

Other descriptions have been narrated, but all of them return to these. Some of them have mentioned that there are ten and Ibn Hazm mentioned fifteen descriptions, but the correct forms are those which we have mentioned and whenever those people noted a difference among the narrators in a narrative, they would declare it to be a form practised by the Prophet ﷺ.



Chapter

Regarding His ﷺ Guidance in *Zakah*

His guidance was the most perfect regarding the timing of it, the amount of it, (the *Nisab*)^[1] and upon whom it is incumbent and upon what it may be spent. And he kept in mind the interests of both the owners of the wealth and the poor and needy. And Allâh has made it a means of purification for both the wealth and its owner and he restricted the blessing of it to the rich and the blessing of the wealth of those who give *Zakah* does not cease; indeed, Allâh preserves it and increases it.

And He has made *Zakah* incumbent upon four types of wealth, which account for most of the wealth circulating among the people and their need for them is indispensable.

The First: Plants and fruits.

The Second: Cattle: Camels, cows and sheep.

The Third: The two precious metals which are the mainstay of the world's economy and they are: Gold and silver.

The Fourth: Trading goods in all their different forms.

He has made it incumbent every year and He has made the *Hawl*^[2] of fruits and crops when they become mature and ripe and nothing could be fairer than this, since, if it were obligatory every month or every Friday, it would be prejudicial to the owners of the wealth, while if it were only obligatory once in a lifetime, it would be

^[1] *Nisab*: The minimum amount of wealth or property which makes one liable to pay *Zakah*.

^[2] *Hawl*: The minimum period of time after which *Zakah* becomes due upon property.

prejudicial to the poor and needy. He has also made the rates of *Zakah* different according to the effort put into earning the wealth, for He has made one fifth incumbent upon the whole of the wealth which a person finds – and that is buried treasure (*Rikaz*)^[1] and it is not deemed that there is any *Hawl* for it. And He has made the payment of half of it, i.e. one tenth, for that which requires effort to acquire it; and that is with regard to fruits and crops which grow unaided and whose irrigation is undertaken by Allâh, without any effort on the part of the slave. And He has made the payment of half of one tenth for produce whose irrigation is undertaken by the slave, and which requires effort to irrigate, or which is watered by irrigation wheels or sprinklers or the like. And he has made incumbent a half of that, i.e. a quarter of one tenth on wealth whose growth depends upon work on the part of the owner of the wealth, which is sometimes connected with travel through the land, or sometimes management, or sometimes waiting (for income). Since charity is not due upon all forms of property, He has fixed *Nusub*^[2] for those forms of wealth upon which *Zakah* is due which are not injurious to the owners of the wealth and which are shared by the poor and needy: He fixed for silver two hundred *Dirhams*^[3] and for gold twenty *Mithqals*^[4] For grains and fruits, it is five *Wasqs* – and that is five loads of the Arabian camel.^[5] For sheep, it is forty sheep, for cows, it is thirty cows and for camels, it is five camels. However if the *Nisab* does not necessitate *Muwasah*^[6] from the same species of animal, the owner is obliged to pay one sheep. And if the five is repeated five times and the number of camels reaches twenty-five, the *Nisab* due is one of them.^[7] Also, He has fixed the ages of these obligatory animals in accordance with

[1] Narrated by Al-Bukhari, Muslim, At-Tirmidhi, Abu Dawûd, An-Nasa'i and Malik.

[2] *Nusub*: Plural of *Nisab*.

[3] Narrated by At-Tirmidhi, Abu Dawûd and Ibn Majah.

[4] *Mithqal*: A measure of gold equivalent to a gold *Deenar*.

[5] Narrated by Al-Bukhari, Muslim and Malik.

[6] *Muwasah*: Charity given by the rich to the poor, which does not cause hardship to either of them.

