.
4. The wisdom of the revelation and its ease.

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<sup>27</sup> The proof of that is that the Prophet (ﷺ) only negated Zakāh 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 Zakāh 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 Zakāh is derived from the understanding of the Ḥadīth and not its actual wording.

## THE FOURTH ḤADĪTH

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

**169 - On the authority of Abū Hurayrah that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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.”**<sup>28</sup>

### The Explanation

**The Narrator:** His biography preceded in the explanation of Ḥadīth No. 168.

**The Topic of The Ḥadīth:** It has many topics. The one that is the most suitable for this chapter is obligatory on buried treasure.

### Explanation of the Vocabulary

“**al-ajmaa,**” i.e., livestock are called ajmaa (literally means mute) because they don't talk.

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<sup>28</sup> Reported by Al-Bukhārī 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.”

“loss,” i.e., meaning that the livestock damages are a loss, not compensated.

“the wells” that damages from a well is a loss.

“the precious metals” are 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.<sup>29</sup>

“buried treasure” wealth that was buried during jahiliyyah.

“a fifth,” i.e., one of five parts.

## General Explanation

Abū Hurayrah (رضي الله عنه) informs us on the authority of the Prophet (صلى الله عليه وسلم) about the ruling of the compensation of damages or losses that arise from the actions of livestock, so none must pay compensation for them. Likewise, damage and loss arising from a man falling into a well or a mine and dying are 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 (صلى الله عليه وسلم) clarified that for one piece of treasure, a fifth is paid in Zakāh for finding it without difficulty, so it is like the spoils of war.

## Benefits of the Ḥadīth

1. The problems caused by livestock are a loss as they are not appropriate for compensation unless there was some transgression or negligence from their owner.
2. Any damage or loss caused by a well isn't to be compensated by anyone unless there occurred some transgression or negligence from him.

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<sup>29</sup> Damage by way of a well or mine is from somebody falling into it or it collapse on them.



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 Zakāh immediately.
5. The obligation of giving one fifth to the people (i.e., those deserving) of Zakāh, based on the “**al- prefix**” (ال) attached to “**al-khumus**” (one fifth) which denotes the reality (and this is the reason the Ḥadīth has been used here as 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 Ḥadīth for proof here).

## THE FIFTH ḤADĪTH

170 - عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: بَعَثَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عُمَرَ عَلَى الصَّدَقَةِ. فَقِيلَ: مَنْعَ ابْنُ جَمِيلٍ, وَ خَالِدُ بْنُ الْوَالِيدِ, وَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ عَمَّ 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 Abū Hurayrah: “The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent Umar for the Zakāh, and it was said: Ibn Jamil, Khālid bin Al-Walīd and Al-‘Abbās bin ‘Abdul Muttalib, uncle of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) withheld it. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: Noting is causing Ibn Jamil to be vindictive except that he was destitute and Allāh made him rich. As regards Khālid, you are unjust to Khālid, for he reserved his armors and weapons for the sake of Allāh. As for ‘Abbās, 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.”<sup>30</sup>

<sup>30</sup> Reported by Al-Bukhārī (No. 1399), Chapter: The Saying of Allāh (سُبْحَانَكَ وَتَعَالَى): “and regarding the slave...and regarding the way of Allāh” Surah At-Tawbah [9:60], and Muslim (No. 983), Chapter: The Submission and the Withholding of Zakāh.

## The Explanation

**The Narrator:** Abū Hurayrah his biography preceded in the explanation of Ḥadīth No. 168.

**The Topic of the Ḥadīth:** The ruling of sending out collectors for the Ṣadaqah.

### Explanation of the Vocabulary

“**Umar**” he is Ibn Al-Khattāb bin Nufail Al-Qureshi Al-Adwi (رضي الله عنه). He was a leader of the believers and the second of the rightly guided Caliphs. He became Muslim in the fifth or sixth year after Prophethood, though Ibn Kathir gave weight to the opinion that it was around the ninth year. Allāh strengthened Islām with his submission to Islām with his strength and his severity with the disbelievers. He emigrated to Madīnah before the Prophet (صلى الله عليه وسلم), and he witnessed all of the battles with him. He took over the leadership after Abū Bakr. There were many conquests during his reign, and the boundaries of the Islāmic lands widened due to his reign. He never ceased to walk among the people, leaving behind the advice, seriousness, and hard work until he was murdered and died as a shaheed (martyr). He was murdered by a Majoosi slave called Abū 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 Hijrah. He died after three nights and was buried in ‘Ā’ishah’s house with the Prophet (صلى الله عليه وسلم) and Abū Bakr, and his head was at the level of Abu Bakr’s chest.

“**Ibn Jamil**” is a man known by this kunya (nickname); it’s said his name was ‘Abdullāh. He was a munafiq (hypocrite) who then believed and rectified his state.

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An-Nawawi (رحمه الله) said: “And some of them extrapolated from this (Ḥadīth) 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 Ḥadīth 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 Abū Hanifah and some of the scholars of Kufa. And some of them say that this Ṣadaqah that Ibn Jamil, Khālid, and Al-‘Abbās withheld wasn’t Zakāh, rather it was a voluntary charity as related by Al-Qadi Iyyad” (An-Nawawi’s Explanation of Ṣaḥīḥ Muslim, (7/56)).

“**Khālid bin Al-Walīd** (رَضِيَ اللهُ عَنْهُ)” he is Ibn Al-Walid bin Al-Mugheera Al-Qureshi Al-Makhzumi, son of the sister of Maymoonah bint Al-Harith, wife of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He was one of the nobles of Quraysh and one of their most courageous. He fought on the side of Quraysh in 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. He fought against the people of apostasy, Persia, and Rome and conquered Damascus.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said about him: “**Khālid is a sword from amongst the swords of Allāh. How excellent a young man of the tribe!**” He died in the eleventh year after the Hijrah in Madīnah, and some say in “**Hems.**”

“**Al-'Abbās**” He is Abū Fadl bin Abdulmattalib Al-Qureshi Al-Hashimi (رَضِيَ اللهُ عَنْهُ). He was one of the Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) uncles, born two years before him. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to respect and honor him and say: “**This is the last of my fathers.**”

He had the honor of distributing the Zamzam water in jahiliyyah (before Islām) and after becoming Muslim<sup>31</sup>. He was present at the Pledge of Al-Aqabah before he was Muslim. He attended the Battle of Badr with the idolaters. He was taken prisoner, 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 Hijrah and met with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in Juhfa. Then he returned with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to Mecca, and he attended the conquer of Mecca and settled in Hunain.

He possessed sound judgment and intellect. The Companions would consult him and take his opinion. He was the father of the kings of Bani 'Abbās. 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 Sh'abān, the thirty-two after the Hijrah, and he was buried in Al-Baqee' cemetery.

“**sent,**” he dispatched.

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<sup>31</sup> Al-Bukhārī reported in his Ṣaḥīḥ on the authority of Ibn Al-'Abbās that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to the watering-place and asked for water. Al-'Abbās said: “Oh Fadl go to your mother and bring the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) something to drink.” He said: “Let me drink.” He said: “Messenger of Allāh, the people have put their hands in it.” He said: “Let me drink.” He drank 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.”

“for the Zakāh,” i.e., to collect the Zakāh.

“It was said,” i.e., to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and the informer was Umar (رَضِيَ اللهُ عَنْهُ). His name wasn't clearly stated either to conceal or due to forgetfulness.

“he withheld,” i.e., refused to pay the Zakāh.

“uncle of the Prophet,” i.e., the brother of his father on the father's side. He mentioned his relationship (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as an introduction to what was to follow of the Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) guarantee of his uncle's Ṣadaqah.

“you have oppressed Khālid,” i.e., you had detracted from his rights when you accused him of being miserly with the Zakāh. He mentioned his name in the place of the pronoun as a magnification of his status.

“he has retained it,” i.e., he placed it in safekeeping and didn't use it.

“his armor [adhra']” is a shirt knitted with metal links, worn during battle to protect from arrows.

“weapons [a'taad]” is used in war, like weapons and horses, etc.

“in the way of Allāh” is the way that leads to Him. What is intended here is Jihād in His way to elevate His name and make His religion manifest.

“then it,” i.e., his Zakāh.

“Is on me and the same again with it” is an obligation on me and the same amount again also.

“O 'Umar” was a call intended as an alert to what was to be said next.

“don't you know” is a negative question posed for acceptance.

“his father,” his partner is from the same origin, like two date trees from the same trunk, the two are called “sinwan,” and one is called a “sanu.”

## General Explanation

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to send collectors to the wealthy to collect the Zakāh from their wealth, so he sent 'Umar bin Al-Khattāb to collect the Zakāh, and three people refused to submit the payment to him: Ibn Jamil, Khālid bin Al-Walīd and

Al-'Abbās bin 'Abdul-Muttalib, the Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) uncle. He told the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 Allāh made him rich. This richness necessitates that he would be the first of the people to submit payment. As for Khālid, he defended him and clarified that he was oppressed if it was said that he withheld the Zakāh because Khālid retained his armor and battle equipment in the way of Allāh (سُبْحَانَهُ وَتَعَالَى), either from the Zakāh 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-'Abbās, then the Prophet committed himself to pay the Zakāh 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 that he was bearing that because a man's uncle is like his father.

### Benefits of the Ḥadīth

1. It is regulated in the Sharī'ah to send out collectors to the wealthy to collect the Zakāh.
2. The excellence of 'Umar bin Al-Khattāb since the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) placed his trust in him.
3. The permissibility of complaining about someone who refuses to pay the Zakāh even if he is in a high position 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 Sharī'ah to defend someone being oppressed, and it is an obligation due to his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying: **“Help your brother, whether he is the oppressor or the oppressed.”**

6. The proof for the defense of the oppressed, strengthening the defense, and bringing a level of comfortability or ease concerning the matter.
7. The excellence of Khālīd bin Walīd (رَضِيَ اللهُ عَنْهُ).
8. The permissibility of carrying the responsibility of Zakāh for someone else.
9. The magnification of the rights of the uncle due to him being equivalent to the father.
10. The completeness of the Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) connection with his relations and his generosity in taking care of their responsibilities.
11. The Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wisdom regarding placing each person in their proper place and clarifying their differences.

## THE SIXTH ḤADĪTH

171- عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: لَمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ يَوْمَ حُنَيْنٍ قَسَمَ فِي النَّاسِ، وَفِي الْمُؤَلَّفَةِ قُلُوبَهُمْ، وَ لَمْ يُعْطِ الْأَنْصَارَ شَيْئًا، فَكَأَنَّهُمْ وَجَدُوا فِي أَنْفُسِهِمْ إِذْ لَمْ يُصِيبْهُمْ مَا أَصَابَ النَّاسَ. فَحَظَبَهُمْ فَقَالَ: (( يَا مَعْشَرَ الْأَنْصَارِ، أَلَمْ أَجِدْكُمْ ضَلَالًا فَهَدَاكُمْ اللَّهُ بِي؟ وَ كُنْتُمْ مُتَفَرِّقِينَ فَالَّفَكُمُ اللَّهُ بِي؟ وَ عَالَةً فَأَغْنَاكُمْ اللَّهُ بِي؟ )) كَلَّمَا قَالَ شَيْئًا، قَالُوا: اللَّهُ وَ رَسُولُهُ أَمِنَ. قَالَ: (( مَا يَمْنَعُكُمْ أَنْ تُجِيبُوا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ )) قَالُوا: اللَّهُ وَ رَسُولُهُ أَمِنُ. 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 لَكُنْتُ امْرَأً مِنَ الْأَنْصَارِ، وَ لَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شَعْبًا لَسَلَكَتُ وَادِي الْأَنْصَارِ وَ شَعْبَهَا، الْأَنْصَارُ شِعَارٌ، وَ النَّاسُ دِثَارٌ، إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثْرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ)).

171- On the authority of 'Abdullāh bin Zayd bin Asim said: "When Allāh 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 'Anṣār anything. They seemed to be aggrieved since they had not received what the people had received. He addressed them and said, 'O Ma'shar Al-'Anṣār! Did I not find you misguided and then Allāh guided you by me? And you were split up, and



Allāh joined you together by me? You were poor, and Allāh enriched you by me?’ Whenever he said anything, they said, ‘Allāh and His Messenger are the most gracious.’ He said: ‘What stops you from answering the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?’” They said: “Allāh 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)? Were it not for the Hijrah, I would be a man of the ‘Anṣār. If the people were to travel through a valley or ravine, I would travel through the valley and ravine of the ‘Anṣār. The ‘Anṣār 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.’”<sup>32</sup>

### The Explanation

**The Narrator:** He is ‘Abdullāh bin Zayd bin Asim Al-‘Anṣārī Al-Mazzini (رَضِيَ اللهُ عَنْهُ). He attended the Battle of ‘Uḥud and all the battles after it. The scholars differ on whether he attended the Battle of Badr. He took part in the killing of Musasilamah; and was killed on the Day of Al-Hurra, the year sixty-three after the Hijrah.

**The topic Of The Ḥadīth:** the topics of the Ḥadīth are numerous, but the most appropriate for this chapter is those whose hearts need reconciling.

### Explanation of the Vocabulary

“**When,**” i.e., this is a term used in Arabic to denote a conditional clause, and its response is his statement: “**he divided it up among the people.**”

“**bestowed the spoils,**” returned the wealth of the disbelievers to the Muslims through the spoils of war.

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<sup>32</sup> Reported by Al-Bukhārī (No. 3792), Chapter: The Battle of Ta'if in Shawwāl of the 8th Year after Hijrah, and Muslim (No. 1845), Chapter: The Command for Patience, then the Oppression of the Leaders and their Monopolization of Power.

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

**“divided,”** i.e., distributed the spoils of the battle.

**“between the people,”** i.e., between the people that fought (mujahidin) excluding the Ansar.

**“those whose hearts he wanted to reconcile”** those whose hearts were leaning towards 'Īmān so that it could become firm in it, such as Abu Sufyān and Aqra' bin Habis.

**“Al-'Anṣār”** is plural for Naseer or Nāṣir and that is assistance. The intent here is the believers from among the people of Madīnah: Al-Khazraj, Al-Aws, and their allies, to whom the Prophet (صلى الله عليه وسلم) made Hijrah.

**“aggrieved,”** i.e., were sad.

**“since”** for the reason or cause.

**“they had not received,”** they were not given any of the spoils.

**“He addressed them,”** meaning he delivered a sermon to them.

**“O Ma'shar Al-'Anṣār,”** i.e., O group of Al-'Anṣār! he called them by that as a magnification of their position and an indication of their honorable deed, and that is the assistance.

**“Did I not find you”** Did I not meet you? The speaker uses this type of question article to establish and recognize what he already believes.

**“misguided”** whoever separates from guidance.

**“then Allāh guided you,”** i.e., led you to the truth until you traversed its path.

**“by me,”** i.e., by way of me.

**“split,”** i.e., you were divided, nothing bound you together.

**“Allāh joined you”** He brought you together.

“poor” destitute.

“Allāh enriched you” increased you in sustenance through the spoils of war and other sources.

“Whenever,” i.e., this is a tool used in Arabic grammar to indicate repetition and a “conditional clause.”<sup>33</sup>

“he said something,” i.e., any of these or other sentences.

“most gracious,” i.e., benevolent and generous.

“What stops you from answering the Messenger of Allāh,” i.e., what thing is stopping you from replying with a clarification of your excellences and virtues.

“Allāh and His Messenger are the most generous” whatever they possess from virtue or excellence it is from the favors of Allāh upon them, or this was due to their belittling the virtue they possessed compared to the virtue of Allāh and His Messenger.

“this and that” is an allegory for the circumstance in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to them, which is explained in another narration:

أَتَيْنَا مُكَذَّبًا فَصَدَقْنَاكَ، وَمُحْذُولًا فَنَصَرْنَاكَ، وَطَرِيدًا فَأَوْيْنَاكَ، وَفَقِيرًا 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.”

“happy,” i.e., accept with contentment.

“Camel,” i.e., One from the Camels.

“The people leave” Means depart.

“With a sheep” This letter *baa* (i.e., is a preposition in the Arabic language) is used to apply the meaning of accompanying. Sheep is one animal from amongst small cattle, including lambs, goats, males, and females.

“journey” to their homes.

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<sup>33</sup> PN: this word “Shart” means linguistically “a conditional clause”; and it is called that because it is an indication to the presence of the second action.

**“If not for Hijrah”** ‘If not’ is a conditional phrase, and its answer is (I would have been).

**“Hijrah”** means in the language: **“leaving,”** it is said: **“hajartahu,”** i.e., you left it. The intent here was the journey of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from Mecca when it was a city of disbelief to Madīnah, which had become an Islāmic city.

**“of the ’Anṣār,”** i.e., from their group, and he used the actual name (Al-’Anṣār) 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.

**“to travel through,”** i.e., to enter.

**“ravine”** the course of a river.

**“valley”** is a crevasse between two mountains.

**“sha'ar”** the garment next to the skin.

**“dathar”** is the outer garment.

**“athara”** is for one partner to specify for himself a shared right.

**“so be patient”** suppress your feelings of despair.

**“meet me”** on the Day of the Standing (Day of Judgment).

**“Al-Hawd [pool]”** the intent is the hawd of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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.

## General Explanation

When Allāh (سُبْحَانَهُ وَتَعَالَى) laid open Mecca for His Messenger to conquer during Ramaḍān in the eighth year after Hijrah, he went out to Hawazin. The latter 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 number of spoils from them. They distributed it amongst the people, and among them were some of the leaders that had recently embraced Islām whose hearts needed reconciling to establish in them ’Imān firmly. Hence, the Prophet gave them a

generous portion due to the public benefit. He gave the Muhajirun a portion but didn't give the Ansar anything.

In this Ḥadīth, 'Abdullāh bin Zayd informs us that the 'Anṣār 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 (ﷺ) in remedying these affairs removed their souls the sadness. He (ﷺ) gathered them together in a place. He addressed them with an amazing speech in which he reminded them of that which Allāh (سُبْحَانَهُ وَتَعَالَى) had blessed them with when He sent to them the Messenger of Allāh (ﷺ) since Allāh (سُبْحَانَهُ وَتَعَالَى) 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 Allāh, the (سُبْحَانَهُ وَتَعَالَى) and His messenger (ﷺ) possess of benevolence and excellence. Still, due to the Prophet's (ﷺ) 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 Allāh, (سُبْحَانَهُ وَتَعَالَى) and His messenger had bestowed upon them, or that they understood these actions also to be from the blessings of Allāh (سُبْحَانَهُ وَتَعَالَى) and His messenger upon them, so instead they said:

**“Allāh 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 Dunyā, and that is the Messenger of Allāh (ﷺ) since the people leave with wealth, but the 'Anṣār leave with the Messenger of Allāh to their homes to live with. He told them that if it weren't for the Hijrah, he would be an 'Anṣārī man due to the strength of his connection with them and his closeness to them. He emphasized that by likening the 'Anṣār 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 'Anṣār entered.

Then he informed them of the selfishness (athara) that would occur after his death to prepare them and establish themselves for it. He ordered them with patience so that they may die in a state of 'Imān and meet him at the Hawd on the Day of the Standing (Judgment).

With this speech, the 'Anṣār (رَضِيَ اللَّهُ عَنْهُ) was pleased, and they knew that they had been blessed with the best spoils.

### Benefits of the Ḥadīth

1. That the believers are the owners of the right in regards to Allāh's provisions which is why what they receive of the spoils from the disbelievers is called spoils of war.
2. The Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) wisdom in distributing the spoils of the battle according to the general needs of Islām 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 Ḥadīth
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 Allāh (سُبْحَانَهُ وَتَعَالَى) and the blessings of His messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) upon the Ansar.
10. The humility of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his recognition of gratitude.

11. The excellence of the 'Anṣār is due to their closeness and friendship with the Messenger of Allāh (صلى الله عليه وسلم).
12. It is regulated in the Sharī'ah to apologize to others for an action that upset them
13. It is regulated in the Sharī'ah to divert the believers from something from the Dunyā that they have missed with what they have of 'Īmān and righteous deeds and their rewards.
14. The Muhajiroon (the emigrants) is better than the Ansar, as the Prophet never abandoned the description of Hijrah, even with his deep love for the Ansar.
15. Clear proof for the Prophet (صلى الله عليه وسلم) as the selfishness he informed of occurred for the 'Anṣār.
16. The regulation in the Sharī'ah of informing others of something disliked will happen to them to 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.

## THE CHAPTER ON ṢADAQAḤ AL-FITR

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

Ṣadaqah al-Fitr was obligated along with the fast in the second year after the Hijrah. Its performance is worship for Allāh, a purification for the one who pays it, 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 ḤADĪTH

172- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : فَرَضَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَدَقَةَ الْفِطْرِ ( أَوْ قَالَ : رَمَضَانَ ) عَلَى الذَّكْرِ , 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 ‘Abdullāh bin ‘Umar, “The Messenger of Allāh (ﷺ) made Ṣadaqah al-Fitr (or he said Ramaḍān) fard (obligatory) for the Muslims: enslaved and free, male and female, young and old, a Sā‘ of dates or a Sā‘ of barley.” He said: “Then the people equated it to half a Sā‘ of wheat for the young and the old.”**

**And in another wording: “That it be paid before people went out to the prayer.”<sup>34</sup>**

<sup>34</sup> Reported by Al-Bukhārī (No. 1504), Chapter: The Obligation of Ṣadaqah Al-Fitr, and Abū Al-Aliyah, 'Itaa, and Ibn Sireen were of the Opinion that Al-Fitr is Obligatory, and Muslim (No. 984), Chapter: Zakāh Al-Fitr is Obligatory upon Muslims to be Paid with Dates and Barley.

Al-Khatabī (رحمته الله) said in Ma'alim As-Sunan (3/213): "There is in his statement, 'The Messenger of Allāh (ﷺ) made Zakāh al-fitr obligatory", a clarification that Ṣadaqah al-fitr is obligatory, like the obligation of the mandatory Zakāh on wealth. In his statement there is also a clarification that what the Messenger of Allāh (ﷺ) made obligatory is like that which Allāh has made obligatory, because obedience to the Prophet (ﷺ) comes from the obedience of Allāh. The majority of the scholars have stated its obligation.

## The Explanation

**The Narrator:** He is 'Abdullāh bin 'Umar Al-Khattāb (رضي الله عنه). He embraced Islām with his father and performed the Hijrah. He didn't attend the Battle of Badr

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The reason for Zakāh 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.

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

Knowing that the Zakāh 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 Zakāh al-fitr, if paid as money is not acceptable and it becomes charity unless it is paid as food.

Imām Mālik (رحمته الله) said in Al-Madawana: "It is not acceptable for a man to replace Zakāh al-Fitr with a substitute; the order of the Prophet (صلى الله عليه وسلم) was not like that."

Imām Ash-Shafi'ee (رحمته الله) 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 Zakāh) with what they consume for subsistence of gath, desert gourd or other than that of its fruit, this is not permissible for Zakāh, they are required to pay using the staple food of the closest city to them."

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

Ibn Qudamah Al-Maqḍisi 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., Ṣadaqah al-Fitr, he (Ahmad) said, 'I fear that it is not accepted, it is in opposition to the sunnah of Allāh's messenger (صلى الله عليه وسلم).'"

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 ijma' that rejects them. As for dried goats' milk then Mālik 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 Mālik 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 Ḥadīth, but it is whatever has its same meaning."

or 'Uḥud as he was too young, but the Prophet (ﷺ) allowed him to participate in the Battle of Al-Khandaq. The Prophet (ﷺ) testified to his righteousness and the excellence of his future offspring.

'Abdullāh bin Mas'ūd said:

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

And Malik said: “Ibn Umar lived sixty years after the Prophet (ﷺ), 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 Ḥadīth from the Prophet (ﷺ). The scholars have mentioned that he narrated two thousand six hundred and thirty Ḥadīths from the Prophet. He died in Mecca, the year seventy-three after Hijrah. He was eighty-seven years old.

**The topic of the Ḥadīth:** Zakāh Al-Fitr it's ruling, its amount, and its type.

### Explanation of the Vocabulary

“**Fard**” is a strict obligation.

“**Ṣadaqah Al-Fitr**” i.e., Zakāh Al-Fitr. It is called Ṣadaqah because it indicates the truth (sidq) of the person's 'Īmān who pays it. Its attachment to the word al-Fitr is the attachment of something to its time.

“**or he said Ramaḍān,**” the word, “**or**” was used to due to doubt of one of the narrators if he said Ṣadaqah Al-Fitr or Ṣadaqah Ramaḍān, and the intent is the same for both wordings.

“**Sā'**” is a volumetric measurement whose weight of quality grain equals about 480 mithqals, i.e., two kilos and forty grams.

“**He said,**” i.e., 'Abdullāh bin 'Umar.

“the people equaled it,” i.e., they made an equivalent for it. Those intended by “the people” are Mu’aawiyah bin Abī Sufyān (رَضِيَ اللهُ عَنْهُ) and those who followed him during his rule.

“equaled it,” i.e., a Sā’ of dates or wheat.

“to be paid” to deliver it to the one who requires it.

“to the prayer,” i.e., the Eid prayer.

### General Explanation

It is from the completeness and beauty of the Islāmic Sharī’ah that that which purifies the soul and actions and also strengthens the bonds of and mutual love is made strictly obligatory; among the branches of this comprehensive principle is the strict obligation of Zakāh al-Fitr.

In this Ḥadīth, ‘Abdullāh bin ‘Umar (رَضِيَ اللهُ عَنْهُ) informed us that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) obligated for his ‘Ummah Zakāh Al-Fitr at the end of Ramaḍān to the amount of a Sā’ of dates or barley. When wheat became prevalent amongst the people and was considered more valuable, they began to pay the Zakāh with half a Sā’ of wheat, because wheat fulfilled the intention of charity better than the Zakāh 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered it be distributed before the people left to go to the Eid prayer.

### Benefits of the Ḥadīth

1. The obligation of Zakāh Al-Fitr upon every one of the Muslims.
2. The amount of it is a Sā’ of dates or barley.
3. Some people made the Zakāh of wheat half a Sā’, and the weightier opinion is that it is a Sā’ due to the general wording of the Ḥadīth.

4. The obligation of distributing the Zakāh before the Eid prayer is best to do it the morning of the Eid.
  
5. The wisdom of the Islāmic legislation.

## THE SECOND ḤADĪTH

173- 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 Abū Sa'īd al-Khudrī: “In the time of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) we used to pay out the Zakāh al-Fitr with a Sā' of food, a Sā' of dates, a Sā' of barley, or a Sā' of raisins. When Mu'aawiyah came, and the samra (wheat) came, he said, ‘I think that one madd of this is equal to two madd.’” Abū Sa'īd said: “As for me then I still pay it as I did in the era of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).”<sup>35</sup>

### The Explanation

**The Narrator:** He is Abū Sa'īd Al-Khudrī. His biography was mentioned previously in the explanation of Ḥadīth No. 167.

<sup>35</sup> Reported by Al-Bukhārī (No. 1437), Chapter: A Sā' of Raisins, and Muslim (No. 985), Chapter: Zakāh Al-Fitr of Dates and Barley is Obligatory on the Muslims.

**The topic Of The Ḥadīth:** Clarification of the amount of Zakāh Al-Fitr and its types.

### **Explanation of the Vocabulary**

**“Mu’aawiyah”** is Mu’aawiyah bin Abī Sufyān Sakhr bin Harb bin Umayyah Al-Qureshi Al-Amawi (رَضِيَ اللهُ عَنْهُ) who was born five years before the Prophethood; He openly embraced Islām in the Year of Al-Fath (conquest of Mecca). He accompanied the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and was one of his scribes. He was from amongst the most astute, eloquent, and noble of the Arabs. He was patient, thoughtful, and generous.

‘Umar bin Al-Khattāb appointed him as Governor of Sham after his brother Yazid bin Abī Sufyān. 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-Ḥasan bin ‘Ali (رَضِيَ اللهُ عَنْهُ) renounced his claim. That was in the year forty-one after Hijrah. He continued as Caliph until he died in Damascus in the month of Rajab, year sixty after Hijrah.

**“We gave it,”** i.e., we gave the Zakāh Al-Fitr to the poor.

**“Sā’,”** The word ‘it’ takes the place of the word Sā’, in the sentence ‘we give it,’ and we have previously mentioned its amount in Ḥadīth No. 172.

**“of food,”** i.e., that which the people eat. The wording is non-specific and is explained by that which came after it.

**“aqt”** is goat’s milk that has been cooked and dried.

**“Mu’aawiyah came”** i.e., to Madīnah for Haj or Umrah during his caliphate.

**“And the samra came,”** i.e., there was a lot in Madīnah. As-samra is wheat from Sham (Syria), and it is a brown color, i.e., a color between black and white.

**“I think,”** i.e., his viewpoint, and it is a belief.

**“Madd”** is a quarter of a Sā’. The clarification of the amount of a Sā’ has preceded.

**“of these,”** i.e., the samra.

“Equal to” is the equivalent of.

“two madd,” i.e., of wheat, dried milk, raisins, dates, etc.

“I still,” i.e., I continued to.

“I pay it,” i.e., the Sā’.

“in the age,” i.e., in the times.

### General Explanation

Abu Sā’id Al-Khudrī informs us that the people in the time of the Prophet (ﷺ) used to pay a Sā’ of food for Ṣadaqah al-Fitr. 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 Madīnah during Ḥajj or Umrah, and he said, “I believe a madd of grain is equivalent to two madd of something else,” i.e., half a Sā’ of grain is sufficient for the Ṣadaqah al-Fitr. Still, Abū Sa’id Al-Khudrī rejected that view and committed to continuing to pay a Sā’ no matter the type of food as was done in the time of the Prophet (ﷺ).

### Benefits of the Ḥadīth

1. The amount of the Zakāh al-Fitr payment is one Sā’ of food, even if the type and value of the food differ.
2. The Companions differed regarding the amount of Zakāh for wheat, and the weightier opinion is that it is a Sā’ due to the general nature of the Ḥadīth.
3. All types of food for humans are permissible for Zakāh al-Fitr, and the four types were only specifically mentioned in the Ḥadīth as that was the people’s food at the time of the Prophet (ﷺ).<sup>36</sup>

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<sup>36</sup> Al-Bukhārī reported in his Ṣaḥīḥ on the authority of Abū Sa’id Al-Khudrī (رضي الله عنه), he said: “We used to pay in the time of the Prophet (ﷺ) on the day of Fitr a sa’ of food.” Abū Sa’id said: “And our food used to be barley, raisins, dried goats’ milk, and dates.”



4. Giving out non-food items such as money, etc., is not permissible for Zakāh al-Fitr.
5. The excellence of Abū Sa‘īd Al-Khudrī.
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:

As-Ṣiyām (Fasting) in the Arabic language means: Refraining from a thing. The legislative meaning of fasting is to refrain from food, drink, and the rest of the nullifiers, from the appearance of the second Fajr to the sun's setting, as a form of worship to Allāh (عَزَّوَجَلَّ). Allāh (سُبْحَانَهُ وَتَعَالَى) has obligated fasting upon His slaves within every religion. Allāh (سُبْحَانَهُ وَتَعَالَى) has said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ

لَعَلَّكُمْ تَتَّقُونَ ﴿۱۸۳﴾

**“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).”** [Sūrah al-Baqarah (2):183]

Allāh (سُبْحَانَهُ وَتَعَالَى) 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 patience upon the pains of hunger and thirst, and the curbing of the lustful urges giving precedence to that which Allāh 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 Allāh, the Exalted, and reminding the slave of that which Allāh 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 soul's desires, 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. Due to its difficulty, Allāh (سُبْحَانَهُ وَتَعَالَى) obligated it in stages. He obligated fasting as a matter of choice between feeding a poor person 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 making up a similar amount of other days after the excuse is removed.

## THE FIRST ḤADĪTH

174- عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): لَا تَقْدَمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ، إِلَّا رَجُلٌ كَانَ يَصُومُ صَوْمًا، فَلْيَصُمْهُ

**174-On the authority of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ), who said: Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “Do not precede Ramaḍān with fasting by a day or two days, except for a man who used to regularly fast, then let him fast.”<sup>37</sup>**

### Explanation

**The Narrator:** Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ). His biography was mentioned previously under Ḥadīth No. 168.

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<sup>37</sup> Al-Bukhārī reported it (No. 1815) Chapter: Do not precede Ramaḍān with fasting by a day or two days; as did Muslim (No. 1082) Chapter: Do not precede Ramaḍān with fasting by a day or two days. An-Nawawee said: “Within it there is an explicit prohibition of preceding Ramaḍān 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 Ḥadīth and due to the other Ḥadīth within the Sunan of Abū Dāwūd and others:

إذا انتصف شعبان فلا صيام حتى يكون رمضان

**“When half of Sh‘abān 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 Ḥadīth. According to us, equal in prohibition are the one who it is not his 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) Ramaḍān, with the condition that there is overcast, and Allāh knows best.” Sharh Ṣaḥīḥ Muslim 7/194

**The topic of the Ḥadīth:** It is preceding Ramaḍān by fasting.

### Explanation of the Vocabulary

**“Do not precede,”** i.e., Do not proceed.

**“Do not,”** i.e., is a prohibition.

**“Ramaḍān”** i.e., the month of Ramaḍān. It is that which is between Sh‘abān and Shawwāl. It is called this due to the severity of the heat therein when it was named.

**“A day or two days”** The word Aw (i.e., or) denotes 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 Ṣaḥīḥ Muslim.

**“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.

**“who used to regularly fast”** Meaning: It was from his habit to fast.

**“perform a fast,”** i.e., A specific fast, such as fasting on Monday, for example.

**“then let him fast,”** i.e., then let him fast that specific day, even if it precedes that which is before Ramaḍān by a day or two days. The letter Laam placed before the verb implies a verbal command and shows the permissibility (of this fasting).

### General Explanation

Since fasting is an act of worship delineated by a period, it cannot be brought forward, just as it cannot be delayed unless an excuse permits its delay. From the legislative wisdom, the slave must adhere to this limitation, not bring any of it forward, and assume that he is doing something from it before its time. Within this Ḥadīth, Abū Hurayrah (رضي الله عنه) informs that the Prophet (صلى الله عليه وسلم) prohibited that anyone should precede the fast of the month of Ramaḍān 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 Ramaḍān, then there is, at that time, no harm in that due to the removal of the threat.

### **Benefits of the Ḥadīth**

1. The prohibition of preceding Ramaḍān 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: Ramaḍān, without attaching the word "...month of..." to it.

## THE SECOND ḤADĪTH

175- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ سَمِعْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) يَقُولُ " إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ.

175- On the authority of ‘Abdullāh Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) who said: I heard Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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.”<sup>38</sup>

### Explanation

**The Narrator:** is ‘Abdullāh, the son of ‘Umar ibn Al-Khattāb (رَضِيَ اللَّهُ عَنْهُمَا). His biography was mentioned previously in Ḥadīth No. 172.

**The topic of the Ḥadīth:** With what is fasting of Ramaḍān, and its discontinuation made obligatory.

### Explanation of the Vocabulary

“When you see it,” this is referring to the crescent moon of Ramaḍān. What is intended is he who it is affirmed with him that he sees it.

“Then fast,” i.e., begin observing the fast from the morning.

“and when you see it,” i.e., The crescent moon of Shawwāl.

<sup>38</sup> Reported by Al-Bukhārī (No. 1801) within the Chapter: Should it be called Ramaḍān or the month of Ramaḍān and he who deems both to be permissible. Also, Ṣaḥīḥ Muslim (No. 1080) within the Chapter: The obligation of fasting Ramaḍān due to the sighting of the Hilāl and discontinuing the fast due to the sighting of the Hilāl.

“then discontinue,” i.e., abandon fasting from the morning.

“a covering,” i.e., If the likes cover the crescent moon.

“then, estimate it,” i.e., estimate its number, and that is by completing thirty days.

### General Explanation

‘Abdullāh ibn ‘Umar (رضي الله عنهما), informs here that the Prophet (صلى الله عليه وسلم) 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 crescent moon 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 (صلى الله عليه وسلم) commanded his ‘Ummah to fast if they sight the crescent moon of Ramaḍān and discontinue the fast if they sight the crescent moon of Shawwāl. So if there occurs something which prevents sighting it by way of fog or the like, 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.

### Benefits of the Ḥadīth

1. The legislative obligation of fasting of Ramaḍān if the sighting of its crescent moon is affirmed.
2. There is no obligation to fast upon the one who is far from a place wherein it has been sighted. They differ in seeing it because the crescent moon has not been seen in reality or by the ruling.
3. The obligation of completing the Month of Sh‘abān as thirty days if overcast or the likes is covering the Hilāl of Ramaḍān.
4. The legislative obligation of discontinuing the fast if the Hilāl of Shawwāl is affirmed.
5. There is no obligation to discontinue the fast upon the one far from where it has been sighted due to a difference in its being seen.



6. The obligation of completing the month of Ramaḍān as thirty days in the case of overcast or the likes being over the Hilāl of Shawwāl.
7. The invalidity depends upon the statement of the people of mathematical calculations for the month's entrance.
8. He is alone in seeing it in the valleys or the likes; then, he is obligated to act according to what he has seen.

## THE THIRD ḤADĪTH

176- عَنْ أَنَسِ بْنِ مَالِكٍ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -  
" تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً "

**176-On the authority of Anas Ibn Mālik (رَضِيَ اللَّهُ عَنْهُ) who said: Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Take Sahūr<sup>39</sup>, for indeed within As-Sahūr there is a blessing."<sup>40</sup>**

<sup>39</sup> PN: This word refers to the pre-dawn meal taken before one observes a day of fasting.

<sup>40</sup> Al-Bukhārī reported it (No. 1823) within the Chapter: The blessing of Sahūr. As did Muslim (No. 1095) within the Chapter: The virtue of As-Sahūr 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 Sahūr, several AḤadīth have been affirmed. From them there is that which has come from the authority of Ibn 'Umar that he said: Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **"Indeed Allāh, the Exalted, and His angels send blessings upon those who take Sahūr."** Reported by Ibn Ḥibbān within As-Ṣaḥīḥ. Also reported by At-Tabaraanee within Al-Awsat. Al-'Albānī, may Allāh have mercy upon him said: "The Ḥadīth is Ḥasan Ṣaḥīḥ." Refer to At-Targheeb (No. 1066) Also Ṣaḥīḥ Al-Jaami' (No. 1844) and As-Ṣaḥīḥah (No. 1654) Also there is that which has come on the authority of 'Amr Ibn Al-'Aas, may Allāh be pleased with him, that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **"The difference between our fast and the fast of the people of the Book is the eating of Sahūr."** 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-Sahūr for they did not take As-Sahūr, whereas it is recommended for us to take Sahūr. Also, there is that which has come on the authority of 'Abdullāh ibn Al-Haarith from a man from amongst the companions of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) who said: **"I entered upon the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) while he was eating Sahūr, so he said, 'indeed it is a blessing which Allāh has given you, so do not abandon it.'" Reported by An-Nasaa'ee with a Ḥasan chain of narration. Al-'Albānī graded it Ṣaḥīḥ within At-Targheeb (no. 1069) on the authority of Abū Sa'īd Al-Khudrī, may Allāh be pleased with him who said Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **"All of the Sahūr is a blessing so do not abandon it, even if one of you were to only drink a sip of water. For indeed Allāh, the Mighty and Majestic, and his angels send blessings upon those who eat Sahūr."** Reported by Ahmad. Al-'Albānī said: "The Ḥadīth is Ḥasan due to other supporting narrations." Refer to At-Targheeb (No. 1070) Also on the authority of Salmaan (رَضِيَ اللَّهُ عَنْهُ) who said: Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **"There are blessings within three; in the congregation, also within Ath-Tharceed, also within As-Sahūr."** Reported by At-Tabaraanee within Al-Kabīr. Al-'Albānī said: "It is Ḥasan due to other supporting narrations." Refer to At-Targheeb (No. 1065) Also on the authority of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) who said that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **"The best Sahūr for the believer is****

## Explanation

**The Narrator:** He is Anas ibn Mālik ibn Nadr Al-'Anṣārī Al-Khazrajī (رضي الله عنه). When he was ten years old, his mother brought him when the Prophet (صلى الله عليه وسلم) had come to Madīnah and said: “O Messenger of Allāh, this is Anas ibn Mālik, a young man who will serve you.” So, the Prophet (صلى الله عليه وسلم) supplicated for him and accepted that he should be a servant for him, and he said:

اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَأَدْخِلْهُ الْجَنَّةَ.

**“O Allāh, 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 have equaled one-hundred and twenty-five, and my land yields fruit two times every year.” Anas remained in the service of the Prophet (صلى الله عليه وسلم). After him, he stayed within Al-Madīnah, then he relocated to Basrah. He died therein in the year 90 after the Hijrah. He was the last of the companions to die therein (رضي الله عنه).

**The topic of the Ḥadīth:** The ruling of As-Sahūr.

## Explanation of the Vocabulary

**“Take Sahūr,”** i.e., Eat the Sahūr. The address therein is to he who wishes to observe fast.

**“For indeed within the Sahūr”** is a sentence that expresses justification. The Sahūr (with a Fat’hah upon the letter Seen) is eaten and drank within As-Sahar, in the last part of the night. If there is a Dammah upon the letter Seen (i.e., Sahūr), it is the act of eating As-Sahūr.

**“blessing”** refers to an abundant and affirmed good.

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**dates.”** Reported by Abū Dāwūd and Ibn Hibbaan within As-Ṣaḥīḥ. Al-'Albānī graded it Ṣaḥīḥ within At-Targheeb (No. 1072) Also on the authority of Al-Irbaad ibn Saariyah (رضي الله عنه) said: “Allāh’s Messenger (صلى الله عليه وسلم) invited me to As-Sahūr within Ramaḍān and he said: ‘Come to a blessed form of nourishment.’” Reported by Abū Dāwūd and An-Nasā’ī. Ibn Khuzaymah and Ibn Ḥibbān also reported it within their Ṣaḥīḥs. Al-'Albānī said: “It is Ṣaḥīḥ due to other supporting narrations.” Refer to At-Targheeb (No. 1067)

## General Explanation

Indeed, the religion of Al-Islām is the religion of justice and mercy. It gives the body its share of relaxation, giving the soul its portion of worship and acts of obedience. Within this Ḥadīth, Anas ibn Mālik (رضي الله عنه) informed that the Prophet (صلى الله عليه وسلم) commanded those who fast to take Sahūr so that nourishment may be attained for them. Their strength shall be retained, and he (صلى الله عليه وسلم) clarified that within As-Sahūr, there is a blessing. He clarified this as incitement and encouragement towards it. The blessing is either religious by way of it being adherence to the command of the Prophet (صلى الله عليه وسلم) 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 compensation 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.

## Benefits of the Ḥadīth

1. According to the majority of the scholars, the command of the fasting person to take Sahūr and is a command of recommendation.
2. Within the Sahūr, there is a blessing, either religious or worldly.
3. The Sahūr is not specified to a particular type of food.
4. The completion of the Islāmic legislation in terms of considering that which is.
5. The excellent teaching style of the Prophet (صلى الله عليه وسلم); since he connected the ruling to the wisdom behind the ruling, he opened the chest of the people. He taught them the legislation by way of it.

## THE FOURTH ḤADĪTH

177- عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، - رَضِيَ اللَّهُ عَنْهُ - قَالَ تَسَحَّرْنَا مَعَ رَسُولِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ثُمَّ قَامَ إِلَى الصَّلَاةِ ، قَالَ أَنَسُ: قُلْتُ لِرَزِيدٍ: كَمْ بَيْنَ الْأَذَانِ وَالسَّحُورِ؟ قَالَ: قَدَرُ خَمْسِينَ آيَةً .

177- On the authority of Anas ibn Mālik who reported from Zayd ibn Thābit (رَضِيَ اللَّهُ عَنْهُ) said: “We ate Sahūr along with the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) then stood for the prayer.” Anas said: “I said to Zayd: ‘How long was there between the ’Adhān and the Sahūr?’ He said: ‘Enough time to recite fifty verses.’”<sup>41</sup>

### Explanation

#### The Two Narrators:

**The First:** He is Anas ibn Mālik (رَضِيَ اللَّهُ عَنْهُ). His biography was mentioned previously in Ḥadīth No. 176.

**The Second:** Zayd ibn Thābit ibn Ad-Dahhāk Al-’Anṣārī Al-Khazrajī (رَضِيَ اللَّهُ عَنْهُ). He was born before the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came to Madīnah by ten years. So, he was brought to Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when he came, and it was said: “This boy is from Banu An-Najār, and he has recited seventeen Sūra.” So, I (Zayd) recited to him, and he liked it. So, he said:

<sup>41</sup> Reported by Al-Bukhārī (No. 1821) within the Chapter: The Amount of time which is between Sahūr and the Fajr prayer. Also, Muslim (No. 1097) Chapter: The virtue of As-Sahūr and the emphasis placed upon its recommendation and the recommendation is to delay it and hasten the breaking of the fast.

**“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 'Uḥud and that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) took the flag of Banoo An-Najār in the battle of Tabūk from the one who had it and gave it to Zayd and said: “The Qur'ān 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 the most knowledgeable of them regarding the obligatory matters. He was from those who had compiled the Qur'ān during the era of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abū Bakr (رَضِيَ اللهُ عَنْهُ), said to him: **“Indeed you are an intelligent young man we do not doubt you. You used to write the revelation for the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) so gather the Qur'ān and compile it.”** 'Uthmān ibn 'Affān gave him the responsibility along with three of the Quraysh to compile the Qur'ān and to unify it within one Mus'haf. He died in Madīnah in the year 46 after the Hijrah.

**The topic of the Ḥadīth:** Clarification of the time of the Sahūr of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

### **Explanation of the Vocabulary**

**“We ate Sahūr,”** i.e., We ate the predawn meal.

**“Along with the Prophet,”** i.e., in his company within his house.

**“To the prayer,”** i.e., The Fajr prayer.

**“Anas said,”** the transmitter of this statement is Qatādah, who narrated the Ḥadīth from Anas ibn Mālīk.

**“Between the 'Adhān,”** i.e., between the 'Iqāmah. It is referred to as an 'Adhān<sup>42</sup> because it is the announcement of the establishment of the prayer.

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<sup>42</sup> We interpreted it to mean Al-'Iqāmah because it is affirmed within Ṣaḥīḥ Al-Bukhārī that it was said to Anas: **“How long was the interval between the Sahūr 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 Fath Al-Bārī: **“It is three-fifths of an hour. Meaning: four minutes. However, I recited it and reached around six minutes.”**

“**The Sahūr,**” i.e., the completion of As-Sahūr.

“**Enough time to recite fifty verses,**” i.e., the time wherein one may recite fifty verses with a moderate (speed of) recitation.

“**Verses,**” This is a specific portion of the Qur’ān. What is intended by it is a verse of moderate length.

## General Explanation

Since it is from the objectives of the Sahūr to strengthen the body for fasting and preservation of its activity, then it is from wisdom to delay it.<sup>43</sup> And this is it. Anas ibn Mālik narrates the Ḥadīth on the authority of Zayd ibn Thābit (رضي الله عنه) that he at Sahūr in the company of the Prophet (صلى الله عليه وسلم) within his house then he stood for the prayer. There was not between the prayer and his completion of Sahūr except the amount of time wherein a reciter would read fifty verses from the Qur’ān, being moderate in his recitation without speeding nor reciting slowly.

