



# THE BOOK OF ZAKĀH & FASTING

# Speaker Profile

Instructor: **Shaykh Ahsan Hanif**



Born and bred in Birmingham, UK, Shaykh Ahsan is well known in his community as the young Qari who memorised the Qur'an at the tender age of 13 and who delivered regular halaqaat in Birmingham.

In the year 2000, he gained a scholarship to enter the Islamic University of Madinah. After completing his Arabic diploma, he graduated from the Faculty of Shari'ah in 2006 with honours. He obtained ijazah in the Qur'an as well as studying under a number of well-known scholars, such as

Sh. Abdul Muhsin al-Abbad and Sh. Muhammad ibn Muhammad Mukhtar al-Shinqiti.

Upon his return to the UK he attained his PhD from the University of Birmingham. He is currently an imam at Green Lane Masjid, Birmingham as well as the head of the Qur'an & Hadith Studies Department for AlMaghrib Institute.

He has spoken at Islamic conferences in various countries, published translations of Arabic works and is a presenter of IslamQA for Islam Channel.

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Abbas Adam

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## *About Al-Isnad Institute ...*

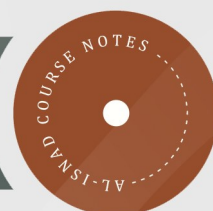
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كتاب الزكاة و الصيام من

**The Book of Zakāh & Fasting from**

عمدة الطالب لنيل المآرب

العلامة منصور بن يونس البهوتي

**The Student's Foundation**

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**And**

**Bulūgh al-Marām**

**By**

**Ibn Ḥajar al-‘Asqalānī**





## كتاب الزكاة

### The Book of Zakāh

تجبُّ على حرٍّ مسلمٍ مَلَكٌ نصابًا مِلْكًا مُستقرًّا، إذا مضى الحَوْلُ في غير مُعَشَّرٍ ويتبع نِتَاجُ سَائِمَةٍ وريحُ  
تِجَارَةٍ أصله إن بلغ نصابًا، وإلَّا فَمِنْ كَمَالِهِ.

It is an obligation upon the free Muslim who owns the minimum amount in full ownership, once a year has passed, in other than produce. Livestock young follow their on as does trading profit once the minimum amount has reached or else from that date.

وَيُزَكَّى دَيْنٌ وَغَصْبٌ وَنَحْوُهُ إِذَا قُبِضَ أَوْ أُبْرئَ مِنْهُ لِمَا مَضَى. وَلَا زَكَاةَ فِي مَالٍ مَنْ عَلَيْهِ دَيْنٌ يُنْقِصُ  
النَّصَابَ وَلَوْ كَفَارَةً وَنَحْوَهَا.

The zakāh of debts, usurped wealth etc. is once it is regained and is forgiven what has passed. There is no zakāh due on the wealth of the indebted whose debts takes it below the minimum amount, even if the debt is an expiation or similar.

وَحَوْلُ صِغَارٍ مِنْ مِلْكٍ كِكِبَارٍ وَمَتَى نَقَصَ النَّصَابُ أَوْ بَاعَهُ بِغَيْرِ جِنْسِهِ لَا فِرَارًا مِنْهَا انْقِطَعَ الْحَوْلُ. وَلَا  
يُعْتَبَرُ لَهَا بَقَاءُ مَالٍ وَلَا إِمْكَانُ أَدَائِهِ وَهِيَ كَالدَّيْنِ فِي التَّرَكَّةِ.

The year of livestock young is from ownership like the elders. Whenever it becomes less than the minimum amount, or it is sold for other than its like - not wanting to flee from the obligation --the year is broken. The remaining of wealth is not considered or the ability to pay, but it is likened to debt in inheritance.



## بَابُ زَكَاةِ السَّائِمَةِ

### The Zakāh of Livestock

تَجِبُ فِيْمَا أُعِدَّ لِدَرِّ وَنَسْلِ إِذَا سَامَتْ أَكْثَرَ الْحَوْلِ.

It is an obligation in what is intended for milking and fattening, if it grazes for most of the year.