[7] For each five camels up to twenty-five, one sheep must be given.

their increase or decrease and according to the greatness or smallness of their numbers, such as *Ibn Makhadh* and *Bint Makhadh*^[1] and above that, *Ibn Labûn* and *Bint labûn*^[2] and above that, *Al-Hiqq* and *Al-Hiqqah*^[3] and above that *Al-Jaza'* and *Al-Jaza'ah*^[4] and the more the number of camels increases, the greater the age – up to the end, after which, He has made the increase in the number which must be given in accordance with the number of the animals owned. So His Wisdom necessitates that He designate a fixed amount on property which is liable to *Muwasah*, which does not cause hardship to the owner and which is sufficient for the poor and needy. And it happens that injustice is perpetrated by the two parties: The rich person when he refuses to pay what is obligatory for him and the recipient when he takes what he does not deserve, which results in great harm from the two parties to the poor and needy.^[5]

And Allâh, Most High has assumed the Responsibility Himself for the division of charity and He has divided it into eight categories, all of which fall under two types:

The First: Those who take what they need and they take in accordance with the severity or weakness of their need, or the greatness or smallness of the amount; and they are the poor and needy, for the manumission of slaves and the wayfarers.

The Second: Those who take from it in order to benefit (others) thereby; and they are those whose work it is to collect it, distribute it etc., those whose hearts are inclined towards Islam, the debtors, in order to resolve disputes and the warriors who fight in Allâh's Cause. If the one who takes it is not in need and does not benefit the Muslims with it, then he has no share in *Zakah*.

[1] *Ibn Makhadh* and *Bint Makhadh*: A male and female camel which is one year old.

[2] *Ibn Labûn* and *Bint Labûn*: A male and female camel which is two years old.

[3] *Al-Hiqq* and *Al-Hiqqah*: A male and female camel which is three years old.

[4] *Al-Jaza'* and *Al-Jaza'ah*: A male and female camel which is four years old.

[5] This is the case with many people and it is corruption which causes injustice.

Chapter

If he ﷺ knew that a man had a right to it, he would give him and if he was asked for it by those whose circumstances he did not know, he would give him after informing him that the rich have no share in it, nor does the strong person who is able to earn a living.^[1]

It was a part of his guidance to distribute it among those who had a right to it in the country in which it was collected, and anything which remained was brought to him and he ﷺ would distribute it personally. For this reason, he used to send his collectors to the countryside and he would not send them to the towns and villages; indeed, he ordered Mu'adh ؓ to take it from the wealthy in Yemen and to give it to their poor.^[2]

It was not a part of his guidance to send his collectors except to those who clearly had property, such as cattle, crops and fruits; and he used to send the assessor to assess the amount of dates held by the owners of the date-palms (and to the owners of the orchards to assess their fruit-trees)^[3] and to estimate how many *Wasqs* they would yield and then calculate accordingly how much *Zakah* was incumbent upon them.^[4] And he would order the assessor to leave for them a third or a quarter and not to assess it, due to the unforeseen disasters which may afflict the date-palms.^[5] The purpose of this assessment was to estimate the amount of *Zakah* before the yield was eaten or distributed and so that their owners could dispose of them as they wished and they could set aside the amount which had been fixed for *Zakah*.

[1] Narrated by Muslim, Abu Dawūd and An-Nasa'i.

[2] Narrated by Ibn Majah.

[3] This addition is not found in the original complete '*Zad Al-Maad*'.

[4] Narrated by Ash-Shafi'i in his '*Musnad*' and by At-Tirmidhi, Ibn Majah, Abu Dawūd and Al-Baihaqi.

[5] Narrated by the compilers of the '*Sunan*'.

It was not part of his guidance to take *Zakah* from horses, nor from slaves, nor mules, nor donkeys, nor vegetables, nor melon patches, nor cucumber patches, nor fruits which cannot be stored or measured by capacity – except grapes and dates – and he did not distinguish between fresh ones and dried ones. And if a man came to him with *Zakah* money, he would supplicate for him, and sometimes, he would say:

«اللَّهُمَّ بَارِكْ فِيهِ وَفِي إِبِلِهِ»

“Allâhumma, Barik Feehi Wa Fee Iblihî”^[1]

“Oh, Allâh! Bless him and bless his camels.”