## Benefits of the Ḥadīth

1. The legislation of the Sahūr and the delaying of it.
2. That between the Sahūr of the Prophet (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) to learn from him.
4. The generosity of the Prophet (صلى الله عليه وسلم) and his humility.
5. The legislation of initiating (the fast) with the Fajr prayer.

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<sup>43</sup> Al-Haafidh Ibn Al-Hajr transmitted from Abū Jamrah that he said: “**The Prophet (صلى الله عليه وسلم) would consider that which was the kindest of recourse for his Ummah and he would do it, because if they had not taken the Sahūr, they would be fatigued, and it would be difficult upon some of them. And if they would take Sahūr 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 Fath Al-Bārī 4/138

## THE FIFTH ḤADĪTH

178- عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ (رَضِيَ اللَّهُ عَنْهُمَا) أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) كَانَ يُدْرِكُهُ الْفَجْرُ وَهُوَ جُنُبٌ مِنْ أَهْلِهِ ثُمَّ يَغْتَسِلُ فَيَصُومُ .

178- On the authority of 'Ā'ishah and Umm Salamah (رَضِيَ اللَّهُ عَنْهُمَا) who said: "The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would encounter the dawn while he was in the state of sexual impurity from his family, then he would perform Ghusl and fast."<sup>44</sup>

### Explanation

#### The Two Narrators

**The first narrator:** 'Ā'ishah the daughter of Abū Bakr As-Siddeeq (رَضِيَ اللَّهُ عَنْهَا) the mother of the believers. She married the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in Mecca after the death of Khadījah and before his marriage to Sawdah (رَضِيَ اللَّهُ عَنْهَا). He married her when she was six years of age, and he consummated the marriage with her in Madīnah 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said concerning her:

فَضْلُ عَائِشَةَ عَلَى النَّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ

**"The virtue of 'Ā'ishah over other women is similar to the virtue of Ath-Thareed over other meals."**

He also said concerning her to Umm Salamah:

<sup>44</sup> Reported by Al-Bukhārī (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



وَاللَّهِ مَا نَزَلَ عَلَيَّ الْوَحْيُ وَأَنَا فِي لِحَافِ امْرَأَةٍ مِنْكُمْ غَيْرَهَا

**“By Allāh, Allāh 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 Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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. Abū Mūsā Al-Ash’aree (رَضِيَ اللهُ عَنْهُ) said: **“No matter was confusing to us and we asked ‘Ā’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 Ḥadīth of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that which is around two thousand two hundred and ten Aḥādīth. She died in Madīnah during Ramaḍān at fifty-eight years old.

**The second narrator:** Umm Salamah, Hind the daughter of Abū Umayyah Hudhayfah ibn Al-Mugheerah Al-Qurashiyah Al-Makhzumiyah. She embraced Islām early along with her husband, who was her cousin, Abū Salamah, and she migrated to Abyssinia. They returned to Mecca and migrated to Al-Madīnah. Then he died after the battle of ‘Uḥud, so she married the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). She was from those who possessed intellect, religion, and true ‘Īmān. When her husband, Abū Salamah, died and she had much love for him, she said: **“Indeed to Allāh we belong, and to Him, we shall return.”** She said this while having ‘Īmān in this statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wherein he said:

مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجْرِي فِي مُصِيبَتِي  
وَأَخْلِفْ لِي خَيْرًا مِنْهَا إِلَّا أَجْرَهُ اللَّهُ فِي مُصِيبَتِهِ وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا

**“There is no servant who, when a calamity befalls, he says: ‘Indeed to Allāh we belong and to Him we shall return. O’ Allāh! reward me of my affliction and replace it with that which is better,’ except that Allāh 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 Abū Salamah? He was the first household to migrate to Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).”**

So Allāh, the Exalted, replaced him for her by Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). She died in Madīnah at sixty-two years of age, and she was the last of the wives of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to die (رَضِيَ اللَّهُ عَنْهَا).

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

### Explanation of the Vocabulary

**“He would”** This is an action that has passed. If its predicate is an action that is present tense, then it indicates continuity in most cases.

**“Encounter,”** i.e., it would come upon him.

**“The dawn,”** The light of morning. It is the light of day which spreads across the horizon.

**“While he was in the state of sexual impurity,”** i.e., that he was in a state of Janābah (i.e., sexual impurity) In general, Al-Janābah legislatively is all of that which necessitates Ghushl, from ejaculation or sexual intercourse.

**“From his family,”** i.e., from sexual intercourse with his wives. The preposition word *min* (i.e., from) denotes a reason. What is intended by Al-Ahl is wives. And it is restricted by way of Al-Janābah from Al-Ahl (i.e., the family) to clarify that his delay of the Ghushl which by way of a choice from himself since he was not surprised by that which obligates Ghushl.

**“Then he would perform Ghushl,”** i.e., He would purify himself with Ghushl after the appearance of dawn.

### General Explanation

‘Ā’ishah and Umm Salamah (رَضِيَ اللَّهُ عَنْهُمَا) who were from the mothers of the believers and the most knowledgeable of the people concerning that which the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would do within his home, inform regarding the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he would have intercourse with his wives during Ramaḍān 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 Marwaan ibn Al-Hakam when he sent someone to ask them about that.

### **Benefits of the Ḥadīth**

1. The soundness of the fast of the one who was in the state of sexual impurity even if he does not perform Ghusl until after the appearance of dawn.
2. It is not obligatory to hasten to perform Ghusl from Al-Janābah.
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. The action of the Prophet (صلى الله عليه وسلم) is evidence.

## THE SIXTH ḤADĪTH

179- عَنْ أَبِي هُرَيْرَةَ (رَضِيَ اللَّهُ عَنْهُ) عَنِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ: مَنْ نَسِيَ  
وَهُوَ صَائِمٌ، فَأَكَلَ وَشَرَبَ، فَلْيَتِمَّ صَوْمَهُ فَإِنَّمَا أَطَعَمَهُ اللَّهُ وَسَقَاهُ.

179- On the authority of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ), who said that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“He who forgets while fasting and eats or drinks then let him continue his fast, for indeed it is Allāh who has fed him and given him drink.”<sup>45</sup>

### Explanation

**The Narrator:** He is Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ), whose previously mentioned biography in Ḥadīth No. 168.

**The topic of the Ḥadīth:** The ruling regarding the fast of the one who eats or drinks forgetfully.

<sup>45</sup> Reported by Al-Bukhārī (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 Ḥadīth 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 Dhuhur 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 Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his noble companions, may Allāh 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 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 Allāh knows best.

## Explanation of the Vocabulary

“He who forgets,” i.e., the unmindful one.

“While he is fasting,” This is a sentence of condition, denoting the doer of the verb “forgot.”

“Allāh has provided him food,” i.e., this means that which he has eaten.

“Given him drink,” i.e., Allāh has provided him drink. The sentence within his statement, “For indeed it is Allāh who gave him food and gave him drink.” It is a sentence of justification that was ascribed to Allāh (سُبْحَانَهُ وَتَعَالَى) because it occurred without the intent of the one who ate.

## General Explanation

Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) informs that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 Allāh, 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 Allāh (سُبْحَانَهُ وَتَعَالَى):

﴿ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ﴾

“Our Lord! Punish us not if we forget or fall into error.” [Sūrah al-Baqarah (2):286]

So Allāh (سُبْحَانَهُ وَتَعَالَى) has said:

فَعَلْتُ

“I have done so.”

## Benefits of the Ḥadīth

1. The fast is not nullified by eating or drinking forgetfully; thus, the other nullifiers 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 Allāh (سُبْحَانَكَ وَتَعَالَى) by His pardoning of the people.
5. He who does within his act of worship that nullifies it and is pardoned for it 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 ḤADĪTH

180- عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ، فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ. قَالَ " مَا لَكَ ". قَالَ وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَلْ تَحِدُ رَقَبَةً تُعْتِقُهَا ". قَالَ لَا. قَالَ " فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ ". قَالَ لَا. فَقَالَ " فَهَلْ تَحِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا ". قَالَ لَا. قَالَ فَمَكَتِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَيْنَمَا نَحْنُ عَلَى ذَلِكَ أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهَا تَمْرٌ - وَالْعَرَقُ الْمِكْتَلُ - قَالَ " أَتَيْنَ السَّائِلَ ". فَقَالَ أَنَا. قَالَ " خُذْهَا فَتَصَدَّقْ بِهِ ". فَقَالَ الرَّجُلُ أَعْلَى أَفْقَرِ مِنِّي يَا رَسُولَ اللَّهِ فَوَاللَّهِ مَا بَيْنَ لَابَتَيْهَا - يُرِيدُ الْحَرَّتَيْنِ - أَهْلُ بَيْتِ أَفْقَرِ مِنْ أَهْلِ بَيْتِي، فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ " أَطْعِمْنَاهُ أَهْلَكَ ".

180- On the authority of Abū Hurayrah (رضي الله عنه) who said: One day, we were sitting with the Prophet (صلى الله عليه وسلم) when a man came to him and said: "O Messenger of Allāh, I have been destroyed." He (صلى الله عليه وسلم) 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 Ramaḍān)." So, the Prophet (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) remained for a while, and when we were in this state, someone brought to the Prophet (صلى الله عليه وسلم) a basket containing dates, and the basket was full. So the Prophet (صلى الله عليه وسلم) said: "Where is the questioner?" The man said: "It is I." So the Prophet (صلى الله عليه وسلم) said: "Take this and give it in charity." So he said: "Who is more in need than I, O Messenger of Allāh? By Allāh, there is not between its two lava

planes (meaning its two borders) a family more in need than my family.”  
So Allāh’s Messenger (صلى الله عليه وسلم) laughed until his molar teeth could be  
seen, then he said: “Feed your family with it.”<sup>46</sup>

## Explanation

**The Narrator:** is Abū Hurayrah (رضي الله عنه), whose biography was mentioned  
previously in Ḥadīth No. 168.

**The topic of the Ḥadīth:** The ruling of the fasting person having intercourse during  
the daytime in Ramaḍān.

## Explanation of the Vocabulary

“a man,” i.e., someone who was not known.

“I have been destroyed,” i.e., I have fallen into sin, which will destroy me. Al-  
Hallaak also means death.

“What has destroyed you?” The word Maa is a tool of Al-Istifhaam (inquiry)

“While I was fasting,” This is a conditional sentence. Stating the circumstance as  
an action is occurring.

“a slave,” i.e., The price of a neck, and this is a male or female slave.

“to free a slave,” i.e., that you may free it from bondage.

“two consecutive,” i.e., consecutive without breaking the fast between them.

“a poor person,” i.e., a poor person who does not have that which is sufficient for  
himself or sufficient for his family.

“Remained,” i.e., he remained for a while.

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<sup>46</sup> Reported by Al-Bukhārī (No. 1936) within the Chapter: If one has intercourse during Ramaḍān  
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  
Ramaḍān 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 ‘Arq is a basket,**” this is from the explanation of the narrators.

“**containing dates,**” Its amount was not clarified within the two Ṣaḥīḥ. However, by way of other transmission routes, it is clarified that it is around fifteen Sā’.

“**this,**” i.e., The dates which were brought to him.

“**and give charity with it,**” i.e., Feed it to poor people on your behalf.

“**to one who is poorer**” This is connected to a latent noun that 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.

“**it's two lava planes,**” i.e., The two lava pits of Al-Madīnah and are two eastern lava fills. The eastern one at Al-Baqee’ and is called the lava field of Raaqim. And the western point, which is the western drift, is called the lava field of Al-Wabrah. And the lava field is a land at the highest point of which is a black rock.

“**could be seen,**” i.e., His incisor teeth could be visibly seen.

“**Feed it to**” This statement denotes a command bearing the meaning of permissibility.

## General Explanation

Abū Hurayrah (رضي الله عنه) narrated a story that they were sitting with the Prophet (صلى الله عليه وسلم); as was their habit, 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 what he had done from sin and wanted to be free of it, so he said: “**O Messenger of Allāh I am destroyed.**” Then the Prophet (صلى الله عليه وسلم) asked him why that, and the man responded that he had intercourse with his wife during the daytime in Ramaḍān while fasting. The Prophet (صلى الله عليه وسلم) did not scold him because he had come repentant, wanting to free himself from what he had fallen into. So, the Prophet (صلى الله عليه وسلم) directed him to that wherein he would be freed from this act. So, he asked him if he had a neck to free to be an expiation for him. The man responded negatively, so he asked him to fast for two consecutive months without breaking between them. So, the man responded in the negative. So, he went to a third option, asking him if he could 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. 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 Madīnah, a household that 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 a desire that he had hoped to obtain. So, the one whom Allāh 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.

### Benefits of the Ḥadīth

1. The greatness of the sin of the fasting person having intercourse during the daytime in Ramaḍān.
2. The obligation of expiations for the fasting person having intercourse during the daytime in Ramaḍān.
3. There is a sequence for its expiation. The first is freeing a slave. The second is that if one is not able to observe fasting for two consecutive months. The third is 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 shortly.<sup>47</sup>
5. That fulfillment of need takes precedence over expiation.

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<sup>47</sup> That is by way of the Ḥadīth, 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 Islām in that it considers 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.<sup>48</sup>
10. The permissibility of a person describing himself with extreme poverty if he is truthful and does not intend to be displeased with the decree of Allāh, the Exalted.
11. The excellent manners of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the openness of his heart.
12. The diligence of the companions in sitting with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) so that they may acquire knowledge from him and good manners and association with him.

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<sup>48</sup> That is by way of the Ḥadīth wherein the man swore an oath to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that there is not between the two lava fields of Madīnah a family more in need than his family. So the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) affirmed that while this is something which cannot be known with certainty.

## THE CHAPTER ON FASTING WHILE TRAVELING AND OTHER THAN IT

This chapter clarifies the ruling of fasting while traveling; is it better to fast or break one's fast. As-Safar (i.e., traveling) differs from residency based upon what is considered traveling in the custom of the people. This is the stronger statement; hence, a specific amount of distance or time for travel has not been narrated. The most that has been narrated regarding that are actions that do not necessitate restriction. Within Ṣaḥīḥ Muslim there has come on the authority of Anas ibn Mālik that when the Prophet (صلى الله عليه وسلم) would travel the distance of three miles or three Faraasikh,<sup>49</sup> then he would pray two Rak'at. However, it is a must that this going out at this distance be traveling. The provisions made for travel are made for it, and the preparations made by the traveler are made for it. If going out at this distance takes care of a need and returns on the same day, then that is not traveling, and the people are not considered travelers. So it is not permissible for him to shorten the prayer nor to break the fast during Ramaḍān. The statement of the author: “**And other than it.**” Means: Other than the fast while traveling, from making up the fast of Ramaḍān, fasting on behalf of the dead, hastening the breaking of the fast, and fasting continually.

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<sup>49</sup> Parasang: any of various Persian units of distance; especially an ancient unit of about four miles

## THE FIRST ḤADĪTH

181- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنَّ حَمْزَةَ بْنَ عَمْرِو الْأَسْلَمِيَّ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصُومُ فِي السَّفَرِ وَكَانَ كَثِيرَ الصِّيَامِ. فَقَالَ: إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأُفْطِرْ.

**181- On the authority of ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا), who said: Hamzah ibn ‘Amr Al-Aslamī (رَضِيَ اللَّهُ عَنْهُ), said to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) “Am I to observe fasting while traveling?” And he fasted a lot. So, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “If you wish, then fast or if you wish, then break your fast.”<sup>50</sup>**

### Explanation

**The Narrator:** She is the mother of the believers, ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) whose biography was mentioned previously in the Ḥadīth No. 178.

**The topic of the Ḥadīth:** The ruling regarding fasting while traveling.

### Explanation of the Vocabulary

“**Hamzah ibn ‘Amr Al-Aslamī**” is Abū Šāliḥ Ibn ‘Amr Uwaymir Al-Aslamī. He was born ten years before the Hijrah. Al-Bukhārī narrated from him within At-Tareekh. He said: “**We were with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) on a dark night when my fingers emanated light such that all of the belongings of the people could be seen.**”

He gave Abū Bakr As-Siddeeq glad tidings regarding the battle of Ajnadeen. It is said that he is the one who gave Ka’b ibn Mālik glad tidings of Allāh’s acceptance

<sup>50</sup> Reported by Al-Bukhārī (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.

of his repentance, so Ka'b gave him his two garments. He died in the year 61 after the Hijrah.

**“Should I fast?”** That which is intended by fast here has not been clarified. However, the statement of 'Ā'ishah when she mentioned, **“He used to fast a lot,”** implies that the strongest view is that that which is intended is supererogatory fast. One of the narrations of Ṣaḥīḥ Muslim indicates that what is intended by it is the fast of Ramaḍān, wherein the Prophet (ﷺ) said to him: **“It is a concession.”** That has explicitly come within the narrations of Abū Dāwūd. Based upon it is the benefit in her statement: “And he used to fast a lot.” It clarifies his strength to fast, and that was fasting while traveling was easy upon him.

**“If you will then fast or if you will then break your fast”** This statement implies a command, and the command therein is to denote permissibility.

## General Explanation

'Ā'ishah (رضي الله عنها) informed that Hamzah ibn 'Amr Al-Aslamī, who used to fast frequently, asked the Prophet (ﷺ) should he fast while traveling. So, the Prophet (ﷺ) responded to him by giving him a choice; if he will, he should fast, and if he will, he should break his fast.

## Benefits of the Ḥadīth

1. The diligence of the Companions (رضي الله عنهم) 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 Ramaḍān while traveling.
4. The ease of the Islāmic legislation.
5. Affirmation of will for the slave and thus the falsification of the methodology of the Jabbariyah.

## THE SECOND ḤADĪTH

182- عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا نُسَافِرُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَعِْبِ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ.

**182- On the authority of Anas ibn Mālik (رضي الله عنه) who said: “We used to travel with the Prophet (صلى الله عليه وسلم), 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.”<sup>51</sup>**

### Explanation

**The Narrator:** Anas ibn Mālik (رضي الله عنه), whose previously mentioned biography in the Ḥadīth No. 176.

**The topic of the Ḥadīth:** The ruling of fasting or breaking ones fast during Ramaḍān while traveling.

### Explanation of the Vocabulary

“We used to travel,” i.e., during Ramaḍān based upon his statement: “The fasting person will not find fault upon the one who broke his fast.”

“to find fault,” i.e., Criticize.

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<sup>51</sup> Reported by Al-Bukhārī (No. 1845) within the Chapter: The companions of the Prophet (صلى الله عليه وسلم) 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 Ramaḍān for the traveler if his journey is that of two days or more.

## General Explanation

Anas ibn Mālik informs that they would travel with Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), meaning during the month of Ramaḍān and from them, some fasted since he saw that he had the strength to fast. From them, some broke their fast since he saw that it was better for him. So, the one who fasted would not criticize the one who 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.

## Benefits of the Ḥadīth

1. The permissibility of fasting or breaking one's fast while traveling, because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) affirmed that from the companions.
2. The silent approval of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) constitutes evidence.
3. The ease of the Islāmic legislation.



## THE THIRD ḤADĪTH

183- عَنْ أَبِي الدَّرْدَاءِ، - رَضِيَ اللهُ عَنْهُ - قَالَ خَرَجْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي شَهْرِ رَمَضَانَ فِي حَرٍّ شَدِيدٍ حَتَّى إِنْ كَانَ أَحَدُنَا لَيَضَعُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ وَمَا فِيْنَا صَائِمٌ إِلَّا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعَبْدُ اللهِ بْنُ رَوَاحَةَ .

183- On the authority of Abū Ad-Dardā' (رَضِيَ اللهُ عَنْهُ) who said: “We went out along with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during the month of Ramaḍān 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 Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and ‘Abdullāh ibn Rawāḥah.”<sup>52</sup>

### Explanation

**The Narrator:** Abū Ad-Dardā' was Uwaymir, the son of ‘Aamir, the son of Qays Al-’Anṣārī Al-Khazrajī (رَضِيَ اللهُ عَنْهُ). He embraced Islām during the year of Badr and did well in his Islām. He witnessed the battle of ‘Uḥud and all of the subsequent battles. He was from the scholars, the wise, and the virtuous people. He narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he said:

هُوَ حَكِيمٌ أُمَّتِي

“He is the wise one of my nation.”

Mu‘ādh ibn Jabal said: “Take knowledge from four...” and mentioned from amongst them Abū Dardā'. He has many statements regarding rulings. From them is his statement: “How insignificant the creation is with Allāh 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

<sup>52</sup> Reported by Al-Bukhārī (No. 1843) within the Chapter: If one fasts some days of the month of Ramaḍān and then travels. Muslim also reported it (No. 1122) within the Chapter: The choice between fasting and breaking ones fast while traveling.

Allāh.” Mu'aawiyah (رَضِيَ اللهُ عَنْهُ) said concerning him: **“Abū Dardā' is from the jurists and the scholars who have been healed from illness.”** He placed him in charge of Damascus during the Caliphate of 'Uthmān (رَضِيَ اللهُ عَنْهُ), and he died therein in the year thirty-two after the Hijrah.

**The topic of the Ḥadīth:** The ruling of fasting Ramaḍān while traveling.

### Explanation of the Vocabulary

**“‘Abdullāh ibn Rawāḥah”** is Abū Muḥammad ibn Rawāḥah ibn Tha'labah Al-'Anṣārī Al-Khazrajī (رَضِيَ اللهُ عَنْهُ). He was from the earliest to embrace Islām from the Ansaar, and he was one of the leaders on the night of Al-'Aqabah. He witnessed the battle of Badr and all the subsequent battles. And he was an excellent poet. He said in praising the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

**“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 Jumādah al-'Ūlā in the year eight after the Hijrah.

**“We went out,”** i.e., We went out from Madīnah as travelers. It is not correct that that was during the battle of Badr, because the battle of Badr was before the Islām of Abū Dardā', nor was it during the conquest of Mecca, because that was after the martyrdom of 'Abdullāh ibn Rawāḥah.

**“Heat,”** i.e., the heat of the sun during the high summer days.

**“Intense,”** i.e., intense in its heat.

**“So that,”** This is a tool of objective.

**“None from amongst us,”** i.e., one from amongst us.

**“His hand,”** i.e., His palm.

“Upon his head,” i.e., above his head to protect himself from the sun.

“The heat,” i.e., The heat of the sun’s rays.

“And none of us was fasting,” i.e., (there was not amongst us) one who was fasting.

### General Explanation

Abū Ad-Dardā’ (رَضِيَ اللَّهُ عَنْهُ) informs that they had gone out along with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) during a journey in Ramaḍān. 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 sun's heat. The people were breaking their fasting, and none of them was fasting except the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the ‘Abdullāh Ibn Rawāḥah (رَضِيَ اللَّهُ عَنْهُ).

### Benefits of the Ḥadīth

1. The permissibility of the traveler breaking his fast during Ramaḍān.
2. Breaking one’s 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 Allāh (سُبْحَانَهُ وَتَعَالَى).

## THE FOURTH ḤADĪTH

184- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمْ - قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَرَأَى زَحَامًا، وَرَجُلًا قَدْ ظَلَّلَ عَلَيْهِ، فَقَالَ " مَا هَذَا ". فَقَالُوا صَائِمٌ. فَقَالَ " لَيْسَ مِنْ أَلْبِرِ الصَّوْمِ فِي السَّفَرِ . وفي لفظ لمسلم: عليكم برخصة الله التي رخص لكم

184- On the authority of Jābir ibn ‘Abdullāh (رَضِيَ اللَّهُ عَنْهُ), who said: “Allāh Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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.”<sup>53</sup>

Within the narration of Imām Muslim it says:

“Take to the concession which Allāh has allowed you.”<sup>54</sup>

<sup>53</sup> Reported by Al-Bukhārī (No. 1844) within the Chapter: The statement of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), 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 Ramaḍān for the traveler if his journey is two days or more. Ibn Qudāmah 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 Allāh have mercy upon him: “It is better according to our Imām, may Allāh have mercy upon him, to break ones fast while traveling. It is the Madh’hab of Ibn ‘Umar, Ibn ‘Abbās, Sa‘īd Ibn Al-Musayyib, Ash-Sha’bee, Al-Awzaa’ee, and ‘Ishāq. Abū Haneefah, Mālik and Ash-Shaafi’ee all said: ‘To fast is better for the one who has the strength to do so.’ And that is narrated from Anas and ‘Uthmān ibn Abee Al-‘Aas.” Refer to Al-Mughnee 3/43.

<sup>54</sup> 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 Ḥadīth, the chain of narration of which did not meet his conditions. Ibn Hajr indicated that within Faḥḥ Al-Bārī.

## Explanation

**The Narrator:** Jābir ibn ‘Abdullāh: He is Jābir, the son of ‘Abdullāh the son of ‘Amr, the son of Harām Al-’Anṣārī As-Sulamī (رَضِيَ اللهُ عَنْهُ). He witnessed Al-‘Aqabah and fought along with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in all of the battles, except for Badr and the battle of ‘Uḥud. His father commanded him to stay behind along with his sisters. So when his father was martyred in the battle of ‘Uḥud, he married a matron lady so that she may be with them, and he did not stay behind for any battle after that. He was from those who had many Ḥadīth from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He narrated from him somewhere around one thousand five hundred forty AḤadīth from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He had a circle within the Masjīd of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wherein he would disseminate Aḥādīth and knowledge. He died in Madīnah in the year 74 after the Hijrah.

**The topic of the Ḥadīth:** It is the ruling of fasting while traveling for the one upon whom that is difficult.

## Explanation of the Vocabulary

“**During a journey**” was during the journey of the battle of the conquest of Mecca, and that was during Ramaḍān in the year eight after the Hijrah.

“**He saw,**” i.e., That he saw with his eyes.

“**a crowd,**” i.e., People who were crowded around one another looking.

“**a man,**” i.e., Not someone specific.

“**Shading him,**” i.e., that they were one above the other to shade him from the sun.

“**What is this,**” i.e., what is wrong with this man?

“**He is fasting,**” i.e., that he was a man who was observing the fast.

“**Righteousness,**” i.e., Goodness.

“**The concession of Allāh,**” i.e., His facilitation and ease.

## General Explanation

Jābir (رضي الله عنه) informed that the Prophet (صلى الله عليه وسلم) was during the year of the conquest in the month of Ramaḍān and he saw a group of people crowded 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 Jarīr. So, the Prophet (صلى الله عليه وسلم) asked about this, and they said that he is a man who is fasting. Since the fast had reached this point with him, the Prophet (صلى الله عليه وسلم) negated fasting while traveling being from righteousness, since the fast of this person had reached this point.

## Benefits of the Ḥadīth

1. The concern of the Prophet (صلى الله عليه وسلم) 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 Allāh (سُبْحَانَهُ وَتَعَالَى) and not exerting oneself in that concession has been made.
4. The permissibility of crowding around to look at strange things.

## THE FIFTH ḤADĪTH

185- عَنْ أَنَسِ بْنِ مَالِكٍ، - رَضِيَ اللَّهُ عَنْهُ - قَالَ كُنَّا مَعَ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فِي السَّفَرِ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ - قَالَ - فَتَزَلْنَا مَنْزِلًا فِي يَوْمٍ حَارًّا أَكْثَرْنَا ظِلًّا صَاحِبُ الْكِسَاءِ وَمِمَّا مَنْ يَتَّقِي الشَّمْسَ بِيَدِهِ - قَالَ - فَسَقَطَ الصُّوَامُ وَقَامَ الْمُفْطِرُونَ فَضَرَبُوا الْأَبْنِيَّةَ وَسَقَوْا الرِّكَابَ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ

185-On the authority of Anas ibn Mālik (رَضِيَ اللَّهُ عَنْهُ) who said: “We were with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) on a journey. From us, some were fasting, and from us, some broke their fast.” So, he said: “We descended at a place on a hot day, most of us shaded ourselves with a cloth. From us, some protected himself from the sun by his hand. Those who fasted fell on account of weakness. Those who had not observed it got up and pitched tents and watered their mounts, at which point the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “The breakers of the fast have taken away the reward today.”<sup>55</sup>

### Explanation

**The Narrator:** Anas ibn Mālik (رَضِيَ اللَّهُ عَنْهُ), whose biography was mentioned previously in Ḥadīth No. 176.

**The topic of the Ḥadīth:** the ruling of breaking one's fast while traveling due to a benefit.

<sup>55</sup> Reported by Al-Bukhārī (No. 2733) within the Chapter: The virtue of serving during the battle; Muslim also reported it (No. 1119) within the Chapter entitled: The reward of breaking the fast while traveling if one has tasks to do.

## Explanation of the Vocabulary

“a journey” Perhaps it is travel during the conquest of Mecca.

“a place,” i.e., A place for dismounting. Its specific place was not mentioned.

“He said,” i.e., Anas said. The transmitter of his statement is the narrator of the Ḥadīth.

“Those who were fasting fell,” i.e., they fell to the ground due to weakness.

“Those who broke their fast stood,” i.e., They stood to do work.

“Their mounts,” i.e., The camels they were riding on.

“They made off,” i.e., It was specified for them.

“Today,” i.e., That present day in which those who broke their fast did that which they did.

“With the reward,” i.e., 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.

## General Explanation

Anas ibn Mālik (رضي الله عنه) informed that they were traveling along with the Prophet (صلى الله عليه وسلم). From them, some were fasting, and from them, some 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 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 (صلى الله عليه وسلم) said:

ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ

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

Since they attained the reward of these actions, it is not understood that they took the reward for fasting since they will be making their fast up. So, it is as if the



reward of the fasting people is included within their reward, such that they were specified with it.

### **Benefits of the Ḥadīth**

1. The permissibility of fasting and breaking one's fast while traveling during Ramaḍān because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) approved of the companions doing it.
2. 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 Allāh (سُبْحَانَكَ وَتَعَالَى).
5. The reward for actions is following their benefit.
6. The legislation of encouraging and inciting towards righteous actions.

## THE SIXTH ḤADĪTH

186- عَنْ عَائِشَةَ قَالَتْ: كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَ إِلَّا فِي شَعْبَانَ.

**186-On the authority of 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) said: “There was due upon me fast from Ramaḍān, and I was not able to make it up except during Sh‘abān.”<sup>56</sup>**

### Explanation

**The Narrator:** ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا). Her biography was mentioned previously in Ḥadīth No. 178.

**The topic of the Ḥadīth:** the ruling of delaying making up the fast of Ramaḍān.

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<sup>56</sup> Reported by Al-Bukhārī (No. 1841) and Muslim (No. 1146) within the Chapter: Making up the fast of Ramaḍān within Sh‘abān as it relates to the woman to make up the fast, the time frame is wide as is established from ‘Ā’ishah, may Allāh be pleased with her. Due to that, she delayed that which was upon her from fasting up until the forthcoming Sh‘abān. On the authority of Abū Salamah (رَضِيَ اللَّهُ عَنْهُ) who said: “I heard ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) saying: ‘There was fasting due upon me from Ramaḍān, and I was not able to make it up until Sh‘abān.’” Yaḥyā said: “That she was busy with Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) or from Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).” Al-Bukhārī reported it (No. 1849) within the Chapter: When should the fast be made up of Ramaḍān. Muslim also reported it (No. 1146) within the Chapter: Making up the fast of Ramaḍān during Sh‘abān. An-Nawawee said: “Each one of them would prepare themselves for the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 ‘Ā’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 of the Vocabulary

“I wasn’t able,” i.e., that I could not.

“To make it up,” i.e., to fast in making up those days.

## General Explanation

‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) informed that there was fasting due upon her from Ramaḍān, wherein she broke her fast due to an excuse from menses or the like, so she delayed that up until Sh‘abān, then fasted it before the subsequent Ramaḍān. She clarified her excuse in that; that she could not make it up with ease or facilitation except during Sh‘abān since it is a must that she makes it up therein.

## Benefits of the Ḥadīth

1. Permissibility of delaying making the fast of the Ramaḍān up until Sh‘abān.
2. It is better to hasten to make up the fast because ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) was excused from delaying it due to her inability to make it up.
3. The prohibition of delaying making the fast up until the following Ramaḍān, because ‘Ā’ishah made Sh‘abān the latest to which she would delay.
4. The one who does an act that contradicts that which takes precedence, making an excuse to remove blame from himself and so that he should not be taken as an example.

## THE SEVENTH ḤADĪTH

187- عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ. وَأَخْرَجَهُ أَبُو دَاوُدَ وَقَالَ: هَذَا فِي النَّذْرِ، وَهُوَ قَوْلُ أَحْمَدَ بْنِ حَنْبَلٍ.

**187-On the authority of ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا), who said the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “He who dies while there is upon him fast, then his representative is to fast on his behalf.”<sup>57</sup>**

**Abū Dāwūd reported it and said:**

**“This is as it relates to a vow.” And it is the statement of Ahmad Ibn Hanbal.<sup>58</sup>**

### Explanation

**The Narrator:** ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا), whose biography was mentioned previously in Ḥadīth No. 178.

**The topic of the Ḥadīth:** the ruling of making up the obligatory fast on behalf of the dead.

### Explanation of the Vocabulary

<sup>57</sup> Reported by Al-Bukhārī (No. 1851) within in the Chapter: He who dies while there is fasting due upon him. Al-Ḥasan 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.

<sup>58</sup> Interpreting the Ḥadīth 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 Ramaḍān and those who die while owing the fast of a vow, you will find that the first is more occurring.

“**He who dies,**” The word man here denotes condition. Meaning: whichever person dies. And Al-Mawt is the loss of life.

“**And there is fasting due upon him,**” i.e., there is obligatory fasting due upon him. The sentence denotes the state of the one who has died.

“**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.”

“**His heir,**” i.e., His relative. And his heir takes precedence in this regard and then those who are nearest in kin to them.

“**a vow**” the responsible person is making it binding upon himself to do an act of worship for Allāh (سُبْحَانَهُ وَتَعَالَى).

### General Explanation

‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) informed that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded the heir of the one who died. At the same time, there is due upon him an obligatory fast from an oath or an expiation or making up days of Ramaḍān, that he is to fast on his behalf because it is a debt that is due upon him. His relative is the most deserving of the people to make up the fast on his behalf because this is a good treatment, righteousness, and joining the womb ties.

### Benefits of the Ḥadīth

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.<sup>59</sup> So, if the relative does not go fast on behalf of the deceased, he is to feed on his behalf from his wealth a poor person for every day. If the deceased has not left behind any wealth and

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<sup>59</sup> 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 Allāh (سُبْحَانَهُ وَتَعَالَى): “**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.**” [Sūrah Fāṭir (35):18]

someone donates to feed on his behalf, he will be rewarded. If no one donates on his behalf, then his affair is up to Allāh (سُبْحَانَهُ وَتَعَالَى).

2. There is no difference between it being an obligatory fast; based upon the legislation such as the fast of Ramaḍān or obligatory by way of a vow, due to the generality of the Ḥadīth.
3. If there are several heirs, they all fast until what is due upon the deceased is removed.
4. Suppose he dies before he can make up the fast. In that case, the heir does not go fast on his behalf due to a responsibility being lifted from him because he does not have the ability.
5. The relative is not to make an optional fast on behalf of the deceased.

## THE EIGHT ḤADĪTH

188- عَنِ ابْنِ عَبَّاسٍ، - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمَّي مَاتَتْ وَعَلَيْهَا صَوْمٌ شَهْرٍ أَفَأَقْضِيهِ عَنْهَا فَقَالَ " لَوْ كَانَ عَلَى أُمَّكَ دَيْنٌ أَكُنْتُ قَاضِيَهُ عَنْهَا " . قَالَ نَعَمْ . قَالَ " فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَى . وَفِي رِوَايَةٍ: قَالَ جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أُمَّي مَاتَتْ وَعَلَيْهَا صَوْمٌ نَذْرٍ أَفَأَصُومُ عَنْهَا قَالَ " أَرَأَيْتِ لَوْ كَانَ عَلَى أُمَّكَ دَيْنٌ فَقَضَيْتِيهِ أَكَانَ يُؤَدِّي ذَلِكَ عَنْهَا " . قَالَتْ نَعَمْ . قَالَ " فَصُومِي عَنْ أُمَّكَ .

188- On the authority of ‘Abdullāh ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ), who said: “A man came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said: ‘O Messenger of Allāh, 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘If there was due upon your mother a debt would you pay it on her behalf?’ He said: ‘Yes’ the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘The debt of Allāh has more right to be paid.’”

In another narration, a woman came to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said: “O Messenger of Allāh, 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.”<sup>60</sup>

<sup>60</sup> Reported by Al-Bukhārī (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 ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) said similar. Muslim also reported it (No. 1148) in the Chapter: Making up the fast on behalf of the deceased.

## Explanation

**The Narrator:** ‘Abdullāh ibn ‘Abbās (رضي الله عنهما) was previously mentioned in Ḥadīth No. 166.

**The topic of the Ḥadīth:** the ruling of making up the fast of the vow on behalf of the deceased.

### Explanation of the Vocabulary

“A man” This was someone who was not specified.

“my mother” This is someone who is not specified as well.

“on her,” i.e., (There was) binding upon her.

“a month of fasting” It is not clarified whether this was Ramaḍān or other than it.

“am I to make it up?” i.e., shall I fast, making it up on her behalf?

“a debt” is a right that is obligatory for another human.

“make it up,” i.e., To perform it for him and make it up on his behalf.

“yes” This is a statement of response to denote affirmation of the one who was questioned.

“the debt of Allāh,” i.e., The obligatory right that is due to Him.

“more right,” i.e., Take precedence and has more right.

“to be paid,” i.e., That it be settled.

“in another narration,” i.e., from some of the other narrators. And what is apparent is that it is another story.

“a woman” This woman was not specified.

“my mother” This was not specified as well.

“a fast of a vow,” i.e., A fast that was made obligatory due to a vow. And its amount of days was not specified.

“do you hold that,” i.e., inform me. Its origin is an inquiry about one’s viewpoint due to seeking information about what one deems correct.



“to discharge it for her,” i.e., will that remove the debt from her.

“then fast” The letter Faa here denotes deduction; the command is interpreted as one of permissibility. This matter was in response to a question about the permissibility and thus is interpreted to be due to a request. The heir is commanded to fast on behalf of his guardian if he dies; fasting is due upon him.

## General Explanation

Ibn ‘Abbās (رضي الله عنهما) informs regarding two issues which Allāh’s Messenger (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم), is he to make up that fast on behalf of his mother. From the excellent teaching style of the Prophet (صلى الله عليه وسلم), he struck for him an example before giving the response to his question, 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 (صلى الله عليه وسلم) informed him that the debt of Allāh (سُبْحَانَهُ وَتَعَالَى) 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 (صلى الله عليه وسلم) asking him should she perform that fast on behalf of her mother. So he struck the example he had for the man within the previous issue, so she responded in the affirmative. So at that time, the Prophet (صلى الله عليه وسلم) commanded her to fast on behalf of her mother.

## Benefits of the Ḥadīth

1. The diligence of the companions (رضي الله عنهم) upon knowledge so that they may worship Allāh 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 teaching is striking practical examples by how the meaning is comprehended and the ruling is clarified.
5. That analytical comparison is legislative evidence with which rulings are affirmed.
6. It is permissible to repay the debt due to another human on behalf of the deceased. Hence the debt of Allāh (سُبْحَانَهُ وَتَعَالَى) has more right to be repaid.

## THE NINTH ḤADĪTH

189- عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ: لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ.

189- On the authority of Sahl ibn Sā'd As-Sā'idī (رَضِيَ اللَّهُ عَنْهُ), who said: Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "The people will continue to be in good as long as they hasten the breaking of the fast."<sup>61</sup>

### Explanation

**The Narrator:** Sahl ibn Mālik Al-'Anṣārī Al-Khazrajī (رَضِيَ اللَّهُ عَنْهُ). His name was Hazn, so the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) named him Sahl. When the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) died, he was fifteen years old, and he lived until he died within Al-Madīnah in the year 91 after the Hijrah. He was from the famous companions, and he was the last of them to die in Al-Madīnah based upon the statement of some of the scholars of Ḥadīth.

**The topic of the Ḥadīth:** It is the ruling of hastening the breaking of the fast.

### Explanation of the Vocabulary

"The people," i.e., Those who fast.

"in good," i.e., 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.

"as long as they hasten," The word *Maa* is an adverbial verbal noun, and the sentence may be changed as follows: "As long as they hasten," i.e., that they hasten it.

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<sup>61</sup> Reported by Al-Bukhārī (No. 1856) within the Chapter: The hastening of breaking the fast; Muslim also reported it (No. 1098) within the Chapter: The virtue of the Sahūr and the emphasis placed upon its recommendation and the recommendation of delaying it and the hastening of the breaking the fast.

“The breaking of the fast,” i.e., breaking the fast after the setting of the sun.

### General Explanation

All good is in following the legislation and restricting oneself by it without excess or negligence. In this Ḥadīth, Sahl ibn Ṣ'ad (رَضِيَ اللَّهُ عَنْهُ) informed that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 Allāh, the Exalted has said:

﴿ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ﴾

“Then complete your Ṣawm (fast) till the nightfall.” [Sūrah al-Baqarah (2):187]

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

### Benefits of the Ḥadīth

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 Allāh, the Exalted, to make things easy upon His servants because hastening the breaking of the fast is from ease upon them.

## THE TENTH ḤADĪTH

190- عَنْ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَا هُنَا، وَأَدْبَرَ النَّهَارُ مِنْ هَا هُنَا، وَعَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ

190- On the authority of ‘Umar ibn Al-Khattāb (رضي الله عنه) who said that the Messenger of Allāh (صلى الله عليه وسلم) said: “If the night approaches from here and the day departs from here, then that fasting person is to break his fast.”<sup>62</sup>

### Explanation

**The Narrator:** the chief of the believer, ‘Umar ibn Al-Khattāb (رضي الله عنه), whose biography was mentioned previously in the explanation of Ḥadīth No. 170.

**The topic of the Ḥadīth:** when the fasting person breaks his fast.

### Explanation of the Vocabulary

“The night approaches,” i.e., its darkness becomes evident.

“From here,” i.e., from the east.

“The day departs,” i.e., its light disappears.

“From here,” i.e., From the west.

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

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<sup>62</sup> Reported by Al-Bukhārī (No. 1853) and Muslim (No. 1101) within the Chapter: Clarification of the time of breaking the fast and the departure of daytime

## General Explanation

The chief of the believers, 'Umar Ibn Al-Khattāb (رضي الله عنه), informs that the Prophet (صلى الله عليه وسلم) 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 the 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 Allāh has made the ending point of the completion of the fast, enters. However, the appearance of the night from the east and the disappearance of the day from the west is a sign of it and are subsidiary to it.

## Benefits of the Ḥadīth

1. The initiation of the time of the breaking of the fast is with the sun's setting, even if the light of the day remains.
2. It is desirable to hasten the breaking of the fast at the beginning of its time.

## Note

I did not find within the manuscript of Al-Umdah, which I have mentioned of the third sign, which is the basis; that is the setting of the sun, while it is present within Al-Bukhārī and Muslim. The wording of Al-Bukhārī is, **“When the night approaches from here and the day departs from here, and the sunsets, 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 ḤADĪTH

191- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (رَضِيَ اللَّهُ عَنْهُمَا) قَالَ: نَهَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) عَنِ الْوِصَالِ قَالُوا إِنَّكَ تُوَاصِلُ. قَالَ: إِيَّيَّ لَسْتُ كَهَيْئَتِكُمْ إِيَّيَّ أُطْعَمُ وَأُسْقَى. وَرَوَاهُ أَبُو هُرَيْرَةَ وَعَائِشَةُ وَأَنَسُ بْنُ مَالِكٍ، وَلِمُسْلِمٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ (رَضِيَ اللَّهُ عَنْهُ): فَأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ إِلَى السَّحْرِ.

**191- On the authority of ‘Abdullāh Ibn ‘Umar (رضي الله عنهما), who said: “The Messenger of Allāh (صلى الله عليه وسلم) prohibited Al-Wisāl (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.’”**

**Abū Hurayrah also reported it as did ‘Ā’ishah and Anas ibn Mālik (رضي الله عنهما) may Allāh be pleased with them.**

**Within Muslim, on the authority of Abū Sa‘īd Al-Khudrī (رضي الله عنه), he said: “Whoever of you wishes to practice Al-Wisāl, then let him continuously fast up; until the Sahar.”<sup>63</sup>**

<sup>63</sup> Reported by Al-Bukhārī (No. 1962) within the Chapter: Al-Wisāl; because the Prophet (صلى الله عليه وسلم) and his companions practiced Al-Wisāl and did not mention As-Sahūr; Muslim also reported it (No. 1102) within the Chapter: The prohibition of Al-Wisāl in fasting. Ibn Qudaamah, may Allāh 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 Allāh, 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-Wisāl 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.”

## Explanation

**The First Narrator:** ‘Abdullāh Ibn ‘Umar (رضي الله عنهما), whose biography was previously mentioned in Ḥadīth No. 172.

**The Second:** Abū Hurayrah (رضي الله عنه), whose biography was previously mentioned in Ḥadīth No. 168.

**The Third:** ‘Ā’ishah (رضي الله عنها), whose biography was previously mentioned in Ḥadīth No. 178.

**The Fourth:** Anas bin Mālik (رضي الله عنه), whose biography was previously mentioned in Ḥadīth No. 176.

**The Fifth:** Abū Sa’id (رضي الله عنه), whose biography was previously mentioned in Ḥadīth No. 167.

**The topic of the Ḥadīth:** the ruling of Al-Wisāl while fasting.

## Explanation of the Vocabulary

“**He prohibited**” is to demand the abandonment of something from other than the one who has demanded it.

“**Al-Wisāl**” is the continuous fasting of a person two days straight without breaking the fast at night.

“**They said,**” i.e., The companions said to the Prophet.

“**Indeed, you continually fast**” This is a statement of justification for their Wisāl. The meaning is: That we practice Wisāl because you practice Wisāl and you are our example.

“**Like you,**” i.e., I am not similar to you.

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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.



**“Indeed I am fed and given drink”** This is a statement of justification to clarify the difference between them and him (ﷺ); to prohibit them from taking his example in it. For the One who feeds him and gives him drink is Allāh, the Exalted. And what is intended by feeding and giving drink; is that which Allāh gives him from the strength of food and drink, so that he may not require eating and drinking with that which is within his heart from the remembrance of Allāh, the Exalted and his confidential consultation of Him.

**“narrated it,”** i.e., The prohibition of Al-Wisāl has been narrated with similar wordings.

**“Whoever of you wishes,”** i.e., Who likes to.

**“Then let him perform Al-Wisāl”** The letter Laam here is the Laam of command; what is intended by it is permissibility.

**“As-Sahar,”** i.e., The end of the night.

### General Explanation

‘Abdullāh ibn ‘Umar (رضي الله عنه) informs that the Prophet (ﷺ) prohibited that an individual connects his fasting day with another day by not eating or drinking at night. That is due to what it contains from the punishment of the body and the creating of lethargy. The companions (رضي الله عنهم) said: **“Indeed you practice Al-Wisāl, so we practice Wisāl taking you as an example.”** So, the Prophet (ﷺ) clarified the difference between him and them, and it is the fact that Allāh (عز وجل) feeds him and gives him drink. Therefore, he is not affected by Al-Wisāl, and that matter does not occur for them. Within the Ḥadīth of Abū Sa‘īd, it is mentioned that the Prophet (ﷺ) permitted he who desires to perform Al-Wisāl to fast until the end of the night only continuously. He is to take a pre-dawn meal for the following day because the most which are within this is the delaying of eating and drinking up until the end of the night. And this does not necessitate the warning for which he prohibited Al-Wisāl.