فَفِي خَمْسٍ وَعَشْرِينَ مِنْ إِبِلٍ بَنْتُ مُحَاضٍ لَهَا سَنَةً، وَفِيْمَا دُونَهَا فِي كُلِّ خَمْسٍ شَاةٌ. وَفِي سِتِّ وَثَلَاثِينَ بَنْتُ لَبُونٍ لَهَا سَنَتَانِ، وَفِي سِتِّ وَأَرْبَعِينَ حَقَّةٌ لَهَا ثَلَاثُ سِنِينَ، وَفِي إِحْدَى وَسْتِينَ جَذَعَةٌ لَهَا أَرْبَعُ سِنِينَ، وَفِي سِتِّ وَسَبْعِينَ بَنْتُ لَبُونٍ، وَفِي إِحْدَى وَتِسْعِينَ حَقَّتَانِ، وَفِي إِحْدَى وَعَشْرِينَ وَمِائَةً ثَلَاثُ بَنَاتٍ لَبُونٍ. ثُمَّ فِي كُلِّ أَرْبَعِينَ بَنْتُ لَبُونٍ، وَفِي كُلِّ خَمْسِينَ حَقَّةٌ.

For 25 camels, there is a one-year old camel due. Below this, one sheep is due for every five. For 36 camels, a two-year old camel is due. For 46 camels, a three-year old camel is due. For 61 camels, a four-year old camel is due. For 76 camels, 2 two-year old camels are due. For 91 camels, 2 three-year old camels are due. For 121 camels, 3 two-year old camels are due. Then, for every 40 camels, a two-year old camel is due, and for every 50 camels, a three-year old camel is due.

## صَلِّ

### Section

وَفِي ثَلَاثِينَ مِنَ الْبَقَرِ تَبِيعٌ أَوْ تَبِيعَةٌ لَهَا سَنَةً، وَفِي أَرْبَعِينَ مُسِنَّةٌ لَهَا سَنَتَانِ، وَفِي سَتِينَ تَبِيعَانِ، ثُمَّ فِي كُلِّ ثَلَاثِينَ تَبِيعٌ، وَكُلُّ أَرْبَعِينَ مُسِنَّةٌ. وَلَا يُجْزَى ذَكَرٌ إِلَّا هُنَا، وَابْنُ لَبُونٍ عِنْدَ عَدَمِ بَنَاتٍ مُحَاضٍ، وَإِذَا كَانَ النَّصَابُ كُلُّهُ ذُكُورًا

For 30 cows, a male or female one-year old cow is due. For every 40 cows, a two-year old cow is due. For 60 cows, 2 two-year old cows are due. Then, for every 30 cows, a one-year old cow is due and for every 40 cows, a two-year old cow is due. Males are only allowed in this category. The males of a one-year old, two-year old or three-year old camels are allowed if females are not available, or if all the animals are males only.





## فصل

### Section

وفي الغنم إذا بلغت أربعين شاةً شاةً وفي إحدى وعشرين ومائة شاتان، وفي مائتين وواحدة ثلاث شياه، ثم في كل مائة شاة.

In sheep, for 40, one is due. Above 121, two sheep are due. Above 201, three sheep are due. Then for every 100, one sheep is due.

ولا تُؤخذ هَرَمَةٌ ولا مَعِيبةٌ لا تُجْزئ في أَضحيةٍ إِلَّا إذا كان النصاب كله كذلك، ولا أَكُولَةٌ ولا حَامِلٌ إِلَّا بِرِضَا رَبِّهَا. وَالخُلْطَةُ فِي السَّائِمَةِ تُصَيِّرُ الْمَالَيْنِ كَالوَاحِدِ، وَإِذَا تَفَرَّقَتِ السَّائِمَةُ ببلدين فأكثر بينهما مَسَافَةٌ فَصَرَّ فلكل ما في بلدٍ حُكْمُهُ.

An infirm animal is not taken, nor an injured one such as what is unacceptable in ritual slaughtering, unless all the animals consist of these. Not taken also is a fat animal or pregnant one unless the owner agrees. Partnership in grazing livestock are treated as one. If animals are in two separate places or more, and between them is the distance of shortening prayers, then each land is judged separately.

تجب في كل ما يُكَال ويُدخَر من حَبٍّ، وإن لم يكن قُوتًا كَالْقِرْطَمِ، وَثَمَرٍ كَتَمَرٍ وَزَيْبٍ وَلَوْزٍ إن بلغ نَصَابًا، وهو خَمْسَةُ أَوْسُقٍ وَيُضَمُّ زَرْعُ الْعَامِ الْوَاحِدِ وَتَمَرُهُ بَعْضُهُ إِلَى بَعْضٍ فِي تَكْمِيلِ نَصَابٍ لَا جَنْسَ إِلَى آخَرٍ، وَلَا تَجِبُ فِيهِمَا مَلَكَهَ بَعْدَ وَجوبٍ كَمُكْتَسَبٍ حَصَادٍ وَنَحْوِهِ، وَلَا مَا اجْتَنَاهُ مِنْ مُبَاحٍ كَبُطْمٍ وَزَعْبَلٍ أَوْ اشْتَرَاهُ بَعْدَ بُدُوِّ صِلَاحِهِ.