And at other times, he would say:

«اللَّهُمَّ صَلِّ عَلَيْهِ»

“Allâhumma, Salli 'Alaihi”

“Oh, Allâh! Bless him.”^[2]

It was not part of his guidance to take the person's most valuable possessions, but those of medium quality. And he prohibited the one who gives *Sadaqah* (i.e. *Zakah*) from purchasing that which he had given,^[3] but he permitted the wealthy person to eat from his *Zakah*, if it was given to him by the poor person who had received it.^[4] And sometimes, he would borrow against *Sadaqah* (i.e. *Zakah*), when there was some benefit for the Muslims in doing so and he would mark the camels of *Sadaqah* with his own hand and if something unforeseen happened, he would borrow the *Sadaqah* animals from their owners, as he once did with two years' *Sadaqah*.^[5]

And he declared *Zakah Al-Fitr* to be incumbent upon the Muslim and upon those whom he provides for, including the children and adults –

[1] Narrated by A-Nasa'i, on the authority of Wa'il Ibn Hajr ؓ

[2] Narrated by Al-Bukhari, Muslim and Abu Dawūd.

[3] Narrated by Al-Bukhari, Muslim and Malik.

[4] Narrated by Al-Bukhari, Muslim, Ahmad and Malik.

[5] Narrated by the compilers of the '*Sunan*' except An-Nasa'i, Ahmad, Ad-Daraqutni and Al-Baihaqi.

a *Sa'*^[1] of dates, barley, cottage cheese or raisins;^[2] and it has been reported from him that he permitted a *Sa'* of flour;^[3] and it has been reported from him that he permitted half a *Sa'* of wheat,^[4] in place of a *sa'* of these other things. This was reported by Abu Dawûd and in the '*Saheehayn*', it was said that it was Mu'awiyah ؓ who fixed this.

It was a part of his guidance to pay it before the '*Eed*' prayer; and in the '*Saheehayn*', it is reported on the authority of Ibn 'Umar ؓ that he said: "The Messenger of Allâh ﷺ ordered us to pay *Zakah Al-Fitr* before the people went out to the prayer." And in the '*Sunan*', it is reported from him that he said:

«مَنْ أَدَّاهَا قَبْلَ الصَّلَاةِ، فَهِيَ زَكَاةٌ مَقْبُولَةٌ، وَمَنْ أَدَّاهَا بَعْدَ الصَّلَاةِ، فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ»

"Whoever gave it before the prayer, it will be an accepted *Zakah* for him, while whoever gave it after the prayer, it would be simply a voluntary charity for him."

According to these two *Hadeeths*, it is not permissible to delay it until after the '*Eed*' prayer and when the people leave the prayer, the opportunity to give it is lost. And this is correct. Similar to this is arranging the slaughter of the sacrificial animal after the *Imam* has prayed, not at the time of the prayer, and whoever slaughters before the prayer of the *Imam*, his slaughter will simply be mutton.

And it was a part of his guidance to favour the poor with it, but he did not distribute it among the eight categories (mentioned in the Qur'ân)^[5] nor did any of his Companions ؓ did so after him.



[1] *Sa'*: Approximately three kilograms.

[2] Narrated by Al-Bukhari, Muslim and Malik.

[3] Narrated by An-Nasa'i and Abu Dawûd.

[4] Narrated by Abu Dawûd and An-Nasa'i.

[5] See *Sûrah At-Tawbah*:9:60.

Chapter

Regarding His ﷺ Guidance in Voluntary Charity (*Sadaqah At-Tatawwu'*)

He was the greatest of the people in giving charity with whatever was in his hands and he did not overestimate the value of anything which Allâh gave him, nor did he underestimate it (i.e. nothing in his possession was considered to much or too little by him to be given in charity). If anyone asked him for something, he would give it to him, whether it was little or much and his happiness and joy in giving were greater than that of the receiver!. And when a person in need submitted his case to him, he would give preference to his needs over his own, sometimes with his food and sometimes with his clothes.

His giving and charity were of different types: Sometimes, it took the form of a gift, sometimes charity and sometimes a grant; and sometimes, he would buy something and then give it to the seller along with its price. At other times, he would borrow something and then return more than he had borrowed. He would accept a gift and in return, he would give something of greater value,^[1] out of kindness and in order to express all diverse forms of charitable deeds to the utmost of his ability. His benevolence was expressed with his property, his actions and his words. He would give whatever he had, he would order the giving of charity and he would encourage it, so that if a miserly person saw him, his behaviour would call upon him to be giving.