## Benefits of the Ḥadīth

1. The prohibition of Al-Wisāl while fasting is due to that which contains harm that will occur or that is expected to occur.
2. The permissibility of Al-Wisāl up until the last part of the night for the one who desires that.
3. The perfection of the Islāmic legislation by giving the body its tangible and spiritual right.
4. The diligence of the companions (رضي الله عنهم) upon good. And they were taking the Prophet (صلى الله عليه وسلم) as a role mole and example.
5. The general principle is taking the Prophet (صلى الله عليه وسلم) as an example until evidence is established that the ruling concerning a thing is specific to him.
6. The permissibility of Al-Wisāl for the Prophet (صلى الله عليه وسلم) and not for his 'Ummah.
7. The wisdom within the legislation is 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 (صلى الله عليه وسلم) since he clarified to his companions the reason for the difference between him and them so that their contentment with the ruling shall increase.

### Note

The statement of the author (رحمة الله): **“and within Muslim on the authority of Abū Sa‘īd, etc.”** to the end of his statement; this is within Ṣaḥīḥ Al-Bukhārī, and I did not see it within Ṣaḥīḥ Muslim. Perhaps it was the slip of the pen on behalf of the author.

## 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 Allāh (ﷻ) to His slaves, He legislated supererogatory acts of worship from the same category as the obligatory acts of worship so that the obligatory acts of worship may be completed by way of them. Those who do them may have their ranks raised. So for the prayers, there are supererogatory prayers. For acts of charity, there are supererogatory acts of charity. 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 needs to complete it by way of acts of worship that are from the same category. Hence, the supererogatory acts complete the obligatory acts.

## THE FIRST ḤADĪTH

192- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْعَاصِ (رَضِيَ اللَّهُ عَنْهُمَا) قَالَ: أَخْبَرَ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) أَنِّي أَقُولُ: وَاللَّهِ لَأَصُومَنَّ النَّهَارَ وَلَأَقُومَنَّ اللَّيْلَ مَا عِشْتُ، فَقَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): أَنْتَ الَّذِي قُلْتَ ذَلِكَ؟ فَقُلْتُ لَهُ: قَدْ قُلْتُهُ بِأَبِي أَنْتَ وَأُمِّي. قَالَ: فَإِنَّكَ لَا تَسْتَطِيعُ ذَلِكَ، فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، وَصُمْ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ؛ فَإِنَّ الْحَسَنَةَ بَعَشْرٍ أَمْثَالِهَا؛ وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ. قُلْتُ: إِنَِّّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ: فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ. قُلْتُ: إِنَِّّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ: فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا فَذَلِكَ مِثْلُ صِيَامِ دَاوُدَ وَهُوَ أَفْضَلُ الصِّيَامِ. فَقُلْتُ: إِنَِّّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ: لَا أَفْضَلَ مِنْ ذَلِكَ.

وَفِي رِوَايَةٍ: لَا صَوْمَ فَوْقَ صَوْمِ أَخِي دَاوُدَ شَطْرَ الدَّهْرِ، صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا.

On the authority of ‘Abdullāh ibn ‘Amr ibn Al-‘Aas (رَضِيَ اللَّهُ عَنْهُ) who said: “The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was informed that I said: ‘By Allāh, I will fast during the day and I will stand at the night in prayer as long as I live.’ So the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 a portion of the year.’ I said: ‘Indeed, I can do more than that.’ He said: ‘Then fast one day and do not fast for two days.’ So I said: ‘Indeed, I can do more than that.’ He said: ‘Then fast one day and break your fast the next day, which is similar to the fast of Dāwūd, and that is the best fast.’ So I said: Indeed, I can 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 Dāwūd who would fast for half the year, fasting one day and breaking his fast the next day.”<sup>64</sup>**

### Explanation

**The Narrator:** ‘Abdullāh ibn ‘Amr Ibn Al-Aas. His lineage is ‘Abdullāh, the son of ‘Amr, the son of Al-Aas, the son of Wāthil Al-Qurayshee As-Sihamee (رَضِيَ اللَّهُ عَنْهُ). He was a memorizer and a scribe. He sought permission from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to write down his speech, saying: **“O Messenger of Allāh, 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 Aḥādīth of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). However, because he was engrossed in worship, he did not narrate much, such as the abundance of that which Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) has narrated. And from his love for worship, he would spend the day fasting and not sleep at night. So the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded him to fast one day, break his fast the next, sleep half the night, stand and pray in the third part, and sleep in the sixth part. The scholars differed regarding where and when he died. It is transmitted from Imām Ahmad that the death of ‘Abdullāh Ibn ‘Amr Ibn Al-‘Aas (رَضِيَ اللَّهُ عَنْهُ) was during the hot nights in the year sixty-three after the Hijrah.

**The topic of the Ḥadīth:** the best supererogatory fast.

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<sup>64</sup> Reported by Al-Bukhārī (No. 2236) within the Chapter: The statement of Allāh, the Exalted: And to Dāwūd (David) We gave the Zabūr (Psalms). (An-Nisa 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.

## Explanation of the Vocabulary

**“The Prophet of Allāh Dāwūd”** is one of the Prophets of Banoo Israa’eel after Mūsā. Allāh combined for him dominion and Prophethood in Palestine, and he gave him the Zabūr and strengthened his kingdom. He gave him wisdom and a detailed speech. He would rule between the people in truth. One night he was in a state of ‘Itikāf 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 Dāwūd ruled that he had been oppressed. Then Allāh 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 Dāwūd 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 Dāwūd because he is one of the noble prophets. This is the case, and Allāh taught Dāwūd the ability to make armor and steel submissive to him. He also made the mountains and the birds subservient to him, glorifying Allāh in the evening and the morning due to the strength of his voice and the beauty of his chanting.

**“he informed,”** i.e., That he was told. The one who informed the Prophet (صلى الله عليه وسلم) was ‘Amr ibn Al-‘Aas, the father of ‘Abdullāh.

**“in the day,”** i.e., Every day.

**“I will stand,”** i.e., I will exert efforts in prayer.

**“in the night,”** i.e., All night every night.

**“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?

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

**“you will not be able,”** i.e., You will not be able to, either now or in the future.

**“that,”** i.e., To fast all day every day and to stand in prayer all night every night.

**“fast and break your fast; stand and pray and also sleep,”** i.e., Combine between this and that.

“**the good,**” i.e., The good action. It is that which contains sincerity for Allāh, the Exalted, and following His Messenger (ﷺ).

“**is worth ten,**” i.e., it is rewarded ten times.

“**and that**” Refers to fast three days every month.

“**is like fasting for a year,**” i.e., as it relates to the reward and the recompense.

“**I can,**” i.e., I have the capacity.

“**more than that,**” i.e., To do more actions and receive a greater reward than that of fasting three days out of each month.

“**that,**” i.e., To fast one day and break one’s fast the next.

“**The best fast,**” i.e., It is the best supererogatory fast.

“**a portion of the year,**” i.e., Half of the year.

## General Explanation

‘Abdullāh ibn ‘Amr ibn Al-‘Aas (رضي الله عنه) 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 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 ‘Abdullāh ibn ‘Amr. Within this Ḥadīth, ‘Abdullāh informed of that which occurred between himself and the Prophet (ﷺ) wherein the Prophet (ﷺ) asked him if he the one who said: **“By Allāh, 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 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, so that he may attain the reward for fasting the entire year. This is because the good deed is multiplied by ten times what it’s like. So in every month, there are thirty good deeds. However, due to the strength

of the determination of 'Abdullāh and the intensity of his desire for worship, he informed the Prophet (ﷺ) that he could do better than that. So he directed him and guided him to fasting one day and breaking his fast for two days. He requested 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 it was similar to the fast of the Allāh's Prophet Dāwūd, whom Allāh had given strength in worship and an attachment to it and that it was the best supererogatory fast. So 'Abdullāh informed him that he could do better than that, and the Prophet (ﷺ) said to him: **"There is nothing better than that."** And that it is fasting for half of the year in reality. Within Ṣaḥīḥ Muslim, it is mentioned that the Prophet (ﷺ) said to him: **"You do not know perhaps it will be that Allāh 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 Ṣaḥīḥ of Imām Al-Bukhārī, 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, he would break his fast for some days. He would count them and fast, similar to them from other days, hating to abandon what the Prophet (ﷺ) had portioned for him.

### Benefits of the Ḥadīth

1. The virtue of 'Abdullāh Ibn 'Umar is due to his diligence in worship.
2. The perfection of the Islāmic legislation by giving the person his religious and worldly right.
3. The excellence of fasting is three days each month and 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. The best supererogatory fast is to fast one day and break one fast the next.
6. This is the fast of the Prophet of Allāh Dāwūd, whom Allāh had given strength is worship and a strong connection to it.
7. Supererogatory fasting for one day and breaking one's 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 (صلى الله عليه وسلم) and his kindness to his 'Ummah since he was directed to that which was easier and then that which was easier.
10. The permissibility of a person saying regarding the Prophet (صلى الله عليه وسلم): May my father and mother be sacrificed for you.
11. That it is befitting that one consider and look into one's future situation.
12. Asking a person to confirm what has been ascribed to him to affirm its correctness and hold him to it due to his statement: **“Are you the one who said that?”**
13. The legislation of leaving off what one has sworn to in favor of better and making expiation for one's oath.

## THE SECOND ḤADĪTH

193- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ كَانَ يَتَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا

193- On the authority of 'Abdullāh Ibn 'Amr Ibn Al-'Aas (رَضِيَ اللَّهُ عَنْهُ), who said: Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“The most beloved fast to Allāh is the fast of Dāwūd. The most beloved prayer to Allāh is the prayer of Dāwūd. He would sleep half the night and then wake up in the last third and then sleep for its last sixth; he would fast one day and break his fast the next day.”<sup>65</sup>

### Explanation

**The Narrator:** 'Abdullāh Ibn 'Amr Ibn Al-'Aas (رَضِيَ اللَّهُ عَنْهُ) whose biography has preceded under Ḥadīth No. 192.

**The topic of the Ḥadīth:** the most beloved supererogatory fast and prayer to Allāh, the Exalted.

### Explanation of the Vocabulary

“the most beloved,” i.e., That which is dear.

“the fast,” i.e., Supererogatory fast.

<sup>65</sup> Reported by Al-Bukhārī (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.

“**The Prayer,**” i.e., Supererogatory prayer.

“**The fast of Dāwūd/the prayer of Dāwūd**” They are ascribed to him because he is the first one who initiated them.

“**the night**” What is intended by 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.

### General Explanation

‘Abdullāh ibn Amr ibn Al-‘Aas (رضي الله عنه) informs that the Prophet (صلى الله عليه وسلم) said that the most beloved supererogatory fast to Allāh, the Exalted, is the fast of His Prophet Dāwūd, 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 Allāh, the Exalted, Dāwūd, wherein he would sleep for half the night and stand up in prayer within its third. He would sleep for its sixth to repel the fatigue that occurs due to standing so that he may enact worship and give his body rest.

### Benefits of the Ḥadīth

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

6. The best supererogatory prayer is that one sleeps for half the night, stands at its third portion, and sleeps for its sixth.
7. The strength of the Prophet of Allāh, the Exalted, in terms of worship and his excellent command.

## THE THIRD ḤADĪTH

194- عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ أَوْصَانِي خَلِيلِي (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) بِثَلَاثٍ صِيَامٍ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكَعَتِي الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنَامَ.

**194- On the authority of Abū Hurayrah (رضي الله عنه) who said: “My friend advised me with three: (1.) to fast three days every month, (2.) to pray two units of Duḥā (forenoon) prayer, and (3.) that I pray the Witr prayer before I sleep.”**

### Explanation

**The Narrator:** Abū Hurayrah (رضي الله عنه), whose biography was mentioned earlier in Ḥadīth No. 168.

**The topic of the Ḥadīth:** They are numerous. That which is most closely related to the chapter is fasting three days from every month.

### Explanation of the Vocabulary

“**He advised me,**” i.e., That he imparted upon me the importance of it.

“**My friend,**” i.e., 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 (صلى الله عليه وسلم).

“**With three,**” i.e., He gave me three pieces of advice.

“**Of every month,**” i.e., The lunar months.

“**Two units of Duḥā,**” i.e., This is the two Rak’ats that are prayed in the forenoon; it is that which occurs after the rising of the sun until right before the sun reaches its highest point.

“**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.

## General Explanation

Allāh's Messenger (ﷺ) was the best of the people in companionship to his companions. He would advise and direct them with that which would benefit them in their religion and their Dunyāa. Within this Ḥadīth, Abū Hurayrah, رَضِيَ اللَّهُ عَنْهُ 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 Duḥā prayer. The third is the pray the Witr before sleeping. This is because Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) would stay up in the first part of the night studying what he had memorized from the Ḥadīth 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 Allāh (ﷺ) advised him with these pieces of advice, which he also advised Abū Ad-Dardā' with, as is within Ṣaḥīḥ Muslim; and Abū Dharr, as well, as is with An-Nasā'ī. Perhaps he (ﷺ) feared that he knew from their state that they would not stand for the Witr prayer in the last third of the night.

## Benefits of the Ḥadīth

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 for three days from every month and the best of that is that one should fast on three white days: the thirteenth, fourteenth, and fifteenth of the month.
3. The virtue of two Rak'ats of Duḥā 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 is due to the Prophet's advice (ﷺ) with them to a number of his companions.
6. The permissibility of taking the Prophet (ﷺ) as a Khalīl.

## Note

The statement of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ) wherein he said: **“My Khalīl advised me,”** does not contradict the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wherein he said: **“Indeed I am free before Allāh that I shall take anyone of you as a Khalīl.”** This matter is because from which he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) freed himself before Allāh, the Exalted is that the Prophet should take a Khalīl from amongst the people and not that someone from amongst the people should take him as a Khalīl. This is that which Abū Hurayrah intended with his statement **“my Khalīl.”**

## THE FOURTH ḤADĪTH

195- عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرَ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ (رَضِيَ اللَّهُ عَنْهُمَا) أَنْهَى النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) عَنْ صَوْمِ يَوْمِ الْجُمُعَةِ؟ قَالَ: نَعَمْ. وَزَادَ مُسْلِمٌ: وَرَبُّ الْكَعْبَةِ.

**195- On the authority of Muḥammad ibn ‘Abbād ibn Ja’far, who said: “I asked Jābir Ibn ‘Abdullāh (رَضِيَ اللَّهُ عَنْهُ) if the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had prohibited fasting on the day of Jumu‘ah. And he said: ‘Yes.’”**

**Within the version of Imām Muslim, there is the additional wording: “...by the Lord of the Ka‘bah.”<sup>66</sup>**

### Explanation

**The Narrator:** Muḥammad ibn Abbaad ibn Ja’far Al-Makhzoomee Al-Makkee, the Taabi’ee that was trustworthy from the middle generation of the Taabi’oon. The biography of the one who he has narrated from and mentioned within the Ḥadīth-he is Jābir-has preceded under Ḥadīth No. 184.

**The topic of the Ḥadīth:** the ruling of fasting on Friday.

### Explanation of the Vocabulary

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

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<sup>66</sup> Reported my Al-Bukhārī (No. 1124) within the Chapter: The prayer of Duḥā while one is a resident; ‘Utbah Ibn Mālik reported from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Muslim also reported it (No.821) within the Chapter: The Recommendation of Duḥā 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.



**“Fasting on the day of Jumu’ah,”** i.e., To single it out with fasting as is within the narration of Al-Bukhārī.

**“yes”** This is a particle of response to affirm that which was asked about.

**“By the Lord of the Ka’bah,”** i.e., The One who has created it and honored it. The letter **waaw** و here is to denote an oath, and its objective 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 Jābir while making Tawaaf around it.

### General Explanation

Muḥammad ibn ‘Abbād ibn Ja‘far, who was one of the Taabi’oon, informs that he asked Jābir ibn ‘Abdullāh if the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had prohibited singling out Friday with fasting and Jābir responded in the affirmative; and he emphasized that by swearing by it. He deemed it 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, because the Eid is specific, all of the rulings of the ‘Eid are not affirmed for it, and Allāh knows best.

### Benefits of the Ḥadīth

1. The prohibition of singling out Friday for fasting. The prohibition here is one of dislike, according to the majority of 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.

### Note

The statement of the author (رحمة الله) 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-Nasā'ī. As for the narration of Muslim bears the wording **“by the Lord of this House,”** which indicates his being near the Ka'bah more so than the narration the author has mentioned.

## THE FIFTH ḤADĪTH

196- عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): لَا يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلَّا أَنْ يَصُومَ يَوْمًا قَبْلَهُ، أَوْ يَوْمًا بَعْدَهُ

196- On the authority of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) who said: “I heard Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying: ‘None of you should fast on Friday except if he fasts a day before it or a day after it.’”<sup>67</sup>

### Explanation

**The Narrator:** Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ), whose biography was mentioned earlier in Ḥadīth No. 186.

**The topic of the Ḥadīth:** the ruling of singling out Friday with fasting.

### Explanation of the Vocabulary

**“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 so that it may be attached with the noon of emphasis.

**“a day before it,”** i.e., In conjunction with it.

**“a day after,”** i.e., in conjunction with it.

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<sup>67</sup> Reported by Al-Bukhārī (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.

## General Explanation

Abū Hurayrah (رضي الله عنه) informed that he heard the Prophet (صلى الله عليه وسلم) prohibiting fasting on Friday unless one fasts the day before or after it. This is because the specification is removed from the day in of itself of fasting.

## Benefits of the Ḥadīth

1. The prohibition of fasting on Friday unless one fasts a day before it or a day after it in conjunction with it.<sup>68</sup>
2. The wisdom of the Islāmic legislation differentiates between fasting on the two 'Eids and 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 Ḥadīth of Abū Hurayrah (رضي الله عنه) wherein the Prophet (صلى الله عليه وسلم) said:

لَا تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي وَلَا تَخْتَصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْأَيَّامِ  
إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ

**“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)**

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<sup>68</sup> 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 Ḥadīth of Juwayriyah bint Al-Haarith, that the Prophet (صلى الله عليه وسلم) 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?” She said: “No”. He said: “Then break your fast.” So she broke her fast. (Reported by Al-Bukhārī)

## THE SIXTH ḤADĪTH

197- عَنْ ابْنِ شِهَابٍ عَنِ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ أَنَّهُ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَجَاءَ فَصَلَّى ثُمَّ انْصَرَفَ فَخَطَبَ النَّاسَ فَقَالَ إِنَّ هَذَيْنِ يَوْمَانِ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِهِمَا يَوْمٌ فَطَرِكُكُمْ مِنْ صِيَامِكُمْ وَالْآخَرُ يَوْمٌ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ

197- On the authority of Abū ‘Ubayd, the freed slave of Ibn Azhar, and his name is Sā’d ibn ‘Ubayd, who said: “I witnessed the ‘Eid along with ‘Umar Ibn Al-Khattāb (رضي الله عنه) and he said: ‘These are two days after that Allāh’s Messenger (صلى الله عليه وسلم) 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.’”<sup>69</sup>

### Explanation

**The Narrator:** Abū ‘Ubayd. His name is Abū ‘Ubayd, Sā’d ibn ‘Ubayd the free slave of Abdur-Raḥmān ibn Azhar.<sup>70</sup> He was a trustworthy Taabi’ who died within Madīnah in the year 98 after the Hijrah.

**The topic of the Ḥadīth:** the ruling of fasting on the two days of ‘Eid.

<sup>69</sup> Reported by Al-Bukhārī (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.

<sup>70</sup> Abdur-Raḥmān ibn Azhar is the nephew of ‘Abdur-Raḥmān ibn ‘Awf. He was a companion. Al-Bukhārī mentioned within his book of history that he saw the Prophet (صلى الله عليه وسلم) on the day of Hunayn and he sat in front of him and at that time he was of the age of puberty.

## Explanation of the Vocabulary

**“I witnessed,”** i.e., I attended.

**“Al-‘Eid,”** i.e., The Eid prayer; and it was the prayer of ‘Eid Al-Ad’haa as is within Ṣaḥīḥ Al-Bukhārī.

**“Along with ‘Umar ibn Al-Khattāb,”** i.e., Being lead in prayer by him. The biography of ‘Umar Ibn Al-Khattāb was mentioned earlier in the explanation of Ḥadīth No. 170.

**“He said,”** i.e., He said during his Khutbah after the prayer.

**“These are two days,”** i.e., the two days of ‘Eid (i.e., Al-Ad’haa and Al-Fitr). He indicated both of them together due to the current situation.

**“The day wherein you break your fast,”** i.e., The day at which point you break your fast from Ramaḍān; it is the first day from the month of Shawwāl.

**“And the other day,”** i.e., The second day, which is the tenth of Dhul-Hijjah.

**“Your slaughter,”** i.e., Your sacrifice with which you worship Allāh, the Exalted, and it is that of Al-Ud’hiyah and the Hadee.

## General Explanation

Sā’d ibn ‘Ubayd, who was from the Taabi’oon, explains that he prayed along with the chief of the believers, ‘Umar ibn Al-Khattāb (رَضِيَ اللَّهُ عَنْهُ) 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 at which point the obligatory fast ends. Therefore, the days at which point one does not fast are differentiated from the days of fasting. As for a reason for breaking one’s fast on the day of Ad’haa, then it is the day where the people sacrifice and slaughter the Hadee and openly manifest the rights of Allāh, the Exalted, by eating from that.

### **Benefits of the Ḥadīth**

1. The prohibition of fasting on the two days of ‘Eid (i.e., ‘Eid Al-Fitr and ‘Eid Al-Ad’haa) prohibits forbiddance.
2. 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 which takes precedence related to the Khutbah should be appropriate for the time and the situation.
4. The legislation of eating from the sacrifice.

## THE SEVENTH ḤADĪTH

198- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ نَهَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) عَنْ صَوْمِ يَوْمِ الْفِطْرِ وَالنَّحْرِ، وَعَنِ الصَّمَاءِ، وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي الثَّوْبِ الْوَاحِدِ. وَعَنِ الصَّلَاةِ، بَعْدَ الصُّبْحِ وَالْعَصْرِ: أَخْرَجَهُ مُسْلِمٌ بِتَمَامِهِ. وَأَخْرَجَ الْبُخَارِيُّ الصَّوْمَ فَقَطَّ.

**198- On the authority of Abū Sa‘īd Al-Khudrī (رَضِيَ اللَّهُ عَنْهُ) who said: “Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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.”**

**Imām Muslim reported it in totality, and Al-Bukhārī reported it, mentioning the fast only.** <sup>71 72</sup>

### Explanation

**The Narrator:** Abū Sa‘īd Al-Khudrī (رَضِيَ اللَّهُ عَنْهُ) whose biography was mentioned in Ḥadīth No. 167.

**The topic of the Ḥadīth:** The subjects within this Ḥadīth are numerous; that which is appropriate to be mentioned here is the ruling of fasting on the two ‘Eids.

<sup>71</sup> Reported by Al-Bukhārī (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.

<sup>72</sup> Point of attention: The statement of the author, may Allāh have mercy upon him, wherein he said: Muslim reported it in totality and Al-Bukhārī reported it mentioning the fast only, the affair is the opposite; for Al-Bukhārī 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 Fitr and the day of Ad’haa, and (he mentioned) the prayer only within the Chapter: The times in which prayer is forbidden



## Explanation of the Vocabulary

“**Al-Fitr and An-Nahr,**” i.e., On the days of Al-Fitr and An-Nahr.

“**As-Samaa,**” i.e., 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 is no garment upon it.

“**Should wrap himself,**” i.e., he should sit upon his buttocks with his thighs and shins upright, attaching them to his back to support himself in addition to that.

“**In one garment,**” i.e., That wherewith there is nothing upon him other than it.

“**From praying,**” i.e., The supererogatory prayer.

“**after the morning prayer and ‘Asr,**” i.e., After praying them.

## General Explanation

Abū Sa‘īd Al-Khudrī (رضي الله عنه) informs that the Prophet (صلى الله عليه وسلم) prohibited fasting on two days and two types of garments and the prayer at two times are 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 that has preceded. The two garments are wrapping oneself in a manner known as As-Sumaa and sitting 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-Bukhārī to mean that there is no opening of one’s private parts anything between it and the sky. Because these two manners of wearing garments subjects oneself to the exposing of his ‘Awrah.

As for the two times wherein prayer is forbidden, they are after the morning prayer and after the ‘Asr prayer; to block the means of imitation of the Kufaar who prostrate to the sun at its time of rising and setting.

## Benefits of the Ḥadīth

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. Also, al-Ihtibaa' in one garment is a prohibition of forbiddance if one's Awrah becomes exposed; otherwise, 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 Islāmic legislation.
5. The diligence of the Prophet (ﷺ) in distancing himself from imitation of the disbelievers.

## THE EIGHTH ḤADĪTH

199- عَنْ أَبِي سَعِيدٍ 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 Abū Sa‘īd Al-Khudrī (رَضِيَ اللَّهُ عَنْهُ) who said that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“He who fasts a day in the path of Allāh, then Allāh will distance his face from the fire, the distance of seventy years.”<sup>73</sup>

### Explanation

**The Narrator:** Abū Sa‘īd Al-Khudrī. His biography was mentioned earlier in Ḥadīth No. 167.

**The topic of the Ḥadīth:** the ruling of fasting in the path of Allāh, the Exalted.

### Explanation of the Vocabulary

“He who fasts” The word ‘who’ here implies a conditional clause (in the Arabic Language). The meaning of it is whoever fasts.

“in the path of Allāh,” i.e., Jihād in His path, to do so.

“Allāh will distance his face,” i.e., Allāh 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 a mention here due to its nobility.

“seventy,” i.e., The distance of seventy.

<sup>73</sup> Reported by Al-Bukhārī (No. 2685) within the Chapter: The virtue of fasting in the path of Allāh; Muslim also reported it in Ḥadīth (No. 1153) within the Chapter: The virtue of fasting in the path of Allāh, the one who is able without harm and without neglecting the rights of others.

“Years,” i.e., Al-Kharīf is the third season from the year’s seasons: 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.

### **General Explanation**

Abū Sa‘īd Al-Khudrī (رضي الله عنه) informs with that which indicates the virtue of fasting in the path of Allāh, the Exalted, due to the Prophet (صلى الله عليه وسلم) informing that he who fasts one day in the path of Allāh, then Allāh will distance his face years from the fire because he combined the hardship of Jihād and soldiering, with the hardship of fasting.

### **Benefits of the Ḥadīth**

1. The benefits of fasting while making Jihād in Allāh’s cause unless it will weaken one from observing the importance of Jihād.
2. The reward of fasting one day in the path of Allāh is that Allāh 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 of that which one hates.

## THE CHAPTER ON LAYLATUL-QADAR

Laylatul-Qadar is the night after which Allāh (سُبْحَانَهُ وَتَعَالَى) sent the Qur'ān to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He made it better than a thousand months in terms of its blessings and the blessing of the righteous action done therein. So, he who stands during it out of 'Imān seeking the reward from Allāh, then Allāh will forgive for him that which has preceded from sins. It is within the month of Ramaḍān because Allāh, the Exalted, has informed that he revealed the Qur'ān therein and that the Qur'ān was revealed during Ramaḍān. Allāh (سُبْحَانَهُ وَتَعَالَى) has said:

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴾

“Verily! We have sent it (this Qur'ān) down in the night of Al-Qadr (Decree).” [Sūrah al-Qadr (97):1]

And Allāh has said:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ ﴾

“The month of Ramaḍān in which was revealed the Qur'ān.” [Sūrah al-Baqarah (2):185]

These two verses show that the night of power is within Ramaḍān without a doubt. Al-Qadr with a Sukoon upon the letter 'Daal' either bears the meaning of nobility as is said: “So and so is great in terms of nobility.” So, the ascription of the night is from the perspective of ascribing a thing to its description. Meaning: it is the night of nobility. Or it is from At-Taqdīr (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 Allāh (سُبْحَانَهُ وَتَعَالَى) has said:

﴿ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴾

“Therein (that night) is decreed every matter of ordainments.” [Sūrah Ad-Dukhān (44):4]

## THE FIRST ḤADĪTH

200- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رِجَالًا مِنْ أَصْحَابِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الْأَوَاخِرِ. فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الْأَوَاخِرِ. فَمَنْ كَانَ مُتَحَرِّبًا فَلْيَتَحَرَّهَا فِي السَّبْعِ الْأَوَاخِرِ

200- On the authority of 'Abdullāh ibn 'Umar (رضي الله عنهما) who said: “Some men from amongst the companions of the Prophet (صلى الله عليه وسلم) were shown Laylatul-Qadar within a dream as being within the last seven nights. So the Prophet (صلى الله عليه وسلم) 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.’”<sup>74</sup>

### Explanation

**The Narrator:** 'Abdullāh Ibn 'Umar ibn Al-Khattāb (رضي الله عنهما). His biography was mentioned previously in Ḥadīth No. 172.

**The topic of the Ḥadīth:** the time wherein one can seek Laylatul-Qadar.

### Explanation of the Vocabulary

“**Men**” This is the plural of Rajul (man), and none of them have been named.

“**Companions**” This is the plural of Saahib; it is the one who is connected to the individual. The companions of the Prophet (صلى الله عليه وسلم) were united with him, believing in him and dying upon that even if they did not accompany him.

<sup>74</sup> Reported by Al-Bukhārī (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.

“were shown,” i.e., that Allāh (سُبْحَانَهُ وَتَعَالَى) had shown them.

“Laylatul-Qadar,” i.e., The night of nobility and decree.

“in a dream,” i.e., While they were sleeping. The vision at that time was called a dream. What is intended by it is that they were shown it directly.

“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).

“I see,” i.e., I know, or I see, metaphorically.

“that your dreams,” i.e., That which you have seen in your dreams.

“Corresponds,” i.e., Agrees.

“then let him seek it,” i.e., One who seeks it diligently by way of righteous actions and standing therein in prayer.

### General Explanation

‘Abdullāh ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) informs that some men from the amongst the Companions (رَضِيَ اللَّهُ عَنْهُمْ) were shown by Allāh (عَزَّ وَجَلَّ) within a dream, Laylatul-Qadar that it is within the last seven nights of Ramaḍān, beginning with the twenty third or the twenty-fourth and after that and their dreams all corresponded in that. So they informed the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) of that which they had seen. When he saw the agreement of their dreams in this regard, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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.

### Benefits of the Ḥadīth

1. That Allāh (عَزَّ وَجَلَّ) may dignify some believers by showing them what will benefit them or others within their dreams.
2. Acting following the righteous dream if its correctness is proven and it does not oppose the legislation.
3. That Laylatul-Qadar is during Ramaḍān.

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 Ḥadīth, there is an indication to seek Laylatul-Qadar within the last seven nights of Ramaḍān. There has come some AḤadīth indicating the seeking of it within all ten; such as the statement of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ

**“Seek Laylatul-Qadar within the last ten nights of Ramaḍān.” (Reported by Al-Bukhārī)**

The two are reconciled by that which is within Ṣaḥīḥ Muslim on the authority of ‘Abdullāh Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

الْتِمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ فَإِنْ ضَعُفَ أَحَدُكُمْ أَوْ عَجَزَ فَلَا يُغْلَبَنَّ عَلَى السَّبْعِ الْبَوَاقِي

**“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 ḤADĪTH

201- عَنْ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ: تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوَتْرِ مِنَ الْعَشْرِ الْأَوَاخِرِ.

201- On the authority of ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“Seek Laylatul-Qadar in the odd nights from the last ten nights.”<sup>75</sup>

### Explanation

**The Narrator:** ‘Ā’ishah, the mother of the believers whose biography was mentioned earlier in Ḥadīth No. 178.

**The topic of the Ḥadīth:** the fact that the night wherein one has most hope of catching Laylatul-Qadar is within the last ten nights.

### Explanation of the Vocabulary

“Seek Laylatul-Qadar,” i.e., Seek it by way of righteous action and standing in prayer therein.

“in the odd nights from the last ten nights,” this is the twenty-first, twenty-third, twenty-fifth, twenty-seventh, and twenty-ninth nights.

“The last,” i.e., from the last ten nights of Ramaḍān. Which begins on the twenty-first night.

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<sup>75</sup> Reported by Al-Bukhārī (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.

## General Explanation

The mother of the believers, 'Ā'ishah (رضي الله عنها) informed that the Prophet (صلى الله عليه وسلم) 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 Ramaḍān.

## Benefits of the Ḥadīth

1. Directing towards seeking Laylatul-Qadar within the last ten nights of Ramaḍān.
2. The odd-numbered nights are the nights wherein one hopes to catch it instead of the even-numbered nights.
3. The virtue of Laylatul-Qadar.
4. That Laylatul-Qadar is within Ramaḍān.
5. The love of the Prophet (صلى الله عليه وسلم) to make things easy upon his 'Ummah.

## THE THIRD ḤADĪTH

202- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْتَكِفُ فِي الْعَشْرِ الْأَوْسَطِ مِنْ رَمَضَانَ، فَأَعْتَكَفَ عَامًا حَتَّى إِذَا كَانَ لَيْلَةَ إِحْدَى وَعِشْرِينَ، وَهِيَ اللَّيْلَةُ الَّتِي يُخْرَجُ مِنْ صَبِيحَتِهَا مِنْ اعْتِكَافِهِ قَالَ " مَنْ كَانَ اعْتَكَفَ مَعِيَ فَلْيَعْتَكِفِ الْعَشْرَ الْأَوَّخِرَ، وَقَدْ أُرِيتُ هَذِهِ اللَّيْلَةَ ثُمَّ أَنْسِيْتُهَا، وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ مِنْ صَبِيحَتِهَا، فَالْتِمِسُوهَا فِي الْعَشْرِ الْأَوَّخِرِ، وَالْتِمِسُوهَا فِي كُلِّ وَتْرٍ ". فَمَطَّرَتْ السَّمَاءُ تِلْكَ اللَّيْلَةَ، وَكَانَ الْمَسْجِدُ عَلَى عَرِيشٍ فَوْكَفَ الْمَسْجِدُ، فَبَصُرْتُ عَيْنَايَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى جَبْهَتِهِ أَثَرُ الْمَاءِ وَالطِّينِ، مِنْ صُبْحِ إِحْدَى وَعِشْرِينَ.

202- On the authority of Abū Sa‘īd Al-Khudrī, who said that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to practice ‘Itikāf in the middle ten days of Ramaḍān and one year he performed ‘Itikāf until the night of the twenty-first. And it is the night, the morning of which he used to come out of Al-‘Itikāf. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “Whoever was in ‘Itikāf with me should stay in ‘Itikāf for the last ten days, for I was informed of the date of Laylatul-Qadar, but I have been caused to forget it. I saw myself prostrating in the mud and water in the morning and the night in a dream. So look for it in the last ten nights; 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 Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and there was upon his forehead the trace of mud, and that was on the morning of the twenty-first.”<sup>76</sup>

<sup>76</sup> Reported by Al-Bukhārī (No. 1923) within the Chapter: ‘Itikāf within the last ten nights and performing ‘Itikāf within the masājīd 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.

## Explanation

**The Narrator:** He is Abū Sa'īd Al-Khudrī (رضي الله عنه). His biography was mentioned earlier in Ḥadīth No. 167.

**The topic of the Ḥadīth:** The subjects of this Ḥadīth are many; that which is appropriate from it to mention here is the time wherein one is to seek Laylatul-Qadar.

### Explanation of the Vocabulary

**“He used to”** The explanation of this has preceded under Ḥadīth No. 178.

**“Perform ‘Itikāf,”** i.e., He would reside within the Masjid seeking nearness to Allāh, the Exalted, and engage in his obedience.

**“The middle ten days,”** i.e., 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.

**“One year,”** i.e., A year from the amongst the years.

**“The morning of which,”** i.e., 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.

**“Then let him perform ‘Itikāf,”** 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.

**“The last ten days,”** i.e., 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.

**“I was shown,”** i.e., Allāh showed me within a dream.

**“I was made to forget,”** i.e., Allāh caused me to forget it. And forgetfulness is the heart forgetting a thing which was known.

**“I saw myself,”** i.e., I saw myself within the dream.

**“In the mud and water,”** i.e., Upon water and mud.

**“So, look for it,”** i.e., Seek it.

“**On the odd nights,**” i.e., 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 that is not divisible by two without a remainder, such as one of nine.

“**It rained,**” i.e., rain descended from it (the sky). And it is the water of the clouds.

“**this night,**” i.e., The night of the twenty-first.

“**upon the roof,**” i.e., The building was made from date palm leaves, which were laid upon wood.

“**Dribbled,**” i.e., water leaked from it.

“**trace of mud,**” i.e., The mark of the water and the mud.

### General Explanation

The Messenger of Allāh (ﷺ) was diligent upon catching Laylatul-Qadar and doing actions therein. In this Ḥadīth of Abū Sa‘īd Al-Khudrī informs that the Prophet (ﷺ) was performing ‘Itikāf in the Masjid to devote himself to worship during that night; so he performed ‘Itikāf during the middle ten days. Within the narration of Al-Bukhārī, it is mentioned that he performed ‘Itikāf the first ten days, then Jibreel came to him and said: “**That which you are seeking is in front of you.**” So he performed ‘Itikāf within the middle ten days. 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 Ramaḍān and directed those who performed ‘Itikāf along with him, to perform ‘Itikāf during the last ten night and he informed that Allāh (سُبْحَانَهُ وَتَعَالَى) 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. The roof of the Masjid of the Prophet (ﷺ) was made 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. There were traces of water and mud upon his forehead (in another narration, upon his nose).

## Benefits of the Ḥadīth

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 'Itikāf.
5. The most important of its objectives is seeking Laylatul-Qadar so that one may busy himself in righteous actions therein.
6. That Laylatul-Qadar occurs within the last ten days of Ramaḍān.
7. The legislation of seeking Laylatul-Qadar within the last ten days of Ramaḍān on the odd nights from it.
8. That Allāh, 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 which is legislated is for the worshiper to prostrate directly upon the ground with his forehead and nose while is Sujūd.
12. It is better not to wipe that which clings to one's forehead and nose while in prayer.

## THE CHAPTER ON AL-'ITIKĀF

### Al-'Itikāf in the Language and 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 Allāh, the Exalted, engaged in His obedience. And it is legislated within the Book and the Sunnah, by way of a statement from the Prophet (ﷺ), his action, and his tacit approval; due to that which it contains from busying oneself with the worship of Allāh the Exalted, and the removal of the heart and body from being preoccupied with the Dunyā.

Allāh has said:

﴿ وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴾

“We commanded 'Ibrāhīm (Abraham) and 'Ismā'īl (Ishmael) that they should purify My House (the Ka'bah at Mecca) for those who are circumambulating it, or staying ('Itikāf), or bowing or prostrating themselves (there, in prayer).” [Sūrah al-Baqarah (2):125]

The Prophet (ﷺ) used to perform 'Itikāf and command his companions with it. He saw them performing 'Itikāf and agreed with that.

Imām Ahmad (رحمته الله) said: “I did not know of any one of the scholars who differed in the fact that 'Itikāf is legislated.”

## THE FIRST ḤADĪTH

203- عَنْ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) كَانَ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، حَتَّى تَوَقَّاهُ اللَّهُ عَزَّ وَجَلَّ. ثُمَّ اعْتَكَفَ أَزْوَاجُهُ بَعْدَهُ. وَفِي لَفْظٍ: كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) يَعْتَكِفُ فِي كُلِّ رَمَضَانَ. فَإِذَا صَلَّى الْغَدَاةَ جَاءَ مَكَانَهُ الَّذِي اعْتَكَفَ فِيهِ.

**203- On the authority of 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) who said: That Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would perform 'Itikāf within the last ten nights of Ramaḍān until Allāh caused him to die, then his wives perform 'Itikāf after him.**<sup>77</sup>

<sup>77</sup> Reported by Al-Bukhārī (No. 1922) within the Chapter: Al-'Itikāf within the last ten nights and Al-'Itikāf may be performed in all Masjids. Muslim also reported it (No. 1172) within the Chapter: 'Itikāf within the last ten nights of Ramaḍān. What is correct is that Al-'Itikāf is not to be except along with fasting. This is the guidance of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Ibn Al-Qayyim Al-Jawziyyah (رَحِمَهُ اللَّهُ) said that: "It has not been transmitted from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he performed 'Itikāf ever while not fasting, rather 'Ā'ishah, may Allāh be pleased with her said: 'There is no 'Itikāf except with fasting.' Abū Dāwūd reported it at the end of the book of fasting (No. 2473) within the Chapter (No. 79) The person doing 'Itikāf visiting sick. Al-'Albānī graded it Ṣaḥīḥ within Al-Irwāa (No. 966) as well as Ṣaḥīḥ Abī Dāwūd (No. 2135)" Abū Ḥanīfah and Mālik both said: "The majority of the scholars consider it to be a condition of 'Itikāf that one be fasting." So, it is not correct for one who is not fasting to do 'Itikāf and they used as evidence that which Abū Dāwūd narrated from 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) that she said: "That the Sunnah for the one who was perform 'Itikāf is that he does not visit the sick." Up to her statement where she said: "And there is no 'Itikāf unless one is fasting." Also, with that which was narrated by Al-Bayhaqee on the authority of Ibn 'Umar and Ibn 'Abbās that the person who is performing 'Itikāf is fasting. Likewise, was narrated from 'Abdur-Razzāq on the authority of Ibn 'Abbās (رَضِيَ اللَّهُ عَنْهَا) that he said: "He who performs 'Itikāf fasting is binding upon him." This is also due to the perseverance of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) upon that. And in general, the majority of the AḤadīth indicate that fasting is a condition for the person performing 'Itikāf. This was the view of Ibn 'Umar, Ibn 'Abbās, 'Ā'ishah, 'Urwah, Az-Zuhree, Al-Awzaa'ee, Ath-Thawrī, Ahmad and 'Ishāq in one narration from them. Imām Al-Khattābī (رَحِمَهُ اللَّهُ) said: "The statement of 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) wherein she said: 'There is no 'Itikāf except while fasting' contains evidence that



**In another narration, it is mentioned that the Prophet (صلى الله عليه وسلم) would perform 'Itikāf every Ramaḍān. When he prayed the morning prayer, he would go to the place wherein he would perform 'Itikāf.<sup>78</sup>**

### **Explanation**

**The Narrator:** 'Ā'ishah (رضي الله عنها) whose biography was mentioned earlier in Ḥadīth No. 178.

**The topic of the Ḥadīth:** It is the ruling of Al-'Itikāf and when does the person performing it enter his place of 'Itikāf.

### **Explanation of the Vocabulary**

**"Perform 'Itikāf,"** i.e., He would reside in the Masjid seeking nearness to Allāh, the Exalted in busying himself with his obedience.

**"The last ten"** Explanation of this term was mentioned in Ḥadīth No. 202.

**"Allāh caused him to die,"** i.e., Allāh ceased him by way of death.

**"Powerful,"** i.e., The one who has mastery and control dominance over all creation.

**"Sublime,"** i.e., The one who has greatness.

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it is not correct to perform 'Itikāf unless one is fasting and that it was considered a condition by Ibn 'Abbās and Ibn 'Umar, may Allāh be pleased with them from the companions and Mālik Al-Awzaa'ee, Ath-Thawree and Abū Ḥanīfah" 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 'Itikāf and it is that which Shaykh Al-Islām Abū Al-'Abbās Ibn Taymiyah, may Allāh have mercy upon him held to be the strongest. As for speech then it is legislated for the 'Ummah to withhold one's tongue from that which will not benefit him in the hereafter. Imām Al-Khattābī (رحمته الله) said: "Her statement wherein she said, 'There is not 'Itikāf except while fasting' contains evidence that it is not correct to perform 'Itikāf except while fasting and that it is a condition by Ibn 'Abbās, Ibn 'Umar, may Allāh have mercy upon them from the companions. And Mālik, Al-Awzaa'ee, Ath-Thawrī and Abū Ḥanīfah." Refer to Zaad Al-Ma'ad.

<sup>78</sup> جاء مكانه (He went to his place,) this wording is within the text of Umdatul-'Aḥkām. That which is within the two Ṣaḥīḥs is the wording دخل مكانه (He entered his place)

**“His wives,”** i.e., His womenfolk.<sup>79</sup>

**“Every Ramaḍān,”** i.e., in every Ramaḍān which passed from every year after he was informed that Laylatul-Qadar was in the last ten nights.

**“He prayed the morning prayer,”** i.e., He prayed the prayer of Al-Ghadah, which is the Fajr prayer.

**“His place,”** i.e., The place wherein he performed 'Itikāf, which was a small tent that was cast within the open space of the Masjid.

**“In which he would perform 'Itikāf,”** i.e., The place wherein he would perform his 'Itikāf.

### General Explanation

'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) reported that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would cling to the performance of 'Itikāf in every year within the last ten nights of Ramaḍān; once he was informed that Laylatul-Qadar was within them up until Allāh, the Mighty and Majestic, caused him to die. She indicated that the ruling has not been abrogated, nor is it specific to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). For the wives of the Prophet, (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would perform 'Itikāf after his death.

Within the second wording, she (رَضِيَ اللَّهُ عَنْهَا) clarified that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would enter his place of 'Itikāf once he has performed the Fajr prayer to be alone therein, secluded from the people after he had been with them within the Masjid.

### Benefits of the Ḥadīth

1. The legislation of performing 'Itikāf within the last ten nights of Ramaḍān.
2. The ruling of it remains and has not been abrogated.

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<sup>79</sup> 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 Abū Sufyaan who died in the year forty four, Hafsa bint 'Umar Ibn Al-Khattāb, who died in the year forty-five after the Hijrah, Juwayriyah bint Al-Haarith Al-Khazaa'iyah who died in the year fifty after the Hijrah, Safiyah Bint Huyay, who died in the year fifty after the Hijrah, Maymoonah bint Al-Haarith Al-Hilaliyyah, who died in the year fifty-one after the Hijrah, Sawdah bint Zam'ah, who died in the year fifty-four after the Hijrah, 'Ā'ishah bint Abī Bakr, who died in the year fifty-eight after the Hijrah, and Umm Salamah bint Abī Umayyah, who died in the year sixty-two after the Hijrah.

3. However, the legislation of 'Itikāf is performed by the women with the condition that no Fitnah occurs due to it.
4. The permissibility of erecting a tent for the person performing 'Itikāf within the Masjid 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 'Itikāf unless due to a benefit.

## THE SECOND ḤADĪTH

204- عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّهَا كَانَتْ تُرَجِّلُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ حَائِضٌ وَهُوَ مُعْتَكِفٌ فِي الْمَسْجِدِ وَهِيَ فِي حُجْرَتِهَا، يُنَاوِلُهَا رَأْسَهُ.  
وَفِي رِوَايَةٍ: كَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةِ الْإِنْسَانِ.  
وَفِي رِوَايَةٍ أَنَّ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا) قَالَتْ: إِنْ كُنْتُ لَأَدْخُلُ الْبَيْتَ لِلْحَاجَةِ وَالْمَرِيضِ فِيهِ فَمَا أَسْأَلُ عَنْهُ إِلَّا وَأَنَا مَارَّةٌ .

**204- On the authority of 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) who said that she used to comb and oil the hair of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) while she was menstruating,<sup>80</sup> and he was in a state of 'Itikāf 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, 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) stated: "If I entered a house due to a need and there was someone within it who was sick, then I would not ask about him except while passing."<sup>81</sup>**

<sup>80</sup> The flow of the natural blood which occasionally comes to women once they have reached puberty.