It is an obligation in all that is measured in volume and stored of grains, even if they are not staples, such as safflower seeds, and fruits such as dates, raisins and almonds, if they reach the minimum amount. The minimum amount is five *wasqs*. The produce of a year is gathered together, and dates altogether in reaching the minimum amount, but different categories. It is not obligatory upon that which is owned after the obligation such as payment to the harvester and similar, nor what is gathered from what is allowed such as pistacia and mountain grains, or what is bought after ripening.



## فصل

### Section

وفيما سُقي بلا كُلفةٍ العُشْرُ، وما سُقي بها نِصفُهُ، وبِهما سواءُ ثلاثةُ أرباعِهِ.

That which is watered without labour is given as a tenth, and with labour half of that, and with both, three quarters of a tenth.

وإذا اشتد حبُّ أو بدا صلاحُ ثَمَرٍ وجبتْ، لكن لا تستقرُّ إلا بجعلٍ بيديرٍ ونحوه، فإن تلف قبله بلا تفريطٍ سقطتْ. والزكاةُ على مستأجرٍ ومستعيرٍ دون مالكٍ. ويجمع عُشْرٌ وخَرَجٌ في خَرَاجِيَّةٍ.

Once the grains are matured or fruit ripened, its obligation comes in, but only remains once it is being dried. If it is destroyed before this without fault, it is removed. Zakāh is upon the tenant and borrower and not the landowner. A tenth and *kharāj* are combined upon applicable land.

وفي العسل إذا كان عشرة أَفْراقٍ عُشْرُهُ، أَحَدُهُ مِنْ مِلْكِهِ أو مَوَاتٍ، وفي المعدنِ إنْ بلغ نِصابًا رُبْعُ العُشْرِ. وفي الرِّكَازِ ما وُجِدَ مِنْ دِفْنِ الجَاهِلِيَّةِ الخمسُ؛ قلت أو كثر.

In honey of ten *afrāq* or more is a tenth, whether from his possession or its source. If precious metals if they reach the minimum amount, there is a quarter of a tenth. In buried treasure from pre-Islamic times, there is a fifth, whether it is a great or small amount.

يجبُ في الذهب إذا بلغ عشرين مثقالًا، وفي الفضة إذا بلغت مائتي درهم خالصة رُبْعُ عُشْرِهِما. ويضمُّ أحدهما إلى الآخر في تكميل نصابٍ، ويُخرج عنه بِالْقِيَمَةِ، وقيمةُ العروضِ إليهما.

It is obligatory upon gold if it reaches twenty *mithqāl*, and upon silver if it reaches 200 pure dirhams, as a quarter of a tenth. One is combined with the other in reaching the minimum amount. It can be given in value and likewise the value of trade profits.



وَيَبَاحُ لِذَكَرٍ مِنْ فِضَّةٍ خَاتَمٌ وَقَبِيْعَةُ سَيْفٍ وَحَلِيَّةٌ مِنْطَقَةٌ وَنَحْوُهَا، وَمِنْ ذَهَبٍ قَبِيْعَةُ سَيْفٍ، وَمَا دَعَتْ إِلَيْهِ ضَرُورَةٌ كَأَنْفٍ.

For a male, it is permissible to take a silver ring, a silver sword pommel and silver belt. Gold can be used for a sword pommel and what is required by necessity such as a nose.

وَلِنِسَاءٍ مِنْهُمَا مَا جَرَتْ عَادَتُهُنَّ بِلُبْسِهِ وَلَوْ كَثُرَ. وَلَا زَكَاةَ فِي حُلِيِّ مُبَاحٍ مُعَدٍّ لَاسْتِعْمَالٍ أَوْ إِعَارَةٍ، وَتَجِبُ فِي مُحَرَّمَ وَمَا أُعِدَّ لِكِرَاءٍ أَوْ نَفَقَةٍ.

Women can use what they usually adorn themselves with by custom, even if it is much. There is no zakāh due on permissible jewellery that is used or borrowed. However, it is due in what is impermissible, and what is stored or for trading.