Anyone who associated with him could not help but be kind and generous. For this reason, he was the most open-hearted of people and the finest soul among them; for charity and righteous deeds have

[1] Narrated by Al-Bukhari.

an amazing ability to open the heart – and this was in addition to the things by which Allâh had distinguished him, such as His opening his heart by the Message, its special characteristics and its consequences and the opening of his heart to compassion and the removal of Satan's portion (i.e. influence) from it.

And the greatest cause of open-heartedness is monotheism, *Tawheed*; and in accordance with its completeness, its strength and its increase, a person's heart will be opened; Allâh, Most High says:^[1]

﴿أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ﴾

“Is he whose breast Allâh has opened to Islam, so that he is in light from his Lord (as he who is a non-Muslim)?”

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا﴾

“And whomsoever Allâh wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted.”^[2]

Another cause is the Light which Allâh places in the heart, and that is the Light of Faith (*Iman*). It is reported in ‘Sunan At-Tirmidhi’ in a *Marfû’* form:

﴿إِذَا دَخَلَ النُّورُ الْقَلْبَ انْفَسَحَ وَانْشَرَحَ﴾

“When the Light enters the heart, it is expanded and opened.”^[3]

Another cause is knowledge, for it opens the heart and expands it;

[1] *Sûrah Az-Zumar* 39:22

[2] *Sûrah Al-An'am* 6:125

[3] According to Shu'aib and 'Abdul Qadir Al-Arna'ût, who checked the *Ahadeeth* of the full version of '*Zad Al-Ma'ad*', it was not narrated by At-Tirmidhi, as Ibn Al-Qayyim states, but by At-Tabari, on the authority of Ibn Mas'ood ؓ and it was mentioned by As-Suyûti in '*Ad-Darr Al-Manthûr*' and by Ibn Katheer, who related it from Ibn Abi Hatim and Ibn Jareer (At-Tabari). Some of its chains of narrators are connected (*Muttasil*) and some of them are broken (*Mursal*) and they all strengthen each other.

but this is not true for all knowledge – only for that which we have inherited from the Prophet ﷺ.

Still another cause is turning in repentance to Allâh and loving Him with all one's heart. And love has an amazing effect in opening the heart and in bringing about goodness of the soul. And the more love for Him grows stronger, the more the heart is opened and it is not straitened except by the idle ones.

And another cause is being constant in remembrance of Allâh, for *Dhikr* has an amazing effect in opening the heart.

Also among them is acting righteously (*Ihsan*) towards all created beings and benefitting them to the best of one's ability, through one's wealth and status and by physically helping them with all sorts of righteous deeds.

As for spiritual happiness and bliss, it is forbidden to every coward, as it is forbidden to every miser and every person who turns away from Allâh, unmindful of remembrance of Him and ignorant of Him and His Religion and whose heart is attached to other than Him; and no heed should be paid to the opening of the heart of such a person due to something which befalls him, nor to the anguish of his heart caused by some mishap befalling him for verily, the things which affect the heart are removed by removing their causes (i.e. if happiness is dependent on some material thing, then the removal of that material thing will cause unhappiness); what is relied upon is the quality of the heart that makes it open or straitened for it is the measure of the heart.

Another cause – indeed, the greatest of them – is the removal of corruption in the heart caused by reprehensible characteristics.

And also among them is abandoning looking into undesirable things, vain speech, listening to undesirable things, mixing with undesirable people, eating bad things and sleeping excessively.