<sup>81</sup> Reported by Al-Bukhārī (No. 1041) within the Chapter: The person performing 'Itikāf 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'ān therein.

## Explanation

**The Narrator:** She is ‘Ā’ishah whose biography was mentioned earlier in Ḥadīth No. 178.

**The topic of the Ḥadīth:** It is the ruling of the person leaving his place of ‘Itikāf or putting out a part of his body outside the Masjid.

## Explanation of the Vocabulary

“**She used to comb and oil the hair of the Prophet (صلى الله عليه وسلم),**” i.e., That she would comb and oil his hair.

“**While she was menstruating**” This sentence denotes that she was in this state while combing and oiling his hair (صلى الله عليه وسلم).

“**While he was in ‘Itikāf within the Masjid**” This sentence indicates the state of the Prophet (صلى الله عليه وسلم).

“**Her apartment,**” i.e., Her house. It was connected to the Masjid on the southern side, and within it, the Prophet (صلى الله عليه وسلم) was buried.

“**He would stretch towards her,**” i.e., He would stretch his head towards her.

“**The house**” What is intended by it mentions a category encompassing all his homes.

“**Due to a personal need,**” i.e., such as to urinate or to defecate.

“**Due to a need,**” i.e., Such as urination or defecation.

“**About him,**” i.e., Concerning the sick person.

“**While passing by,**” This is to pass by without stopping to see him or turning towards him.

## General Explanation

'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) informed that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would stretch his head towards her within her apartment while he was performing 'Itikāf within the Masjid so that she could oil and comb it while she was menstruating. He would not exit the Masjid except due to needing to urinate or defecate when needed to go out for that. She also informed that if she had performed 'Itikāf, she would not leave the Masjid except for a need. She did not view any harm in asking about the sick person within the house without stopping to visit him or turning towards him.

## Benefits of the Ḥadīth

1. The permissibility of the person performing 'Itikāf sticking his head out of the Masjid.
2. The permissibility of the person performing 'Itikāf cleaning his head and by way of this Qiyaas is made for cleaning his body and 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 'Itikāf to go out due to a need, such as urination or defecation.
6. The prohibition of the person performing 'Itikāf to go out to visit the sick.
7. The permissibility of the person performing 'Itikāf asking about one who is sick while passing by him if he goes out due to a need.

## THE THIRD ḤADĪTH

205- عَنْ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً - وَفِي رِوَايَةٍ: يَوْمًا - فِي الْمَسْجِدِ الْحَرَامِ. فَقَالَ لَهُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): فَأَوْفِ بِنَذْرِكَ . وَلَمْ يَذْكُرْ بَعْضُ الرُّوَاةِ يَوْمًا وَلَا لَيْلَةً.

**205- On the authority of ‘Umar Ibn Al-Khattāb (رضي الله عنه) who said: “I said ‘O Messenger of Allāh! Indeed, I took a vow during the days of Jahiliyyah to perform ‘Itikāf for one night (in another narration it mentions for a day) within Masjid Al-Harām.’ So, he said: ‘Then fulfill your vow.’ Some of the narrators did not mention a day or a night. <sup>82</sup>**

<sup>82</sup> Reported by Al-Bukhārī (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 Islām; 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 Islām.

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 Allāh 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 (صلى الله عليه وسلم) 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-Bukhārī within the book of Al-‘Imān 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 Thābit ibn ‘Abdul-Ḥaqq (رضي الله عنه) who said: “A man made a vow to sacrifice a camel at Bawaanah, so he asked the Prophet (صلى الله عليه وسلم) 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 Allāh (صلى الله عليه وسلم) said: ‘Fulfill your vow, for indeed there is no fulfillment of a vow in disobedience of Allāh, nor in that which the son of Adam has no power over.’ Reported by Abū Dāwūd within the book of Al-‘Imān and Vows 3/607; reported as well by Al-Bayhaqī within As-Sunan 10/83. The ‘Allaamah Al-‘Albānī (رحمته الله) graded it Ṣaḥīḥ within Sunan Abī Dāwūd (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 Allāh. This is that which has come in the Ḥadīth and he is not to perform that in imitation of the disbelievers. This is with regards to making a vow for the sake of Allāh, the Exalted, so it goes without saying that it is not permissible to vow for other than Allāh because it is impermissible. So he who vows for Allāh, then he must fulfill it and he who vows for other than Allāh it is not permissible for him to fulfill it and it is upon him to make an expiation. On the authority of Ibn 'Abbās (رضي الله عنه) who narrated from the Prophet (صلى الله عليه وسلم) that he said: "Vows are of two types: that which is for Allāh, 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-Jarood within Al-Muntaqaa (No. 935); reported as well by Al-Bayhaqī 10/72. Refer to Silsilah As-Ṣaḥīḥah (No. 479) Also on the authority of 'Aa'ishah, may Allāh be pleased with her, who said that the Messenger of Allāh (صلى الله عليه وسلم) said: "He who makes a vow to obey Allāh then let him obey Him, and he who make a vow to disobey Allāh, then let him not disobey." Reported by Al-Bukhārī within the book of Al-'Imān and Vows 4/229. Shaykh Ibn 'Uthaymīn (رحمته الله) 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 Allāh; due to the statement of the Prophet (صلى الله عليه وسلم) 'He who vows to obey Allāh then let him obey Him....'" which is from aforementioned Ḥadīth of 'Aa'ishah. The second is that which is impermissible to fulfill and it is the vow to disobey Allāh due to his statement (صلى الله عليه وسلم) "And he who vow to disobey Allāh then let him not disobey Him." And his statement (صلى الله عليه وسلم): 'For indeed there is no fulfillment of a vow in disobedience of Allāh.' 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 Allāh 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 Allāh, upon me, is a vow. For this type of vow an expiation is made. The Prophet (صلى الله عليه وسلم) said: "The expiation of a vow if one does not state it specifically is the expiation on breaking an oath." Reported by Ibn Mājah (No. 2127) and At-Tirmidhī (No. 1528) Its origin is within Muslim (No. 1645) The 'Allaamah Al-'Albānī, graded it Ṣaḥīḥ within Sunan Ibn Maajah (No. 2127)"



## Explanation

**The Narrator:** ‘Umar Ibn Al-Khattāb (ﷺ) whose biography was cited earlier in Ḥadīth No. 170.

**The topic of the Ḥadīth:** the ruling of the fulfillment of a vow to perform ‘Itikāf.

### Explanation of the Vocabulary

**“I said,”** i.e., I said while asking. And this question was asked at Al-Ja’raanah when the Prophet (ﷺ) returned from Hunayn.

**“I made a vow,”** i.e., I obligated upon myself for the sake of Allāh.

**“During the days of Jahiliyyah,”** i.e., During the time of the pre-Islāmic days of ignorance, and it is that which was before Islām. It is referred to by this name due to the overwhelming amount of ignorance amongst its people.

**“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.

**“Masjid Al-Harām”** This is the very sacred Masjid, and it is that within which is the Ka’bah.

**“Then fulfill your vow,”** i.e., Fulfill it completely.

### General Explanation

There was still within the people during the days of Jahiliyah remnants of the religion of ‘Ismā‘īl, and from that was the performance of Al-‘Itikāf. Within this Ḥadīth, ‘Umar ibn Al-Khattāb informs that he had taken a vow during Al-Jahiliyah to perform ‘Itikāf for a night and a day at Masjid Al-Harām, so he asked the Prophet (ﷺ) concerning that. He ordered him to fulfill his vow.

### **Benefits of the Ḥadīth**

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 fulfilling that vow is upon him if he enters Islām and does not fulfill it during his time of disbelief.
3. The obligation of the fulfillment of a vow to do Al-'Itikāf.
4. The specification of Al-Masjid Al-Harām is if one vows to perform an act of worship therein.
5. The correctness of performing Al-'Itikāf without fasting.
6. The diligence of the companions (رَضِيَ اللَّهُ عَنْهُمْ) upon knowledge.

## THE FOURTH ḤADĪTH

206- عَنْ صَفِيَّةَ بِنْتِ حُيَيٍّ، قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعْتَكِفًا فَأَتَيْتُهُ أُرْوَرُهُ لَيْلًا فَحَدَّثْتُهُ ثُمَّ قُمْتُ لِأَنْتَقِلَبَ فَقَامَ مَعِيَ لِيَقْلِبَنِي . وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ فَمَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ فَلَمَّا رَأَى النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) أَسْرَعَا فَقَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) : عَلَى رِسْلِكُمَا إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ . فَقَالَا سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ . قَالَ " إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِّ وَإِنِّي خَشِيتُ أَنْ يَقْدِفَ فِي قُلُوبِكُمَا شَرًّا " . أَوْ قَالَ " شَيْئًا " .

وَفِي رِوَايَةٍ: أَنَّهَا جَاءَتْ تَزُورُهُ فِي اعْتِكَافِهِ فِي الْمَسْجِدِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً ثُمَّ قَامَتْ تَنْقَلِبُ، فَقَامَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مَعَهَا يَقْلِبُهَا، حَتَّى إِذَا بَلَغَتْ بَابَ الْمَسْجِدِ عِنْدَ بَابِ أُمِّ سَلَمَةَ. ذَكَرَهُ بِمَعْنَاهُ.

206- On the authority of Safiyah Bint Huyay (رَضِيَ اللَّهُ عَنْهَا) who said: “The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was performing ‘Itikāf, so I came to him and visited him one night and spoke to him. Then I stood to depart, so he stood with me so that I may return (her dwelling at that time was within the home of ‘Usāmah ibn Zayd). So, two men from the ‘Anṣār passed by, and when they saw the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), they quickened their step. So, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to them: ‘Walk calmly. She is Safiyah, the daughter of Huyay.’ They said: ‘Glory be to Allāh, O Messenger of Allāh!’ So, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘Indeed the Shaytān flows through the son of Adam similar to blood. I feared that he would cast some evil your heart.’ Or he said: ‘...he would cast something into your heart.’”

In another narration, it is mentioned that she came to visit him during his state of ‘Itikāf in the Masjid during the last ten nights of Ramaḍān. So, she spoke to him for an hour and then stood to depart. So, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stood with her and escorted her until she passed the

**Masjid gate across from the Umm Salamah door. And the rest of this narration bears the meaning of the first.<sup>83</sup>**

### Explanation

**The Narrator:** the mother of the believers Safiyah bint Huyay ibn Akhtab, the chief of Banū An-Nadīr, from the lineage of Hārūn ibn 'Imrān, the brother of Mūsā ibn 'Imrān 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-Qurdhī. Still, he divorced her, then she married Kinanah ibn Ar-Rabī' An-Nadīrī. Still, he was killed on the day of Khaybar, and Dihyah ibn Khalīfah Al-Kalbī captured her. So, a man came to the Prophet (ﷺ) and said: "Dihyah was given the daughter of the chief of An-Nadīr and Quraydah, but she is not befitting for any except you." So, the Prophet (ﷺ) took her and gave Dihyah something in place; he presented Islām to her, and she embraced Islām. So, he chose her for himself and manumitted her, and he made her manumission to be her dowry. She was forbearing and intellectual and from the best of the women in terms of worship abstemiousness, righteousness, and charity. She (رضي الله عنها) died during Ramaḍān in the year fifty after the Hijrah.

**The topic of the Ḥadīth:** the ruling of visiting the one who performs 'Itikāf and speaking to him.

### Explanation of the Vocabulary

**'Usāmah ibn Zayd'** is 'Usāmah, the son of Zayd the son of Hārithah Al-Kalbee. His father was the freed slave of the Prophet (ﷺ). Khadījah (رضي الله عنها) had

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<sup>83</sup> Reported by Al-Bukhārī (No. 1930) within the Chapter: Can the one performing 'Itikāf 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 Ḥadīth, O Abū 'Abdullāh?" 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 Allāh within the earth." So Ibn 'Uyaynah said: "May Allāh reward you with good, O Abū 'Abdullāh." Refer to Sharh Sunan Ibn Mājah 1/127

given him to him, and he set him free. 'Usāmah was born in Islām before the Hijrah by approximately eight years. The Prophet (ﷺ) commanded him shortly before his death to lead the large army to Rome, approximately three thousand soldiers, amongst them the seniors of the Muhajiroon and the 'Anṣār. 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 trample them, and if Allāh gives your victory over them, then make your stay amongst them minimal.”**

But Allāh's Messenger (ﷺ) died before he was dispatched. So Abū Bakr (رضي الله عنه) sent him forth. This dispatch was the last dispatch which the Prophet sent and the first dispatch by Abū Bakr. So 'Usāmah 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-Khattāb (رضي الله عنه) used to ennoble him and favor him in terms of giving over his son 'Abdullāh ibn 'Umar. He would say: **“Indeed he was most beloved to the Messenger of Allāh (ﷺ).”** He withdrew from the tribulations (between the companions) and died in Al-Madīnah in 54 or 59 after the Hijrah.

**“Adam”** is the father of humanity. Allāh, 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. Allāh 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 reside within paradise. 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 all-encompassing wisdom. So Allāh spread from them their lineage, males and females within the earth, and he made from them Prophets and truthful ones martyrs and righteous people.

**“Umm Salamah”** Her biography was mentioned earlier in Ḥadīth No. 178.

**“I visited him,”** i.e., So that I may sit with him lovingly.

**“Spoke to him,”** i.e., I spoke with him.

**“To depart,”** i.e., So That I may return.

**“To escort me,”** i.e., so that he may return me to my home.

**“the home of 'Usāmah,”** i.e., The home which I lived in after him.

**“two men”** Their names are not affirmed.

**‘Anṣār”** They were described to be that which most of the people of Madīnah who aided the Prophet (صلى الله عليه وسلم) and supported his work. Refer to the explanation of Ḥadīth No. 171.

**“They quickened,”** i.e., They walked quickly.

**“Walk calmly,”** i.e., 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.”

**“Indeed she,”** i.e., The woman that is with me.

**“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, “indeed she is Safiyah,” is a sentence of appeal to remove that which one fears from Shaytaan causing to enter into the hearts of them from evil.

**“Glory be to Allāh”** This statement absolves Allāh from everything which is not appropriate for Him. The meaning of it is that it is not befitting that His Messenger (صلى الله عليه وسلم) be subject to evil suspicions.

**“Shaytān”** This is the name of 'Iblīs derived from the Arabic word شطن (to be distant) This is due to his distance from the mercy of Allāh, the Exalted.

**“Flows,”** i.e., He flows and runs.

**“Flows through the son of Adam similar to blood,”** i.e., 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; it is an actual flowing because this is the apparent meaning of the wordage. And the intellect does not reject this view.

**“I feared,”** i.e., I was afraid.

**“that he would throw,”** i.e., To cast.

**“or he said,”** There is a doubt here from the narrator. It does not oppose the meaning by way of this because the thing Shaytān casts into the heart of the son of Adam is not except evil.

“an hour,” i.e., For a time. This was after the ‘Ishā’ prayer.

“The door of Umm Salamah,” i.e., The door of her apartment, and it was near to the Masjid just like the rest of his wives (صلى الله عليه وسلم).

### General Explanation’

The Prophet (صلى الله عليه وسلم) used to perform ‘Itikāf within the Masjid in the last ten days of Ramaḍān, seeking nearness to Allāh, 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 Ḥadīth, the mother of the believers Safiyah bint Huyay (رضي الله عنها) informed that she came to the Prophet (صلى الله عليه وسلم) one night to visit him while he was performing ‘Itikāf within the Masjid in the last ten days of Ramaḍān. She spoke with him for a time, then she stood to return to her home, and the Prophet (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) 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 Shaytān, 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: “SubhanAllāh, O Messenger of Allāh!” absolving Allāh, the Exalted, from that which is not befitting to Him from His Messenger, and the noblest 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 Allāh (صلى الله عليه وسلم) informed them that the matter may occur without their choice since Shaytān 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.

## Benefits of the Ḥadīth

1. The permissibility of visiting the one performing 'Itikāf and speaking to him with the condition that this would not preoccupy him from the objective of Al-'Itikāf.
2. The excellent character of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 Allāh be pleased with them, had for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).
5. The strength of their knowledge of Allāh, the Exalted, and that which was befitting for Him and that which was not befitting for Him.
6. The permissibility of the person performing 'Itikāf to go out from the Masjid to accompany his visit due to a need.
7. The compassion of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 Shaytān.
10. The power which Shaytān has over the son of Adam since he flows within him just as blood flows.
11. The legislation of glorifying Allāh, the Exalted when one is amazed, indicates absolving Him from that which is not befitting for Him.



## THE BOOK OF ḤAJJ

Ḥajj linguistically means intention.

Legislative meaning: Intending (heading for) Mecca and the Holy Places to perform pilgrimage rites. Ḥajj is one of the five pillars of Islām. The proof that it is obligatory is found in the Holy Qur'ān, Ḥadīth and the consensus of Muslim scholars. Allāh, the Exalted and Glorious, said:

﴿وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

﴿١٧﴾

**“Pilgrimage is duty men owe to Allāh, those who can afford the journey; but if any deny faith, Allāh stands not in need of any of His creatures.”**  
[Sūrah 'Āl-'Imrān (3):97]

It is obligatory to be performed once in one's lifetime for what Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

الْحُجُّ مَرَّةً، فَمَا زَادَ فَهُوَ تَطَوُّعٌ

**“Ḥajj is obligatory only once in one's lifetime. Whatever one does over and above this is supererogatory (a voluntary act) for him.”<sup>84</sup>**

Ḥajj was imposed after the conquest of Mecca in the ninth or the tenth year (of Hegira). The wisdom behind imposing Ḥajj is the religious and mundane interests and benefits such as worshipping Allāh by being divested of stitched clothes, by avoiding forbidden acts and sayings, By performing Tawwāf, Saie, Standing at Arafah, Sleeping at Muzdalifa and Mina, Lapidation of the pillars, Shaving, and related actions, by allowing Muslims to be introduced to each other, to have a meeting with each other, to guide each other, to be aware of circumstances of each other, to implant love among them and other interests and benefits.

<sup>84</sup> Narrated by Ahmad, an-Nasā'ī and this text is originally found in Ṣaḥīḥ Muslim.

## THE CHAPTER ON MAWĀQĪT

Mawāqīt: Plural of Mīqāt, designated time and place.

There are two types of Ḥajj Mawāqīt: Time and Place.

Time Mawāqīt are three months: Shawwal, Dhul Qidaa, and Dhul Hijjah. Allāh, the Exalted and Glorious, said:

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ﴾

“For Ḥajj are the months well known.” [Sūrah al-Baqarah (2):197]

Place Mawāqīt are five places: Dhul Hulaifa, Al-Jihfa, Yalamlam, Qarn Al-Manazel, and Zat Irb.

Designating time and place Mawāqīt leads clearly to conformity and work unification among Muslims. This denotes the extreme wisdom of Allāh, the Exalted and Glorious, in His complete Sharī'ah. And Allāh is All-knowing, All-wise.

## THE FIRST ḤADĪTH

207- عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَّتْ لِأَهْلِ  
الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ،  
هُنَّ لِأَهْلِيهِنَّ وَلِكُلِّ آتٍ آتَى عَلَيْهِنَّ مِنْ غَيْرِهِمْ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُونَ ذَلِكَ،  
فَمِنْ حَيْثُ أُنْشِأَ حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ.

207- Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) narrated that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) specified for the people of Madīnah, Dhul-Hulaifah as Mīqāt. For those coming from ash-Sham, he specified al-Juhfah. For those coming from Najd, he specified Qarn al-Manazil. For those coming from Yemen, he specified Yalamlam, who pass by them on their way to perform Ḥajj or ‘Umrah. Those living within those boundaries can assume ‘ihrām from where they set out, and even the residents of Mecca, their Mīqāt would be the place where they are staying in Mecca. Agreed upon.

### Explanation

**Narrator:** ‘Abdullāh bin ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا). His biography has been included in Ḥadīth No. 166.

**The topic of the Ḥadīth:** Place Mawāqīt to those who are willing to perform Ḥajj and ‘Umrah.

### Explanation of the Vocabulary

“**Waqata**” designated a Mīqāt. As said by Imām Ahmad, it was designated during the year of the Farwell Pilgrimage.

“**Madīnah**” is the city of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

“**Dhul-Hulaifah**” nowadays named “Abyar Ali,” is about six miles away from Madīnah and ten (Marhala) from Mecca. It is named Dhul-Hulaifah because of a lot of Halfa, a well-known plant (*Stipa Viridula* from the Stipaceae family) grown in it.

“**Sham**” is a proper name of a group of countries extending from the North of the Euphrates in the East to Sinai peninsula in the West, and from the North of the Arabian Desert to the South to the coast of the Mediterranean to the North. Sham includes Syria, Lebanon, Jordan, and Palestine.

“**Al-Juhfa**,” an old village drifted away by floods. It is located at about 15 Kilometers to the Eastern South of Rabigh and at 3 (Marhala) away from Mecca. It is now a ruined area, and therefore people make 'iḥrām from Rabigh itself instead of Al-Juhfa.

“**Najd**” is a proper name for the area extending from Iraq in the East to Hejaz in the West and from Yemen in the South to Sham in the North.

“**Qarn Al-Manazel**” is a mountain or a valley with houses named after it. It is two Marhalas away, and, now, it is named “Alsail Al-Kabīr.”

“**Yemen**,” explained before in Ḥadīth No. 166.

“**Yalamlam**” is a mountain in Tehama, two Marhala away from Mecca. Now, it is named “Al-Sadiya”.

### General Explanation

'Abdullāh bin 'Abbās (رَضِيَ اللَّهُ عَنْهُمَا) said that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had designated places from which people coming to Mecca to perform Ḥajj or Umrah should resume 'iḥrām from these places. This designation is considered one of the miracles of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) because it was for non-Muslim countries yet is an indication that they will enter into Islām later. Then, they will perform Ḥajj and 'Umrah.

This designation is also an example of the easiness of Sharī'ah because the Prophet did not designate one Mīqāt in one place only because it will be very difficult for people from different places to go to that place only to resume 'iḥrām. Instead, he designated Dhul-Hulaifah for the people of Madīnah, Dhul-Hulaifah as Mīqāt, for those coming from ash-Sham, he designated Al-Juhfah. Still, after it was ruined, people started resuming 'iḥrām from Rabigh, for those coming from Najd, he

designated Qarn Al-Manazil. For those coming from Yemen, he designated Yalamlam. So, because these places are on the roads coming from these countries, it becomes easy to resume 'iḥrām from these places.

Furthermore, anyone who passes by these places can resume 'iḥrām even if he does not belong to these countries, and he has not to go to the Mīqāt of his country. So, in case an inhabitant of Madīnah passed by Yalamlam, and they intended to perform Ḥajj or Umrah, he can resume 'iḥrām from Yalamlam and no need to go to Dhul-Hulaifah to do so. Even if someone is nearer to Mecca than those Mawaqet, he can resume 'iḥrām from his place even if he is inside Mecca itself.

### **Benefits of Ḥadīth**

1. Place Mawāqīt are:
  - a. Dhul-Hulaifah for inhabitants of Madīnah
  - b. Al-Juhfah for inhabitants of Sham
  - c. Qarn Al-Manazil for inhabitants of
  - d. Qarn Al-Manazil for inhabitants of Najd
  - e. Yalamlam for inhabitants of Yemen
2. These Mawaqet are for the inhabitants of these countries and for other people passing by even if they are not among the inhabitants of these countries
3. People who are nearer to Mecca than those Mawaqet can resume 'iḥrām from his place
4. It is forbidden for anyone who intends to perform Ḥajj or 'Umrah to pass these Mawaqet without resuming 'iḥrām because such an act is considered a violation to the boundaries of His Almighty Allāh.
5. It is also forbidden for anyone who intends to perform Ḥajj or 'Umrah to resume 'iḥrām before Miqaat because it is considered a premature action violating the boundaries of His Almighty Allāh as well.
6. Anyone who does not intend to perform Ḥajj or 'Umrah and passes by these Mawaqet does not have to resume 'iḥrām.
7. Anyone inside Mecca can resume 'iḥrām from inside Mecca for Ḥajj or Umrah. However, in Aysha Ḥadīth, it is mentioned that resuming 'iḥrām for Umrah is

to be done from outside the Harām. The Prophet (ﷺ) said to Abdur-Raḥmān Bin Abī Bakr (رضي الله عنه): **“Go out of the sanctuary with your sister and let her assume `iḥrām for `Umrah.”**<sup>85</sup> In another narration: He said: **“Go along with your sister and let her perform `Umra from Tan`im.”**

8. The easiness of the Islāmic Sharī`ah.
9. A miracle of the Prophet (ﷺ) has been proved because, at that time, inhabitants of those countries were not Muslims yet; however, the Ḥadīth indicates that they will enter into Islām and that they will perform Ḥajj and `Umrah, and that is what happened later.

### Complementary Hint

In this Ḥadīth, nothing is mentioned about an Mīqāt for the inhabitants of Irāq. In Bukhārī: `Umar Ibn Al-Khattāb (رضي الله عنه) said: See which place is similar (or in parallel with) Qarn Al-Manazil in your road, and he designated Zat Irq for them. Zat Irq is a place that is two Mahal away from Mecca. Irq means mountain. It is also said that the Prophet (ﷺ) is the one who designated it.

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<sup>85</sup> Narrated by Al-Bukhārī and Muslim.

## THE SECOND ḤADĪTH

208- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (رَضِيَ اللَّهُ عَنْهُمَا)، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُهَلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَيُهَلُّ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ وَيُهَلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ . قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَيُهَلُّ أَهْلُ الْيَمَنِ مِنْ يَمْلَمَ

208- from ‘Abdullāh ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) that the Messenger of Allāh, may Allāh bless him and grant him peace, said: “The people of Madīnah should enter ‘iḥrām at Dhu'l-Hulayfa, the people of Syria should do so at Al-Juhfa, and the people of Najd should do so at Qarn.”

‘Abdullāh ibn ‘Umar added, “I have been told that the Messenger of Allāh, may Allāh bless him and grant him peace, said, 'The people of Yemen should enter ‘iḥrām at Yalamlam.’”<sup>86</sup>

### Explanation

**The Narrator:** ‘Abdullāh bin ‘Umar bin Al-Khattāb (رَضِيَ اللَّهُ عَنْهُمَا). His biography has been included in Ḥadīth number (172).

**The topic of the Ḥadīth:** Place Mawāqīt to those who are willing to perform Ḥajj and Umrah.

**Cause of Ḥadīth:** A man stood up inside the mosque and said: “Oh, Messenger of Allāh, from where do you order us to enter ‘iḥrām? The Prophet said:

يُهَلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ

“The people of Madīnah should enter ‘iḥrām at Dhul-Hulayfa.”<sup>87</sup>

<sup>86</sup> Narrated by Al-Bukhārī, No. 133, Chapter of Knowledge & Fatwa in The Masjid. In Muslim No. 1182, Chapter of Mawāqīt of Ḥajj and ‘Umrah.

<sup>87</sup> the Ḥadīth is narrated by Al-Bukhārī.

## Explanation of the Vocabulary

“**Yahel,**” a verb that means to enter into 'iḥrām. Ihlal (the name from the verb yahel) means to speak loudly, and 'iḥrām was named after Ihlal because the Muḥrim (The Muslim in 'iḥrām) raises his voice with Talbiya when he enters into 'iḥrām.

“**Madīnah, Dhul-Hulaifah, Sham, Al-Juhfa, Najd, Yemen, and Yalamlam**” was formerly explained in the previous Ḥadīth No. 207.

“**From Qarn**” means Qarn Al-Manazel, formerly explained in the previous Ḥadīth number (207).

“**I have been informed**” He did not mention who informed him, maybe Ibn 'Umar or somebody else.

## General Explanation

'Abdullāh bin 'Umar (رضي الله عنهما) said that the Prophet (صلى الله عليه وسلم) ordered the people of Madīnah to resume (enter) 'iḥrām from Dhul-Hulaifah, the people of Sham to resume (enter) 'iḥrām from Al-Juhfah, and the people of Najd to enter 'iḥrām from Qarn Al-Manazil. He also said that the Prophet (صلى الله عليه وسلم) ordered the people of Yemen to enter 'iḥrām from Yalamlam (But he said that he did not hear the last statement directly from the Prophet (صلى الله عليه وسلم), it was told to him by somebody). So, it becomes easy to resume 'iḥrām from these places because these places are on the roads coming from these countries.

## Benefits of the Ḥadīth

1. The necessity of entering into 'iḥrām for Haj or Umrah from these Mawāqīt.
2. Anyone who intends to perform Ḥajj or Umrah should not enter into 'iḥrām before Mīqāt.



3. The legality of raising one's voice with Talbiah starts from 'iḥrām.<sup>88</sup>
4. The easiness of the Islāmic Sharī'ah.
5. The cautiousness of 'Abdullāh bin 'Umar (رضي الله عنه) in reporting Ḥadīth from the Prophet (صلى الله عليه وسلم).

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<sup>88</sup> Apparently, the Ḥadīth indicates that raising the voice with Talbiya is obligatory in Ihram Because it is used to express Ihram and nothing can be expressed by something else unless it is one of its obligations or pillars. Similarly as we said when Salah (prayer) is expressed by Tasbeeh, Qur'ān, Rukoo' (Kneeling down) and Sojood (Prostration). Scholars have different opinions in Talbiya and raise the voice with it. The majority of scholars said that they are Sunnah, while some scholars said that Talbiya is obligatory. There are two opinions about If it is not performed and accordingly a slaughtered animal should be provided. Other scholars said that it is Rukn (Pillar) of Ihram that no Ihram without Talbiya such as saying AllāhuAkbar at the beginning of prayer (Takbeeratul-Ihram). Ibn Taymeia said: (Ihram) is done by Niya (intention) or Hadie (slaughtered animal). This is the same saying of Abu Haniyfa and a narration from Ahmad. Ibn Hazm said: Talbiya and raising the voice is Fardh and no Ḥajj or Umrah is accepted if a one does not make talbiya aor did not raise his voice with Talbiya.

## **THE CHAPTER ON WHAT A MUHRIM IS ALLOWED TO WEAR**

Entering into Nusuk (the ritual act): It is entering in a great type of worship. Every worshipper glorifies their Lord by all kinds of glorification and avoids all types of luxury. Therefore, a special type of not luxurious clothes is imposed to show utmost humbleness before Allāh and clarify Him. Uniformity of the dress of Muhrims is to avoid any inequality or ostentation.

## THE FIRST ḤADĪTH

209- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (رَضِيَ اللَّهُ عَنْهُمَا)، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): لَا يَلْبَسُ الْقَمِيصَ وَلَا الْعَمَائِمَ وَلَا السَّرَاوِيلاتِ وَلَا الْبِرَانِسَ وَلَا الْخِفَافَ إِلَّا أَحَدًا لَا يَجِدُ نَعْلَيْنِ فَلْيَلْبَسْ الْخُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلَا يَلْبَسُ مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ أَوْ وَرْسٌ

وَاللُّبْحَارِيُّ: وَلَا تَنْتَقِبُ الْمَرْأَةُ وَلَا تَلْبَسُ الْقَقَازِينَ.

209- Narrated by ‘Abdullāh bin ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) that a man said, “O Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). What type of clothes should a Muhrim wear Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied, 'Do not wear shirts, turbans trousers hooded cloaks or Baranes or Khifaf; but if someone cannot get sandals, then he can wear Khuffs after cutting them short below the ankles. Do not wear clothes touched by saffron or waras.

Al-Bukhārī added: “Women should not wear Niqāb or gloves.”

### Explanation

**The Narrator:** ‘Abdullāh bin ‘Umar bin Al-Khattāb (رَضِيَ اللَّهُ عَنْهُمَا). His biography has been included in Ḥadīth No. 172.

**The topic of the Ḥadīth:** Clothes that are forbidden to be worn by a Muhrim.

### Explanation of the Vocabulary

“A man,” Unknown man.

“**Said**,” Asked. This situation happened in Madīnah while the Prophet (ﷺ) delivered a speech to the people. It, apparently, was before his travel for Ḥajj.

“**Muhrim**” The Muslim who intends 'iḥrām to perform Ḥajj or Umrah. Here, the prophet specifies the man (not the woman) because of his saying in one of Bukhārī's narrations: “**Unless he is a man without sandals.**”

“**Baranes**” Plural of Burnus, a headed cloak that covers both body and head

“**Khifaf**” Plural of Khuff. It is something made from leather to cover the feet.

“**Waras**” is a red-colored plant with a nice fragrance.

“**Niqāb**” is a piece of cloth covering the woman's face with holes in front of the eyes to see through them. It is also called Burqu'.

### General Explanation

'Abdullāh bin 'Umar bin Al-Khattāb (رضي الله عنهما) said that a man asked the Prophet (ﷺ) about what a Muslim is allowed to wear (during Ḥajj or 'Umrah). The Prophet (ﷺ) answered him by explaining what is not allowed to wear because it is less and easier to count and, in the meantime, includes what is allowed to wear. This statement indicates that the Prophet (ﷺ) that anybody could wear anything except the items he mentioned exclusively: shirts, turbans, trousers, hooded cloaks or Baranes, Khifaf, any clothes fragranced with Saffron or Waras and Niqāb and gloves for women. Then, the Prophet permitted the person who does not find a sandal to wear Kuff but ordered him to cut Khuff to be lower than ankles to be similar to sandals,

The wisdom is clear behind forbidding the Muhrim from wearing the said items. It is to avoid regular luxurious garments to be in a humble ascetic appearance. It is also to make all Muhrim equal in the same uniform to avoid any ostentation or bragging. It reminds the Muhrim every time he looks at the 'iḥrām clothes that he is in a state of worshipping. He often remembers Allāh (سُبْحَانَهُ وَتَعَالَى) and avoids committing sins whether in public or private and other great wisdom and secrets.

## Benefits of the Ḥadīth

1. The devotion of the Prophet's companion to Islāmic knowledge so one can worship Allāh with insight.
2. Permissibility of asking questions in public inside the Masjid for the public benefit.
3. The eloquence of the Prophet and answering questions in a good manner.
4. Forbidding the Muhrim from wearing shirts, turbans, trousers, hooded cloaks, or Baranes and Khifaf.<sup>89</sup>
5. Wearing these garments is forbidden while using them as a cover without wearing them is allowed.<sup>90</sup>
6. It is permitted to wear Khuff (but cut to under the ankles) if there are no sandals.
7. The easiness of the Islāmic Sharī'ah.
8. The Muhrim is allowed to wear a watch, a ring, eyeglasses, earpiece, money wallet, to knot his cover, to carry his belongings on top of his head, and to seek shelter (from sun or rain) under an umbrella and vehicle's roof because all these things are not forbidden in legal wording or in inference or deduction.
9. Forbidding a Muhrim from mixing his 'iḥrām clothes with fragrances such as Saffron or Waras or any other fragrances.
10. Forbidding a lady Muhrim from wearing Niqāb or gloves.
11. Wisdom of Islāmic legislation to specify a uniform (for Ḥajj or AUmrah)
12. It is a kind of eloquence to answer a question in a different general and shorter type of answer.

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<sup>89</sup> Similarly are Jubbah (loose outer garment (slit in front)), head cover, short trousers, cloak, socks and gloves.

<sup>90</sup> To use it as cover

## THE SECOND ḤADĪTH

210- عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ (رَضِيَ اللَّهُ عَنْهُمَا)، قَالَ: سَمِعْتُ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) يَخْطُبُ بَعْرَفَاتٍ: مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسِ السَّرَاوِيلَ.

210- Narrated 'Abdullāh bin 'Abbās: I heard the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) delivering a sermon at Arafat saying: “Whoever does not get a pair of shoes/ sandals can wear Khuffs, and whoever cannot get an 'Izār can wear trousers.”<sup>91</sup>

### Explanation

**The Narrator:** 'Abdullāh bin 'Abbās (رَضِيَ اللَّهُ عَنْهُمَا). His biography has been included in Ḥadīth No. 166.

**The topic of the Ḥadīth:** Injunction of Sharī'ah about wearing Khuffs and trousers by Muhrims who do not find shoes/ sandals or 'Izārs.

### Explanation of the Vocabulary

“**Delivering a ceremony**” Delivering a speech to people; to preach to them and to guide them.

“**At 'Arafat**” It is also called 'Arafa. It is the name of a sanctuary place where people who perform Ḥajj reside on the ninth day of Dhul- Hijjah month to perform Dhikr (remembering Allāh) and supplication to His Almighty Allāh. It is called 'Arafat because it is higher than the surrounding area or where people admit their sins to Allāh.

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<sup>91</sup> Narrated by Al-Bukhārī, (No. 1746) Chapter of “If does not get 'Izār can wear trousers.” In Muslim (No. 1178), Chapter of ‘What is allowed to Muhrim during Ḥajj or Umrah and stating that perfumes are forbidden for a Muhrim.’

“**Izār**” A piece of cloth to cover the lower part of the body from above the navel and downwards.

### General Explanation

To perfectly advise people and inform them with the Revelation sent to him, the Prophet (ﷺ) delivered speeches on occasions and whenever needed. In this Ḥadīth, ‘Abdullāh bin ‘Abbās (رضي الله عنهما) said that he heard the Prophet (ﷺ) delivering a ceremony at 'Arafat. During the standing day at 'Arafat of the Farwell Pilgrimage, it was to teach people the rites and establish the fundamental rules of their religion.

Among what the Prophet said: **“Whoever does not get a pair of shoes/ sandals can wear Khuffs, and whoever cannot get an 'Izār can wear trousers.”**

### Benefits of the Ḥadīth

1. Excellent advice of the Prophet (ﷺ) and his concern to inform people with the Revelation sent to him.
2. The legality of delivering a speech in 'Arafa day is to teach people the rites and explain the fundamental rules of Islām.
3. Saying appropriate speech.
4. The legality of wearing Khuffs by Muhrim if he could not find shoes/ sandals.
5. The legality of wearing trousers by Muhrim without cutting them if he could not find 'Izār.
6. Easiness of the Islāmic Sharī‘ah.

### Note

In this Ḥadīth, the command of cutting the Khuffs if worn by the Muhrim if he does not find shoes/ sandals is not mentioned. Because this Ḥadīth was said after the Ḥadīth narrated by Ibn ‘Umar, and because this Ḥadīth was said in front of a big crowd that may be most of them did not hear about the Ḥadīth narrated by Ibn

'Umar, therefore, this Ḥadīth will be abrogating to the other one. If that Ḥadīth were conditional, it would be necessary to mention this condition before this big crowd.



## THE THIRD ḤADĪTH

211- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ تَلْبِيَةَ النَّبِيِّ (صلى الله عليه وسلم): لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالتَّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ " . قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَزِيدُ فِيهَا لَبَّيْكَ لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ بِيَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ

211- Narrated by ‘Abdullāh ibn ‘Umar (رضي الله عنهما) that the Talbiyah of the Prophet (صلى الله عليه وسلم) was, “I am at Your service, O Allāh, I am at Your service. You have no partner. I am at Your service. Praise and blessing belong to You and the Kingdom. You have no partner.”

*Labayk, Allāhumma labayk, labayk la sharika laka labayk. Inna'l-hamda wa'n-nimata laka wa'l-mulk, la sharika lak.*

He said: ‘Abdullāh ibn ‘Umar used to add to it, “I am at Your service, I am at Your service and Your call. Good is in Your hands, and I am at Your service. Our desire is for You and our action.”<sup>92</sup>

*Labayk, labayk wa sadayka wa'l-khayr biyadayka labayk wa'r-raghba'u ilayka wa'l-amalu.*

### Explanation

**The Narrator:** ‘Abdullāh bin ‘Umar bin Al-Khattāb (رضي الله عنهما). His biography has been included in Ḥadīth No. 172.

**The topic of the Ḥadīth:** How to perform Talbiya

<sup>92</sup> Narrated by Al-Bukhārī (No. 1474) Chapter of Talbiya, In Muslim (No. 1184) Chapter of Talbiya, Description and time.

## Explanation of the Vocabulary

**“Talbiyah”** means answering.

**“Labayk”** Answer to You after an answer. The Talbiya with the word (Labayk) is repeated for assurance as a positive answer to His Almighty Allāh, who invited His servants (slaves) to perform Ḥajj.

**“Allāhumma”** It means O, Allāh.

**“Al-Hamd”** Praising His Almighty Allāh and describing Him with Perfection with love and glorification.

**“Al-nimata”** Blessings, grace, and kindness.

**“Laka”** For You alone because only Allāh deserves thanks and appreciation for His blessings.

**“W'almulk”** Means You are the King of all beings, and You are the One who controls and manages all of them.

**“la sharika laka”** There is no partner with His Almighty Allāh in all the aforementioned.

**“He said,”** The narrator said, the one who narrated the Ḥadīth from Ibn ‘Umar. He is Nafī, his servant.

**“To add to it”** To add to Talbiya.

**“Al-ni'mata”** Blessings, grace, and kindness.

**“To add to it”** To add to Talbiya.

**“Sadayka”** Luckiness after luckiness: fortune prosperity and blessing in your Talbiya.

**“Al-Khayr”** Benefit and grace.

**“Biyadayka”** True hands of Allāh without modification or resemblance.<sup>93</sup>

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<sup>93</sup> This means that it is not permitted to visualize a specific form of any of the Divine Attributes of His Almighty Allāh because this is beyond the capacity of our minds as Allāh, the Exalted and Glorious, said: " He (Allāh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), and they will never compass anything of His Knowledge."

“A'r-raghba'u” Intention.

“A'l-amalu” means that all deeds are done for Allāh’s sake.

## General Explanation

‘Abdullāh bin ‘Umar bin Al-Khattāb (رضي الله عنه) explained that the Talbiyah of the Prophet (صلى الله عليه وسلم) is: *Labayk, Allāhumma labayk, labayk la sharika laka labayk. Inna'l-hamda wa'n-nimata laka wa'l-mulk, la sharika lak*, which means in English: I am at Your service, O Allāh, I am at Your service. You have no partner. I am at Your service. Praise and blessing belong to You and the Kingdom. You have no partner. This Talbiyah is a positive response to His Almighty Allāh call for people to perform Ḥajj with sincerity, enthusiasm and admit His blessings for Him alone as the owner of all creatures and beings without any other partner. Ibn ‘Umar (رضي الله عنه) increased this Talbiyah as a matter of assurance where he added: *Labayk, labayk wa sadayka wa'l-khayr biyadayka labayk wa'r-raghba'u ilayka wa'l-amalu*. This addition means: I am at Your service, I am at Your service, and Your call. Good is in Your hands, and I am at Your service. Our desire is for You and our action.”

## Benefits of the Ḥadīth

1. The legality of Talbiyah in the form as mentioned above.
2. Permissibility of appropriate increase.
3. Explaining the great meanings included in this Talbiya.
4. Referring to the expected generosity of His Almighty Allāh to those who perform Talbiyah in response to His invitation to them.

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(Taha 110), "And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. ones saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allāh)." (Israa 36). It is not also allowed to find resemblance to any of his attributes as His Almighty Allāh said: "Do you know of any who is similar to Him?" (Mariam 65) and "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (Shura 11)

### Note

For what he said: 'Abdullāh ibn Umar used to add to it etc. This is mentioned in Imām Muslim's Ṣaḥīḥ, where it is also mentioned in another narration from Ibn 'Umar (رضي الله عنه) that 'Umar Ibn Al-Khattāb (رضي الله عنه) also was adding to the Talbiys. So, Ibn 'Umar followed his father in this addition.

## THE FOURTH ḤADĪTH

212- عَنْ أَبِي هُرَيْرَةَ (رَضِيَ اللَّهُ عَنْهُ)، قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلَّا وَمَعَهَا حَرَمَةٌ. وَفِي لَفْظِ الْبُخَارِيِّ: لَا تُسَافِرُ مَسِيرَةَ يَوْمٍ إِلَّا مَعَ ذِي مَحْرَمٍ.

212- Narrated Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) said: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "It is not permissible for a woman who believes in Allāh and the Last Day to travel for one day and night except with a Mahram." In Sahih Al-Bukhārī, "She should not travel for a day-long distance unless she is accompanied by someone who is a Mahram to her."<sup>94</sup>

<sup>94</sup> Narrated by Al-Bukhārī, Number 1036, Chapter of "In how far distance, Salah can be shortened?" In Muslim, its number is 1338, Chapter of "Travel of a woman for Ḥajj or for something else."

Ibn Qudamah, (رَضِيَ اللَّهُ عَنْهُ) said: "The Mahram is the woman's husband or any male relative (from the lineage, from breast feeding, from in-laws or her stepson) that she can never marry to him such as her father, son, brother and so on. This is due to what Abu Sa'id al-Khudrī (Allāh be pleased with him) reported Allāh's Messenger ((صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) as saying: "It is not lawful for a woman believing in Allāh and the Hereafter to undertake journey extending over three days or more, except when she is in the company of her father, or her son, or her husband, or her brother, or any other Mahram." Narrated by Muslm. Ahmad said the woman's stepfather is her Maharm too and the man can travel with the mother of a boy that he found. A man can be a Mahram to his mother-in-law in the obligatory Ḥajj only. Al-Athram said that this is because mother-in low is not included among the women mentioned in the Aya: "and not to reveal their adornment except to their husbands" (Al-Nour 31). As for men who may be allowed to marry her in special conditions such as her slave and her sister's husband, they are not Mahrams. "Al-Mughni" (3/98"

Sheikh Muḥammad Saleh Al-Othaymeen, (رَضِيَ اللَّهُ عَنْهُ) was asked this question: A middle-aged well-mannered lady from Sheba wanted to perform the obligatory pilgrimage but she has no Mahram. Among the well-known and well-mannered men in the same town there was a man who intended to perform Ḥajj with some of his prohibited to marry women. Is it allowed for that lady to perform Ḥajj with tah well-mannered man because she has no Mahram? Provided that she is wealthy. Kindly give us the right Fatwa, May Allāh bless you, because we are in dispute about this matter with some of our friends.

Sheikh Al-Othaymeen answered: This lady is not allowed to perform Ḥajj without a Mahran even in the company of other women and an honest man because the Prophet ((صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) delivered a

## Explanation

**The Narrator:** Abū Hurayrah (رضي الله عنه). His biography has been included in Ḥadīth No. 168.

**The topic of the Ḥadīth:** Injunction of Sharī'ah about a woman travels without Mahram.

### Explanation of the Vocabulary

**“For a woman”** is a female human being, particularly an attractive woman, that draws the attention of men with a sexual desire.

**“The Last Day”** Doomsday, Day of Judgment, Day of Resurrection in which there will be either reward or punishment for the good deeds or sins committed in this world. This sentence is added to urge a woman to avoid traveling without a Maharam. Doing so is a faith requirement.

**“For one day and night”** is the distance that can be walked during one day and night.

**“Mahram”** Her husband or any male relative (from the lineage, from breastfeeding, from in-laws or her stepson) that she can never marry to him such as her father, son, brother, and so on. In this case, the Mahram's role is to protect the woman against any harassment or abuse and forbid her from committing any improper act.