### باب زكاة العروض

#### Chapter: Zakāh of Trade

إِذَا بَلَغَتْ قِيَمَتُهَا نَصَابَ نَقْدٍ، وَمَلَكَهَا بِفَعْلِهِ بَنِيَّةَ التِّجَارَةِ زَكَّى قِيَمَتَهَا لَا مِنْهَا. فَإِنْ مَلَكَهَا بِإِرْثٍ أَوْ بغير نِيَّةِ التِّجَارَةِ ثُمَّ نَوَاهَا لَهَا لَمْ تَصِرْ لَهَا، وَتُقَوَّمُ عِنْدَ الْحَوْلِ بِالْأَحْظَ لِلْفُقَرَاءِ مِنْ ذَهَبٍ أَوْ فِضَّةٍ.

If it reaches the minimum amount of currency, and he owns it with the intention of trade, he gives its value, and not the product. If he owns it by inheritance or with a non-trading intention, then intends it later, it does not transfer. It is calculated at the end of the year using the minimum amount most favourable to the poor of gold or silver.

وَمَنْ اشْتَرَى عَرَضًا بِنَصَابٍ أَوْ غَرَضٍ أَوْ بَاعَهَا بِهِ بَنَى عَلَى حَوْلِهِ لَا بِسَائِمَةٍ.

Whoever purchases in instalments or sells this way, bases it on his year and not the amounts.





## كتاب الزكاة

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: { أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَعَثَ مُعَاذًا - رَضِيَ اللَّهُ عَنْهُ - إِلَى الْيَمَنِ... } فَذَكَرَ الْحَدِيثَ، وَفِيهِ: { أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ، فَتُرَدُّ فِي فُقَرَائِهِمْ } مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ

Ibn 'Abbās narrated that when the Prophet (ﷺ) sent Mu'adh Ibn Jabal to Yemen, he said to him, in it he mentioned: "tell them that Allah has made it obligatory for them to pay Zakāh upon their assets and it is to be taken from the wealthy among them and given to the poor among them." Agreed upon and the wording is of Al-Bukhari



وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ - رَضِيَ اللَّهُ عَنْهُ - كَتَبَ لَهُ { هَذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى الْمُسْلِمِينَ، وَالَّتِي أَمَرَ اللَّهُ بِهَا رَسُولُهُ فِي أَرْبَعِ عَشْرِينَ مِنَ الْإِبِلِ فَمَا دُونَهَا الْغَنَمُ فِي كُلِّ خَمْسِ شَاةٍ، فَإِذَا بَلَغَتْ خَمْسًا وَعَشْرِينَ إِلَى خَمْسٍ وَثَلَاثِينَ فَفِيهَا بِنْتُ مَخَاضٍ أُنْتَى فَإِنْ لَمْ تَكُنْ فَابْنُ لَبُونٍ ذَكَرٍ فَإِذَا بَلَغَتْ سِتًّا وَثَلَاثِينَ إِلَى خَمْسٍ وَأَرْبَعِينَ فَفِيهَا بِنْتُ لَبُونٍ أُنْتَى، فَإِذَا بَلَغَتْ سِتًّا وَأَرْبَعِينَ إِلَى سِتِّينَ فَفِيهَا حِقَّةٌ طَرُوقَةُ الْجَمَلِ فَإِذَا بَلَغَتْ وَاحِدَةً وَسِتِّينَ إِلَى خَمْسٍ وَسَبْعِينَ فَفِيهَا جَذَعَةٌ فَإِذَا بَلَغَتْ سِتًّا وَسَبْعِينَ إِلَى تِسْعِينَ فَفِيهَا بِنْتُ لَبُونٍ، فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ إِلَى عَشْرِينَ وَمِائَةٍ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْجَمَلِ، فَإِذَا زَادَتْ عَلَى عَشْرِينَ وَمِائَةٍ فَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ، وَفِي كُلِّ خَمْسِينَ حِقَّةٌ، وَمَنْ لَمْ يَكُنْ مَعَهُ إِلَّا أَرْبَعٌ مِنَ الْإِبِلِ فَلَيْسَ فِيهَا صَدَقَةٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا. وَفِي صَدَقَةِ الْغَنَمِ سَائِمَتُهَا إِذَا كَانَتْ أَرْبَعِينَ إِلَى عَشْرِينَ وَمِائَةٍ شَاةٍ شَاةٍ، فَإِذَا زَادَتْ عَلَى عَشْرِينَ وَمِائَةٍ إِلَى مِائَتَيْنِ فَفِيهَا شَاتَانِ، فَإِذَا زَادَتْ عَلَى مِائَتَيْنِ إِلَى ثَلَاثَيْنِ فَفِيهَا ثَلَاثُ شِيَاهٍ، فَإِذَا زَادَتْ عَلَى ثَلَاثَيْنِ فَفِي كُلِّ مِائَةٍ شَاةٍ، فَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةٍ وَاحِدَةً فَلَيْسَ فِيهَا صَدَقَةٌ، إِلَّا أَنْ يَشَاءَ رَبُّهَا. وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ حَشِيَّةِ الصَّدَقَةِ، وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِذَا تَرَاجَعَا بَيْنَهُمَا بِالسَّوِيَّةِ، وَلَا يُخْرَجُ فِي الصَّدَقَةِ هَرَمَةٌ وَلَا ذَاتُ عَوَارٍ، إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ، وَفِي الرِّقَّةِ رُبْعُ الْعُشْرِ، فَإِنْ لَمْ تَكُنْ إِلَّا تِسْعِينَ وَمِائَةً فَلَيْسَ فِيهَا صَدَقَةٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا، وَمَنْ بَلَغَتْ عِنْدَهُ مِنَ الْإِبِلِ صَدَقَةُ الْجَذَعَةِ وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ وَعِنْدَهُ حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ، وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنْ اسْتَيْسَرَتْ لَهُ، أَوْ عَشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ الْحِقَّةُ، وَعِنْدَهُ الْجَذَعَةُ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْجَذَعَةُ، وَيُعْطِيهِ الْمُصَدِّقُ عَشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ { رَوَاهُ