Chapter

Regarding His ﷺ Guidance in Fasting

Since the intention behind fasting is to restrain oneself from desires in order to prepare oneself for seeking that wherein lies the utmost happiness and the acceptance of that which purifies the heart and reduces the sharpness of hunger and thirst and reminds one of the hunger felt by the needy and narrows the courses of Satan by narrowing the courses of food and drink. It is the bridle of *Al-Muttaqûn*^[1] the shield of the warriors and the (spiritual) exercise of the righteous, who are near to Allâh. And out of all acts, it is for the Lord of the worlds, for the fasting person does not do anything; he only refrains from following his desire – and that is abandoning the things which he loves for love of Allâh and it is a secret between the slave and his Lord; for the slaves might observe one abstaining from the things which clearly break the fast, but as for him abstaining from them for the sake of the One Whom he worships, that is something that mankind cannot see and that is the reality of fasting.

Fasting has an amazing effect on protecting the limbs (from sin) and the internal urges from attraction to corrupting elements and in removing the harmful substances from the body which prevent it from attaining good health. It is one of the greatest forces in helping one to achieve *Taqwa*,^[2] as Allâh, Most High says:

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

“O you who believe! Observing *As-Saum* (the fasting) is

[1] *Al-Muttaqûn*: The pious and righteous, who fear Allâh much.

[2] *Taqwa*: Fear of Allâh, piety, righteousness.

prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn* (the pious).”^[1]

And the Prophet ﷺ ordered those whose desire for marriage is intense, but who are unable to do so, to fast and he declared it to be a means of controlling these desires.^[2]

The guidance of the Prophet ﷺ was the most perfect of guidance and the greatest in achieving the goal of fasting and the easiest for human beings to follow. And since weaning people away from their desires and the things to which they are accustomed is one of the most difficult things, the injunction to fast was delayed until after the *Hijrah*;^[3] and at first its obligation was in the form of a choice between fasting and feeding a needy person for each day, then fasting was made compulsory and feeding a needy person was granted for the old man and the woman, if they are unable to bear fasting. And it was permitted for the sick person and the traveller to break their fast and to make up for it; likewise, it was permitted for the pregnant woman and the breast-feeding woman, if they fear for their health. And if they fear for the safety of their children, then in addition to making up for the fast, they must feed a needy person for each day.^[4] This is because their breaking the fast is not due to fear of illness, but it is done in spite of the woman being in good health and so she must feed a needy person, as was the case with a person who broke his fast in the early days of Islam.

It was a part of his guidance ﷺ in the month of Ramadan to perform many acts of worship of various types, and Gabriel (peace be upon him) used to go over the Qur’ân with him in the month of Ramadan. He also used to perform many acts of charity and benevolence, recite the Qur’ân and pray, mention Allâh’s Name (*Dhikr*) and perform *I’tikaf*.^[5] He used to favor Ramadan with more acts of worship than

[1] *Sûrah Al-Baqarah* 2:183

[2] Narrated by Al-Bukhari, Muslim, At-Tirmidhi, Abu Dawûd and An-Nasa’i.

[3] *Hijrah*: The migration of the Prophet ﷺ and his Companions ﷺ from the persecution of Makkah to the freedom and security of Al-Madinah.

[4] Narrated by the compilers of the ‘*Sunan*’ and Ahmad, At-Tahawi and At-Tabari.

[5] *I’tikaf*: Seclusion in the mosque during the last ten days of Ramadan for the purpose of devoting oneself to the worship of Allâh, Most High.

other times. So that he would sometimes fast continuously for two days or more without breaking the fast (*Al-Wisal*), in order to devote the hours of the day and night to worship. But he forbade his Companions ﷺ from practising *Al-Wisal*. They said to him: "But you practise *Al-Wisal*." He said: "I am not as you." I stay with my Lord and he sustains me."^[1] He prohibited it out of compassion for his people and he permitted it up to the predawn.



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It was a part of his ﷺ guidance that he would not begin fasting the month of Ramadan until he had sighted the new moon or someone testified that he had seen it. If he did not sight it and no one testified to having sighted it, he would complete thirty days of Sha'ban.^[1] Then on the night of the thirtieth, if he had not sighted the new moon due to clouds, he would complete thirty days of Sha'ban and he would not fast on a day when it was cloudy, nor did he order his Companions ﷺ to do so. Instead, he ordered them to complete thirty days of Sha'ban; and this does not contradict his words:

«فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ»

"If it is hidden from you, then calculate (when it should appear)."^[2]

The Arabic word "*Qadr*" (used in the *Hadeeth*) means the estimated account and what is intended by its completion.