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speech and said: **"It is not permissible for a woman to travel except with a Mahram."** Then a man stood up and said: "O, Messenger of Allāh, my wife left for Ḥajj and I am ordained for the battle of (so and so)." The Prophet ((صلى الله عليه وسلم)) said **"Go and perform Ḥajj with your wife."** The prophet ((صلى الله عليه وسلم)) did not enquire about if the woman will be safe or not, or if she is accompanied with other women and honest men or not although he should do because the man is ordained for a battle. Instead, the Prophet ((صلى الله عليه وسلم)) ordered him to leave the battle and to accompany his wife for Ḥajj. Islāmic scholars said that if a woman does not have a Mahram, then she is not required to perform the obligatory Ḥajj even if she died, and it is not allowed that Ḥajj can be done for her from her heritage because she is not required. Allāh, the Exalted and Glorious, imposed Ḥajj for the able ones only, while such a lady is unable because she has no Mahram. Fatawa of Ibn Othaymeen (2/592).

## General Explanation

Due to the woman's weakness concerning religion and emotional matters and her ability to be easily deceived. Since traveling has its own effects on the traveler's psychological condition, any woman who travels needs somebody to protect her during her trip. In this Ḥadīth, Abū Hurayrah (رضي الله عنه) informs us that The Prophet (صلى الله عليه وسلم) made it totally forbidden for any woman who believes in Allāh and the Last Day to travel for one day and night except with a Mahram to protect her honor and dignity against any harassment or abuse from any aggressor or criminal. Therefore the Mahram must be a wise grown-up man to be able to perform this noble mission.

## Benefits of the Ḥadīth

1. Forbidding a woman to travel for one day and night without a Mahram.
2. Her travel without a Mahram is a violation of the faith in Allāh and the Hereafter.
3. There is no difference if the traveling woman is beautiful or not, and if she is traveling for Ḥajj or any other purpose.
4. A woman who does not have a Mahram is not required to perform obligatory Ḥajj because she is not able as Sharī'ah.
5. Completeness of Islāmic Sharī'ah and its concern to protect the honors of people and to avoid improper acts.
5. Faith in Allāh and the hereafter requires being subject to Allāh's legislation and stopping at His boundaries.
6. Using the most powerful wording to affect the addressee.

## Notes

First: His saying in Sahih Al-Bukhārī:

**“She should not travel for a day-long distance unless she is accompanied by someone who is a Mahram to her.”**

I did not find that in Bukhārī from Ḥadīth of Abū Hurayrah (رضي الله عنه) in the said wording. However, this does not contradict mentioning (Day and night) together because we can say a day or a night, but we mean both day and night.

**Second:** In this Ḥadīth, forbidding a woman's traveling without a Mahram is conditioned by a day and night period. However, in other Ḥadīths, time was two days, three days, and more. So generalization of forbidding the woman to travel alone, regardless of time, is better for precaution.

**Third:** Both of the Third Ḥadīth and the Fourth Ḥadīth do not match with the subject of this chapter. Maybe the author made proper interpretations but was missed, so be careful.



## **THE CHAPTER ON *FIDYAH* (COMPENSATION)**

*Fidyah* here refers to the compensation imposed as a result of leaving one of the obligations of Ḥajj or committing a prohibition during the state of *'iḥrām*. It is called *Fidyah* (lit. rescuing) because it saves a person from the substantial penalty.

## THE FIRST ḤADĪTH

213- عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ، قَالَ جَلَسْتُ إِلَى كَعْبِ بْنِ عُجْرَةَ - رَضِيَ اللَّهُ عَنْهُ - فَسَأَلْتُهُ عَنِ الْفِدْيَةِ، فَقَالَ نَزَلَتْ فِيَّ خَاصَّةً، وَهِيَ لَكُمْ عَامَّةٌ، حُمِلْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْقُمَّلُ يَتَنَاقَرُ عَلَيَّ وَجْهِي فَقَالَ " مَا كُنْتُ أَرَى الْوَجَعَ بَلَغَ بِكَ مَا أَرَى أَوْ مَا كُنْتُ أَرَى الْجُهْدَ بَلَغَ بِكَ مَا أَرَى، نَحِدُ شَاءَ ". فَقُلْتُ لَا. فَقَالَ " فَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، لِكُلِّ مِسْكِينٍ نِصْفَ صَاعٍ. وَفِي رِوَايَةٍ: فَأَمَرَهُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) أَنْ يُطْعِمَ فَرَقًا بَيْنَ سِتَّةِ مَسَاكِينَ، أَوْ يَهْدِي شَاءَ أَوْ يَصُومَ ثَلَاثَةَ أَيَّامٍ.

213-'Abdullāh ibn Ma`qil is reported as saying, "I sat once with Ka`b ibn 'Ujrah (رضي الله عنه). I asked him about the *Fidyah*. He answered, "It was sent down concerning me specifically, but it generally addresses all of you as well. Then he said, "I was carried to the Prophet (صلى الله عليه وسلم), and lice were falling over my face. He said, "I did not know that you are suffering to that extent." Or, "I did not know that your disease is hurting you as much as what I see. Can you afford a sheep?" I said, 'No.' He then said, "Fast three days or feed six poor people, half a *Sa`* each." According to another narration, the Prophet (صلى الله عليه وسلم) ordered him to feed six poor people with one *Faraq* (a measurement equal to three *Sa`*'s) of food, slaughter a sheep, or fast for three days.<sup>95</sup>

### Explanation

**The Narrators:** 'Abdullāh ibn Ma`qil ibn Muqarrin Al-Muzany. He is from Kufah. He is a trustworthy, prominent *tabi`ee* (successor). He died at the end of the caliphate of Mu`awiyah (رضي الله عنه). Ka`b ibn 'Ujrah ibn Umayyah Al-Quda`y. He was an ally of Al-'Anṣār (supporters). He witnessed the Battle of Hudaibiyyah, and his hand was cut in one of the battles. He lived in Kufah and died in Madīnah in the 51<sup>st</sup> year after the Hijrah, aging seventy-five years old.

<sup>95</sup> - Related by al-Bukhārī: (1719) and Muslim: (1201).

**The topic of the Ḥadīth:** The *Fidyah* for cutting off one's hair while in a state of 'iḥrām.

### Explanation of the Vocabulary

**“It was sent down concerning me specifically”** This is because the verse of *Fidyah* was revealed because of him.

**“But it generally addresses all of you”** Means that the ruling applies to all people and is not limited to his specific case.

**“I was carried to the Prophet”** Means that his relatives carried him to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during the Battle of Al-Hudaybiyyah in the 6<sup>th</sup> year after the Hijrah.

**“Lice (pl. of louse)”** Refers to a type of small insect that lives on the bodies of people or animals mostly because of lack of cleanliness.

**Or, “I did not know that your disease...”** Although the wording of the two narrations are slightly different — due to the doubt of one of the narrators — they are similar in meaning.

**“Can you afford a sheep?”** The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) here inquires whether this is within the ability of Ka`b.

**“A sheep”** applies to a male or a female, sheep or goat.

**“Poor people”** are those who do not have enough provisions for themselves and their families.

**“Half a Sa`”** Sa` here refers to a measurement during the lifetime of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that equals 2040 grams of good wheat.

**“Faraq”** Is a measurement equal to three sa`s.

**“Slaughter a sheep,”** i.e., to offer its meat charitably to the poor.

## General Explanation

'Abdullāh ibn Ma`qil, a *Tabi`ee*, tells us that he once sat with K`ab ibn `Ujrah to ask him about the meaning and cause of revelation of the *Ayah* on *Fidyah*. The *Ayah* in question reads:

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

**“...And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a compensation of fasting [three days] or charity or sacrifice...”** [Sūrah al-Baqarah (2):196]

Ka`b told him the reason why it was revealed. During the Battle of Hudaibiyyah, Ka`b was carried to the Prophet (ﷺ). At the same time, lice fell over his face because of a certain illness. On seeing him, it seems that the Prophet (ﷺ) was surprised with him and said, "I did not know that your disease is hurting you as much as what I see." Then he asked him whether it was within his financial ability to sacrifice a sheep. The answer was in the negative. Therefore, Allāh (سُبْحَانَهُ وَتَعَالَى) revealed the *Ayah* to give three options: fasting, charity, or sacrifice. To explain this, the Prophet (ﷺ) detailed that fasting should be for three days, charity should be feeding six poor people half a Sa` each, and sacrifice should be slaughtering a sheep and offering its meat charitably to the poor.

## Benefits of the Ḥadīth

1. The *Salaf* (righteous predecessors) were keen to understand the Qur`ān through exploring why *Ayahs* were revealed.
2. It is permissible for a person in a state of *'ihrām* to shave off their head for a valid excuse.
3. If a person in a state of *'ihrām* shaves off their head, even for a valid excuse, *Fidyah* is compulsory.
4. The *Fidyah* entailed on a person who shaves off their head while in a state of *'ihrām* is three options: fasting for three days, feeding six poor people half a Sa` each or slaughtering a sheep offering its meat charitably to the poor.

5. The *Fidyah* entailed for doing something prohibited is to be paid where it was committed.
6. The state of 'iḥrām is highly respectable.
7. The Sharī'ah (Islāmic law) is so easy that it made it permissible in the state of 'iḥrām to do something otherwise banned if there is a valid excuse not to cause difficulty.
8. Although the *Ayah* in question is revealed concerning a specific occasion, its coverage goes beyond that specific occasion.
9. The Sunnah details the Qur'ānic *Ayahs* of abstract connotation.
10. It is permissible to openly express embarrassing actions in an educational context. In this regard, Ka'b said, **“while lice are falling over my face.”**
11. The Prophet (ﷺ) knows nothing of the unseen except that which Allāh told him.

### Note

Apparently, the structure of the above narration gives the impression that the author attributes the second narration to 'Abdullāh ibn Ma'qil, which is not true. It is, however, reported on the authority of 'Abdul-Raḥmān ibn Abu Layla. In fact, the author quoted it because it explicitly provides two options: feeding the poor or fasting. Actually, the narration of Imām Muslim makes it clear why the Prophet (ﷺ) made only two options. On seeing him, the Prophet (ﷺ) asked him whether if he was financially able to provide for slaughtering a sheep or not. When he answered in the negative, the *Ayah* was later revealed. After that, the Prophet (ﷺ) informed him of the two options: fasting or feeding the poor. Apparently, he did not mention the sacrifice because it was included in the question above; thus, repeating it would be redundant.

## THE CHAPTER ON THE SANCTITY OF MECCA

**Sanctity of Mecca:** means that Mecca has to be sanctified and glorified. Mecca is the name of the country which Allāh made secure. Not only do people feel safe for their lives and properties, but their animals and trees are granted the same sanctity. It was called Mecca because it suffered from a lack of water provisions. Linguistically speaking, it is derived from the root word "*imtakka*." When used in the following context, "*imtakka al-tiflu labana ummihi*," it means a suckling child emptied all the milk in his mother's breast.

## THE FIRST ḤADĪTH

214- عَنْ أَبِي شُرَيْحِ الْعَدَوِيِّ، أَنَّهُ قَالَ لِعَمْرٍو بْنِ سَعِيدٍ، وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ  
 ائْذَنَ لِي أَيُّهَا الْأَمِيرُ أَحَدْتُكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْغَدِ مِنْ يَوْمِ  
 الْفَتْحِ، فَسَمِعْتُهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي، وَأَبْصَرْتُهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ، إِنَّهُ حَمِدَ اللَّهَ، وَأَثْنَى  
 عَلَيْهِ، ثُمَّ قَالَ " إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَجِلُّ لِامْرِئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ  
 الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَعْضُدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُولُوا لَهُ إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا  
 أَذِنَ لِي سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ  
 الْغَائِبَ ". فَفَقِيلَ لِأَبِي شُرَيْحٍ مَا قَالَ لَكَ عَمْرٍو قَالَ أَنَا أَعْلَمُ بِذَلِكَ مِنْكَ يَا أَبَا شُرَيْحٍ، إِنَّ  
 الْحَرَّمَ لَا يُعِيدُ عَاصِيًا، وَلَا فَارًّا بِدَمٍ، وَلَا فَارًّا بِحَرْبَةٍ.

214-Abū Shuraih Al-'Adawi reported that he said to 'Amr bin Sa'īd ibn al-'As when he was sending troops to Mecca, "Let me tell you something, O Commander, which Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said on the day following the Conquest (of Mecca); which my ears heard and my heart retained, and my eyes saw as he spoke it.

He praised Allāh and extolled Him and then said, "Allāh, not men, has made Mecca sacred; so it is not permissible for any person believing in Allāh and the Last Day to shed blood in it or lop a tree in it. If anyone seeks a concession based on the fighting of Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in it, tell him that Allāh permitted His Messenger, but not you. He gave him permission only for an hour on one day, and its sacredness was restored on that very day exactly as it was of yesterday. Let him who is present convey the information to him who is absent."

**It was said to Abū Shuraih, “What did ‘Amr say to you? He said, “I am better informed of that than you, Abū Shuraih, but the sacred territory does not grant protection to one who is disobedient, or one who runs away after shedding blood, or an outlaw.”<sup>96</sup>**

## Explanation

**The Narrator:** His name is Abū Shuraih Khuwaylid ibn ‘Amr Al-Khuza’i (رضي الله عنه). He embraced Islām before the conquest of Mecca, and he was the flag bearer of the Khuza’ah tribe on that day. He was one of the wise persons of Madīnah. He was eloquent and a brave advocate of Allāh’s cause, fearing no blame of a critic in this regard. He died in Madīnah in 68 after the Hijrah.

**The topic of the Ḥadīth:** The Sanctity of Mecca.

## Explanation of the Vocabulary

“**Amr**” He is the son of Sa‘īd ibn Al-‘As ibn Umayyah, the Umayyad Qurashite known as *Ashdaq* because he had big jawbones and used to speak loudly. He neither belongs to the *Companions* (Companions) nor those who followed them in good deeds, as stated by the author of Fat-h Al-Bary. Rather, he was a disobedient and arrogant tyrant.

In 60 after the Hijrah, Yazid ibn Mu‘awiyah appointed him as the ruler of Madīnah besides Mecca. He arrived in Madīnah during the month of Ramaḍān to take charge. Later, Yazid deposed him as the ruler of Madīnah and Mecca in 61 after the Hijrah. During the caliphate of ‘Abdul Mālik, the latter appointed him as the ruler of Damascus when he set out for a battle. However, ‘Amr betrayed ‘Abdul Mālik, dominated the city, fortified himself therein, and robbed all the money in the public treasury. When ‘Abdul Mālik knew about the betrayal, he came back and besieged Damascus. Applying a certain trick, ‘Abdul Mālik finally killed him in 69 after the Hijrah.

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<sup>96</sup> - Related by al-Bukhārī: (104) and Muslim: (1353).



**“When he was sending troops to Mecca”** This means that ‘Amr was preparing to send troops from Madīnah to Mecca to fight against ‘Abdullāh ibn Al-Zubayr, who refused to pay the oath of allegiance to Yazid ibn Mu’awiyah and sought protection in the Sacred House (Mecca).

**“Let me tell you something”** means permit me to tell you.

**“Commander”** ruler.

**“My heart has retained”** Means that he memorized it by heart.

**“My eyes saw as he spoke it”** Means that he was an eyewitness of the speech.

**“He praised Allāh and extolled Him”** Means that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) began with ascribing all the traits of perfection to Allāh out of love of Allāh and glorification to Him, as He is Perfect in traits and the Grantor of bounties.

**“Mecca”** here refers to the sanctuary as a whole.

**“Made Mecca sacred,”** i.e., that he designated it to be a sanctuary that has to be exalted.

**“Not men,”** i.e., that had people were the ones who made it sacred; perhaps they would have violated or changed it. The purpose of the sentence **“Allāh, not men, has made Mecca sacred”** is to sanctify and exalt Mecca.

The purpose of the qualifying sentence, **“believing in Allāh and the Last Day,”** explained above on explaining Ḥadīth No. 212, is to instruct people not to commit things prohibited in Mecca, such as shedding blood or cutting trees. Thus, this phrase implicitly states that abstaining from such things is a prerequisite of perfect faith.

**“To shed blood in it”** Means to kill anybody therein.

**“Trees”** Refer to any plant that has a stalk.

**“If anyone seeks a concession based on the fighting of Allāh's Messenger in it”** Means if any person took the fighting of Allāh's Messenger during the conquest of Mecca as a pretext.

**“Tell him that,”** i.e., to refute his argument.

**“For an hour on one day,”** i.e., for a specific period during the day. In fact, the conquest of Mecca extended from sunrise till the *‘Asr* (afternoon) prayer.

**“On the very day like that of yesterday”** Refers to the day preceding the day on which the conquest took place.

**“Let him who is present convey the information to him who is absent”** Means that those who witnessed the speech have to convey its message to those who did not listen to the speech.

**“It was said to Abū Shuraih”** The one who said is anonymous.

**“What did ‘Amr say to you?”** Means an inquiry about ‘Amr's reaction to this great Ḥadīth.

**“I am better informed of that than you”** Means I have more knowledge than you have as regard to the ruling on sending troops to fight in Mecca.

**“The sacred territory”** Refers to the whole land included in the sanctuary.

**“Who runs away after shedding blood”** Refers to a fugitive who is subject to capital punishment.

### General Explanation

Mu`awiyah ibn Abu Sufyān pledged allegiance to his son Yazid, and people followed his suit. Most people pledged allegiance to Yazid, except for some people, including ‘Abdullāh ibn Al-Zubayr (رضي الله عنه). When Yazid succeeded his father to the throne, ‘Abdullāh ibn Al-Zubayr sought refuge in Mecca. Yazid then ordered his governor of Hejaz ‘Amr ibn Sa`id Al-Ashdaq, who was in Madīnah, to dispatch troops to fight against ‘Abdullāh ibn Al-Zubayr in Mecca if he insisted on refusing to pledge allegiance.

In this Ḥadīth, Abu Shuraih tells us that he conveyed to ‘Amr, while he was dispatching troops to Mecca, the command Allāh's Messenger ordered to be conveyed. Yet, he delivered the advice gently, requesting permission to speak first because he politely wanted the ruler to accept his advice. In doing so, he asserted that he heard the speech directly, not through a narrator, from the Prophet (صلى الله عليه وسلم). He also stressed that he memorized it by heart with no misunderstanding or forgetfulness. He, in addition, eye-witnessed the Prophet (صلى الله عليه وسلم) while delivering the speech, i.e., when there is nothing to obstruct the vision. No doubt, seeing the speaker face-to-face improves one's understanding.

The Prophet (ﷺ) usually commences his speeches with praising and extolling Allāh. After that, he addressed the sanctity of Mecca, pointing out that it is made sacred by Allāh, not by people. He also stated that the prohibition of fighting or cutting trees therein is a part of the sanctity concept. Accordingly, it is impermissible for anyone believing in Allāh and the Last Day to shed blood or lop a tree therein.

He also taught people how to refute the argument of a person who deems fighting in Mecca permissible based on what the Prophet (ﷺ) did. Such an argument should be refuted as follows: It is Allāh — the sovereign — who permitted for His Messenger only to do so. Nevertheless, the Prophet (ﷺ) was not given absolute permission; he was rather permitted only for such a part of the day as it was necessary. To explain, it was extremely necessary to clear Mecca of polytheism and polytheists and make it a purely Islāmic country. After this temporary period, Mecca became sacred again and will continue as such, as made by Allāh till the Day of Judgment.

To emphasize the importance of Mecca's sacredness, the Prophet (ﷺ) ordered all those present to convey it to those who were not. Since Abū Shuraih (رضي الله عنه) was present, he was duty-bound to convey it to 'Amr ibn Sa'id. However, arrogance prevented 'Amr from conforming to the truth. Using a groundless argument, 'Amr said, "I am better informed of that than you, Abu Shuraih, but the sacred territory does not grant protection to one who is disobedient — referring allegedly to 'Abdullāh ibn Al-Zaubayr — or one who runs away after shedding blood, or an outlaw."

### **Benefits of the Ḥadīth**

1. Sharī'ah is held in high esteem since he fearlessly confronted the ruler with the truth.
2. Advice should be given to rulers in such a polite manner as may be agreeable to them.
3. The Companions conformed to the state authority even if the ruler was disobedient.
4. Any argument should be supported with the necessary evidence, especially as far as important issues are concerned.

5. It is commendable to deliver a speech, when necessary, to preach or give a ruling.
6. It is commendable to begin a Khutbah by praising and extolling Allāh.
7. Mecca's sanctity is highly respectable since it is made sacred by Allāh, not by people.
8. Abidance by Allāh's rulings is a prerequisite of believing in Allāh and the Last Day.
9. Belief in Allāh and the Hereafter is the strongest deterrent from violating Allāh's prohibitions.
10. Fighting is prohibited in the *Harām* of Mecca.
11. Lopping trees is prohibited in the *Harām* of Mecca.
12. Specific rulings are authentically proven to have been restricted to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).
13. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was permitted to fight in Mecca for a part of the day to save it from polytheism and polytheists.
14. Actions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are to be followed unless they are proven to be peculiar to him.
15. Sharī'ah-based evidence has binding authority. This is based on the command in the Ḥadīth, **"...tell him that Allāh permitted His Messenger, but not you."**
16. Some Sharī'ah rulings were the object of abrogation as dictated by divine wisdom.
17. Abrogation may take place twice regarding the same ruling. To clarify, fighting in Mecca was initially prohibited. It was made lawful to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during the conquest, and finally, it was prohibited again.
18. It is obligatory for those who know a certain ruling of Sharī'ah to convey it to others.

19. *Ḥadīth-ul-Ahad* (a Ḥadīth which at some point in the chain has only a single narrator) - provided that the narrator is trustworthy - has a binding authority as far as religious matters are concerned.
20. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is a superbly eloquent and effective public speaker.
21. A Shari'ah evidence cannot be opposed by personal opinion.
22. Arguing with holders of different opinions should not be done to humiliate them if they show stubbornness. In the Ḥadīth, Abū Shauraih made no reaction to 'Amr ibn Sa'īd's stubbornness as he showed opposition to the instructions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

### Note

'Amr ibn Sa'id's argument that "...but the sacred territory does not grant protection to a disobedient..." is not quoted from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or any of the Companions. Rather, it reflects no more than a personal opinion of 'Amr that apparently runs counter to the instructions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) conveyed to him by Abu Shauraih. In fact, he only said so to justify dispatching troops to the Safe Country (Mecca) to fight against 'Abdullāh ibn Al-Zubayr who sought refuge therein. According to 'Amr's claim, he is a rebel, and thus the sacredness of Mecca grants him no protection.

The sound scholarly opinion is that the *Harām* of Mecca grants protection to anyone seeking refuge therein. Actually, Allāh made Mecca a resort, and security for people and whoever enters it shall be safe. Thus, it is impermissible to fight or kill any person who sought refuge in it. Rather, he should be besieged and confined till he goes out. After that, the legal ruling can be enforced. However, suppose a person commits an act entailing a capital punishment inside the *Harām*. In that case, the due penalty should be enforced even inside the *Harām*, since he violated the sanctity of the *Harām* and thus became liable for the penalty.

## THE SECOND ḤADĪTH

215- عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفَتْحِ فَتَحَ مَكَّةَ " لَا هِجْرَةَ وَلَكِنْ جِهَادٌ وَبَيَّةٌ وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا ". وَقَالَ يَوْمَ الْفَتْحِ فَتَحَ مَكَّةَ " إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَوْكُهُ وَلَا يُنْفَرُ صَيْدُهُ وَلَا يَلْتَقِطُ إِلَّا مَنْ عَرَفَهَا وَلَا يُحْتَلَى خَلَاهَا ". فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِلَّا الْإِذْخِرَ فَإِنَّهُ لَقَيْنِهِمْ وَلَبِئُوتِهِمْ . فَقَالَ " إِلَّا الْإِذْخِرَ

215- Ibn 'Abbās (رضي الله عنه) narrated that Allāh's Messenger (صلى الله عليه وسلم) said on the day of the conquest of Mecca, "There is no emigration after the conquest, but there is Jihād and good intentions. And when you are called for Jihād, you should come out at once." Allāh's Messenger (صلى الله عليه وسلم) also said, on the day of the conquest of Mecca, "Allāh has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allāh's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e., Mecca) is a sanctuary by Allāh's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its animals should not be chased, its fallen property (i.e., *Luqata*) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted," On that Al-'Abbās said, "O Allāh's Messenger (peace be upon)! Except for the *Idhkhir*, because it is used by the goldsmiths and the people for their houses." On that, the Prophet (صلى الله عليه وسلم) said, "Except the *Idhkhir*."<sup>97</sup>

<sup>97</sup> - Related by al-Bukhārī: (112) and Muslim: (1353).

Sheikh of Islām ibn Taymiyyah (may Allāh have mercy on him) said, "This emigration (Hijrah) was prescribed when Mecca and suchlike countries were lands of disbelief. On the contrary, faith was in

## Explanation

**The Narrator:** ‘Abdullāh ibn ‘Abbās (رَضِيَ اللهُ عَنْهُمَا). His biography is previously mentioned in Ḥadīth No. 166.

**The topic of the Ḥadīth:** Sanctity of Mecca and the ruling on emigration after the conquest.

### Explanation of the Vocabulary

**“Al-‘Abbās”** His biography is previously mentioned in Ḥadīth No. 170.

**“On the day of the conquest of Mecca”** Means during the time of the conquest, probably on the first or second day as in the previous Ḥadīth reported on the authority of Abu Shuraih.

**“Emigration”** Linguistically: to move out of a place. Legislative meaning is to leave the countries of disbelievers.

**“But there is Jihād and good intentions”** Means what remains is Jihād and good intentions. Jihād means exerting efforts to raise high the word of Allāh, whether through fighting or otherwise. Good intention means doing all acts to show submission to Allāh and for good purposes.

**“And when you are called for Jihād,”** The caller here is the ruler or the one to whom he delegated his powers in this regard.

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Madīnah, and hence emigration from the land of disbelief to the land of Islām was made obligatory for those who can do so. After Mecca was conquered and Arabs embraced Islām, it turned into a land of belief. Thus, the Prophet said, "No emigration after the conquest." Actually, describing some countries with disbelief, belief or and so on is not an everlasting one but rather a temporary description depending on the population. Any country with a pious population is considered a land of Allāh's allies at that specific time. Any country with a disbelieving population is considered a land of disbelief at that specific time. Once any of such countries is inhabited by a different type of population, the description will differ to suit them." Majmu` Al-Fatawa (18/281).

**“Allāh has made this town a sanctuary”** This means that Allāh made Mecca (i.e., the whole area of the *Harām*) sanctuary, in the sense that it has to be respectable and held in great esteem.

**“Since the day He created the Heavens, and the Earth”** means that the point of time at which Mecca started to be made a sanctuary is as old as the creation of Heavens and the Earth, and it is thus unknown.

**“The Heavens”** Refers to the seven heavens created in layers as preserved ceilings that cannot be entered unless with permission from Allāh (سُبْحَانَهُ وَتَعَالَى).

**“The Earth”** Refers to the seven earths created in layers. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

**It is Allāh who has created seven heavens and of the earth, the like of them.”** [Sūrah Al-Talāq (65):12]

The highest of these layers is the one we live on. In this regard, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, **“Whoever usurps the land of somebody unjustly, his neck will be encircled with it down the seven earths (on the Day of Resurrection).”** (Related by Al-Bukhārī).

**“So, it is a sanctuary”** is used to confirm the sanctity of Mecca and emphasize its continuity.

**“The Day of Resurrection”** is the day when people are brought again to life from death. It is named because people are resurrected to stand before the Lord of the Worlds for just reckoning.

**“For an hour by daytime,”** as previously explained in Ḥadīth No. 214.

**“Its thorny bushes should not be cut”** reference is made specifically here for thorny trees because they constitute most of Mecca's trees or refer with greater reason to non-harmful trees.

**“Game”** Refers to all lawful animals of prey who are wild by nature, like rabbits and pigeons.

**“Announce it publicly”** Means to search for its owner.



“**Idhkhir**” is a type of odorous grass [sometimes known in English as camel grass], closely related to lemongrass.

Idhkhir is “**used by the goldsmiths**” To kindle fire to heat the iron with it.

It is also used “**by the people for their houses**” As they place it in the ceilings between wood panels to prevent mud from penetrating them.

## General Explanation

‘Abdullāh ibn ‘Abbās tells us that the Prophet (ﷺ) said to people on the day of the conquest of Mecca, “**There is no emigration after the conquest.**” This means that it is no longer permissible to emigrate from Mecca as it became a Muslim country. There remains only Jihād and good intentions. Ordering them to go out for Jihād, the Prophet (ﷺ) pointed out that doing so should be in obedience to Allāh, His Messenger, and those in authority. Then, the Prophet (ﷺ) highlighted the sanctity of Mecca, stating that Allāh has made it sacred since the day He created the Heavens and the Earth and that it will remain so as ordained by Allāh till the Day of Resurrection. Moreover, fighting in it has never been made permissible for anyone before the Prophet (ﷺ) but was made permissible for the Prophet (ﷺ) only for a part of the daytime for the necessity of clearing it from polytheism and polytheists.

Then he stressed the sacredness of Mecca by using another emphatic sentence to denote confirmation and continuity till the Day of Resurrection. Then he stated the manifestations of sacredness, i.e., prohibition of cutting its trees, chasing its game, uprooting its grass, or picking up lost objects without searching for the owner. However, Al-‘Abbās asked the Prophet (ﷺ) to permit them to uproot the Idhkhir plant based on the justification that people need it for kindling fire and making house ceilings. Therefore, the Prophet (ﷺ) permitted them to do so.

## Benefits of the Ḥadīth

1. The Prophet (ﷺ) is keen to convey rulings to people in their respectively suitable time.

2. It is impermissible to emigrate from Mecca after the conquest. By way of analogy, the same applies to all non-Muslim countries that turned into Muslim countries.
3. It is inferred implicitly from the Ḥadīth that Mecca will never become a non-Muslim country that has to be migrated from.
4. Jihād will remain in effect even if the great cities of disbelief are conquered till the religion of Allāh becomes dominant.
5. The Ḥadīth indicates that paying special attention to one's intention, whether relating to Jihād or otherwise, is one of the good deeds.
6. It is obligatory to go out for Jihād if those in authority give such an order.
7. Mecca is sacred and sanctified.
8. Mecca's sacredness is as old as the creation of the heavens and the earth and will remain sacred till the Day of Resurrection.
9. Heavens and the Earth are created beings, i.e., they were created from non-existence.
10. Fighting in Mecca is impermissible.<sup>98</sup>
11. Fighting in Mecca was made lawful exclusively to the Prophet (صلى الله عليه وسلم) only during the conquest. It saved Mecca from polytheism and polytheists.
12. Permissibility under the state of necessity should be dealt with in proportion to its measure.
13. Specific rulings are authentically proven to have been peculiar to the Prophet (صلى الله عليه وسلم).
14. Some Sharī'ah rulings were the object of abrogation<sup>99</sup> as dictated by divine wisdom.

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<sup>98</sup> See the footnote of the benefit No. 10, Ḥadīth No. 214.

<sup>99</sup> See the footnote of the benefit Mo. 16, Ḥadīth No. 214.

15. Loping trees, even as harmful as thorny trees, are prohibited in the *Harām* of Mecca.
16. It is impermissible to chase its game or, with greater reason, cause it more harm or kill it.
17. It is impermissible to pick up its lost objects except for someone who announces it publicly (i.e., always searches for its owner).<sup>100</sup>
18. No matter how long a finder of *Luqatah* announces it publicly, it never becomes their property.
19. It is impermissible to uproot its green grass except for *Idhkhir*.
20. It is permissible to uproot dry grass.
21. It is permissible to uproot grass and trees planted by people since they are their property.<sup>101</sup>
22. Al-‘Abbās ibn ‘Abdul-Muttalib did people a great favor when he asked permission to uproot *Idhkhir*, knowing it is direly needed by people.
23. A Mufti or a person in authority should be asked to revise their decisions if they negatively affect people’s needs.
24. A speaker may make an exception even if it is based on a request from others.

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<sup>100</sup> The wisdom behind that is increasing the feeling of safety of personal property in Mecca. If people perceive that they will not own a *Luqata* even if they announce it, they will not take it. Thus, they will leave it as it is, which will make it easy for its owner to find it.

<sup>101</sup> The preponderant view based on what is indicated by the Ḥadīth is that if someone owns a game while in a place outside the *Harām*, and then takes it into the *Harām*, it is not obligatory for him to set it free, because it is his own property. The Ḥadīth thus indicates that the prohibited game to hunt is that of Mecca.

## THE CHAPTER ON THE PERMISSIBILITY OF KILLING SOME ANIMALS

The author compiled this chapter to highlight the types of animals that can be killed in the *Harām*. Having quoted the Ḥadīths indicating the sanctity of Mecca and those explanatory Ḥadīths indicating the impermissibility of cutting its trees and grass and chasing its game, the author deemed it relevant to follow them with Ḥadīths indicating the permissibility of killing certain types of animals therein.

## THE FIRST ḤADĪTH

216- عَنْ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا)، أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ: خَمْسٌ مِنَ الدَّوَابِّ كُلُّهُنَّ فَاسِقٌ، يُقْتَلْنَ فِي الْحَرَمِ: الْعُرَابُ، وَالْحِدَاةُ، وَالْعُقْرُبُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ. وَلِمُسْلِمٍ: ((يُقْتَلُ خَمْسٌ فَوَاسِقٌ فِي الْحِلِّ وَالْحَرَمِ)).

216- It is reported on the authority of ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) that the Messenger of Allāh said, “There are five animals, all of which are vermin to be killed inside the sanctuary: Crow, kites, vicious dogs, mice, and scorpions.” According to the narration of Imām Muslim, the beginning of the Ḥadīth reads, “There are five kinds of vermin to be killed out and inside the *Harām*.”<sup>102</sup>

### Explanation

**The Narrator:** ‘Ā’ishah, the Mother of the Believers (رَضِيَ اللَّهُ عَنْهَا). Her biography is previously mentioned in Ḥadīth No. 178.

**The topic of the Ḥadīth:** Permissibility of killing some animals in the *Harām*.

<sup>102</sup> Related by Al-Bukhārī (1732) and Muslim (1198).

The following are some pieces of wisdom why Allāh created some animals that are harmful for humans. First, people should perceive Allāh's perfect Ability to create the two opposites: beneficial and harmful, fruitful and detrimental. Second, people should resort to Allāh to protect them against the evil of such animals through uttering His remembrance and abiding by the worldly protective measures He ordered them to abide by. Third, human beings should realize how weak they are in front of Allāh's Might and Power and even in front of the power of some of His creatures. Fourth, people should learn from this that they should avoid harming other people. Since people instinctively hate such animals because they are harmful, people should avoid harming others so that they might not hate them likewise. Fifth, people should get rid of material as well as immaterial harmful things. This is in addition to other supreme wisdom that materialize the Divine Names: The Wise, the All-Knowing.

## Explanation of the Vocabulary

“**Animals**” Refer to all kinds of beasts, including birds.

“**Vermin**” is harmful.

“**The boundaries of the *Harām* of Mecca**” vary in distance from the center of the town, viz, the Ka`ba. The longest is 11 miles from the side of Batn Uranah, and the shortest is 3 miles from the side of al-Tan`eem. It was called *Harām* (lit. inviolable) because it has to be exalted and respected.

“**Crow**” is a well-known bird. The narration of Ṣaḥīḥ Muslim is restricted to the kind named *Al-Abqa`*, i.e., the one that has white spots on its back or belly.

“**Kite**” is a wild bird that lives on dead bodies of animals and small birds and animals.

“**Scorpion**” is a small animal related to spiders that have two front claws and a curved tail with a poisonous stinger at the end.

“**Mouse**” is a small animal that picks up gold, opens containers to eat the food therein, and digs the walls.

“**Vicious dogs**” are those dogs that cause injuries using their canines and clutches.

## General Explanation

In this Ḥadīth, the Mother of the Believers ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) tells us the prophetic commands regarding killing these types of harmful animals whether out or inside the *Harām*. Although the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) defined only five types, perhaps this is also applicable to all other animals that cause similar harmful effects. To clarify, an analogy should be drawn between crows and kites and other animals that similarly steal fruits and properties. By the same token, the analogy should be drawn between a scorpion and other similarly poisonous animals. Likewise, an analogy should be drawn between mice and other animals that champ clothes, dig wells, or spoil foods. The same applies to vicious dogs.

## Benefits of the Ḥadīth

1. People were they in a state of 'iḥrām or not, are required to kill these five types of animals whether in or outside the *Harām*.
2. They are to be killed even if they are still young taking into account their potential harm.
3. The justification behind this ruling is their being vermin. Therefore, the ruling applies to all other animals that cause harm even if they are not inherent.
4. Islām combats harm and aggression even if committed by animals.
5. Islāmic legislation is perfect since it provides for putting an end to corruptors.

## THE CHAPTER ON ENTERING MECCA AND OTHER RELATED RULINGS

The author (ﷺ) included under this chapter the Ḥadīths indicating the explanation of how to enter Mecca and other related rulings such as entering the Ka'bah, offering Ṣalāh (prayer) therein and the how-to of *Tawwāf* (circumambulating the Ka'bah).



## THE FIRST ḤADĪTH

217- عَنْ أَنَسِ بْنِ مَالِكٍ (رَضِيَ اللَّهُ عَنْهُ)، أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) دَخَلَ مَكَّةَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمَغْفِرَ، فَلَمَّا نَزَعَهُ، جَاءَهُ رَجُلٌ فَقَالَ: ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ فَقَالَ: ((اقتلوه)).

**217- It was narrated from Anas ibn Mālik (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) entered Mecca in the years of the conquest wearing a helmet. When he took it off, it was said, "Ibn Khatal is hanging on to the drapes of the Ka'bah." He said, "Kill him."<sup>103</sup>**

<sup>103</sup> Related by Al-Bukhārī (1748) and Muslim (1357).

Al-Khattaby said, "The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) killed him because of the evil acts he committed against Islām. This indicates that the Harām does not protect or postpone the time of executing what is obligatory." Subul Al-Salam (4-54).

On the day of the Conquest of Mecca, the Messenger of Allāh [صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] granted safety to everyone, except four men and two women. He said, 'Kill them, even if you find them hanging on to the covers of Ka'bah.' (They were) 'Ikrimah ibn AbīJahl, 'Abdullāh ibn Khatal, Miqyas ibn Subabah and 'Abdullāh ibn Sa'd ibn AbīAs-Sarh. 'Abdullāh ibn Khatl was caught while hanging on to the covers of Ka'bah. Sa'id ibn Huraith and 'Ammar ibn Yasir both rushed toward him, but Sa'id, who was the younger of the two, reached there before 'Ammar; and he killed him. Miqyas ibn Subabah was caught by the people in the marketplace, and they killed him. 'Ikrimah fled to the sea, and he was caught in a storm. The crew of the ship said, 'Turn sincerely toward Allāh, for your (false) gods cannot help you at all in this situation.' 'Ikrimah said, 'By Allāh, if nothing came to save me at sea except sincerity toward You, then nothing else will save me on land. O Allāh, I promise You that if You save me from this predicament, I will go to Muḥammad [SAW] and put my hand in his, and I am sure that I will find him generous and forgiving."

So he came, and accepted Islām. 'Abdullāh (ibn Sa'd) ibn AbīSarh hid in the house of 'Uthman ibn 'Affan, and when the Messenger of Allāh [SAW] called the people to give their Oath of Allegiance, he brought him, and made him stand before the Prophet [SAW]. He ('Uthman) said, 'O Messenger of Allāh! Accept the allegiance of 'Abdullah." He raised his head and looked at him three times, refusing his allegiance each time, then he accepted his allegiance after the third time. 'Awn Al-Ma'bood (7/248).

## Explanation

**The Narrator:** Anas ibn Mālik (رضي الله عنه). His biography is previously mentioned in Hadīth No. 176.

**The topic of the Ḥadīth:** Ruling on entering Mecca without 'iḥrām.

### Explanation of the Vocabulary

**“Ibn Khatal”** His name is 'Abdul-'Uzza ibn Khatal. Khatal's name is 'Abdul Manaf, who belongs to the tribe of Banu Tamim. His nickname is Ibn Khatal, and his name is 'Abdullāh. The Messenger of Allāh sent him out as a Zakāh collector. He sent with him a man at his service from the tribe of Khuz'ah, whom he attacked and killed. So, he apostatized and fled. He had two lady singers who used to satirize the Messenger of Allāh in their songs. On the day when Mecca was conquered, the Messenger of Allāh said, "Whoever enters the House (Ka'bah) is safe." Thus, Ibn Khatal tried to exploit this chance, entered the Masjid, and hung on the drapes of the Ka'bah seeking refuge therein. However, this availed him nothing since his faults were too grave to be forgiven.

**“In the years of the conquest”** The conquest of Mecca took place on the 20th of Ramaḍān in 8<sup>th</sup> after Hijrah.

**“The purpose of entering Mecca wearing a helmet”** is to refer to the fact that he was not in a state of 'iḥrām. The helmet is a protective head cover against arrows made of hard material.

**“When he took it off”** This signals the end of the battle.

**“It was said to him”** Perhaps the one who said this is Abu Barzah Al-Aslami as he is the one who killed ibn Khatal.

**“Drapes of the Ka'bah”** Refer to the piece of cloth that is used to cover the Ka'bah. 'Ismā'īl (صلى الله عليه وسلم) was the first to cover the Ka'bah with drapes. During the lifetime of the Prophet (صلى الله عليه وسلم) and the era of rightly-guided caliphs, it used to be covered with fine cotton clothes (*qabati*) and Yemeni clothes. The first to cover it with silk was Mau'awiyah. However, all this information is controversial. During the Jahiliyyah (pre-Islāmic ignorance) and early Islām, it used to be covered

on the 10th of Muharram. However, this later changed into the Day of Sacrifice. Ka‘bah was named as such due to its height.

### General Explanation

When Quraish broke its reconciliation treaty with the Prophet (ﷺ), he went out to them in Ramaḍān, 8<sup>th</sup> after Hijrah, along with an army of ten thousand soldiers. Thus, Allāh helped him conquer Mecca. In the Ḥadīth, Anas (رضي الله عنه) tells us that the Prophet (ﷺ) entered it while wearing the war uniform with the helmet on his head, i.e., not in a state of ‘iḥrām. When the fighting was over, the Prophet (ﷺ) took off the helmet so that people would feel safe. It was then announced that whoever enters the Masjid or His house refraining from fighting is safe. However, about ten persons, including Ibn Khatal, were excluded from this safety promise because their faults were too grave to be forgiven.

Nevertheless, he hung on the drapes of the Ka‘bah seeking refuge therein. The Prophet (ﷺ) ordered the Companions to kill him. Abū Barzah Al-Aslami was the first to reach and then killed him.

### Benefits of the Ḥadīth

1. It is permissible to enter Mecca without ‘iḥrām for a person who wants to perform neither Ḥajj nor ‘Umrah (minor pilgrimage).
2. “While wearing the helmet” teaches us that taking protective measures does not go against *Tawakkul* (reliance and trust in Allāh).
3. If someone is sentenced to be killed inside the Harām, nothing can protect him, even hanging on the drapes of the Ka‘bah.
4. Ka‘bah is held in great esteem by Muslims.
5. News about criminals is to be reported to those in authority to enforce legal rulings on them.
6. It is permissible to cover the Ka‘bah with a cloth.

## THE SECOND ḤADĪTH

218-عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (رَضِيَ اللَّهُ عَنْهُمَا)، أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) دَخَلَ  
مَكَّةَ مِنْ كَدَاءٍ مِنَ الثَّنِيَّةِ الْعُلْيَا الَّتِي بِالْبَطْحَاءِ، وَخَرَجَ مِنَ الثَّنِيَّةِ السُّفْلَى

218-‘Abdullāh ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) reported that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) entered Mecca from Kada' (a mountain) from the highest Thaniya which is at Al-Batha' and left Mecca from the low Thaniya.<sup>104</sup>

### Explanation

**The Narrator:** ‘Abdullāh ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا). His biography is previously mentioned in Ḥadīth No. 172.

**The topic of the Ḥadīth:** From where to enter and leave Mecca.

### Explanation of the Vocabulary

“**Entered Mecca**” This means during the year of the conquest or the year of the farewell Ḥajj. According to the wording of another narration, "used to enter," it seems that it was his habit. Kada' is a mountain located on the upper end of Mecca near Al-Hujun.

“**Thaniyya**” is a route between two mountains that is a little bit high.

“**The highest Thaniya**” is often called Ray` Al-Hujun.

“**Al-Batha**” a largely dry riverbed whose ground is full of small stones. It is a well-known place in Mecca, also known as Al-Abtah.

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<sup>104</sup> Related by Al-Bukhārī (505) and Muslim (1257).

“**The low Thaniyya**” is located in the lowest end of Mecca near Bab Al-Shubaikah, now known as Ray` Al-Rassam.

### **General Explanation**

While performing the rituals of Ḥajj, the Prophet (ﷺ) used to leave Mecca from a different direction from the one he took while entering. In this Ḥadīth, ‘Abdullāh ibn ‘Umar (رضي الله عنهما) tells us that the Prophet's way into Mecca was different from his way out. He entered from the highest entrance of Mecca through a *Thaniyya* or a mountainous route called Kada' and left from the lowest part of Mecca through a *Thaniyya* called Kuda. Using different routes aims to propagate the rituals and accustom oneself to move while performing acts of worship.

### **Benefits of the Ḥadīth**

1. It is commendable to enter Mecca from the highest entrance and leave it from the lowest.
2. There is a wisdom behind all Islāmic legislations.

## THE THIRD ḤADĪTH

219- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (رَضِيَ اللَّهُ عَنْهُمَا)، قَالَ: دَخَلَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) الْبَيْتَ، وَأُسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ، فَأَغْلَقُوا عَلَيْهِمُ الْبَابَ، فَلَمَّا فَتَحُوا كُنْتُ أَوَّلَ مَنْ وَلَجَ فَلَقَيْتُ بِلَالًا فَسَأَلْتُهُ هَلْ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ نَعَمْ، بَيْنَ الْعُمُودَيْنِ الْيَمَانِيِّينِ.

219-It is narrated on the authority of 'Abdullāh ibn 'Umar (رَضِيَ اللَّهُ عَنْهُمَا) that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) entered the Ka'bah along with 'Usāmah ibn Zayd, Bilāl, and 'Uthmān ibn Talha. They closed the door from within, and, once they opened it, I was the first to get inside and meet Bilāl. I asked him, "Did Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) perform prayer inside? He said, "Yes, he performed prayer between these two Yemenite pillars (pillars situated towards the side of Yemen).<sup>105</sup>

### Explanation

**The Narrator:** 'Abdullāh ibn 'Umar (رَضِيَ اللَّهُ عَنْهُمَا). His biography is previously mentioned in Ḥadīth No. 172.

**The topic of the Ḥadīth:** Ruling on entering the Ka'bah and offering *Ṣalāh* therein.

### Explanation of the Vocabulary

'Usāmah ibn Zayd: His biography is previously mentioned in Ḥadīth No. 206.

Bilāl ibn Rabah Al-Habashy: He was one of the first earliest to be persecuted for embracing Islām. Umayyah [his master] would take Bilāl out in sizzling noon and make him lay his back against the sand. Umayyah would bring a boulder and place it on his stomach to press him down on the grilling sand to intensify the pain. He

<sup>105</sup> Related by Al-Bukhārī (505) and Muslim (1329).

did all of that so that Bilāl might renounce the faith and re-embrace the worship of their idols. In exchange, Bilāl would voice, “He is only One (‘Ilāh), He is only One (‘Ilāh).” Passing by him while under torture, Abu Bakr (رَضِيَ اللهُ عَنْهُ) bought and freed him out of sympathy.