It was a part of his guidance to end the fast of Ramadan based upon the testimony of two persons.^[3] And if two witnesses testified that they had seen it after the time for 'Eed had gone, he would break his fast and order his Companions ﷺ to break their fast and he offered the 'Eed prayer the next day at its time (the previous day).^[4]

He used to hasten to break his fast and he encouraged his Companions ﷺ to do likewise and he used to partake of *Sahûr*.^[5]

^[1] *Sha'ban*: The month preceding Ramadan.

^[2] Narrated by Al-Bukhari and Muslim.

^[3] Narrated by An-Nasa'i and Ahmad.

^[4] Narrated by Abu Dawûd and Ahmad.

^[5] *Sahûr*: A simple repast taken shortly before dawn during fasting.

^[1] Narrated by Malik in '*Al-Muwatta*'.

and he encouraged them to do the same and he used to delay it and he would urge them to delay it. He encouraged them to break the fast with dates, or water if none were available.^[1]

And he forbade the fasting person from sexual relations, raising the voice (in anger), reviling people and answering the insults of one who does so; and he ordered the one who is abused to respond by saying: "I am fasting."^[2]

He traveled during Ramadan and he fasted and broke his fast and he left it to his Companions ﷺ to decide which they preferred. He would order them to break their fast if they were near to the enemy, but it was not a part of his guidance to define the distance which a fasting person must travel. When the Companions ﷺ started out on a journey, they would break their fast, without consideration as to whether or not they had left behind their houses; and they informed us that that was the *Sunnah* of the Prophet ﷺ.^[3]

Fajr time would come upon him while he was in a state of *Janabah* due to having sexual intercourse with his wife and he would perform *Ghusl* after *Fajr* and then fast.^[4] He used to kiss some of his wives when he was fasting^[5] and he compared the kissing of a fasting person to rinsing the mouth with water (during ablution).^[6] And it has not been authentically reported from him that he discriminated between an elderly man and a young man (in this matter).

It was a part of his guidance to waive the ruling on one who ate or drank forgetfully and he said that it was Allâh who fed him and gave him drink.^[7] The things which have been authentically reported from him that nullify fasting are: Eating and drinking (intentionally),

[1] Narrated by At-Tirmidhi, Abu Dawûd, Ahmad and Ibn Khuzaimah.

[2] Narrated by Al-Bukhari, Muslim, the compilers of the '*Sunan*', Ahmad, Malik and Ad-Daraqutni.

[3] Narrated by At-Tirmidhi, Ad-Daraqutni and Al-Baihaqi.

[4] Narrated by Al-Bukhari, Muslim and Malik.

[5] Narrated by Al-Bukhari, Muslim and Malik.

[6] Narrated by Abu Dawûd and declared authentic by Ibn Khuzaimah, Ibn Hibban and Al-Hakim and this was confirmed by Az-Zahabi.

[7] Narrated by Al-Bukhari and At-Tirmidhi.

cupping^[1] and vomiting.^[2] The Qur'ân also proves that sexual intercourse invalidates fasting. Nothing authentic has been reported from him ﷺ regarding the use of kohl.

It has been authentically reported from him that he used a *Miswak* while he was fasting.^[3] Imam Ahmad reported that he used to pour water on his head while he was fasting and he used to rinse his mouth (*Madmadah*) and sniff water into his nose (*Istinshaaq*) while he was fasting, but he forbade the fasting person from sniffing the water up high into the nose.^[4] It is not correct that he performed cupping while he was fasting;^[5] Ahmad said: "It has been narrated from him that he said regarding antimony: "The fasting person should avoid it," but this is not correct; Ibn Ma'een said: "This *Hadeeth* is *Munkar*."^[6]

[1] Narrated by Abu Dawûd, Ibn Majah, Al-Hakim, Ash-Shafi'i, At-Tahawi and Al-Baihaqi and declared authentic by Ibn Hibban and Al-Hakim.

[2] That is, if the vomiting was induced. It is reported on the authority of Abu Hurairah ﷺ that the Prophet ﷺ said: "Whoever was afflicted by vomiting, there is no need for him to make up for it; but whoever intentionally vomited, he should make up for it." (Narrated by At-Tirmidhi, Abu Dawûd, Ibn Majah and Ad-Daraqutni and declared authentic by Ibn Khuzaimah, Ibn Hibban and Al-Hakim)

[3] It is reported on the authority of 'Amir Ibn Rabe'e'ah ﷺ that he said: "I saw the Prophet ﷺ cleaning his teeth with *Miswak* while he was fasting more times than I can count." (Narrated by Al-Bukhari)

[4] Narrated by Abu Dawûd, Ibn Majah, An-Nasa'i, Ahmad and Ash-Shafi'i.

[5] On the contrary, it was narrated by Al-Bukhari on the authority of Ibn 'Abbas ﷺ that he said: "The Prophet ﷺ performed cupping while he was fasting."

[6] *Munkar*: Disparaged by scholars of *Hadeeth* due to the presence in its *Sanad* of a narrator deemed to have made excessive mistakes, to have been extremely careless, or to have been known as a dissolute person. Or, it was said that a *Munkar* narration is one in whose chain of narrators there is a person deemed weak who narrates something which contradicts what has been authentically reported.

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He would fast so much that it would be said: "He will not break his fast," and he would break his fast until it would be said: "He will not fast."^[1] He did not fast a whole month except for the month of Ramadan; and he did not fast in any month more than he did in the month of Sha'ban.^[2] And he did not let any month pass without fasting in it. He used to observe fasting on Mondays and Thursdays.^[3] Ibn 'Abbas ؓ said: "The Messenger of Allâh did not leave fasting on the days of the full moon – neither when he was at home, nor when he was traveling." This was mentioned by An-Nasa'i.^[4] And he used to encourage his Companions ؓ to do likewise.^[5]

As for fasting the 10th day of *Dhul Hijjah*, scholars disagree on it.^[6] But as for fasting six days in Shawwal, it has been authentically reported from him ؓ that he said:

«صِيَامُهَا مَعَ رَمَضَانَ يَعْدِلُ صِيَامَ الدَّهْرِ»

"Fasting it along with Ramadan is equivalent (in reward) to a perpetual fast."^[7]

^[1] Narrated by Al-Bukhari.

^[2] Narrated by Al-Bukhari, Muslim and Malik.

^[3] Narrated by At-Tirmidhi, An-Nasa'i and Ibn Majah, on the authority of 'A'ishah ؓ.

^[4] Narrated by An-Nasa'i, it contains in its chain of narrators one Ya'qûb Ibn 'Abdillah Al-Qummi, who is described by scholars of *Hadeeth* as weak; Ibn Hajr says: "Truthful, but he makes mistakes." The person who narrated from him, Ja'far Ibn Abil Mugheerah Al-Qummi is also weak; Ibn Hajr also says of him: "Truthful, but he makes mistakes."

^[5] Narrated by An-Nasa'i and Ahmad.

^[6] 'A'ishah ؓ reported: "I never saw the Messenger of Allâh ؓ fasting ten days in Dhul Hijjah.

^[7] Narrated by Muslim, the compilers of the 'Sunan' (except An-Nasa'i) and Ahmad.

Regarding fasting on the day of '*Ashûra*', he used to observe fasting on that day more than any other day; and when he arrived in Al-Madinah, he found the Jews fasting on it and revering it and he said:

«نَحْنُ أَحَقُّ بِمُوسَى مِنْكُمْ»

"We have more right to Moses than you."

So he fasted it and he ordered his Companions ؓ to do likewise.^[1] That was before the fasting of Ramadan became obligatory; then when Ramadan was made obligatory, he said:

«مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ»

"Whoever wishes may fast it and whoever wishes may leave it."^[2]

It was a part of his guidance to break his fast on the Day of '*Arafah*' when he was in '*Arafah*'. This is confirmed from him in the '*Saheehayn*'. It has also been narrated from him that he prohibited fasting on the Day of '*Arafah*' for those in '*Arafah*'. This was narrated by the compilers of the '*Sunan*'. And it has been authentically reported from him that he said:

«صِيَامُهُ يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ»

"Fasting it wipes out (the sins of) the previous year and the remaining year."