Bilāl then emigrated to Madīnah, where he kept company of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed him as his *Mu'adhin* (caller to Prayer) because he was endowed with a sweet and strong voice. He witnessed the Battle of Badr and other battles with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). After the death of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Bilāl abstained from calling to *Ṣalāh* and joined forces in their *Jihād* on the Levant, where he died in 20<sup>th</sup> after the Hijrah.

**“Uthmān ibn Talhah ibn Abū Talhah”** He is one of the key bearers of Ka‘bah. He embraced Islām during the truce of Al-Hudaybiyyah. He migrated to Madīnah in the company of Khalid ibn Al-Walid. He witnessed the conquest of Mecca, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) handed him the keys of the Ka‘bah. He resided in Madīnah, where he died. It is also said that he returned to Mecca. He died in 42<sup>nd</sup> AH.

**“Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) entered the Ka‘bah”** This took place during the years of the conquest.

**“They closed the door”** The one who closed the door was ‘Uthmān ibn Talah.

**“He observed prayer between these two Yemenite pillars”** There were several pillars inside the Ka‘bah at that time. With two pillars on the right, one on the left and the others behind, the Prophet performed *Ṣalāh* while in such a position. Nowadays, it has only three pillars.

### General Explanation

‘Abdullāh ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا) tells us that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) entered the Ka‘bah<sup>106</sup> on the year of the conquest of Mecca along with three of his Companions. They were ‘Usāmah ibn Zayd, who was riding behind the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on the camel, Bilāl, who kept the company of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) being his *Mu'adhin*, and ‘Uthmān ibn Talhah, who was the key holder of the Ka‘bah.

<sup>106</sup> Entering the Ka‘bah and offering *Ṣalāh* therein are independent acts of Sunnah. They do not belong to the rituals of Ḥajj or ‘Umrah.

They closed the door so that they might not be bothered by the crowds of people. Then, the Prophet (ﷺ) offered Ṣalāh. Once they opened the door, 'Abdullāh was the first to enter upon them. He then asked Bilāl if the Prophet (ﷺ) offered Ṣalāh inside. Bilāl answered in the affirmative. Moreover, Bilāl specified where the Prophet (ﷺ) offered Ṣalāh to be between the two Yemenite pillars. In another narration, he gave more details stating that he offered a two-*rak`ah* (unit of prayer) Ṣalāh toward the direction of the entrance leaving the space of three arms between him and the opposite wall.

### Benefits of the Ḥadīth

1. It is permissible to enter the Ka'bah and offer Ṣalāh therein.
2. It is permissible to perform obligatory Ṣalāh inside the Ka'bah. Actually, obligatory Ṣalāh is permissible wherever supererogatory Ṣalāh is permissible unless there is proof supporting otherwise
3. It is permissible for an individual to perform Ṣalāh between two pillars.
4. A wall for *Sutrah* (barrier placed in front of a person praying) is better than a pillar.
5. It is permissible to close the door of the Ka'bah when necessary.
6. *Ḥadīth-ul-Ahad* (a Ḥadīth which at some point in the chain has only a single narrator) - provided that the narrator is trustworthy - has a binding authority as far as religious matters are concerned.
7. The Companions were keen to know the acts of the Prophet (ﷺ) to follow his example.



## THE FOURTH ḤADĪTH

220- عَنْ عُمَرَ بْنِ الْخَطَّابِ (رَضِيَ اللَّهُ عَنْهُ)، أَنَّهُ جَاءَ إِلَى الْحُجْرِ الْأَسْوَدِ فَقَبَّلَهُ، فَقَالَ إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) يُقَبِّلُكَ مَا قَبَّلْتُكَ

220-It is reported that ‘Umar ibn Al-Khattāb (رَضِيَ اللَّهُ عَنْهُ) kissed the Black Stone and said, ‘I know that you are a stone and can neither benefit nor harm anyone. Had I not seen Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) kissing you, I would not have kissed you.’<sup>107</sup>

### Explanation

**The Narrator:** ‘Umar ibn Al-Khattāb (رَضِيَ اللَّهُ عَنْهُ). His biography is previously mentioned in Ḥadīth No. 170.

**The topic of the Ḥadīth:** Ruling on kissing the Black Stone.

### Explanation of the Vocabulary

“The Black Stone” is a well-known stone in the eastern corner of the Ka‘bah.

“Kissed the Black Stone” means touched it with his lips out of love and exaltation of Allāh.

“I know” reflects certainty and surety.

“Can neither benefit nor harm anyone” indicates that he was not kissing it out of fearing its harm or aspiring for its benefit.

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<sup>107</sup> Related by Al-Bukhārī (1520) and Muslim (1270).

The conditional clause, “**I would not have kissed you,**” means that I only kiss because I saw the Prophet (ﷺ) kissing you.

## General Explanation

To be a true servant of Allāh (سُبْحَانَهُ وَتَعَالَى), a person has to show both inward and outward submission to Him and to His rulings, regardless of whether they know the wisdom behind them or not. In fact, it is difficult to perceive the wisdom behind some of the rituals of Ḥajj. In such a case, only submission to Allāh's *Sharī'ah* is required. As for kissing the Black Stone, the only possible wisdom is expressing love and exaltation to Allāh. To perform this ritual, a Muslim is only required to conform with the *Sharī'ah* and follow the example of the Prophet (ﷺ), bearing in mind that the Black Stone neither harms nor benefits.

This is what the commander of the Believers 'Umar ibn Al-Khattāb declared in this Ḥadīth. He kissed the Black Stone and said, “I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allāh's Messenger (ﷺ) kissing you, I would not have kissed you.”

## Benefits of the Ḥadīth

1. It is permissible to kiss the Black Stone while performing *Tawwāf*.
2. Kissing it should not be done to fear its harm or aspire for its benefit; rather, it should be done out of full submission to *Sharī'ah* and following the example of the Prophet (ﷺ).
3. Acts of the Prophet (ﷺ) are examples to be followed unless they are proven to be peculiar to him.
4. Muslims must comply with the *Sharī'ah* commandments submissively even if they do not know the wisdom behind them.
5. Kissing stones and solid objects other than the Black Stone is *Bid'ah* (innovation in religion).

6. If a Muslim does a certain good act that may appear bad, he has to clear the contingent confusion.
7. ‘Umar ibn Al-Khattāb (رضي الله عنه) is held in high esteem as he was keen to safeguard monotheism.
8. It is permissible to describe the Stone in the Ka‘bah as the Black Stone, contrary to those pedants who describe it as *Al-As`ad* (the happiest).

## THE FIFTH ḤADĪTH

221- عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ (رَضِيَ اللَّهُ عَنْهُمَا)، قَالَ: قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ مَكَّةَ فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَفْدِمُ عَلَيْكُمْ قَوْمٌ وَهَنَتْهُمْ حُمَى يَثْرِبَ . فَأَمَرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ، وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ وَلَمْ يَمْنَعُهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا الْإِبْقَاءَ عَلَيْهِمْ .

221-'Abdullāh ibn 'Abbās (رضي الله عنهما) reported, "Allāh's Messenger (صلى الله عليه وسلم) and his Companions came to Mecca. Thereupon the polytheists (of Mecca) said, "There would come to you people whom the fever of Yathrib (Madīnah) has made weak. Thereupon Allāh's Messenger (صلى الله عليه وسلم) ordered them to perform *Ramal* (walk with swift pace) in the first three circuits and walk ordinarily between the two corners (Yamani Corner and the Black Stone). He (the Prophet) did not command them (the Muslims) to walk quickly in all the circuits out of kindness to them.<sup>108</sup>

<sup>108</sup> Related by Al-Bukhārī (1525) and Muslim (1266).

The Sheikh of Islām ibn Taymiyyah said, "*Ramal* then would serve the same purpose as does Jihad. Thus, some earlier scholars thought it does not belong to the rituals of Ḥajj since the purpose behind legislating it is no more existent. However, the Prophet (صلى الله عليه وسلم) and the *Sahabah* are authentically reported while performing Ḥajj to have performed *Ramal* beginning and ending with the Black Stone and completed *Ramal* between the two corners.

Thus, they exceeded the distance of *Ramal* they observed during the 'Umrah of *al-Qada*'. Actually, they performed *Ramal* during the Farewell Ḥajj while they were absolutely safe, taking into account that all those who performed this Ḥajj with the Prophet were protected. This indicates that *Ramal* became a recommendable act of Ḥajj. Although firstly enacted for the purpose of Jihad, later it became one of the rituals of Ḥajj. The same is reported regarding the *Sa'y* of Hajar (i.e. Prophet 'Ibrāhīm's wife) on stoning with the pebbles and slaughtering the lamb. These acts initially had a certain purpose, but later Allāh enacted them as rituals and acts of worship. However, such a change can only happen pursuant to Allāh's enactment and commands." Majmu' Al-Fatawa (17/481)

## Explanation

**The Narrator:** ‘Abdullāh ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ). His biography is previously mentioned in Ḥadīth No. 166.

**The topic of the Ḥadīth:** *Ramal in Tawwāf*: its ruling, wisdom, and how it is done.

### Explanation of the Vocabulary

**“Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his Companions came to Mecca”** This took place during the ‘Umrah in Dhul-Qa`dah, 7<sup>th</sup> after the Hijrah, named as *al-Qada`*. The number of the *Companions* who accompanied the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during this ‘Umrah is about two thousand to exclude women and children.

**“Fever”** is a disease that causes the body to be hot.

**“Yathrib”** was the name of Madīnah during the Jahiliyyah. It was the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who changed it in the Ḥadīth that reads, **“They used to say, ‘Yathrib,’ but it is Madīnah.”** (Related by Al-Bukhārī and Muslim). The fever of Madīnah is an illness that would infect all its inhabitants. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) supplicated Allāh to make Madīnah healthy and move its fever to Al-Juhfah, a non-Muslim area at that time.

**“Circuits”** are the rounds of *Tawwāf*, each beginning from and ending with the *black stone*.

### General Explanation

‘Abdullāh ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ) tells us that Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his Companions came to Mecca to perform *al-Qada`* ‘Umrah in Dhul-Qa`dah, 7<sup>th</sup> AH. Thereupon, the polytheists said to one another, “There would come to you people whom the fever has made weak.” Actually, they said so out of rejoicing over the misfortune of Muslims. They sat near Al-Marwah to watch those so-called weak people closely. However, Allāh (سُبْحَانَهُ وَتَعَالَى) informed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) of

what they said. He, therefore, ordered them to perform *Ramal* (walk with a swift pace) so that polytheists would get annoyed when they saw their strength.

*Ramal* was ordered to be in the first three circuits, which was enough to fulfill the purpose. He did not order them to perform *Ramal* in all the circuits out of mercy upon them. He then ordered them to walk ordinarily between the two corners (Yamani Corner and the Black Stone) because polytheists would not see them there as they would be behind the Ka'bah. Thus, the purpose of annoying the polytheists was fulfilled without causing any hardship to Muslims. Praise be to Allāh, the Lord of the Worlds.

### Benefits of the Ḥadīth

1. Except for the distance between the two corners, performing *Ramal* in the first three circuits of *Tawwāf* of arrival is permissible.<sup>109</sup>
2. The reason behind enacting it is annoying the polytheists by showing off strength.
3. It is permissible to annoy the polytheists using each and every method.
4. The Prophet (ﷺ) is merciful with his *Ummah* (the Muslim nation).
5. The polytheists are sworn enemies of Muslims as they rejoiced over Muslims' misfortune.
6. It is permissible to quote the sayings of others even if they were impermissible. In this Ḥadīth, Ibn 'Abbās quoted the polytheists as saying: "There would come to you people whom the fever of Yathrib (Madīnah) has made weak."

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<sup>109</sup> Note: In this Ḥadīth, the Prophet (ﷺ) ordered the Sahabah to walk between the two corners in the first three rounds of *Tawwāf* that contain *Ramal*. However, this is abrogated by the fact that the Prophet (ﷺ) is authentically reported to have performed *Ramal* during the whole three rounds even between the two corners, bearing in mind that this is the last of the two practices of the Prophet (ﷺ).

## THE SIXTH ḤADĪTH

222- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (رَضِيَ اللَّهُ عَنْهُمَا)، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) حِينَ يَفْدُمُ مَكَّةَ إِذَا اسْتَلَّمَ الرُّكْنَ الْأَسْوَدَ أَوَّلَ مَا يَطُوفُ يُحِبُّ ثَلَاثَةَ أَشْوَاطٍ.

222- ‘Abdullāh ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) reported, “I saw that when Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came to Mecca and kissed the Black Stone. In the first circumambulation, he moved quickly [in the first] three circuits.”<sup>110</sup>

### Explanation

**The Narrator:** ‘Abdullāh ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا). His biography is previously mentioned in Ḥadīth No. 172.

**The topic of the Ḥadīth:** Which *Tawwāf* should *Ramal* be performed at?

### Explanation of the Vocabulary

“**Kissed the Black Stone**” Scholars view that he first caught it with his hands. However, some scholars view that he just touched it.

“**Three circuits**” means the first three full circuits. We have already explained the meaning of the circuit in Ḥadīth No. 221.

“**moved quickly,**” indicates *Ramal*.

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<sup>110</sup> Related by Al-Bukhārī (1526) and Muslim (1261).

## General Explanation

'Abdullāh ibn 'Umar (رضي الله عنهما) tells us that he saw that when Allāh's Messenger (صلى الله عليه وسلم) came to Mecca and kissed the Black Stone. He moved quickly [in the first] three circuits out of seven circuits in the first circumambulation.

## Benefits of the Ḥadīth

1. It is permissible to perform *Ramal* in the first three circuits of the *Tawwāf* of arrival.
2. Although the reason behind enacting *Ramal* exists no more, its ruling remains effective to remind us of that reason.
3. It is permissible to kiss the Black Stone.
4. It is permissible to describe the Stone as Black.



## THE SEVENTH ḤADĪTH

223- عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ (رَضِيَ اللَّهُ عَنْهُمَا)، قَالَ: طَافَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِخْجَنٍ.

223-It is reported that ‘Abdullāh ibn ‘Abbās said, “The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) performed the *Tawwāf* at the Farewell Pilgrimage on a Camel and touched the corner (Black Stone) with a crooked stick.”<sup>111</sup>

### Explanation

**The Narrator:** ‘Abdullāh ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا). His biography is previously mentioned in Ḥadīth No. 166.

**The topic of the Ḥadīth:** Ruling on performing *Tawwāf* while riding a camel.

### Explanation of the Vocabulary

“**Performed the circumambulation**” This was during *Tawwāf-ul-Ifadah* (final obligatory circumambulation around the Ka‘bah in Ḥajj) after *‘Eid-ul-Adha* (the Festival of the Sacrifice).

“**Farewell Pilgrimage**” is the Ḥajj of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in 10<sup>th</sup> after the Hijrah. Actually, this was the only Ḥajj the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) performed after emigration to Madīnah. It was given that name because the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

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<sup>111</sup> Related by Al-Bukhārī (1530) and Muslim (1272).

paid farewell to people during it in the Ḥadīth that reads, “**Perhaps I might not see you again after this year.**”

“**A crooked stick**” is a stick with a crooked head a rider uses to direct his mount and pick up his luggage with it, among other purposes.

## General Explanation

‘Abdullāh ibn ‘Abbās (رضي الله عنه) tells us that the Prophet (صلى الله عليه وسلم) performed *Tawwāf-ul-Ifadah* while riding a camel so that he can be as high as possible to be seen by people so that they follow his example and ask him. In fact, people surrounded him in large numbers enough to block him from moving smoothly. As he was on the camel, touching the Black Stone with his hands was not feasible. Therefore, he touched it with the crooked stick in his hands (صلى الله عليه وسلم).

## Benefits of the Ḥadīth

1. It is permissible to perform *Tawwāf* while riding when necessary or needed.
2. It is permissible to touch the Black Stone with a stick or the like, in case touching it with the hand is infeasible, on condition that it hurts nobody.
3. The Prophet’s (صلى الله عليه وسلم) perfect morals mercy upon his ‘Ummah.
4. It is permissible to take a clean animal into the Masjid so long as this hurts no person.
5. The urine and dung of camels are pure.

## THE EIGHTH ḤADĪTH

224-عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (رَضِيَ اللَّهُ عَنْهُمَا)، قَالَ: لَمْ أَرِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُ مِنَ الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانِيِّينَ.

224-It is reported that ‘Abdullāh ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) said, “I have never seen the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) touch any other part of the Ka‘bah except the two corners [i.e., the Black Stone and the Yemeni corner].”<sup>112</sup>

### Explanation

**The Narrator:** ‘Abdullāh ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا). His biography is previously mentioned in Ḥadīth No. 172.

**The topic of the Ḥadīth:** Ruling on touching the corners of the Ka‘bah.

### Explanation of the Vocabulary

“**The two corners**” are the Black Stone and the Yemeni corner. Opposite to them is the Levantine and western corners. The first is in the northeast of the Ka‘bah, next to the Black Stone, and the second is in the west of the Ka‘bah, next to the Yemeni corner.

### General Explanation

‘Abdullāh ibn ‘Umar, one of the most faithful observers of the Prophet's actions, tells us that he has never seen the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) touch (place his hands on) any other part of the Ka‘bah except the two corners: The Black Stone and the

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<sup>112</sup> Related by Al-Bukhārī (1531) and Muslim (1267).

Yemeni corner. This means that he did not touch the Levantine nor the western corners. The wisdom behind doing so, Allāh knows best, is that they are not from among the bases of Ka'bah built by 'Ibrāhīm (صلى الله عليه وسلم). To clarify, when Quraysh rebuilt the Ka'bah, they ran out of expenditure. Therefore, they wrecked the *Black Stone* and thus excluded about 6.5 arms of the total space of Ka'bah.

### **Benefits of the Ḥadīth**

1. It is permissible to touch the Black Stone and the Yemeni corner while circumambulating the Ka'bah.
2. It is not permissible to touch any of the corners or walls of Ka'bah except the two Yemeni corners.
3. The *abstentions* of the Prophet (صلى الله عليه وسلم) is a part of the Sunnah, equally like his acts. If there is a chance for the Prophet (صلى الله عليه وسلم) to do something at his time, but he still did not do it, this indicates that he abstained from it.

## THE CHAPTER ON TAMATTU' ḤAJJ

**Linguistically:** Tamattu' means doing something enjoyably.

**Its legislative meaning** is that it has many indications, including a Ḥajj-related indication, which is the subject. Thus, *Tamattu' Ḥajj* means combining Ḥajj and 'Umrah with a break in-between during the months of Ḥajj.<sup>113</sup>

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<sup>113</sup> The months of Ḥajj are Shawwal, Dhul-Qa'dah and Dhul-Hijjah.

## THE FIRST ḤADĪTH

225-عَنْ أَبِي جَمْرَةَ نَصْرَ بْنِ عِمْرَانَ الضَّبْعِيِّ قَالَ: قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ الْمُتَعَةِ، فَأَمَرَنِي بِهَا، وَسَأَلْتُهُ عَنِ الْهَدْيِ، فَقَالَ فِيهَا جَزُورٌ أَوْ بَقَرَةٌ أَوْ شَاةٌ أَوْ شُرْكَاءٌ فِي دَمٍ قَالَ وَكَأَنَّ نَاسًا كَرِهُوهَا، فَنِمْتُ فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ إِنْسَانًا يُنَادِي حَجٌّ مَبْرُورٌ، وَمُتَعَةٌ مُتَقَبَّلَةٌ. فَأَتَيْتُ ابْنَ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - فَحَدَّثْتُهُ فَقَالَ اللَّهُ أَكْبَرُ سَنَةَ أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

225-Abū Jamrah Nasr ibn 'Imrān Al-Dab`i said, "I asked Ibn 'Abbās about *Tamattu` Hajj*. He ordered me to perform it. I asked him about the *Hadī* (sacrifice)." He said, "You have to slaughter a camel, a cow, or a sheep, or you may share the *Hadī* with others." It seemed that some people disliked it (*Tamattu` Hajj*). I slept and dreamt as if a person was announcing, "Hajj Mabrur (acceptable) and accepted Mut`ah (*Tamattu` Hajj*)." I went to Ibn 'Abbās and narrated it to him. He said, "*Allāhu Akbar*" (Allāh is the Greatest). (That was) the Sunnah of Abū Al-Qāsim (i.e., Prophet).<sup>114</sup>

### Explanation

**The Narrator:** Abū Jamrah: Nasr ibn 'Imrān Al-Dab`i (رَضِيَ اللَّهُ عَنْهُ). He is a well-known *tabi`ee*. He transmitted Ḥadīths from several Companions, and many people transmitted Ḥadīths from him. He is a trustworthy and reliable narrator. He lived in Khurasan and died in 128th AH.

<sup>114</sup> Related by Al-Bukhārī (1603) and Muslim (1242).

**The topic of the Ḥadīth:** Ruling on *Tamattu` Hajj*.

### Explanation of the Vocabulary

“**Ibn `Abbās**” ‘Abdullāh ibn ‘Abbās (رضي الله عنهما). His biography is previously mentioned in Ḥadīth No. 166.

“**About *Tamattu` Hajj***” means about ruling on it. We have defined it above.

“**About the *Hadi`***” means about the sacrifice Allāh made obligatory on the one who performs *Tamattu` Hajj* stated in the *Ayah* that reads:

﴿ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ﴾

“**then whoever performs ‘Umrah [during the Ḥajj months] followed by Ḥajj [offers] what can be obtained with ease of sacrificial animals.**”  
[Sūrah al-Baqarah (2):196]

It is undoubtedly offered to get closer to the Beloved One (Allāh) and thus resembles a gift to a beloved person.

“**Share the *Hadi`***” means have a one-seventh share of a camel or a cow.

“**Some people disliked it,**” including ‘Umar, ‘Uthmān, and ‘Abdullāh ibn Al-Zubayr. They disliked *Tamattu` Hajj*.

“**Ḥajj Mabruṛ**” means your Ḥajj meets the requirements of the Sharī`ah.

“**Accepted ‘Umrah**” means Allāh accepts that.

**I went to Ibn `Abbās and narrated it (i.e., the dream) to him.**

“**Abul-Qassim**” is the nickname of the Prophet (صلى الله عليه وسلم), and Al-Qassim is his eldest son.

### General Explanation

Abū Jamrah Nasr ibn ‘Imrān Al-Dab`i (رحمه الله), who is a well-known *tabi`ee* tells us that he asked ‘Abdullāh ibn ‘Abbās about the ruling on *Tamattu` Hajj* because he performed it. Still, some people told him not to do so. However, ‘Abdullāh ibn ‘Abbās ordered him to perform it. Nasr then asked him about the sacrifice obligatory for performing *Tamattu` Hajj*. Ibn ‘Abbās gave him one of four options:

to slaughter a camel, a cow, or a sheep, or share the *Hadī* with others (i.e., have a one-seventh share of a camel or a cow). Nasr stated in the Ḥadīth that some people dislike *Tamattu` Hajj*. Actually, they feared that people would limit themselves to the 'Umrah of *Tamattu` Hajj*. Thus the number of performers of 'Umrah will decrease throughout the remainder of the year. However, Allāh (سُبْحَانَهُ وَتَعَالَى) supported the fatwa of Ibn 'Abbās (رَضِيَ اللَّهُ عَنْهُمَا) with Naṣr's dream at night.

While asleep, a man came to him and announced, "Ḥajj Mabruṛ (acceptable) and accepted Mut`ah (*Tamattu` Hajj*)." He then went to Ibn 'Abbās and narrated the dream to him. He said, "*Allāhu Akbar*" out of happiness with the dream. Then Ibn 'Abbās told him that this was the Sunnah of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

### Benefits of the Ḥadīth

1. *Tamattu` Hajj* is permissible.
2. It is the Sunnah of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), as he ordered all those who had not brought *Hadī* (a sacrificial animal) with them to observe it.
3. The *Hadī* (sacrifice) obligatory for performing *Tamattu` Hajj* is one of four options: a camel, a cow or a sheep, one-seventh of a camel or a cow.
4. Ibn 'Abbās is held in high esteem since his fatwa concurred with the Sunnah despite other opposing views.
5. It is permissible to say *Allāhu Akbar* for exclamation, whether to express consent or denial.
6. The Ḥadīth recommends feeling happy with a dream that agrees with the Sunnah.
7. The Ḥadīth recommends feeling happy with being consistent with the truth.
8. It is permissible to nickname the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in narrating something from him but not calling him.
9. The *Salaf* (righteous predecessors) were keen to transmit knowledge.



## THE SECOND ḤADĪTH

226- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (رَضِيَ اللَّهُ عَنْهُمَا)، قَالَ: تَمَتَّعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحُجِّ وَأَهْدَى وَسَاقَ مَعَهُ الْهَدْيَ بِذِي الْخُلَيْفَةِ وَبَدَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَهَّلَ بِالْعُمْرَةِ ثُمَّ أَهَّلَ بِالْحُجِّ وَتَمَتَّعَ النَّاسُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعُمْرَةِ إِلَى الْحُجِّ فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ الْهَدْيَ وَمِنْهُمْ مَنْ لَمْ يُهْدِ فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ قَالَ لِلنَّاسِ: ((مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لَا يَحِلُّ مِنْ شَيْءٍ حَرَمٍ مِنْهُ حَتَّى يَفْضِيَ حَجَّهُ وَمَنْ لَمْ يَكُنْ أَهْدَى فَلْيُطْفِئِ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلْيَقْصِرْ وَلْيَحْلِلْ ثُمَّ لِيُهَلِّ بِالْحُجِّ ثُمَّ لِيُهْدِ وَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيَصُمْ ثَلَاثَةَ أَيَّامٍ فِي الْحُجِّ وَسَبْعَةَ إِذَا رَجَعَ إِلَى أَهْلِهِ)). فَطَافَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَدِمَ مَكَّةَ وَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ ثُمَّ حَبَّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ وَمَشَى أَرْبَعَةَ أَطْوَافٍ ثُمَّ رَكَعَ حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ فَصَلَّى عِنْدَ الْمَقَامِ رَكَعَتَيْنِ ثُمَّ سَلَّمَ فَأَنْصَرَفَ فَأَتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ ثُمَّ لَمْ يَحِلَّ مِنْ شَيْءٍ حَرَمٍ مِنْهُ حَتَّى قَضَى حَجَّهُ وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ وَأَفَاضَ فَطَافَ بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرَمٍ مِنْهُ وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَهْدَى وَسَاقَ الْهَدْيَ مِنَ النَّاسِ .

226-'Abdullāh ibn 'Umar (رَضِيَ اللَّهُ عَنْهُمَا) narrated that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) observed *Tamattu'* in the Farewell Ḥajj. He first put on *'ihrām* for 'Umrah and then for Ḥajj and then offered animal sacrifice. He drove the sacrificial animals with him from Dhu'l-Hulaifa. Then, he commenced *'ihrām* of 'Umrah and thus pronounced *Talbiya* for 'Umrah. And then (put on *'ihrām* for Ḥajj) and pronounced *Talbiya* for Ḥajj.

The people performed *Tamattu`* in the company of Allāh's Messenger (ﷺ). They put on *'iḥrām* for *'Umrah* (first) and then for *Ḥajj*. Some had sacrificial animals, which they had brought with them, whereas others had none to sacrifice. So when Allāh's Messenger (ﷺ) came to Mecca, he said to the people, "He who amongst you has brought sacrificial animals along with him must not treat as lawful anything which has become unlawful for him till he has completed the *Ḥajj*; and he, who amongst you has not brought the sacrificial animals should circumambulate the House, and walk between al-Safa and al-Marwa and clip (his hair) and put off the *'iḥrām*, and then again put on the *'iḥrām* for *Ḥajj* and offer a sacrifice of animals.

But he who does not find the sacrificial animal should fast for three days during the *Ḥajj* and for seven days when he returns to his family. Allāh's Messenger (ﷺ) circumambulated (the House) when he came to Mecca: he first kissed the corner (of the Ka`bah containing the Black Stone), then walked with a swift pace in three circuits out of seven and walked in four circuits. And then, when he had finished the circumambulation of the House, he performed two *rak`ahs* of prayer at the Station (of *'Ibrāhīm*) and then pronounced *Salaam* (for concluding the *rak`ahs*) departed and came to al-Safa and walked seven times between al-Safa and al-Marwa. After that, he did not treat anything as lawful which had become unlawful till he had completed his *Ḥajj* and sacrificed his animal on the day of sacrifice (10<sup>th</sup> of *Dhul-Hijjah*) and then went back quickly (to Mecca) and performed circumambulation of the House (known as *Tawwāf-ul-Ifadah*); after which all that was unlawful for him became lawful; those who had brought the sacrificial animals along with them did as Allāh's Messenger (ﷺ) had done.

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<sup>115</sup> Related by Al-Bukhārī (1606) and Muslim (1227).

*Tawwāf* on arrival at Mecca referred to in the Ḥadīth is *Tawwāf-ul-Ifadah*.

Al-San`any said, "This is also called the *Tawwāf* of visiting. After performing it, all things considered impermissible under the state of *Ihram*, including sexual intercourse will be permissible. If a person throws the pebbles of *'Aqabah* and does not perform this *Tawwāf*, all things will be permissible except sexual intercourse. This is one of the commendable acts indicated by this Ḥadīth following the example of the Prophet (ﷺ)." Subul Al-Salam (2/203).

## Explanation

**The Narrator:** ‘Abdullāh ibn ‘Umar (رضي الله عنه). His biography is previously mentioned in Ḥadīth No. 172.

**The topic of the Ḥadīth:** Ruling on *Tamattu` Ḥajj* (combining Ḥajj and ‘Umrah with a break in-between).

### Explanation of the Vocabulary

The Ḥajj performed by the Prophet (صلى الله عليه وسلم) included six situations for supplicating Allāh as stated by Ibn Al-Qayyim:

The First situation: On Safa.

He went out of the gate to Safa, and as he approached it, he recited, “*Verily as-Safa and Marwah are among the signs appointed by Allāh*,”(2:158), adding, “I begin with what Allāh began.” He first mounted as-Safa until he saw the House, and facing the Qiblah he declared the Oneness of Allāh and glorified Him and said, ‘La ilaha illa-llah waḥdahu la sharika lahu, lahul mulk wa lahul hamd, wa huwa ‘ala kulli shai’in qadeer, la ilaha illa-llahu waḥdahu anjaza wa’dahu, wa nas ara ‘abdahu, wa hazamal ahzaba waḥdah’ (There is no God worthy of worship but Allāh, He is One, and has no partner. His is the dominion, and His is the praise and He has Power over all things. There is no God worthy of worship but Allāh alone, Who fulfilled His promise, helped His servant and defeated the confederates alone.” He said these words three times making supplications in between.

The Second situation: On ‘Arafah. It is reported on the authority of Talha ibn ‘Ubaydullah ibn Kurayz that the Prophet (صلى الله عليه وسلم) said, “The best of supplication is the supplication of the Day of ‘Arafah. And the best of what I and the Prophets before me have said is: None has the right to be worshipped but Allāh, alone, without partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things. (Lā ilāha illallāh, waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu, wa huwa ‘alā kulli shai’in qadīr).” Related by Malik in *Al-Muwatta`* (1/422) and *Al-Tirmidhi* (3579) and it was judged by Al-Albany as authentic in his *“Al-Ṣaḥīḥah”* (4/807).

The Fourth: In Muzdalifah. It was when he came to Al-Mash‘ar Al-Harām (The Sanctuary Landmark, which is a small mountain at al-Muzdalifah), he faced the Qiblah, and supplicated to Allāh, Glorified Him, and pronounced His Uniqueness and Oneness. He kept standing until the daylight was very clear.

The fifth: At the first Jamrah. He would go ahead and stand facing the Qiblah with his hands raised, and invoke (Allāh) as long as the time of reciting Surat al-Baqarah.” Related by Al-Bukhārī (3/464), chapter on Ḥajj.

The sixth: At the second Jamrah.

He would come to the second Jamra (Al-Wusta) and stone it with seven small stones. Then he would stand facing the Qiblah with his hands raised to invoke (Allāh). Then he would come to the Jamra near the ‘Aqaba (Jamrat-ul-‘Aqaba) and throw seven small pebbles; he then stood facing the Qiblah invoking Allāh for as long as in the previous standing.” The Ḥadīth is in the same place as the previous one.

**“Farewell Ḥajj”** We have already explained it in the explanation of Ḥadīth No. 223.

**“Observed *Tamattu`*”** means that he combined Ḥajj and ‘Umrah with a break in between.

**“He drove the sacrificial animals with him”** They were originally sixty-three camels, but ‘Ali (رضي الله عنه) brought more to make them a hundred.

**“Dhu'l-Hulaifa”** is the *Mīqāt* (place of ‘iḥrām) for the people of Madīnah. We have already dealt with it in the explanation of Ḥadīth No. 207.

**“Pronounced *Talbiya* for Ḥajj”** means that he spoke loudly, "*labbayka `umratan wa Ḥajja.*"

**“And the people performed *Tamattu`*...”** i.e., some of them.

**“Some of them had sacrificial animals they had brought with them”** Those were Abu Bakr, ‘Umar, and other wealthy *Companions*.

**“Al-Safa”** is the well-known mountain that marks the beginning of *Sa`y* (going between Safa and Marwah during Ḥajj).

**“Al-Marwah”** is the well-known mountain that marks the end of *Sa`y*.

**“*Hadī*”** is a sacrificial animal including a camel, a cow, a sheep, or one-seventh of a camel or a cow.

**“During Ḥajj”** The days of Ḥajj beginning with the day when he makes ‘iḥrām for ‘Umrah and ending with the Days of *Tashriq* (11<sup>th</sup>, 12<sup>th</sup>, and 13<sup>th</sup> of Dhul-Hijjah).

**“The station of ‘Ibrāhīm”** is a stone that ‘Ibrāhīm used to stand on while he was building the Ka‘bah to build the upper parts.

**“His *Hadī*”** are the sacrificial animals (one hundred camels) he offered. He slaughtered thirty out of them, and ‘Ali completed the task.

### General Explanation

‘Abdullāh ibn ‘Umar (رضي الله عنه) tells us how the Prophet (صلى الله عليه وسلم) and those accompanying him performed the Farewell Ḥajj. He (صلى الله عليه وسلم) observed *Tamattu`* (combining Ḥajj and ‘Umrah with a break in between). He first put on ‘iḥrām for ‘Umrah and then for Ḥajj and thus pronounced *Talbiya* for ‘Umrah. Then

(put on *'ihrām* for Ḥajj) and pronounced *Talbiya* for Ḥajj, saying, "*Labbayka 'umratan wa Ḥajja.*"

He drove the sacrificial animals with him from Dhu'l-Hulaiifa (the *Mīqāt* of the people of Madīnah) to extol Allāh and manifest His rituals. Some of the people performed *Tamattu'* in the company of Allāh's Messenger (ﷺ). Some had sacrificial animals, which they had brought with them, whereas others had none to sacrifice. So, when Allāh's Messenger (ﷺ) came to Mecca, he ordered those among them who have brought sacrificial animals along with him not to treat as lawful anything which has become unlawful for him till he has completed the Ḥajj. He, who among them has not brought the sacrificial animals, should circumambulate the House, run between Al-Safa and Al-Marwa, clip (his hair) and put off the *'ihrām*, and then again put on the *'ihrām* for Ḥajj and offer a sacrifice of animals obligatory for performing *Tamattu'* Ḥajj.

He who does not find the sacrificial animal should fast for three days during the Ḥajj and seven days when he returns to his family. After that, Allāh's Messenger (ﷺ) performed *Tawwāf-ul-Qudum* (circumambulation around the Ka'bah upon arrival at Mecca) when he came to Mecca. He first kissed the Black Stone, performed *Ramal* in three circuits, and walked in the remaining four circuits. When he had finished the *Tawwāf*, he observed a two-*rak'ah Ṣalāh* at the Station of 'Ibrāhīm then departed to perform the seven rounds of *Sa'y* (going between Safa and Marwah during Ḥajj) beginning with Al-Safa.

After that, he did not end the state of *'ihrām* - as he has brought the *Hadī* with him - till he had completed his Ḥajj and sacrificed his animal on the Day of Sacrifice (10<sup>th</sup> of Dhul-Hijjah). Then he went back quickly to Mecca to perform *Tawwāf-ul-Ifadah*, after which all that was unlawful for him became lawful but did not perform *Sa'y*. Moreover, those who had brought the sacrificial animals along with them did as Allāh's Messenger (ﷺ) had done.

### Benefits of the Ḥadīth

1. Combining Ḥajj and 'Umrah is called *Tamattu'*.
2. It is permissible to drive the *Hadī* from the *Mīqāt*.
3. It is permissible to raise one's voice while saying *Talbiya*.
4. It is permissible to announce the *'ihrām* intention of both Ḥajj and 'Umrah.

5. A person who combines Ḥajj and 'Umrah should mention 'Umrah before Ḥajj while making 'iḥrām. He should say, "*Labbayka `umratan wa Ḥajja.*"
6. Whoever brings *Hadī* with him has to remain in the state of 'iḥrām till they slaughter it.
7. The time for slaughtering the *Hadī* begins with the Day of Sacrifice.
8. It is permissible for one who did not bring *Hadī* with him to take a break between Ḥajj and 'Umrah and thus turns into *Tamattu`*.
9. Those who made such a break have to perform Ḥajj in the same year. The Prophet (ﷺ) said, **“then again put on the 'iḥrām for Ḥajj.”**
10. Offering *Hadī* is obligatory on a performer of *Tamattu` Ḥajj*. If they cannot afford it, they should fast for three days during Ḥajj and seven days when they return to their families.
11. Fasting consecutively for three and seven days is not a prerequisite.
12. It is better for a performer of *Tamattu`* to just clip his hair after 'Umrah to save a part of his hair from being cut after Ḥajj.
13. It is commended to start with *Tawwāf-ul-Ifadah* on arriving at Mecca while in a state of 'iḥrām.
14. *Tawwāf* should begin from the Black Stone. If a person starts as earlier as opposed to the door, the circuit will not be counted.
15. It is permissible to touch the Black Stone at the beginning of *Tawwāf*.
16. It is permissible to perform *Ramal* in the first three circuits of *Tawwāf* and walk in the remaining four.
17. It is permissible to perform a two-rak`ah Ṣalāh at the Station of 'Ibrāhīm, preferably behind it.
18. *Sa`y* between Al-Safa and Al-Marwah is a ritual of Ḥajj.
19. The right procedure is to start from Al-Safa.
20. Both *Tawwāf* and *Sa`y* consist of seven circuits.
21. *Sa`y* should take place after *Tawwāf*.

22. The *Tawwāf* of Ḥajj should be on the Day of Sacrifice.
23. It is enough for the one who combines Ḥajj and 'Umrah to perform *Sa'y* only once for both of them.
24. It is enough for one who combines Ḥajj and 'Umrah to perform *Sa'y* once only after *Tawwāf-ul-Qudum*.
25. Only after *Tawwāf-ul-Ifadah*, all that was unlawful for him become lawful.

## THE THIRD ḤADĪTH

227- عَنْ حَفْصَةَ (رَضِيَ اللَّهُ عَنْهَا)، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ مَا شَأْنُ النَّاسِ حَلُّوا وَلَمْ تَحِلَّ أَنْتَ مِنْ عُمْرَتِكَ قَالَ: إِيَّيْ لَبَدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي فَلَا أَجِلُّ حَتَّى أُحْجَرَ.

227-It is reported on the authority of Hafsah, the Mother of the Believers, that she once said to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), “Why is it that everyone has left *'iḥrām* and you still have not left *'iḥrām* from your ‘Umrah?” He replied, “I have matted my hair<sup>116</sup> and garlanded my sacrificial animal and will not leave *'iḥrām* until I have sacrificed the animal.”<sup>117</sup>

### Explanation

**The Narrator:** She is the Mother of the Believers Hafsah, the daughter of ‘Umar ibn Al-Khattāb (رَضِيَ اللَّهُ عَنْهَا). She was born five years before the start of the Prophet's mission. She emigrated to Madīnah with her husband, who died in the third year after Hijrah due to an injury he sustained during the battle of ‘Uḥud. After that, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) married her. She was a wise and virtuous woman. The caliph ‘Umar entrusted to her the responsibility of disposing of his *Waqf* (endowment) in Khaybar. She died in the 45<sup>th</sup> year after the Hijrah, and Allāh knows best.

**The topic of the Ḥadīth:** Ruling on how a person who brought sacrificial animals should end the state of *'iḥrām*.

### Explanation of the Vocabulary

“Why is it that” This is an exclamatory question.

<sup>116</sup> Although matting hair does not break the state of *'iḥrām* — only because he brought the *Hadīd* does so. He said so because he was determined to remain in the state of *'iḥrām*.

<sup>117</sup> Related by Al-Bukhārī (1491) and Muslim (1229).



“Everyone has left *’iḥrām*,” i.e., ended the state of *’iḥrām*. The word ‘everyone’ here refers to those who brought the *Hadī*.

“From your ‘Umrah” i.e., from the ‘Umrah he coupled with Ḥajj. She also thought the Prophet (ﷺ) made his *’iḥrām* for ‘Umrah only as he ordered his *Companions* to do so.

“I have matted my hair,” i.e., tangled it into a thick mass.

“Garlanded my sacrificial animal,” i.e., ornamented it with such waste items as old shoes and mouths of water skin that serves as a sign.

“My sacrificial animal” These were 63 camels the Prophet (ﷺ) brought whose total became 100 camels after ‘Ali brought the remainder.

“Until I have sacrificed the animal,” i.e., on the day of Al-Ad-ha feast.

### General Explanation

The Prophet (ﷺ) brought with him his sacrificial animals during the Farewell Ḥajj. He also garlanded them and matted his hair because he knew that he would postpone ending the state of *’iḥrām* for fifteen days since he brought the *Hadī* with him. In such a case, he had to stay in the state of *’iḥrām* till he sacrificed them on the Day of Al-Ad-ha feast. Once he reached Mecca, he ordered his *Companions*, who had not brought the *Hadī* with them, to make their *’iḥrām* for ‘Umrah only, after which they would end their state of *’iḥrām* and perform *Tamattu` Ḥajj*.

Thus, they ended their state of *’iḥrām* except for a few *Companions* who brought *Hadī* with them. It seems that Hafsa did not know the reason. In the Ḥadīth above, she tells us that she asked the Prophet (ﷺ) why he did not end the state of *’iḥrām* while the people did so. He explained that he had matted his hair and garlanded his sacrificial animals. Thus, he could not end the state of *’iḥrām* till he sacrificed his *Hadī* on the day of Al-Ad-ha feast.

### Benefits of the Ḥadīth

1. The *Companions* were keen to acquire knowledge.
2. Most of the *Companions* who performed Ḥajj with the Prophet (ﷺ) ended their state of *’iḥrām* after performing ‘Umrah.

3. A person in a state of *'iḥrām* may mat his hair in case the period of *'iḥrām* will continue for a long period so that the accumulation of dirt might not hurt him.
4. It is commended to garland one's *Hadī* to promulgate Allāh's rites.
5. A person who brings *Hadī* with him must not end the state of *'iḥrām* until they slaughter it.
6. The *'Umrah* of one who performs *Qiran Ḥajj* (combining Ḥajj and *'Umrah* simultaneously) is acceptable. Thus, it can replace the obligatory *'Umrah*.

## THE FOURTH ḤADĪTH

**228-** عَنْ عِمْرَانَ بْنِ حُصَيْنٍ (رَضِيَ اللَّهُ عَنْهُمَا) قَالَ: قَالَ أَنْزَلَتْ آيَةُ الْمُتَعَةِ فِي كِتَابِ اللَّهِ فَفَعَلْنَاهَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَمْ يُنْزَلْ قُرْآنٌ يُحَرِّمُهُ، وَلَمْ يَنْهَ عَنْهَا حَتَّى مَاتَ قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ.  
 قَالَ الْبُخَارِيُّ: يُقَالُ: إِنَّهُ عُمَرُ.  
 وَلِمُسْلِمٍ: نَزَلَتْ آيَةُ الْمُتَعَةِ فِي كِتَابِ اللَّهِ - يَعْنِي مُتَعَةَ الْحَجِّ - وَأَمَرْنَا بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لَمْ تَنْزَلْ آيَةٌ تَنْسَخُ آيَةَ مُتَعَةِ الْحَجِّ وَلَمْ يَنْهَ عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى مَاتَ.  
 وَلَهُمَا بِمَعْنَاهُ.

**228-** Imrān ibn Al-Hussayn reported, “The Verse of Ḥajj-Tamattu` was revealed in Allāh’s Book, so we performed it with Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and nothing was revealed in Qur’ān to make it illegal, nor did the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prohibit it till he died. But the man (who regarded it as illegal) just expressed what his mind suggested.

Al-Bukhārī said, “The man referred to here is said to be ‘Umar.”<sup>118</sup> According to the narration of Ṣaḥīḥ Muslim, “There was revealed the verse of Tamattu` in Ḥajj in the Book of Allāh, and the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded us to perform it. Then no verse was revealed abrogating the Tamattu,` and the Messenger of Allāh

<sup>118</sup> The author reported Al-Humaidy as saying the same statement as al-Bukhārī. However, Ibn Hajar said in Al-Fath, "I could not find this narration through the connected chains through which we narrate from al-Bukhārī. However, Al-Isma`ily reported al-Bukhārī as saying so. Thus, Al-Humaidy depended on this narration."

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not forbid to do it till he died.”<sup>119</sup> They also related other narrations to the same effect.

### Explanation

**The Narrator:** He is 'Imrān ibn Al-Hussayn ibn 'Ubayd Al-Khuza'y (رَضِيَ اللَّهُ عَنْهُ). He embraced Islām during the year of the conquest of Khaybar and later participated in some battles. He was the flag-holder of the tribe of Khuza'ah during the conquest of Mecca. He was a prominent and knowledgeable Companion of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). 'Umar (رَضِيَ اللَّهُ عَنْهُ) dispatched him to Basra to teach Islām to its people. He lived there and did not side with any party during the *Fitnah* (the great dispute among *Muslims*). He died in Basra in 52<sup>nd</sup> after the Hijrah.

**The topic of the Ḥadīth:** The ruling on *Tamattu' Ḥajj* was not abolished.

### Explanation of the Vocabulary

“Umar” is 'Umar ibn Al-Khattāb (رَضِيَ اللَّهُ عَنْهُ). A brief biography of him is mentioned previously in Ḥadīth No. 170.

“Was revealed...” i.e., Allāh revealed it.

“The Verse of Ḥajj-Tamattu'” It is the Ayah that reads:

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذَىٰ مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

“And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice...” [Al-Sūrah al-Baqarah (2):196]

“In the Book of Allāh,” i.e., the Qur'ān. It is called a book because it is recorded in *Al-Lawh-ul-Mahfuzh* (the Preserved Tablet) or *Mus-hafs* (hard copies of the Qur'ān). It is attributed to Allāh because it consists of His Words.

<sup>119</sup> Related by Al-Bukhārī (2246) and Muslim (1226).

“**So we performed it**” The purpose of this sentence is to emphasize the fact that its enforceability is proven since it had already been put into practice.

“**And then no verse was revealed abrogating the *Tamattu`* (a form of Ḥajj). The Messenger of Allāh (ﷺ) did not forbid to do it till he died**” The purpose of these two sentences is to stress the fact that the ruling was not rescinded.

“**The man (who regarded it illegal)**” The man's name was not explicitly mentioned because it is inappropriate to name him in this context. It is also possible that "man" refers to the fact that he is just an ordinary man and thus cannot change the Sharī‘ah ruling.

“**Expressed what his own mind suggested**” This refers to his personal proofless opinion.

“**What his own mind suggested,**” i.e., prohibited *Tamattu`* Ḥajj.

“**The man referred to here is said to be ‘Umar**” The one who said this is ‘Imran ibn Al-Hussayn himself as stated explicitly in the narration of Muslim.

“**Abrogated**” The ruling was not annulled.

## General Explanation

‘Imran ibn Al-Hussayn (رضي الله عنه) states that the Qur’ān establishes the permissibility of *Tamattu`* Ḥajj and the Sunnah, for which an *Ayah* was revealed on this regard, and the *Companions* put it into practice in the presence of the Prophet (ﷺ), who approved and even enjoined it, as implicitly understood from some of the variations of Muslim's narration. Moreover, its ruling was not abrogated by neither a Qur’ānic *Ayah* nor a Ḥadīth of the Prophet (ﷺ). So, there is no justification for ‘Umar (رضي الله عنه), the Commander of the Faithful, to prohibit *Tamattu`* Ḥajj and order people to perform ‘Umrah in one journey and Ḥajj in another. To justify his opinion, he viewed that people, by doing so, will gain more rewards, and the *Harām* will always be crowded with visitors throughout the year.

## Benefits of the Ḥadīth

1. Both Qur’ān and Sunnah establish the permissibility of *Tamattu`* Ḥajj.
2. This ruling was not rescinded.

3. It is possible that Sunnah can abrogate a ruling established by the Qur'ān. This is based on the phrase, "and the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not forbid to do it till he died." Moreover, the Sunnah is as a source of legislation as the Qur'ān.
4. A Sharī'ah ruling can be abrogated only by the Qur'ān or Sunnah. Thus, abrogation may never take place after the death of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
5. The Qur'ān is revealed from Allāh and not created.
6. Regardless of a person's religious esteem, his opinion that contradicts the Sunnah should be denied.
7. The Companions enjoyed a high level of virtue since they combined both insistence on making the truth clear and respecting people of high esteem.

## THE CHAPTER ON *HADI*

*Hadī* refers to sacrificial animal slaughters to get closer to Allāh and be distributed among the poor.

*Hadī* is of three types:

1. **Obligatory as an integral part of a certain ritual**, such as the one offered in *Tamattu`* and *Qiran* Ḥajj.
2. **Obligatory for any shortcoming while performing a ritual**, such as the offering of the *Hadī* for doing something prohibited or leaving something obligatory during a Ḥajj ritual.
3. Voluntary.

## THE FIRST ḤADĪTH

229- عَنْ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا)، قَالَتْ: كُنْتُ أَفْتِلُ قَلَائِدَ هَدْيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدَيَّ ثُمَّ يُقَلِّدُهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَسَلَّمَ ثُمَّ يَبْعَثُ بِهَا إِلَى النَّبِيِّ، وَأَقَامَ بِالْمَدِينَةِ فَمَا حَرَّمَ عَلَيْهِ شَيْءٌ كَانَ لَهُ حَلَالًا.

229- 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) reported, "I twisted the garlands for the *Hadī* of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) myself and then he marked and garlanded them (or I garlanded them)<sup>120</sup> and then made them proceed to the Ka'bah. But he remained in Madīnah, and no permissible thing was regarded as illegal for him then."<sup>121</sup>

### Explanation

**The Narrator:** 'Ā'ishah, the Mother of the Believers, (رَضِيَ اللَّهُ عَنْهَا). Her biography is previously mentioned in Ḥadīth No. 178.

**The topic of the Ḥadīth:** Ruling on sending the *Hadī* and other consequent rulings.

### Explanation of the Vocabulary

**"Garlands for the *Hadī*"** They used to ornament such animals with such waste items as old shoes and mouths of water skin that served as a sign.

<sup>120</sup> This sentence is found in many of Al-Bukhārī's narrations using the article 'or'. In most narrations, the wording is: he garlanded them. In some other narrations: "he garlanded it with his hands." Accordingly, 'Ā'ishah did nothing but twisting the garlands. And Allāh knows best.

<sup>121</sup> Related by Al-Bukhārī (1612), chapter on: Marking sacrificial animals. 'Urwah reported Al-Miswar as saying, "The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) garlanded and marked *Hadī*." Related by Muslim (1321).



**“Then he marked”** He marked the camels through splitting their humps till they bleed.

**“Or I garlanded them”** This refers to the doubt of one of the narrators.

**“Made them proceed to the Ka‘bah”** means that he sent them with Abū Bakr (رضي الله عنه) when he led the Ḥajj expedition in the 9<sup>th</sup> year after the Hijrah.

**“No permissible thing was regarded as illegal for him then,”** i.e., things prohibited because of the state of *'ihrām*.

### General Explanation

Some of the *Salaf*, including ‘Abdullāh ibn ‘Abbās, were of the view that if someone sends the *Hadī* to Mecca, he will be prohibited to do things that are prohibited for a person in a state of *'ihrām* to do till the *Hadī* reaches its specific destination. In this Ḥadīth, ‘Ā’ishah, the Mother of the Believers, (رضي الله عنها) tells us that she twisted the garlands for the *Hadī* of the Prophet (صلى الله عليه وسلم) and then marked and garlanded them (or he garlanded them). Then he sent them to the Ka‘bah while he remained in Madīnah. Nevertheless, the prohibitions made on the person in the state of *'ihrām* were no longer impermissible for him.

### Benefits of the Ḥadīth

1. Permissibility of sending *Hadī* to Mecca.
2. Permissibility of garlanding the *Hadi*.
3. Permissibility of marking the *Hadī* in case it includes animals with humps such as camels and cows.
4. It is permissible to do things that might be painful for an animal for a good interest.
5. One who sends *Hadī* is not prohibited from doing things prohibited for a person in a state of *'ihrām* to do.
6. The Prophet (صلى الله عليه وسلم) is absolutely generous and shows great exaltation to the rituals of Allāh (سُبْحَانَهُ وَتَعَالَى).

7. It is permissible for a husband to have his wife help him in a manner that suits her or as tradition dictates.
8. It is permissible to authorize another person to take care of, slaughter, and distribute the meat of one's *Hadi*.

## THE SECOND ḤADĪTH

230- عَنْ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا)، قَالَتْ: أَهْدَى النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مَرَّةً  
عَنَّمَا.

230- ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) reported, “The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) once sent some sheep as *Hadi*.”<sup>122</sup>

### Explanation

**The Narrator:** ‘Ā’ishah, the Mother of the Believers (رَضِيَ اللَّهُ عَنْهَا). Her biography is previously mentioned in Ḥadīth No. 178.

**The topic of the Ḥadīth:** Ruling on sending sheep as *Hadi*.

### Explanation of the Vocabulary

“Sent some sheep as *Hadi*,” i.e., to Mecca.

“**Sheep**” includes both goats and lambs.

### General Explanation

‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) tells us that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent once, out of many times, some sheep as *Hadi* to Mecca. Some narrations state that he sent it from Madīnah.

### Benefits of the Ḥadīth

1. Permissibility of sending sheep as *Hadi* to Mecca.

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<sup>122</sup> - Related by al-Bukhārī (1614)

2. In most cases, the Prophet (ﷺ) sent sacrificial animals other than sheep as *Hadī* to Mecca.

## THE THIRD ḤADĪTH

231- عَنْ أَبِي هُرَيْرَةَ (رَضِيَ اللَّهُ عَنْهُ)، أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) رَأَى رَجُلًا يَسُوقُ بَدَنَةً، قَالَ "ارْكَبْهَا". قَالَ إِنَّهَا بَدَنَةٌ. قَالَ "ارْكَبْهَا". فَرَأَيْتُهُ رَاكِبَهَا يُسَائِرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَفِي لَفْظٍ: قَالَ فِي الثَّانِيَةِ، أَوْ الثَّلَاثَةِ: ارْكَبْهَا وَبِكَ، أَوْ وَيُحْك.

231-Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) said, "The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saw a man driving a *Badana* (sacrificial camel). The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said (to him), "Ride on it." He replied, 'It is a *camel*.' The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) repeated, "Ride on it!" Abu Hurairah added, 'Then I saw that man riding it, showing obedience to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).' According to another narration, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said in the second or third time, "Ride on it, woe unto you!"<sup>123</sup>

### Explanation

**The Narrator:** Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ). A brief biography of him is mentioned in Ḥadīth No. 168.

**The topic of the Ḥadīth:** Ruling on riding on Hadi.

### Explanation of the Vocabulary

“Saw a man” This man’s name is unknown.

“**Badanah**” is a sacrificial camel. It was called as such because it has a great *badan* (body).

<sup>123</sup> Related by Al-Bukhārī (1604) and Muslim (1322).

**“Ride on it”** The imperative form here is used to indicate obligation. It may also indicate guidance or permissibility.

**“n the second or third time”** This refers to the doubt of one of the narrators.

**“Woe unto you”** This sentence indicates prayer. If someone deserves it, it means asking curse for him. If not, it means expressing sympathy with him. It might also indicate urging someone to do something. In this sense, its meaning will be: "Woe unto you if you do not do."

## General Explanation

Abū Hurayrah (رضي الله عنه) tells us that the Prophet (صلى الله عليه وسلم) saw a man driving a *badanah* he dedicated for *Hadi*. The man had already marked it and was tired of walking. The Prophet (صلى الله عليه وسلم) ordered him to ride on it out of mercy for him. The man argued with the Prophet (صلى الله عليه وسلم) either because it is detestable to ride on one's sacrificial animal or ask for more assurance. Since the man argued that it is a *badanah*, the Prophet (صلى الله عليه وسلم) reordered him twice to ride on it. In the second or third time, the Prophet (صلى الله عليه وسلم) said, **“Woe unto you!”**

## Benefits of the Ḥadīth

1. Permissibility of offering camels as *Hadi*.
2. Permissibility of riding on sacrificial animals in case this is needed because this causes no harm to the animal.
3. It is prescribed to take the concession and avoid burdening oneself.

## THE FOURTH ḤADĪTH

232- عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ (رَضِيَ اللَّهُ عَنْهُ)، قَالَ: أَمَرَنِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): أَنْ أَقُومَ عَلَى بُدْنِهِ وَأَنْ أَتَصَدَّقَ بِلَحْمِهَا وَجُلُودِهَا وَأَجَلَّتِهَا وَأَنْ لَا أُعْطِيَ الْجَزَارَ مِنْهَا قَالَ: «نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا.

232- ‘Ali ibn Abū Tālib (رضي الله عنه) said, “Allāh’s Messenger (صلى الله عليه وسلم) ordered me to take charge of the (slaughtering) of Budn (Hadī camels) and to give out their meat, skin and covering sheets in charity. He also ordered me not to give anything (from them) to the butcher (as a wage for slaughtering). Then he said, “We would give him ourselves.”<sup>124</sup>

### Explanation

**The Narrator:** He is the Commander of the Believers, ‘Ali ibn Abū Tālib ibn Abd Manaf ibn ‘Abdul Muttalib Al-Hashimi Al-Qurashi. He is the cousin of the Prophet (صلى الله عليه وسلم). He was born ten years before the Prophetic Mission and raised under the Prophet’s care. When Allāh missioned the Prophet, ‘Ali believed in him at once. He attended all the Ghazawat<sup>125</sup> with the Prophet except the Ghazwah of Tabuk. The Prophet assigned him to be his ruler and in charge of the Prophet’s family. So Ali said, “O Messenger of Allāh! Are you leaving me behind with the women and children?” The Prophet replied, “Are you not content that your rank, in my sight, should be like that of Hārūn in the sight of Mūsā?! The only difference is that there shall be no Prophet after me.”

The Prophet (صلى الله عليه وسلم) gave his daughter Fatimah to ‘Ali in marriage. He also mentioned him by name, stating that he would be admitted to the Jannah. Ali was known for his chivalry, bravely, knowledge and insight. That is why Umar once

<sup>124</sup> - Related by Al-Bukhārī (1629); the chapter of the butcher should not be given anything of the Hadi. Related by Muslim (1317); the chapter of giving the meat, skin and covering sheets of the Hadiin charity.

<sup>125</sup> TN: Plural of Ghazwah, i.e., a military campaign led by the Prophet (صلى الله عليه وسلم).

said, “**Ali is the most knowledgeable of us in judgment.**” Many special virtues were attributed exclusively to Ali because of what he was subjected to from the Nasibis.<sup>126</sup> So whoever knew a good quality of him, he would publicize it.

On the other hand, the Shia stated several fabricated virtues and merits that ‘Ali does not need. He was appointed as caliph after the commander of the believers, ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ), on the last days of Dhul-Hijjah, the 35<sup>th</sup> year after the Hijrah. He was killed as a martyr a few days before the end of Ramaḍān, 40<sup>th</sup> AH. He was buried in Al-Imārah palace at Kufa. Yet, it is said that he was buried in an unknown place to be kept far away from the Kharijites; Allāh knows best.

**The topic of the Ḥadīth:** Delegating someone for slaughtering the Hadī and giving it in charity on one’s behalf.

### Explanation of the Vocabulary

“**Budun**” is slaughtering the Prophet’s Hadī camels, which were 100 camels.

“**Order me,**” i.e., this order took place during the Farewell Ḥajj, the 10<sup>th</sup> year after the Hijrah.

“**To give them out**” to the poor except for the portion designated for the Prophet to eat from it.

“**Covering sheets**” are put on the animals’ backs, such as saddle cloths and the like to protect them.

“**The butcher**” refers to the person who would take charge of cutting the Hadī’s meat for the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) since the Prophet had already slaughtered 63 camels out of 100 camels himself and then delegated ‘Ali to slaughter the rest.

### General Explanation

‘Ali ibn Abū Talib (رَضِيَ اللَّهُ عَنْهُ) said that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had ordered him to take charge of supervising the slaughtering of the Prophet’s Hadī. He also asked him to donate the Hadī’s meat, skins, and covering sheets to charity. Moreover, he

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<sup>126</sup> - The Nasibis (Al-nawasib, Al-nasibah and Ahl Al-nasb): Those whose religious beliefs include hating ‘Ali (may Allāh be pleased with him) because they took a hostile stance against him. Translator



told Ali not to give anything from them to the butcher as a wage for slaughtering, saying, “we would give him ourselves.”

### **Benefits of the Ḥadīth**

1. Prescription of offering the Hadi.
2. Prescription of giving out the Hadi’s meat, skin, and covering sheet in charity, except the portion designated for consumption.
3. Permissibility of appointing someone else to distribute the Hadī meat in charity.
4. The virtues and merits of ‘Ali ibn Abū Talib (ﷺ).
5. Permissibility of giving wage for the one who slaughters the Hadī but not from the Hadi’s meat.
6. It is impermissible to sell anything of the Hadī by analogy with the impermissibility of giving any of it as a wage for slaughtering.

## THE FIFTH ḤADĪTH

233- عَنْ زِيَادِ بْنِ جُبَيْرٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ أَتَى عَلَى رَجُلٍ قَدْ أَنَاخَ بِبُذْنَتِهِ  
يَنْحَرُهَا، فَقَالَ: اإِبْعَثْهَا قِيَامًا مُقَيَّدَةً سُنَّةَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

233-Ziyad ibn Jubayr reported that Ibn 'Umar passed by a man slaughtering (sacrificing) his camel and made it kneel. So he told him to make it stand up while one leg tied up (and then sacrificed it) according to the Sunnah of Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).<sup>127</sup>

### Explanation

**The Narrator:** He is Ziyad ibn Jubayr ibn Hayyah ibn Masud Ath-thaqafi Al-Basri, a trustworthy *tabu'ee*. He is ranked in the middle class [narration wise] of the successors.<sup>128</sup>

**The topic of the Ḥadīth:** The proper way of slaughtering the camels.

### Explanation of the Vocabulary

**“Ibn 'Umar”** He is 'Abdullāh, and a brief biography of him is previously mentioned in Ḥadīth No. 172.

**“Passing by”** He was walking in Mina.

**“Tying up”** to tie up the camel's left leg.

**“The Sunnah of Muḥammad”** acts, sayings, or approvals of the Prophet that have to be observed.

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<sup>127</sup> Related by Al- Bukhārī (1627); the chapter of slaughtering the camels after tying their one leg. Related by Muslim (1320); the chapter of slaughtering the camel while it is standing and its one leg is tied up.

<sup>128</sup> - The middle class of the successors are the one who narrated a great number of Ḥadīths from a significant number of the companions. Translator's note.

## General Explanation

Ziyad ibn Jubair, the tabu'ee, reported that 'Abdullāh ibn 'Umar (رَضِيَ اللَّهُ عَنْهُمَا) passed by a man in Mina, who made his Hadī kneel down to slaughter it. So ibn 'Umar ordered him to slaughter it while it is standing and tie up its left leg, for it is the Sunnah of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in this regard.

## Benefits of the Ḥadīth

1. It is permissible to slaughter the camels while they are standing and their left leg tied up.
2. The keenness of the companions to guide people to the Sunnah.
3. Supporting one's advice with Sharī'ah-based evidence so that such advice would be willingly accepted.
4. Permissibility of mentioning the name of the Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) by itself without titles reporting.

## **THE CHAPTER ON THE GHUSL FOR THE MUHRIM**

As the Muhrim is disallowed to enjoy the luxury of wearing perfume and accustomed clothes, it has been misunderstood that washing the body is also disallowed, for it is a sort of luxury. That is why the writer specified a chapter to clarify this very issue and clear all possible misconceptions.

## THE FIRST ḤADĪTH

234- عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، وَالْمِسْوَرِ بْنِ مَخْرَمَةَ، أَنَّهُمَا اخْتَلَفَا بِالْأَبْوَاءِ فَقَالَ ابْنُ عَبَّاسٍ يَغْسِلُ الْمُحْرِمُ رَأْسَهُ . وَقَالَ الْمِسْوَرُ لَا يَغْسِلُ رَأْسَهُ . فَأَرْسَلَنِي ابْنُ عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَسْأَلُهُ عَنْ ذَلِكَ فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ قَرْنَيْ الْبَيْتِ وَهُوَ مُسْتَتِرٌ بِثَوْبٍ فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ فَطَاطَأَهُ حَتَّى بَدَأَ رَأْسَهُ ثُمَّ قَالَ لِإِنْسَانٍ يَصُبُّ عَلَى رَأْسِهِ ثُمَّ حَرَكَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ وَقَالَ هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُ .

234- ‘Abdullāh ibn Hunain reported: ‘Abdullāh ibn ‘Abbās and Al-Musawwir ibn Makhramah were at Al-Abwa when they disagreed on whether a person in the state of ‘iḥrām can wash his head or not. Ibn ‘Abbās said, “A person in the state of ‘iḥrām is permitted to wash his head.” Al- Musawwir differed and said, “A Muhrim is disallowed to wash his head. Ibn ‘Abbās sent me to Abū Ayyub Al-’Anṣārī. I found him bathing between the two wooden posts (of the well) and was screened with a sheet of cloth. I greeted him, and he asked who I was. I replied, “I am ‘Abdullāh ibn Hunain, and I have been sent to you by Ibn ‘Abbās to ask you how Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to wash his head; while in the state of ‘iḥrām.”

Abū Ayyub Al-’Anṣārī caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head, and he (Abū Ayyub Al-’Anṣārī) rubbed his head with his hands by bringing them from back to

front and from front to back and said, “I saw the Prophet (صلى الله عليه وسلم) doing so.”<sup>129</sup>

In another narration: Al- Musawwir said to Ibn ‘Abbās: “I will never argue again with you.”

### Explanation

**The Narrator:** He is ‘Abdullāh ibn Hunain, the Maula (freed slave) of Ibn ‘Abbās (رضي الله عنه). He is a resident of Madīnah and one of the trustworthy tabu’ee, who is ranked in the middle class of the *Taabiun*. He died at the beginning of the 200<sup>th</sup> year after the Hijrah.

**The topic of the Ḥadīth:** The ruling on washing the head for the Muhrim and the manner of doing so.

### Explanation of the Vocabulary

“**‘Abdullāh ibn ‘Abbās**” A brief biography of him is previously mentioned in the Explanation of the Ḥadīth No. 166.

“**Al-Musawwir**” He is ibn Makhramah ibn Naufal Al-Qurashi Az-Zuhri. His mother is the sister of Abdul-Raḥmān ibn ‘Awf. He was born two years after the Hijrah. His parents came to Al-Madīnah in Dhul-Hijjah, 8<sup>th</sup> AH. He memorized some Ḥadīths by heart and reported from the four Caliphs. He kept the company of ‘Umar ibn Al-Khattāb (رضي الله عنه). He had a good understanding of the religion and was a virtuous, pious man. His residence was in Al-Madīnah, but he later left when ‘Uthmān was killed. He then stayed in Mecca. When the army came to fight ‘Abdullāh ibn Az-Zubayr, Al-Musawwir was hit by a stone hurled from a catapult while he was praying and died at the beginning of Rabu’ Al-Awwal, 64<sup>th</sup> after the Hijrah.

“**Abū Ayyub**” He is Khālid ibn Zayd Al-’Anṣārī Al-Nagari. He is one of the first people who embraced Islām. He attended the Pledge of Al-Aqaba. When the

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<sup>129</sup> - Related by Al-Bukhārī (1743).

Prophet (ﷺ) emigrated to Madīnah, Abū Ayyub hosted him until the Prophet's house and Masjid were built. Also, the Prophet established brotherhood between him and Ibn 'Umayr (رضي الله عنه). He also attended the Ghazwah of Badr and what followed it, besides Islāmic conquests. He was keen on Jihād and never missed a Ghazwah. He died during the Conquest of Constantinople, 52<sup>nd</sup> after the Hijrah. He was buried near the wall of Constantinople.

“**Al-Abwa**” is a place between Mecca and Al-Madīnah, currently called *Al-Kharibah*.

### General Explanation

'Abdullāh ibn Hunain, the *tabu'ee*, reported that Ibn 'Abbās, his master, and Al-Musawwir ibn Makhramah were at Al-Abwa when they disagreed on whether a Muhrim is permitted to wash his head. They might have been, at that time, in the state of 'iḥrām. Ibn 'Abbās (رضي الله عنه) said that it is permissible for the Muhrim to wash the head. This is because the original ruling on the matter is permissibility. But Al-Musawwir differed and said that the Muhrim should not wash his head, for it is a sort of a luxury. Besides, it is not guaranteed that washing the head would not cause some of the Muhrim's hair to fall out.

Thus, Ibn 'Abbās sent his Maula, 'Abdullāh ibn Hunain to Abū Ayyub Al-'Anṣārī to arbitrate on such issue. He found him bathing between the two wooden posts and was screened by a sheet of cloth. He greeted him, and apparently, it seemed he greeted him back. Abu Ayyub asked who he was. 'Abdullāh introduced himself, saying that Ibn 'Abbas sent him to ask him how the Prophet (ﷺ) used to wash his head while in the state of 'iḥrām. At this point, Abu Ayyub Al-'Anṣārī caught hold of the sheet of cloth and lowered it till his head appeared before 'Abdullāh, and then told the one pouring water to pour water on his head. He did so, and he (Abū Ayyub Al-'Anṣārī) rubbed his head with his hands by bringing them from back to front and from front to back. Then he said: “**I saw the Prophet (ﷺ) doing so.**”

### Benefits of the Ḥadīth

1. Permissibility for the Muhrim to wash his head and rub it with his hands.
2. It is harmless if traces of the perfume in the Muhrim's head remain in his hand.

Abū Ayyub stated that the Prophet (ﷺ) rubbed his head with his hands

by bringing them from back to front and from front to back. Besides, it was proven that the glistening of the musk in the parting of the Prophet's hair, when he was in the state of 'iḥrām, could be seen.

3. Permissibility of the ghusl for the Muhrim as washing his head is included in the full bath.
4. Permissibility of holding arguments on religious matters to arrive at the proper ruling.
5. Permissibility of delegating a trustworthy person to inquire about a religious matter and approving what he would come up with.
6. The prescription of concealing one's body while taking a bath is mandatory to conceal what is a must to be hidden.
7. Introducing oneself to those who do not know one's identity.
8. Learning by observing actions is more effective in perceiving the matter.
9. Permissibility of seeking the help of others in cleansing one's body.
10. The virtues of the Companions for their keenness on seeking knowledge from the well knowledgeable people.
11. Acknowledging the virtues of the virtuous person following what Al-Musawwir said to Ibn 'Abbās: "I **will never argue again with you.**"



## **THE CHAPTER ON CHANGING THE INTENTION FROM PERFORMING ḤAJJ TO PERFORMING 'UMRAH**

**Changing the intention from performing Ḥajj to performing 'Umrah (i.e., Tamattu').** In other words, performing 'Umrah and Ḥajj each separately in the same year and the same journey.

## THE FIRST ḤADĪTH

235- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ (رَضِيَ اللَّهُ عَنْهُمَا)، قَالَ: أَهَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ وَأَصْحَابُهُ بِالْحَجِّ، وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَدْيٌ، غَيْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَطَلْحَةَ، وَقَدِيمَ عَلِيٍّ مِنَ الْيَمَنِ، وَمَعَهُ هَدْيٌ فَقَالَ أَهَلَلْتُ بِمَا أَهَلَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً، وَيَطُوفُوا، ثُمَّ يَقْصِرُوا وَيَحْلُوا، إِلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ، فَقَالُوا نَنْطَلِقُ إِلَى مِئِي، وَذَكَرْنَا أَحَدِنَا يَقْطُرُ، فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبِرْتُ مَا أَهْدَيْتُ، وَلَوْلَا أَنْ مَعِيَ الْهَدْيُ لَأَحَلَلْتُ ". وَحَاصَتْ عَائِشَةُ - رَضِيَ اللَّهُ عَنْهَا - فَتَسَكَّتِ الْمَنَاسِكَ كُلَّهَا، غَيْرَ أَنَّهَا لَمْ تَطْفُ بِالْبَيْتِ، فَلَمَّا طَهَّرَتْ طَافَتْ بِالْبَيْتِ. قَالَتْ يَا رَسُولَ اللَّهِ تَنْطَلِقُونَ بِحِجَّةٍ وَعُمْرَةٍ، وَأَنْطَلِقُ بِحِجٍّ فَأَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ أَنْ يُخْرِجَ مَعَهَا إِلَى التَّنْعِيمِ، فَأَعْتَمَرَتْ بَعْدَ الْحَجِّ.

235- Jābir bin ‘Abdullāh said, “The Prophet of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his companions assumed ‘iḥrām. No one of them had brought the sacrificial animals with them except the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and Talhah. ‘Ali (رَضِيَ اللَّهُ عَنْهُ) had returned from Yemen and had brought sacrificial animals with him. He said, “I assumed ‘iḥrām for the same purpose the Prophet of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) assumed ‘iḥrām.” The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded his companions to change it into ‘Umrah, clip their hair after running (between Al Safa’ and Al Marwah), and then take off their ‘iḥrām except those who brought the sacrificial animals with them. They remarked, “Shall we go to Mina and the private organs of some of us are dribbling (if we finish ‘iḥrām and have sexual relations with our wives)?” These remarks reached the Prophet of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Thereupon he said, “Had I known beforehand about my affair what I have come to know later; I would not have brought sacrificial animals. Had I not brought sacrificial animals with me, I would have put off my ‘iḥrām.”

‘Ā’ishah got her menses and performed all the ceremonies (of Ḥajj) except the Tawwāf. So when she became clean from her menses, and she had performed the Tawwāf of the Ka‘bah, she said, “O Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! People are returning with both Ḥajj and ‘Umrah, and I am returning only with Ḥajj!” So, he ordered ‘Abdur Raḥmān ibn Abū Bakr to go with her to at-Tan‘im. Thus, she performed ‘Umrah after the Ḥajj in the month of Dhul-Hijjah. Suraqa ibn Mālik bin Ju’sham met the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) at Al-‘Aqaba (Jamrat-ul ‘Aqaba) while the latter was stoning it and said, “O Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! Is this permissible only for you?” The Prophet replied, “No, it is forever (i.e., it is permissible for all Muslims to perform ‘Umrah before Ḥajj.”<sup>130</sup>

<sup>130</sup> - Related by Al-Bukhārī (1568) and related by Muslim (1216).

An-Nawawi (may Allāh have mercy on him) said, “The Prophet said so regarding the change of intention from performing Ḥajj to performing ‘Umrah in that specific year to highlight opposition to what had been the practice during the Jahiliyyah (when they regarded it as forbidden to do ‘Umrah during the months of Ḥajj). He did not mean the kind of *Tamattu*’ on which there is a difference of opinion. He meant to appeal to their hearts, because it was quite difficult for them to change the intention from performing Ḥajj to performing ‘Umrah, as stated in the Ḥadīths following this one. It is as if he said, “I couldn’t do the same as you because of Hadi otherwise I would have joined you. Had I known that beforehand, I would have not brought the Hadi.” This narration proves he was not in the state of *Tamattu*’,” Sharh Ṣaḥīḥ Muslim (8/144).

#### Benefit:

It is proven that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “If only’ opens the door to the work of Satan.”

It is reported that Abu Hurayrah said, “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “The strong believer is better and more beloved to Allāh than the weak believer, although both are good. Strive to do that which will benefit you and seek the help of Allāh, and do not feel helpless. If anything befalls you, do not say ‘If only I had done (such and such), the such and such would have happened,’ rather say: ‘Allāh has decreed and what He wills He does,’ for ‘if only’ opens the door to the work of Satan.” Related by Muslim (2664); the chapter of destiny.

“If only’ opens the door to the work of Satan”: This applies to the worldly matters only. There is nothing wrong with such word concerning the religious matter. Moreover, it is a praiseworthy thing in such regard. This is in accordance to what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “If I had formerly known what I came to know lately, I would not have brought the Hadi with me.” Also, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “(People) in this world are of four types,” and he mentioned that one of them is “a person to whom Allāh grants knowledge but He does not grant him wealth, (so he is sincere in his intention) and says: If I had wealth, I would do the same as So and so does. (He will be rewarded according to his intention and) their reward will be the same.”

Imām An-Nawawi (may Allāh have mercy on him) said that the Prophet’s saying “If I had formerly known what I came to know lately, I would not have brought the Hadi with me,” is evidence of the permissibility to utter “if” when regretting missing a religious matter. As for the Ḥadīth stating that

## Explanation

**The narrator:** Jābir ibn 'Abdullāh (رَضِيَ اللَّهُ عَنْهُ) and a brief biography of him is previously mentioned in the Explanation of the Ḥadīth No. 184.

**The topic of the Ḥadīth:** The ruling on canceling Ḥajj and making it 'Umrah so that it would be *Tamattu*.

### Explanation of the Vocabulary

“**Talha**” is Ibn 'Abdullāh ibn 'Uthmān Al-Qurashi Al-Taimi and one of the ten people given the glad tidings of the Jannah. He is one of the first eight people to embrace Islām. He is also among the six members of the consultation council (Ashab Ash-Shurah). He is one of the five people who embraced Islām through Abū Bakr (رَضِيَ اللَّهُ عَنْهُ). He was born fifteen years before the Prophetic Mission. He attended the Ghazwah of 'Uḥud and excelled in fighting the Pagans. Thus, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “The Jannah is due to Talha.” Abū Bakr also said, “That was Talah’s day (i.e., battle).” He did not attend the Ghazwah of Badr, for he was trading in Sham. When he returned, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave him his share of the booties from the Ghazwah. He (رَضِيَ اللَّهُ عَنْهُ) was killed in the battle of the Jamal, 36<sup>th</sup> after the Hijrah. He was buried in Basra.

“**‘Ali**” He is Ibn Abu Talib (رَضِيَ اللَّهُ عَنْهُ). A brief biography of him is previously mentioned in the Explanation of the Ḥadīth No. 232.

“**‘Ā'ishah**” Mother of the Believers' and a brief biography of her is previously mentioned in the Explanation of the Ḥadīth No. 178.

“**‘Abdul-Raḥmān ibn Abū Bakr**” He is the brother of the Mother of the Believers, 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا). He is the eldest son of Abū Bakr (رَضِيَ اللَّهُ عَنْهُ). He embraced Islām during the truce (between the Prophet and the people of Mecca) before the Conquest of Mecca. It is also said that he entered Islām on the day of the Conquest of Mecca, and he was a true Muslim. He was a truthful person and never told a lie. He was a brave skilled archer. He attended the Battle of Yamaamah and killed seven of the

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“if” opens the door to the work of Satan, is to be interpreted as referring to regretting a worldly matter. There are many Ḥadīths using “if” in non-worldly matters. Thus, all Ḥadīths on this regard can be interpreted in the light of what we explained here.” Sharh An-Nawawi (390/8).

chiefs of the disbelievers. He died while traveling from Al-Madīnah to Mecca, ten miles before reaching the latter, in the 58<sup>th</sup> AH. He was buried in Mecca.

**“Ḥajj”** The Farewell Ḥajj, 10<sup>th</sup> AH.

**“Arrived”** He arrived at Mecca while the Prophet (ﷺ) was in Al-Abtah.

**“His companions”** refers to those in the state of 'iḥrām for the purpose of Ḥajj.

**“Tawwāf”** The definition of Tawwāf is previously mentioned in the Ḥadīths (223-226)

**“Shall we go”** is an interrogative sentence reflecting the companion's wonderment and sadness.

**“Mina”** is a famous sacred site place between Muhasser valley and Jamrat al-'Aqabah. The pilgrims come to it on the eighth of Dhul-Hijjah, the day of Eid, and two or three days after it.

**“People are returning”** The full sentence reflects how sad 'Aisha was at that moment.

**“Al-Tan'im”** is a place four miles away from Mecca. It is currently called “Masjid 'Ā'ishah.” It is called Tan'im, for it contains two mountains called Na'em and Mun'am and a valley called Nu'man.

**“After the Ḥajj”** was on Wednesday, the fourteenth of Dhul-hijjah, 10<sup>th</sup> after the Hijrah.

## General Explanation

Jābir ibn 'Abdullāh (رضي الله عنه) reported that the Prophet and his companions assumed 'iḥrām for Ḥajj and none except the Prophet (ﷺ) and a few people brought the Hadī along with them including Talha ibn 'Ubayd Allāh. When the Prophet came to Mecca, Ali arrived from Yemen.

Before Ḥajj, the Prophet (ﷺ) sent 'Ali there instead of Khālid ibn Al-Walīd to collect one-fifth of war spoils. After 'Ali returned, he also assumed 'iḥrām for the same purpose the Prophet (ﷺ) assumed 'iḥrām. The Prophet (ﷺ) ordered his companions who did not have Hadī with them to perform 'Umrah with the 'iḥrām which they had assumed, make Tawwāf, go between Safa and Marwa, cut their hair short, and take off their 'iḥrām. This made them sad. They

said, "How can we proceed to Mina (for Ḥajj) after having sexual relations with our wives?" When that news reached the Prophet (ﷺ), and he realized how sad they were, he said, as sort of relieving them, "Had I known beforehand about my affair what I have come to know later, I would not have brought the Hadī with me. Had I not brought sacrificial animals with me, I would have put off my 'iḥrām."

Jābir (رضي الله عنه) also reported that the Mother of the Believers, 'Ā'ishah (رضي الله عنها), got her menses a day before they came to Mecca. So she performed all the rituals of Ḥajj, as ordered by the Prophet, except Tawwāf and going between As-Safa and Al-Marwa, as stated in the two Ṣaḥīḥs – Al-Bukhārī and Muslim. When her menstruation ended (and she performed a full ritual bath), she performed Tawwāf and went between Al-Safa and Al-Marwa on the Day of Sacrifice. Yet, she was sad that people returned after performing the Ḥajj and 'Umrah (with a break in between), while she performed Ḥajj only. That is why the Prophet (ﷺ) ordered her brother, 'Abdur-Raḥmān ibn Abū Bakr to accompany her to At-Tan'im to perform 'Umrah.

### Benefits of the Ḥadīth

1. Prescription of bringing the Hadī along.
2. Prescription of raising one's voice when reciting the Talbiyah.
3. Prescription of specifying the ritual when reciting the Talbiyah.
4. Permissibility of assuming 'iḥrām for the same purpose another person has assumed.
5. Tamattu' is the best sort of ritual, for the Prophet (ﷺ) ordered it to be performed by those who did not bring along the Hadi.
6. Permissibility of changing the intention from performing Ḥajj to performing 'Umrah.
7. Such change of intention is impermissible for who brings the Hadī along.
8. Cutting hair short is an act of worship and a ritual.
9. In 'Umrah, it is better for who performs Tamattu' to cut the hair short in order that the remaining be shaved during Ḥajj.

10. It is permissible to use exaggerated expressions so long as it will not result in anything disallowed in Sharī'ah.
11. The Prophet's mercy and compassion towards his Ummah.
12. Permissibility of using "if" to report.
13. Setting rules and giving instructions by the Prophet to guide people.
14. Bringing along the Hadī makes it impermissible to put off the 'iḥrām until the pilgrim sacrifices (the Hadi) on Eid Day.
15. The menstruating woman shall not perform Tawwāf until her menstruation ends.
16. It is permissible for the menstruating woman to perform the rest of Ḥajj and 'Umrah rituals.
17. It is prescribed that going between As-Safa and Al-Marwa comes after the Tawwāf.
18. Suppose a woman who performs Tamattu' gets her menses and remains throughout Ḥajj. In that case, she is to combine Ḥajj and 'Umrah without a break in-between (i.e., Qiran).
19. It is sufficient for who performs Qiran to perform only one Tawwāf and one Sa'y for his Ḥajj and 'Umrah.
20. It is mandatory for the one who wants to perform 'Umrah while being in *Harām* (all areas within the Sacred Sanctuary of Mecca) to enter the state of 'iḥrām.
21. It is permissible for the one who performed Tamattu and could not complete His 'Umrah before Ḥajj started to perform the 'Umrah after he finished Ḥajj.
22. It is not obligatory upon the pilgrim to perform 'Umrah after Ḥajj.

### **Contradiction and its reconciliation**

It is previously stated in Ḥadīth No. 226, narrated on the authority of Ibn 'Umar that the Prophet (ﷺ) did Tamattu' in the Farewell Ḥajj, i.e., performed 'Umrah followed by Ḥajj during the months of Ḥajj. The apparent meaning of the

Ḥadīth gives the impression that he broke his state of 'iḥrām between 'Umrah and Ḥajj. However, it is mentioned in this Ḥadīth that he (صلى الله عليه وسلم) and his companions set out for Ḥajj, which suggests that he was performing Ḥajj only.

In another Ḥadīth, it is authentically reported that the Prophet (صلى الله عليه وسلم) was performing Qiran (i.e., performed both Umrah and Ḥajj without breaking his state of 'iḥrām). Accordingly, the word *Tamatta`a* mentioned in the Ḥadīth reported by Ibn 'Umar shall be interpreted that he (صلى الله عليه وسلم) performed 'Umrah and Ḥajj in the same journey, rather than breaking his state of 'iḥrām between 'Umrah and Ḥajj. This is because the Prophet did not break his state of 'iḥrām between them.

Therefore, reconciling between these two (seemingly opposing) reports is from two ways:

1. The Prophet (صلى الله عليه وسلم) first assumed 'iḥrām for the purpose of Ḥajj only, which is the interpretation of this Ḥadīth. He (صلى الله عليه وسلم) then performed 'Umrah —which made him *Qarin* in this sense,—and this is how the Ḥadīth reported by Ibn 'Umar can be interpreted. This reconciliation was selected by Ibn Hajar and a group of scholars.
2. The Prophet (صلى الله عليه وسلم) initially assumed 'iḥrām intending to combine Ḥajj and 'Umrah without a break in-between, as understood from the Ḥadīth reported by Ibn 'Umar. Still, given that 'Umrah is integrated with the *Qiran* Ḥajj, he used the word Ḥajj to express both of them, as this Ḥadīth shall be interpreted. It is common to express two things with one of them because they are integrated into one action. And Allāh knows better.



## THE SECOND ḤADĪTH

236- عَنْ جَابِرٍ (رَضِيَ اللَّهُ عَنْهُ)، قَالَ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَقُولُ لَبَيْكَ اللَّهُمَّ لَتَيْكَ بِالْحَجِّ. فَأَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلْنَاهَا عُمْرَةً.

236- Narrated by Jābir ibn ‘Abdullāh (رَضِيَ اللَّهُ عَنْهُ): We came with Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (to Mecca), and we were saying, ‘Labbaika for Ḥajj. Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered us to perform Umrah with that ‘iḥrām (instead of Ḥajj).<sup>i131</sup>

### Explanation

**The Narrator:** He is Jābir ibn ‘Abdullāh, and a brief biography of him is previously mentioned in the Ḥadīth No. 184.

**The topic of the Ḥadīth:** The ruling on changing the intention from performing Ḥajj to performing ‘Umrah.

### Explanation of the Vocabulary

“**Came**” came to Mecca in the Farewell Ḥajj.

“**Labbaika**” is explained previously in the Ḥadīth No. 211.

““**Umrah**” refers to the Umrah performed in the state of Tamattu.’

### General Explanation

Jābir ibn ‘Abdullāh (رَضِيَ اللَّهُ عَنْهُ) reported that they came with Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to Mecca, in the Farewell Ḥajj. Many of them were saying: ‘**Labbaika for Ḥajj.**’ The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered them to change the intention from

<sup>131</sup> - Related by Al-Bukhārī (1495), and Muslim (1216).

performing Ḥajj to 'Umrah. In other words, they would do Tamattu'. They (رضي الله عنهم) acted accordingly.

### **Benefits of the Ḥadīth**

1. Prescription of naming the ritual whether it is Ḥajj or 'Umrah when reciting the Talbiya.
2. Permissibility of changing the intention from performing Ḥajj to performing 'Umrah, as long as the pilgrim does not have the Hadī with him.

## THE THIRD ḤADĪTH

237- عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ (رَضِيَ اللَّهُ عَنْهُمَا)، قَالَ: قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةِ مُهَلِّينَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً فَتَعَاظَمَ ذَلِكَ عِنْدَهُمْ فَقَالُوا يَا رَسُولَ اللَّهِ أَيُّ الْحِلِّ قَالَ " حِلٌّ كُلُّهُ

237- Narrated by ‘Abdullāh ibn ‘Abbās (رضي الله عنهما): when Allāh’s Messenger (صلى الله عليه وسلم) and his companions came in the state of ‘iḥrām for performing Ḥajj on the fourth (of Dhul-Hijjah), the Prophet commanded them to change their state of ‘iḥrām (from Ḥajj) to that of ‘Umrah. So they said, “O Messenger of Allāh! Is it complete freedom (from the obligation) of ‘iḥrām? Thereupon he said, “It is a complete freedom (from ‘iḥrām).”

### Explanation

**The Narrator:** He is ‘Abdullāh ibn ‘Abbās (رضي الله عنهما), and a brief biography of him is previously mentioned in the Explanation of the Ḥadīth No. 166.

**The topic of the Ḥadīth:** The ruling on changing the intention from performing Ḥajj to performing ‘Umrah.

### Explanation of the Vocabulary

“On the fourth (of Dhul-Hijjah)” was on Sunday, the 10th after the Hijrah.

“In the state of ‘iḥrām,” Some were performing Qiran, and some were performing Tamattu’.

“Commanded” The Prophet commanded those who did not bring the Hadī along.

## General Explanation

The Prophet (ﷺ) and his Companions started moving from Al-Madīnah to Mecca, while in the state of 'iḥrām for performing Ḥajj. It was on Saturday, after praying Fajr on the last five days of Dhul-Qa'dah, 10th AH. They spent the night in Dhel-Hulaifah, which was on Sunday. After praying Dhuhr, they made the intention for performing Ḥajj. In this Ḥadīth, 'Abdullāh ibn 'Abbās (رضي الله عنه) reported that they came to Mecca on the fourth of Dhul-Hijjah in the morning while in the state of 'iḥrām for Ḥajj. The Prophet (ﷺ) ordered them to change their intention from performing Ḥajj to 'Umrah except those who brought the Hadī with them. Thus, they asked the Prophet whether it was complete freedom from 'iḥrām, including having sexual intercourse with their wives and other acts made temporarily made impermissible during 'iḥrām or not. The Prophet confirmed that it is complete freedom of 'iḥrām.

## Benefits of the Ḥadīth

1. Permissibility of changing the intention from performing Ḥajj to performing 'Umrah and thus it becomes Tamattu.'
2. Such change of intention necessitates complete freedom of 'iḥrām after performing 'Umrah.
3. Taking off 'iḥrām has two types, complete one and partial one. The first makes it permissible to do whatever is ordinarily forbidden while being in the state of 'iḥrām. The second makes it permissible to do what is forbidden in 'iḥrām except for having sexual intercourse with wives.
4. Permissibility of asking about something general, so it will be easy to observe it.

## THE FOURTH ḤADĪTH

238- عَنْ عُرْوَةَ بْنِ الرَّبِيعِ قَالَ: سُئِلَ أُسَامَةُ بْنُ زَيْدٍ وَأَنَا جَالِسٌ، كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسِيرُ فِي حَجَّةِ الْوَدَاعِ حِينَ دَفَعَ قَالَ كَانَ يَسِيرُ الْعَنَقَ فَإِذَا وَجَدَ فَجْوَةً نَصَّ

238- ‘Urwah Ibn Az-Zubayr narrated: ‘Usāmah bin Zayd was asked in my presence, “How was the pace of (the camel of) Allāh’s Prophet while departing from ‘Arafat heading towards Muzdalifah during the Farwell Ḥajj?” ‘Usāmah said, “The Prophet proceeded on a modest pace, and when there was enough space, he would (make his camel) speeds up.”<sup>132</sup>

### Explanation

#### The Two Narrators:

‘**Urwah:** ‘Urwah Ibn Az-Zubayr Ibn Al-‘Awwam ‘Al-Qurashy ‘Al-Asdy. His mother was ‘Asmā’ Bint Abī Bakr (رَضِيَ اللَّهُ عَنْهَا). He was born on 23<sup>rd</sup> after the Hijrah. He had a good character as he isolated himself from the civil unrest (Fitān) among Muslims. He was a trustworthy scholar with a reliable memory. ‘Az-Zuhry (one of the famous Ḥadīth scholars) said that ‘Urwah was a person with an unblemished reputation and had an expansive knowledge of the religion. He was one of the seven authoritative jurists who gave their Fatwa about legal issues in Madīnah.

‘Urwah was afflicted with cancer that infected half of his leg. The doctors advised him to amputate that part as cancer could spread to the rest of his leg and may grow to infect the whole body. He finally agreed to amputate that part. His doctors’ opinion was to give him some anesthetic medicines not to feel severe pains while amputating. Still, he refused to take anything that would make him unconscious.

<sup>132</sup> Related by al-Bukhārī in his book (No. 2837), and Muslim (No. 2286).

Note: There was no relationship between this Ḥadīth along with the one following it and the chapter of “Cancelling Ḥajj to perform ‘Umrah.” Perhaps the writer forgot to write a separate chapter for it, or maybe he wrote it but it was lost from those who hand copied the book and Allāh knows best.