This was mentioned by Muslim.

It was not a part of his guidance to fast continuously; indeed, he said:

«مَنْ صَامَ الدَّهْرَ لَا صَامَ وَلَا أَفْطَرَ»

"Whoever fasted continuously has neither fasted nor broken his fast."^[3]

He would visit his wives and say:

^[1] Narrated by Al-Bukhari and Muslim.

^[2] Narrated by Al-Bukhari and Muslim.

^[3] Narrated by An-Nasa'i, Ibn Majah and Ahmad and authenticated by Al-Hakim and Ibn Khuzaimah.

«هَلْ عِنْدَكُمْ شَيْءٌ؟»

“Do you have anything (to eat)?”

If they said: “No,” he would say:

«إِنِّي إِذَا صَائِمٌ»

“Then I am fasting.”^[1]

Sometimes he would intend to perform a voluntary fast, then he would break it. As for the *Hadeeth* of ‘A’ishah ؓ, in which it is stated that he ؐ said to her and Hafsah ؓ: “

«اقْضِيَا يَوْمًا مَكَانَهُ»

“Make up for it by fasting another day in its place,”^[2]

it is a *Hadeeth* with some defect in it.^[3] If he visited some people while he was fasting, he would complete his fast, as he did when he visited Umm Sulaim,^[4] but he considered Umm Sulaim as his family. And it is authentically reported from him that he said:

«إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ وَهُوَ صَائِمٌ، فَلْيَقُلْ: إِنِّي صَائِمٌ»

“If any of you is invited to eat when he is fasting, he should say:

“I am fasting.”^[5]

And it was a part of his guidance that he disliked singling out Friday for fasting.^[6]

[1] Narrated by Muslim, on the authority of ‘A’ishah ؓ.

[2] Narrated by At-Tirmidhi and Ahmad.

[3] According to Shu’aib and ‘Abdul Qadir Al-Arna’ût, it was also narrated by At-Tahawi and Ibn Hibban with an authentic chain of narrators.

[4] Narrated by Al-Bukhari and Ahmad.

[5] Narrated by Muslim, Abu Dawûd, Ibn Majah, Ahmad and Ad-Darami.

[6] It is reported on the authority of Jabir Ibn ‘Abdillah ؓ that the Prophet ؐ said: “Do not fast on Friday unless you fast the day before it or the day after it as well.” (Narrated by Al-Bukhari and Muslim)

Chapter

Regarding His ﷺ Guidance in *I’tikaf*

Since righteousness of the heart and its going straight upon the path which leads to Allâh, Most High is dependent upon its being totally dedicated to Allâh and completely focused on approaching Allâh – for the muddled affairs of the heart cannot be set in order except by approaching Allâh – and since excessive eating and drinking, socializing with people, sleeping and talking are things which increase the confusion in his heart and distract him in every way and prevent him from proceeding on the path to Allâh, Most High and weaken him or hinder him and stop him, the Wisdom of the Almighty, the Most Merciful necessitated that He legislate for His worshippers fasting which will remove the desire for of food and drink and empty the heart of the distraction of desires, which are obstacles to its reaching Allâh. And so He has legislated in accordance with what is beneficial, so that the worshippers might benefit thereby in this world and in the Hereafter and not be harmed by it. And He legislated *I’tikaf* for them, the purpose and spirit of which is to cause the heart to be devoted to Allâh and to cut it off from material affairs and to occupy it with (worshipping) Him, Alone, so that his intimacy is with Allâh and not with people, which will prepare him for his intimacy with Him on the day of loneliness when he is in his grave.

And since this goal is only achieved when it is accompanied by fasting, *I’tikaf* was legislated during the best days of fasting – and they are the last ten days of Ramadan; and Allâh, Most High has not mentioned *I’tikaf* except with fasting and the Messenger of Allâh ﷺ did not perform it except while fasting. As for speech, He has legislated for the (Muslim) community that they check their tongues from all speech except that which benefits them in the Hereafter. As