He asked them to amputate it while he was praying as he felt the pain in his prayer. They began to cut his leg off, and he was not trembling out of pain; he was so calm. When he finished his prayer, he said:

**“O Allāh! I had four limbs, and you took only one from me; You have kept more than what You took. All Praise be to You as You always grants health whenever You afflicts.”**

Upon knowing he was in this case, people came to give solace to him. He said with patience in his heart, "There is no calamity that afflicted me in all my life except that it afflicted other people before." 'Urwah Ibn Az-Zubayr died in Madīnah in 94<sup>th</sup> after the Hijrah.

'**Usāmah**: The second narrator is 'Usāmah ibn Zayd. Brief coverage of his biography is given in the explanation of Ḥadīth No. 206.

**The Topic of Ḥadīth:** How the Prophet's pace was when he departed from 'Arafat during the Farwell Ḥajj.

### **The Explanation of the Vocabulary**

**“'Usāmah was asked”** This means that the questioner is not known.

**“In my presence”** is a phrase that gives proof of the authenticity of the Ḥadīth.

**“Departing from 'Arafa to Muzdalifah”** was after the sunset of the day before (the Day of Sacrifice).

### **General Explanation**

'Urwah Ibn Az-Zubayr said that 'Usāmah ibn Zayd rode the camel behind the Prophet (ﷺ) while departing from 'Arafa to Muzdalifah, was asked about how the speed of the Prophet's camel was. Was the Prophet moving fast or slow?

He ('Usāmah) said that the Prophet moved quickly, and when he found a space, he made his camel go faster so he would not harm anyone if he speeded up.

### **Benefits of the Ḥadīth**

1. It is legal to depart from 'Arafa to Muzdlifah at a modest pace until there is a space to go faster.

2. The Salaf were keen to know the deeds of the Prophet so that they would follow him.
3. The narrator mentioned what assured the authenticity of the Ḥadīth by saying, **“in my presence.”**
4. One of the best ways to seek knowledge is to ask the most experienced ones in the concerned field.

## THE FIFTH ḤADĪTH

239- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو (رَضِيَ اللَّهُ عَنْهُمَا)، أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) وَقَفَ فِي حَجَّةِ الْوَدَاعِ، فَجَعَلُوا يَسْأَلُونَهُ، فَقَالَ رَجُلٌ: لَمْ أَشْعُرْ، فَحَلَقْتُ قَبْلَ أَنْ أُذْبَحَ. قَالَ: "إِذْبَحْ وَلَا حَرَجَ" فَجَاءَ آخَرُ، فَقَالَ: لَمْ أَشْعُرْ، فَتَحَرْتُ قَبْلَ أَنْ أُرْمِيَ. قَالَ: "إِرْمِ وَلَا حَرَجَ" فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ قُدِّمَ وَلَا أُخِّرَ إِلَّا قَالَ: "إِفْعَلْ وَلَا حَرَجَ".

239- ‘Abdullāh Ibn ‘Amr (رَضِيَ اللَّهُ عَنْهُمَا) narrated that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stayed for a while in Mina during the Farwell Ḥajj. At the same time, people asked him questions, and he answered them. A man asked, “O Prophet of Allāh! I was not alert and shaved my head before slaughtering my animal!” The Prophet answered, “There is no harm; go and slaughter your animal.” Another man asked, “I forgot and slaughtered the animal before I threw the Jamarat? The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “There is no harm, go and throw your Jamarat.” The narrator added: So on that day, when the Prophet was asked about anything (as regards to the rituals of Ḥajj) performed before or after its due time, his reply was, “Do it (now), and there is no harm.”<sup>133</sup>

### Explanation

**The Narrator:** ‘Abdullāh Ibn ‘Amr (رَضِيَ اللَّهُ عَنْهُمَا). His biography is previously mentioned in the explanation of Ḥadīth No.192.

<sup>133</sup> - Related by al-Bukhārī (No. 83) and Muslim (No. 1306).

'Al-Nawawi said: "The Sacrifice Day has four practices; they are as follows: Throwing stones at Jamrat-ul-'Aqabah, slaughtering the animal, shaving the head, and moving to perform 'Ifadah circumambulation. This is the right order of the rituals and it is permissible to perform one before or after the other. One is not asked to offer an expiation for not following the correct order; this opinion is adopted by a group of the early scholars. Imām'Ash-SHaf'i had a weak view that says, "If shaving the head were to be performed before throwing stones and 'Al-Ifadah circumambulation, one should offer an animal in expiation for what he did, in accordance with his weak opinion that does not considers shaving as a part of Ḥajj rituals." Explanation of Ṣaḥīḥ Muslim (9/55).



**The Topic of the Ḥadīth:** The ruling of performing the Ḥajj rituals in a certain order in the Day of Sacrifice.

### Explanation of the Vocabulary

**“Stayed for a while”** He remained (while riding his camel) at the area between Jamarat al-'Aqabah (major stoning pillar) and the middle stoning pillar after the high noon of the Day of Eid.

**“A man”** The name of the man asking the Prophet in the Ḥadīth is unknown.

**“I was not alert”** I did not know out of ignorance or forgetfulness.

**“I shaved my head”** I completely removed the hair from my head with a blade.

**“Slaughter”** to slaughter the animal (offering sacrifice). The second one is an imperative expressing the permissibility of slaughtering.

**“Another man”** means that there is another man who came and asked the Prophet. That man's name is unknown, as well as the first man in the Ḥadīth.

**“At that day”** refers to the Day of 'Eid (the Sacrifice Day).

### General Explanation

The right order of the actions of Ḥajj begins with the pilgrims' arrival at Mina in the morning of the Sacrifice day; then, they throw pebbles at the 'Aqabah stoning pillar. Afterward, they should slaughter their offerings (animals), then shave their heads and end with moving to Mecca to perform circumambulation (Tawwāf) and walking between the mountains of Safa and Marwah.

'Abdullāh Ibn 'Amr ibn Al-'Aas (رضي الله عنه) clarified the Prophet's response about the ruling regarding who does not perform the rituals of Ḥajj in the right order. The Prophet stood in Mina during the Farwell Ḥajj. At the same time, people asked him about advancing or delaying the rituals of the Ḥajj. One of them said, “I was not alert, and I shaved my head before slaughtering the sacrifice.” Another one said, “I forgot and slaughtered the sacrifice before throwing the pebbles.”<sup>134</sup>

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<sup>134</sup> The questions being asked to the Prophet are mentioned in many forms; some of them are the two stated in this Ḥadīth. There were other forms in other narrations of this Ḥadīth like performing *Ifadah* before throwing pebbles, and shaving before throwing pebbles. Another additional forms

The Prophet (ﷺ) was not asked about anything performed before or after its prescribed time except that he said, “Do it (now), and there is no harm.” The Prophet applied one of the main principles of the Islāmic laws, which is “easiness and facilitation.” It is recommended to make things easier for people. All Praise be to Allāh Who granted us such an upright religion with an easy, tolerant nature.

### Benefits of the Ḥadīth

1. The Prophet was keen to give sincere advice to his 'Ummah and teach them their religion.
2. One should provide his excuse whenever he violates what is prescribed.
3. The correct order of the Ḥajj rituals in the Sacrifice day is: throwing the pebbles, slaughtering the sacrifice, shaving the head, and moving to perform *'Ifadah* circumambulation.
4. There is no harm if these rituals are not performed in the previous order.<sup>135</sup>
5. The Islāmic laws are easy.
6. It is legal for scholars to stand in public places to give people their Fatwa about certain issues.

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are mentioned in a narration reported by ibn 'Abbās as related by al-Bukhārī, which include: Throwing pebbles after evening, performing *'Ifadah* before shaving —as mentioned in the narration of 'Ali —and performing *'Ifadah* before slaughtering as in the narration of Gaber. In addition, walking between Safa and Marwa mountains before performing *'Ifadah* circumambulation as in the Ḥadīth of 'Usama Ibn Sharik related by Abī Dāwūd.

<sup>135</sup> - Making things easier to the one who is ignorant of the ruling or forgot to observe it reflects how the Prophet was kind and merciful, as he did not blame anyone for their ignorance or forgetfulness, nor did he warn them against committing that mistake again. This is the core of Islām tolerant nature of Islām.

## THE SIXTH ḤADĪTH

240- عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدِ النَّخَعِيِّ، أَنَّهُ حَجَّ مَعَ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - فَرَأَاهُ يَرْمِي الْجُمْرَةَ الْكُبْرَى بِسَبْعِ حَصِيَّاتٍ، فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ، وَمِنَى عَنْ يَمِينِهِ، ثُمَّ قَالَ هَذَا مَقَامُ الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

240- ‘Abdur Raḥmān Ibn Yazid An-Nakh’i said, “I performed Ḥajj with Ibn Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ) and saw him stoning pebbles of the Major Jamrah (Jamrat-ul-Aqabah) with seven pebbles, keeping the Ka‘bah on his left side and Mina on his right. He then said, “Sūrah al-Baqarah was revealed [upon the Prophet] in this very spot.”<sup>136</sup>

### Explanation

#### The Narrators:

‘Abdur-Raḥmān Ibn Yazid ibn Kays An-Nakh’i: He is a trustworthy *tabi’ee*. He is from Kufa. He died in 83<sup>rd</sup> AH.

**Ibn Mas‘ūd:** ‘Abdullāh Ibn Mas‘ūd ibn Ghafil ibn Habeeb Al-Huzli (رَضِيَ اللَّهُ عَنْهُ). He was the sixth person to embrace Islām. Ibn Mas‘ūd was among those who emigrated the two migrations (the first Migration was from Mecca to Abyssinia, and the second one was from Mecca to Madīnah). The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) praised him in more than one instance as he said to him, “**You are an educated boy.**” Another situation was when the Prophet pointed to Ibn Mas‘ūd, saying, “**Whoever would like to recite the Qur’ān as fresh as it was revealed, let him recite it like ‘Ibn Umm ‘Abdullāh (i.e., ‘Abdullāh Ibn Mas‘ūd).**”

He was one of the most adherent companions to follow the Prophet’s teachings. He was so close to the Prophet as he was devoted to serving him by bringing the simplest things (like shoes, pillow, or toothpick) to the Prophet whenever he needed them. ‘Ibn Mas‘ūd had participated in Badr battle, and those followed it. He killed

<sup>136</sup> - Related by ‘Al-Bukhārī (1662) and Muslim (1296).

Abū Jah [during Badr battle] and brought his head before the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) after cutting it off.

He witnessed the Islāmic conquests of Ash-Sham. 'Umar Ibn Al-Khattāb (رَضِيَ اللَّهُ عَنْهُ) sent Ibn Mas'ūd to the people of Kufa in Iraq to teach them the religion of Islām. He occupied the judge post in it till 'Uthmān (رَضِيَ اللَّهُ عَنْهُ) called him to return to Madīnah. In his sixties, Ibn Mas'ūd died in 32nd after the Hijrah and was buried in Al-Baqee' (Madīnah Cemetery).

**The Topic of the Ḥadīth:** The Place where the pebbles are thrown (Jamrat-ul-'Aqabah).

### Explanation of the Vocabulary

“Al- Jamrah” is the place where stones are thrown.

“Al- Kubraa” Major; the word is a description of Jamrat-ul-'Aqabah. No one gave a reason for naming it with that name. Major Jamrah is the closest pillar to Mecca.

### General Explanation

'Abdur-Raḥmān Ibn Yazid An-Nakh'i (one of the *tabi'een*) said he performed Ḥajj in company with 'Abdullāh Ibn Mas'ūd, one of the most knowledgeable and well-mannered companions. When he arrived at the place of Jamrat-ul-'Aqabah, he stood facing it (the stoning pillar), keeping the Ka'bah on his left side and Mina on his right, then he threw it with seven pebbles and said, "Surat al-Baqarah was revealed [upon the Prophet] in this very spot."

Ibn Mas'ūd mentioned Surah Al-Baqarah mainly because it contains many rulings of Ḥajj rituals, especially the indication to throwing pebbles to which Allāh refers:

﴿ \* وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ﴾

“And remember Allāh during (specific) numbered days.” [Sūrah al-Baqarah (2):203]

## Benefits of the Ḥadīth

1. The ruling concerning throwing pebbles at the stoning pillar (Ramy 'Al-Jimaar) is to face the place, keeping the Ka'bah on one's left side and Mina on one's right.
2. The number of the pebbles to be thrown is seven.
3. The Noble Qur'ān is not created, rather it is sent down from Allāh upon the Prophet (صلى الله عليه وسلم).
4. Establishing that Allāh is the One Who is Exalted above everyone and everything by Himself.
5. Establishing the message of the Messenger of Allāh (صلى الله عليه وسلم).
6. Emphasizing something through bringing relevant evidence.
7. Marking the virtue of 'Abdullāh ibn Mas'ūd and his devotion to spreading the Prophet's Sunnah (صلى الله عليه وسلم).
8. It is recommended during the Ḥajj journey to keep good company with knowledgeable and virtuous people.

## THE SEVENTH ḤADĪTH

241- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (رَضِيَ اللَّهُ عَنْهُمَا)، أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)، قَالَ:  
اللَّهُمَّ ارْحَمِ الْمُحَلَّقِينَ . قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ . قَالَ " اللَّهُمَّ ارْحَمِ الْمُحَلَّقِينَ " .  
قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ . قَالَ " وَالْمُقَصِّرِينَ " .

241- 'Abdullāh Ibn 'Umar (رَضِيَ اللَّهُ عَنْهُمَا) narrated that the Prophet of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "O Allāh! Be Merciful to those who have their heads shaved!" They said: "O Messenger of Allāh, (what about those) who get their cut short?" He said, "O Allāh! Be Merciful to those who have their heads shaved!" They said, "And those who shorten, Messenger of Allāh." He said, "And those who shorten."<sup>137</sup>

### Explanation

**The Narrator:** 'Abdullāh Ibn 'Umar ibn Al-Khattāb (رَضِيَ اللَّهُ عَنْهُمَا). There was an indication to him earlier in the explanation of Ḥadīth No.172.

**The Topic of the Ḥadīth:** Shaving head and its superiority to shortening hair.

<sup>137</sup> - Related by 'Al-Bukhārī (1640) and Muslim (1301).

'Al-Qurtuby said, "Is shaving the head considered one of the Ḥajj rituals or a practice indicating not being in the state of 'Ihram? The majority of scholars agreed that shaving the head is one of the Ḥajj practices and that shaving is preferred to shortening the hair, as it was proved in the Ḥadīth of Ibn 'Umar (May Allāh Be Pleased with them) when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "O Allāh Be Merciful to those who shave their heads!"

There is a consensus among scholars that women must not shave their heads but they have to shorten their hair. The disagreement among scholars was about: Is shaving a part of Ḥajj and 'Umrah rituals and obligatory upon Muslims? 'ImāmMalik said that shaving is one of the Ḥajj and 'Umrah rituals and it is better than shortening the hair. As for people being prevented from performing Ḥajj because of an infection, disease, or excuse, they have to shave their heads. The majority of scholars hold this opinion except 'Abu Hanifah who said that neither shaving nor shortening is applied to those who are prevented out of an infection. In short, those who regard shaving the head or shortening the hair to be a ritual, they made it obligatory to offer a sacrificial animal if they are missed, as opposed to those who do not regard them as ritual." Bidayt al-Mujtahid (1/269).

## Explanation of the Vocabulary

“**Said**” The word means that the Prophet (ﷺ) said this Du‘ā in the battle of Hudaibiyyah and the Farwell Ḥajj as well.

“**They said**” It refers to the companions as the names of people talking are not known.

“**Shortening the hair**” is to cut the hair from all sides.

## General Explanation

‘Abdullāh Ibn ‘Umar (رضي الله عنه) told that the Prophet (ﷺ) made Du‘ā in his Ḥajj and Umrah for those who shaved their heads and the ones who shortened their hair as an act of worshipping Allāh and in obedience to His command.

Ḥajj and ‘Umrah rituals are done to glorify Allāh. Hence, shaving is preferred to shortening the hair and is considered to be complete.

When the companions asked the Prophet to include those who shorten their hair, he supplicated for them for the third time.

## Benefits of the Ḥadīth

1. The Prophet (ﷺ) is sincere and merciful to his ‘Ummah. He supplicated Allāh for those who observed the act of worship out of encouragement for them and increasing their reward.
2. Shaving and shortening the hair are parts of Ḥajj and ‘Umrah rituals as the Prophet (ﷺ) prayed for the ones who observed them.
3. Shaving the head is better than shortening the hair.<sup>138</sup>

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<sup>138</sup> This applies only for men. As for those who are not in the state of *Tamattu’* and came late to Mecca, it is better to shorten their hair so that it wouldn’t grow back by the time they perform Ḥajj. In Farwell Pilgrimage, the Prophet (ﷺ) advised the companions to combine between shortening their hair in ‘Umrah and shaving their heads in Ḥajj because had they shaved their heads in ‘Umrah, there would not have been any hair to be removed in Ḥajj.

4. It is lawful to pray for the one observing acts of worship to urge them to do good deeds.
5. The companions were keen that Allāh's Mercy include the entire 'Ummah.
6. It is permissible for people to discuss matters involving the good with scholars.
7. The Prophet (صلى الله عليه وسلم) is the most well-mannered man ever.



## THE EIGHTH ḤADĪTH

242- عَنْ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا)، قَالَتْ: حَجَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْضَيْنَا يَوْمَ التَّحْرِ، فَحَاضَتْ صَفِيَّةُ، فَأَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهَا مَا يُرِيدُ الرَّجُلُ مِنْ أَهْلِهِ. فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّهَا حَائِضٌ. قَالَ " حَاطِسْتُنَا هِيَ ". قَالُوا يَا رَسُولَ اللَّهِ، أَقَاضَتْ يَوْمَ التَّحْرِ. قَالَ " اُخْرُجُوا ". وَفِي لَفْظٍ. قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): عَقْرِي، حَلْقِي، أَطَافَتْ يَوْمَ التَّحْرِ؟، قِيلَ: نَعَمْ. قَالَ: فَاَنْفِرِي.

242- ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) reported, “We performed Ḥajj with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). We performed Tawwāf-ul-Ifadah (final obligatory circumambulation of the Ka‘bah in Ḥajj). Then Safiyyah got her menses. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) desired from her what a man desires with his wife. So I (‘Ā’ishah) said, “Messenger of Allāh, she is in her menstrual period.” After which, he said, “Would she detain us?” He was told, “She has already performed Tawwāf-al-Ifadah on the day of Al-Nahr (sacrifice).” Thus, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Then you should set out.” In another narration: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “May she be wounded and her head shaved, did she circumambulate on the Day of Sacrifice?” He was answered in the affirmative, at which point he said to Safiyyah, “Then she can proceed on (with us).”<sup>139</sup>

<sup>139</sup> - Related by Al-Bukhārī (No. 1440) and Muslim (No. 1211).

Ibn Qudamah said, “This indicates that it is obligatory to perform such Tawwāf and a pilgrim shall not proceed on until he performs it. This is because it is an essential part of the Ḥajj as in the case of ‘Umrah.” Al-Mughni (3: 226).

Ibn Hazm said, “Whoever left Mecca without performing *Tawwāf -al-Wada`*, he has left an obligatory ritual that has to be performed. Reported by Waki’ from ‘Ibrāhīm ibn Yazid from AbīAz-Zubair ibn ‘Abdullāh that some people set out to leave while they did not perform *Tawwāf -al-Wada`*. So, Umar bin Al-Khattab ordered them to return back to perform it. Ali said that Umar did not differentiate with regard to the places.” Al-Muhlla (7:171).

## Explanation

**The Narrator:** She is 'Ā'ishah, the Mother of the Believers. A brief biography of her is previously mentioned in the Explanation of the Ḥadīth No. 178.

**The topic of the Ḥadīth:** The ruling on a woman getting her menses before Tawwāf -al-Wada` (circumambulation of the Ka'bah on leaving Mecca).

## Explanation of the Vocabulary

**“Safiyyah,”** The Mother of the Believers (رضي الله عنها). A brief biography of her was previously mentioned in the Explanation of the Ḥadīth No.206.

**“Did Ḥajj”** It was in the year of the Farewell Ḥajj when the Prophet performed Ḥajj with the company of all of his wives.

**“Safiyyah got her menses”** This occurred on the thirteenth of Dhul-Hijjah.

**“What a man desires from his wife”** sexual intercourse

**“Would she detain us”** Detaining from going to Mecca, the question is out of worry.

**“The Day of Nahr”** is the Day of Eid.

**“Then you should set out”** The Prophet was addressing those who were present therein or those who informed him that Safiyyah had already performed Tawwāf-al-Ifadah on the Day of Al-Nahr. The order indicates permissibility.

**“May she be wounded and her head shorn”** is a statement used for exaggeration in some contexts without intending its literal meaning.

**“He was told”** Told by the people present [at the time of the report] or by Safiyyah herself as indicated later.

**“Then proceed on”** It means going out of Mecca. Safiyyah was the one meant here. He said so because she was not present when the Prophet said earlier: **“Then you should set out.”**

## General Explanation

Mother of the Believers, ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا), reported that they did Ḥajj with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). It was the Farewell Ḥajj in the 10<sup>th</sup> after the Hijrah. They (including Mother of the Believers, Safiyyah) performed Tawwāf-al-Ifadah on the Day of Al-Nahr in the Prophet’s company. Then Safiyyah got her menses. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not know about that. He desired to have intercourse with Safiyyah. ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) informed him that Safiyyah was in her menstrual period as Safiyyah told her that before. The Prophet was worried that she might get her menses before Tawwāf-al-Ifadah, which would detain them until she gets purified and performs Tawwāf. That is why he uttered the well-known common statement whose literal meaning is not intended at all, **“May she be wounded and her head shaved.”** Thus, he asked, **“would she detain us?”**

He was told that she had already performed Tawwāf-al-Ifadah. So he permitted them to set out as nothing was detaining them, and a menstruating woman does not have to perform *Tawwāf-al-Wada’* (Farewell Tawwāf).

## Benefits of the Ḥadīth

1. Prescription of performing Tawwāf-al-Ifadah on the Day of An-Nahr.
2. Tawwāf-al-Ifadah is not waived in the case of a menstruating woman.
3. Tawwāf performed by a menstruating woman is not valid.
4. The second phase of Tahallul (i.e., the final removal of the ritual state of ‘iḥrām for Ḥajj and ‘Umrah) makes it permissible for pilgrims to do all the things that were forbidden to them while in ‘iḥrām, including the sexual intercourse with wives.
5. Tawwāf -al-Wada’ is waived in the case of a menstruating woman.
6. Prohibition on having intercourse with one's wife when she is menstruating.
7. It is obligatory to advise a person who is about to commit a bad deed out of ignorance.
8. It is permissible to report something that one would feel embarrassed to express when there is an interest to be served.

9. Usage of metonymy<sup>140</sup> to express what a person feels embarrassed to say openly.
10. Admissibility of the form of the Du'ā wording whose literal meaning is not intended.
11. The Prophet's great care for his family.
12. A woman is not permitted to travel without a Mahram in her company.

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<sup>140</sup> - **Translator's note:** It is a figure of speech consisting of the use of the name of one thing for that of another of which it is an attribute or with which it is associated. Merriam Webster Dictionary.

## THE NINTH ḤADĪTH

243- عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ (رَضِيَ اللَّهُ عَنْهُمَا)، قَالَ: أُمِرَ النَّاسُ أَنْ يَكُونُوا آخِرَ عَهْدِهِمْ بِالْبَيْتِ، إِلَّا أَنَّهُ خَفَّفَ عَنِ الْحَائِضِ.

243- ‘Abdullāh ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) reported, “The people were commanded (by the Prophet) to perform the last circumambulation around the House (the Ka‘bah), but menstruating women were exempted.”<sup>141</sup>

### Explanation

**The Narrator:** He is ‘Abdullāh ibn ‘Abbās. A brief biography of him is previously mentioned in the Explanation of the Ḥadīth No. 166.

**The topic of the Ḥadīth:** Ruling on Tawwāf -al-Wada.

### Explanation of the Vocabulary

“After completing the rituals, people were ordered” Those who were about to go back to their families.

### General Explanation

‘Abdullāh ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) reported that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered anyone intending to go back to their homeland to bid farewell Tawwāf before leaving after finishing the rituals. Since it is hard for a menstruating woman to wait until her menses ends and gets ritually purified to perform *Tawwāf -al-Wada`*, Allāh alleviated her burden, and *Tawwāf -al-Wada`* was waived in her case.

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141 - Related by Al-Bukhārī (1668) and Muslim (1328).

## Benefits of the Ḥadīth

1. It is obligatory for whoever performs Ḥajj or Umrah to do Tawwāf -al-Wada` on leaving Mecca.
2. It is obligatory to perform Tawwāf -al-Wada` as the last thing before leaving Mecca.<sup>142</sup>
3. Tawwāf -al-Wada` is waived in the case of a menstruating woman.

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<sup>142</sup> - **Someone may say,** "The [apparent meaning] of the Ḥadīth does not indicate the obligation on every person performing 'Umrah to perform the Farewell Tawwāf, because the Prophet (ﷺ) prescribed it in the Farewell Ḥajj. And it has not been reported that he (ﷺ) performed the Farewell Tawwāf either in 'Umrat-ul-Qada' or in his 'Umrah from Al-Ji`ranah."

**The answer:** The Farewell Tawwāf was not made obligatory except in the Farewell Ḥajj, and that 'Umrat-ul-Qada' and his 'Umrah from Al-Ji`ranah were performed before the Farewell Tawwāf was made obligatory. In addition, there is a state that took place in the Prophet's 'Umrah from Al-Ji`ranah that waives the obligation of the Farewell Tawwāf should it had been prescribed before this 'Umrah, namely, that the Prophet (ﷺ) did not stay at Mecca after he had finished up his 'Umrah, and therefore his Tawwāf for 'Umrah served as sufficient for the Farewell Tawwāf.

In his Ṣaḥīḥ, Al-Bukhārī included a chapter on: "If a person performing 'Umrah made Tawwāf for 'Umrah and then went out of Mecca; would that Tawwāf suffice for the Farewell Tawwāf?" Then he mentioned the Ḥadīth concerning 'Aishah performing 'Umrah on the night the Prophet (ﷺ) went out to Madīnah. In his commentary, Ibn Hajar quoted ibn Battal, "There is no disagreement among scholars that one's Tawwāf during Umrah before going back to his home country would suffice for the Farewell Tawwāf. The Prophet said, "Whoever performs the Ḥajj or 'Umrah, he should perform the last Tawwāf round the House." He mentioned the Ḥadīth reported on the authority of Al-Harith ibn 'Abdullāh ibn Aws that the Prophet (ﷺ) said, "whoever performs the Ḥajj or 'Umrah, he should perform the last circumambulation round the House."

He informed him that Al-Ḥajjaj was contradicted in some points in this Isnad (chain of narration), but he did not mention who contradicted him.

That ruling that the Farewell Tawwāf is obligatory on the person performing 'Umrah is supported by the general denotation of the saying of the Prophet (ﷺ), "Do in your 'Umrah what you do in your Ḥajj." This was in his reply to the one who asked him, "What do you order me to do in my 'Umrah?" No ruling can be excluded from the general denotation of this Ḥadīth unless there is evidence that supports its exclusion, such as standing on Arafat, staying during the night at Mina, and throwing the pebbles. In addition, those who performed Ḥajj and Umrah have initially welcomed the House once they came through Tawwāf. It is natural they bid Farewell Tawwāf before they leave. And Allāh knows best." Ibn Hajar: Faḥ (3/612), printed by al-Maktabah as-Salafiyah.

4. Easiness of the Sharī'ah.
5. The greatness of the Ka'bah's sanctity.

## THE TENTH ḤADĪTH

244- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (رَضِيَ اللَّهُ عَنْهُمَا)، قَالَ: اسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبِيتَ بِمَكَّةَ لِيَأْتِيَ مِنِّي مِنْ أَجْلِ سِقَايَتِهِ فَأُذِنَ لَهُ.

244- ‘Abdullāh ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) reported, “Al ‘Abbās ibn ‘Abdul-Muttalib (رَضِيَ اللَّهُ عَنْهُ) asked the permission of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to let him stay in Mecca during the nights of Mina to provide the pilgrims with water to drink. So the Prophet permitted him.”<sup>143</sup>

### Explanation

**The Narrator:** He is ‘Abdullāh ibn ‘Umar ibn Al-Khattāb (رَضِيَ اللَّهُ عَنْهُمَا). A brief biography of him is previously mentioned in the Explanation of the Ḥadīth No. 172.

Al-‘Abbās (رَضِيَ اللَّهُ عَنْهُ): A brief biography of him is previously mentioned in the Explanation of the Ḥadīth No. 170.

**The topic of the Ḥadīth:** Ruling on not staying overnight in Mina.

### Explanation of the Vocabulary

“The nights of Mina” 11<sup>th</sup>, 12<sup>th</sup>, and 13<sup>th</sup> of Dhul-Hijjah. Mina is previously mentioned in the Ḥadīth No. 235.

“Water” refers to Zamzam water. Al-‘Abbās used to provide Zamzam water for pilgrims in both Jahiliyah and after Islām as well.

### General Explanation

‘Abdullāh ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) reported that Al-‘Abbās asked the permission of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to not stay overnight in Mina and let him stay in

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<sup>143</sup> - Related by Al-Bukhārī (No. 1553) and Muslim (No. 1315).



Mecca during the nights of Mina to provide the pilgrims with water to drink. So the Prophet permitted him, out of consideration for serving a general interest.

### **Benefits of the Ḥadīth**

1. The pilgrims must stay overnight on the Days of Tashrīq (11<sup>th</sup>, 12<sup>th</sup>, and 13<sup>th</sup> of Dhul-Hijjah) in Mina. Yet, spending the thirteenth of Dhul-Hijjah in it is waived for whoever hastens to leave Mina.
2. Staying overnight in Mina is waived for those who bring water to the pilgrims, and so are those occupied with serving a general interest, such as traffic officers.
3. The virtue of Al-'Abbās ibn 'Abdul-Muttalib (رضي الله عنه).
4. The virtue of serving the Muslims' interests.

## THE ELEVENTH ḤADĪTH

245- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (رَضِيَ اللَّهُ عَنْهُمَا)، قَالَ: جَمَعَ التَّيْبُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، لِكُلِّ وَاحِدٍ مِنْهُمَا إِقَامَةٌ، وَلَمْ يَسْبَحْ بَيْنَهُمَا، وَلَا عَلَى إِثْرٍ وَاحِدَةٍ مِنْهُمَا.

245- 'Abdullāh ibn 'Umar (رَضِيَ اللَّهُ عَنْهُمَا) reported, "The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) offered the Maghrib and 'Isha' prayers together at Jam' (i.e., Al-Muzdalifah) with a separate *Iqāmah* (call to start the Prayer) for each of them and did not offer any supererogatory prayer in between or after either of them."<sup>144</sup>

### Explanation

**The Narrator:** He is 'Abdullāh ibn 'Umar ibn Al-Khattab (رَضِيَ اللَّهُ عَنْهُمَا). A brief biography of him is previously mentioned in the Explanation of the Ḥadīth (172).

**The topic of the Ḥadīth:** Combining the Maghrib prayer with the 'Ishā' prayer by pilgrims at Muzdalifah.

### Explanation of the Vocabulary

**"Offered the Maghrib and 'Ishā' prayers together"** This was during the time for the 'Ishā'.

### General Explanation

'Abdullāh ibn 'Umar (رَضِيَ اللَّهُ عَنْهُمَا) reported that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) returned from 'Arafah in the time between the Maghrib and 'Ishā'. He combined in the Farewell Ḥajj the Maghrib prayer with 'Ishā' prayer at the time of the latter, with separate *Iqamah* for each of them. He also did not offer any supererogatory prayer in between or after each of them. This occurred at Muzdalifah.

<sup>144</sup> - Related by Al-Bukhārī (No.1589) and Muslim (No. 1218).

## Benefits of the Ḥadīth

1. Permissibility for pilgrims to combine the Maghrib prayer with the ‘Ishā’ prayer at Muzdalifah.<sup>145</sup>
2. Prescription of making separate Iqamah for each prayer of the two combined prayers.
3. Permissibility of not performing supererogatory prayers between the two combined prayers, even if such combination is at the time of the later prayer.
4. Permissibility of not performing the regular supererogatory prayers of the Maghrib, ‘Ishā’, and Dhuhr when traveling. This is inapplicable for the regular supererogatory prayer of Fajr, as it is to be observed while traveling or otherwise.
5. It is not prescribed to spend the night of Muzdalifah in prayer or Du‘aa (supplication).

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<sup>145</sup> - Combining the two prayers at the time of the later one is for who reaches Muzdalifah after the time for ‘Ishā’ prayer begins. Thus, if pilgrims reach it before the time for ‘Ishā’ prayer begins, they pray the Maghrib prayer at its allocated time. This is in accordance to what is stated in Ṣaḥīḥ Al-Bukhārī as narrated by `Abdur-Raḥmān bin Yazid:

“Ibn Mas‘ūd (رضي الله عنه) performed the Ḥajj and we reached Al-Muzdalifa at or about the time of the ‘Ishā’ prayer. He ordered a man to voice the Adhan and Iqamah and then he offered the Maghrib prayer followed by two rak`ats after it. Then he asked for his supper and took it, and then, he ordered a man to voice the Adhan and Iqama (for the ‘Ishā’ prayer). Then `‘Abdullāh offered two rak`at of ‘Ishā’ prayer. In another narration, “We proceeded with ‘Abdullāh to Mecca and we reached Al-Muzdalifa. Then ‘Abdullāh performed each prayer separately with separate Adhan and Iqamah, having his supper in between.” It is said in ‘Al-Muntaha’, one of the Hanbali books, “It is better to hasten to perform it (i.e., the Maghrib prayer) except for the pilgrims who reach Al-Muzdalifa and could not catch up with its allocated time; otherwise, they shall perform it at its allocated time and not delay it.” It is stated in *Al-Iqnaa*, one of the Hanbali books too, “It is better to hasten to perform it (i.e., the Maghrib prayer) except for the pilgrims who reach Al-Muzdalifa and could not catch with its allocated time, as it is permissible for them to delay performing it and combine it with ‘Ishā’. Thus, if they catch up with its time, they are not to delay it as they have no excuse.” End of quote

### Note

The apparent meaning of “**he did not offer any supererogatory prayer after either of them**” is that the Prophet did not pray the Witr prayer. So he either skipped the Witr that night or already performed it, but Ibn ‘Umar (رضي الله عنهما) did not know about that. That is because the Prophet (صلى الله عليه وسلم) was always adhering to perform the Witr. He even performed it on the back of his camel when he was traveling (on the road). Moreover, he commanded his ‘Ummah to perform it without any exception.

## THE CHAPTER ON A MUHRIM EATING THE MEAT OF A GAME HUNTED BY A NON-PILGRIM

It is meant by a game herein every wild animal that is halal to eat its meat. It is forbidden for a Muhrim to eat from its meat. This prohibition is according to what Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ﴾

“O you who believe! Kill not game while you are in a state of 'ihrām for Ḥajj or 'Umrah...” [Sūrah Al-Mā'idah (5):95]

And:

﴿ وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾ ﴾

“Prohibited to you is (the pursuit of) land-game as long as you are in a state of 'ihrām (for Ḥajj or 'Umrah). And fear Allāh to Whom you shall be gathered back.” [Sūrah Al-Mā'idah (5):96]

The wisdom of such ruling is not related to the game itself or that a Muhrim does not like to eat from its meat. It is, rather, Allāh knows best to keep pilgrims away from all forms of luxury. Besides, hunting would distract their minds and keep them from getting closer to Allāh by performing more acts of worship and doing the due rituals.

## THE FIRST ḤADĪTH

246- عَنْ أَبِي قَتَادَةَ (رَضِيَ اللَّهُ عَنْهُ)، أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)، خَرَجَ حَاجًّا، فَخَرَجُوا مَعَهُ فَصَرَفَ طَائِفَةً مِنْهُمْ، فِيهِمْ أَبُو قَتَادَةَ فَقَالَ خُذُوا سَاحِلَ الْبَحْرِ حَتَّى نَلْتَقِيَ. فَأَخَذُوا سَاحِلَ الْبَحْرِ، فَلَمَّا انْصَرَفُوا أَحْرَمُوا كُلَّهُمْ إِلَّا أَبُو قَتَادَةَ لَمْ يُحْرِمْ، فَبَيْنَمَا هُمْ يَسِيرُونَ إِذْ رَأَوْا حُمْرَ وَحْشٍ، فَحَمَلَ أَبُو قَتَادَةَ عَلَى الْحُمْرِ، فَعَقَرَ مِنْهَا أَتَانًا، فَتَزَلُّوا فَأَكَلُوا مِنْ لَحْمِهَا، وَقَالُوا أَنَا كُلُّ لَحْمٍ صَيْدٍ وَنَحْنُ مُحْرِمُونَ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِ الْأَتَانِ، فَلَمَّا أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا أَحْرَمْنَا وَقَدْ كَانَ أَبُو قَتَادَةَ لَمْ يُحْرِمْ، فَرَأَيْنَا حُمْرَ وَحْشٍ فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ، فَعَقَرَ مِنْهَا أَتَانًا، فَتَزَلْنَا فَأَكَلْنَا مِنْ لَحْمِهَا ثُمَّ قُلْنَا أَنَا كُلُّ لَحْمٍ صَيْدٍ وَنَحْنُ مُحْرِمُونَ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِهَا. قَالَ: مِنْكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهَا، أَوْ أَشَارَ إِلَيْهَا. قَالُوا لَا. قَالَ " فَكُلُّوا مَا بَقِيَ مِنْ لَحْمِهَا. وَفِي رِوَايَةٍ، قَالَ: هَلْ مَعَكُمْ مِنْهُ شَيْءٌ؟ فَقُلْتُ: نَعَمْ، فَتَنَاوَلْتُهُ الْعُضْدَ، فَأَكَلَ مِنْهَا.

246- Narrated by Abū Qatadah (رَضِيَ اللَّهُ عَنْهُ) that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) set out for pilgrimage, and they also set out along with him. He (Abū Qatadah) said, "He sent some of his companions from a different route, including Abū Qatadah." He (the Prophet) said, "You proceed along the coastline till you meet me." They did so. Then all of them had entered the state of 'iḥrām, except Abū Qatadah; he had not put on 'iḥrām. As they went on, they saw several zebras, and Abū Qatadah attacked it and cut off its back legs. They got down and ate its meat. They said, "We ate such meat while in the state of 'iḥrām." They carried the meat that was left of it. As they came to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), they asked him about what they had done (concerning eating the meat of the zebras). Thereupon, the Prophet said, "Did anyone

among you command him (i.e., command Abū Qatada to hunt) or point at it?" They said, "No." Thereupon, he said, "Then eat what is left out of its meat." In another narration: The Prophet said, "Is there with you some of its meat?" Abu Qatada said "Yes," and he gave him its leg, and the Prophet took it and ate it."<sup>146</sup>

### Explanation

**The Narrator:** Abū Qatadah Al-Hareth ibn Rabī' Al-' Anṣārī Al-Khazrajī (رضي الله عنه). He attended the Ghazwah of 'Uḥud and all the following ones. He was titled "the Knight of the Prophet (صلى الله عليه وسلم)." In one of the Prophet's journeys, he kept protecting him when the Prophet fell asleep on the back of his camel. So when the Prophet woke up, he said to him, "May Allāh protect you as you protect His Prophet." He died in Al-Madīnah, 54<sup>th</sup> after the Hijrah.

**The topic of the Ḥadīth:** Ruling on Muhrim's eating from the meat of a game hunted by a non-pilgrim

### Explanation of the Vocabulary

**Pilgrimage:** It was the 'Umrah of al-Hudaybiyah in Dhul-Qi'dah, 6<sup>th</sup> after the Hijrah.

**They also set out:** They were more than 1400 Companions.

### General Explanation

In Dhul-Qi'dah, 6<sup>th</sup> A.H, the Prophet (صلى الله عليه وسلم) set out for 'Umrah with more than 1400 Companions. It came to the Prophet's knowledge that a number of the disbelievers were present at a valley called wadi Ghayqah. The Prophet was worried that they would catch them off-guard. In this Ḥadīth, Abū Qatadah reported that the Prophet ordered a group of the companions with them, and Abū Qatadah himself was one of them to proceed along the coastline. Then all of them entered the state of 'ihrām, except Abū Qatadah; he had not put on 'ihrām. They saw several wild

<sup>146</sup> - Related by Al-Bukhārī (No. 1728) and Muslim (No. 1196).

zebras as they went on, and Abū Qatadah, who was used to climbing mountains, hunted one of them.

Then all of them ate its meat. But they doubted the permissibility of eating such meat while being in the state of 'iḥrām. They then started to blame themselves for such a matter and carried the leftover meat. As they came to the Messenger of Allāh (صلى الله عليه وسلم), they asked him about what they had done. Thereupon, the Prophet asked them if any one of them ordered Abū Qatadah to hunt or point at it. They replied in the negative. So, he said to them to eat what was left out of its meat. He, moreover, asked them to give him some of its meat to eat to make them feel comfortable with such matter and bring peace to their hearts.

### **Benefits of the Ḥadīth**

1. The 'Umrah can be referred to as a pilgrimage since it is called 'a minor pilgrimage.'
2. Prescription of taking preventive measures against enemies' attacks. This point does not contradict the concept of putting one's trust in Allāh.
3. Onager is a Halal game, and thus, it is permissible to eat its meat.
4. Permissibility of hunting a game by stabbing it in any part of its body.
5. Prescription of keeping away from whatever is doubted to be Harām if it is apparently included in a forbidden category.
6. The great piety of the Companions and their refrainment from whatever is Harām. That is why they stopped eating the meat of the game once they doubted the permissibility of that.
7. The necessity of asking scholars for anything one does not understand or does not know its ruling.
8. A Mufti must ask a questioner about every detail concerning those issues where the ruling is dependent on the situation.



9. It is permissible for a Muhrim to eat the meat of a game hunted by a non-pilgrim, as long as the Muhrim does not order a non-pilgrim to do that or does not point at that.
10. The sublime manners of Prophet's when guiding his 'Ummah and his great mercy.

## THE SECOND ḤADĪTH

247- أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِمَارًا وَحَشِيئًا وَهُوَ بِالْأَبْوَاءِ أَوْ يَوْدَانَ  
فَرَدَّ عَلَيْهِ، فَلَمَّا رَأَى مَا فِي وَجْهِهِ قَالَ " أَمَا إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَّا حُرْمٌ ".  
وَفِي لَفْظٍ لِمُسْلِمٍ: رَجُلٌ جِمَارٍ. فِي لَفْظٍ: شَقَّ حِمَارًا، وَفِي لَفْظٍ: عَجَزَ حِمَارًا. وَجِهَ هَذَا  
الْحَدِيثُ: أَنَّهُ ظَنَّ أَنَّهُ صَيْدٌ لِأَجَلِهِ، وَالْمَحْرَمُ لَا يَأْكُلُ مَا صِيدَ لِأَجَلِهِ.

247- As-Sā'ib ibn Jath-thamah (رَضِيَ اللَّهُ عَنْهُ) reported that he presented a zebra to Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when he was at Al-Abwa', or Waddan, but he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) refused to accept it. He (the narrator) said, "When the Messenger of Allāh looked into my face (which had the look of dejection as he had rejected my present) he (to console me) said, "We have refused it only; because we are in a state of 'iḥrām."<sup>147</sup>

In another narration stated in Ṣaḥīḥ Muslim, "the leg of a zebra." In some narration, "the rump of a zebra," It is indicated in this Ḥadīth that the Prophet thought a game was hunted for him. It is impermissible for Muhrims to eat the meat of a game hunted for them.

### Explanation

**The Narrator:** He is Al-Sā'ib ibn Jath-thamah ibn Qays al-Laithi (رَضِيَ اللَّهُ عَنْهُ), an ally of Quraish. His mother is the sister of Abī Sufyān ibn Harb. He used to visit Waddan

<sup>147</sup> - Related by Al-Bukhārī (No. 1729) and Muslim (No. 1193).

Ibn Hajar said, "This Ḥadīth serves as evidence for the prohibition of eating the meat of a game for a Muhrim. This is because the only justification the Prophet provided was that he was in the state of 'iḥrām. This is also the opinion of 'Alī, ibn 'Abbās, Ibn 'Umar, Al-Laith, Al-Thawri and 'Ishāq (may Allāh be pleased with them all) in accordance with the Ḥadīth narrated by Al-Sa'b." Faṭḥ Al-Bari (4:33).

and Al-Abwa'. He attended the Conquest of Persia. He died at the beginning of 'Uthmān's caliphate (رضي الله عنه).

**The topic of the Ḥadīth:** The ruling on a Muḥrim's eating of the meat of a game hunted by a non-pilgrim.

### Explanation of the Vocabulary

**“Al-Abwa”** He passed by it during his travel to Mecca to perform the Farewell Ḥajj, 10th after the Hijrah. It is a place between Mecca and Madīnah, known at the present time as “Al-Kharibah.”

**“Waddan”** is a name of a place currently called ‘Mastorah.’

### General Explanation

Al-Sā'b ibn Jath-thamah (رضي الله عنه) reported that he presented a zebra or a part of it to Allāh's Messenger (صلى الله عليه وسلم) when he was at Al-Abwa', or Waddan which he passed by on his way to Mecca for performing Ḥajj. But the Prophet refused to accept it, which made Al-Sā'b sad. Thus, when the Prophet looked into his face, which had the look of dejection, he revealed to him the reason for refusing the present to console him. He said, **“We have refused it only because we are in a state of 'iḥrām”** (i.e., not for any other reason except that).

### Benefits of the Ḥadīth

1. The greatness of the Prophet and his sublime status among his companions (may Allāh be pleased with them).
2. Permissibility of eating the meat of a zebra.
3. It is prohibited for a Muḥrim to eat a game's meat.
4. A gift is not considered accepted unless the gifted person approves it.
5. The necessity of refusing a gift when it is Harām.
6. Prescription of mentioning the reason for refusing the gift to relieve the giver's dejection.

7. The exalted standard of the character of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his great care for the feelings of others.

### Confusion and clarification

There is a difference in the various versions of this Ḥadīth. Some narration stated that the Prophet was gifted a zebra; others stated that it was a leg of a zebra, while another stated it was a part of it. Another narration mentioned that it was a rump of a zebra.

The clarification for such difference is that generalizing while intending a specified matter is a well-known Arabic language approach. Thus, it is allowable to use the [word] zebra to refer to me as a part of it. In the same way, a part of a zebra could mean its rump, and the rump could mean the part which already contains the zebra's leg.

### Contradiction and reconciliation

This Ḥadīth contradicts the previous Ḥadīth narrated by AbīQatada, which stated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ate the meat of a zebra hunted by AbīQatada, while the Prophet was in the state of 'iḥrām. On the contrary, this Ḥadīth stated that the Prophet refused to eat the meat of a game hunted Al-Sā'b because he was in the state of 'iḥrām.

Most scholars replied that Abu Qatada did not hunt for the Prophet in particular; thus, the Prophet ate its meat. But Al-Sā'b did hunt for him. Thus the Prophet rejected to eat its meat. Some scholars accept the Ḥadīth narrated by Al-Sā'b for it is the late one and it is safer. They also state that it is impermissible for a Muḥrim to eat the meat of a game presented to him by a non-pilgrim; Allāh knows best.

وَصَلَّى اللهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ

**Peace be upon Prophet Muḥammad, his family, and Companions.**