الْبُخَارِيُّ



Anas narrated that Abu Bakr As-Siddiq wrote him this letter, “This is the obligatory zakāh, which the Messenger of Allah (ﷺ) made obligatory for every Muslim, and which Allah, the Almighty had commanded him to observe. ‘For each twenty-four camels, or less, their zakāh is to be paid as sheep; for every live camels, their zakāh is one sheep. When the amount of camels is between twenty -five to thirty- five, the due zakāh is a one-year old she-camel or a two-year old male camel. However, when the amount of camels reaches thirty-six, the due zakāh is a two-year old she-camel. When they reach forty-six to sixty camels, their due zakāh is a three-year old she camel. When they reach sixty-one to seventy-five, one four-year old camel is due. When their number is between seventy-six to ninety camels, their due zakāh is two two-year old she camels. When they are in the range between ninety-one to one hundred and twenty camels, the zakāh is two three-year old she camels. If they are over a hundred and twenty camels, on every forty camels, one two-year old camel is due. And for every fifty camels (over one hundred and twenty) a three-year old she-camel is due. Anyone, who has got only four camels, does not have to pay zakāh unless he wants to give something voluntarily. Regarding the zakāh of grazing sheep, if they are between forty and one hundred and twenty, one sheep is due as zakāh. If they are between 120 and 200, two sheep are due. If they are between 200 and 300, three sheep are due. If they exceed three hundred sheep, then one sheep is due for every extra hundred grazing heads. If the grazing sheep are less than forty, then no zakāh is due on them, unless he wants to give something voluntarily. One should not combine or separate them for fear of paying zakāh. When there is a mixture of cattle shared between two partners, and zakāh is paid jointly between them, then they have to calculate it equally among them. Neither an old or a defective animal nor a male goat may be taken as zakāh, unless the zakāh collector wishes to do so. Concerning silver, the zakāh paid is a quarter of a tenth for each 200 Dirhams. If the amount of silver is less than two hundred Dirhams then no zakāh is to be paid for it, unless the owner wishes to do so. If the number of camels reaches the number on which a four-year-old camel is due as zakāh, but he only has a three-year-old she-camel, it should be accepted from him along with two sheep if they were available or twenty Dirhams. If on the other hand he has to offer a three-year old she-camel as zakāh, but he only has a four-year old she-camel, it is accepted from him, and the zakāh collector will then pay him the difference, which is twenty Dirhams or two female sheep.’ Related by Al-Bukhari.





وَعَنْ مُعَاذِ بْنِ جَبَلٍ - رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَعَثَهُ إِلَى الْيَمَنِ، فَأَمَرَهُ أَنْ يَأْخُذَ مِنْ كُلِّ ثَلَاثِينَ بَقْرَةً تَبِيعًا أَوْ تَبِيعَةً، وَمِنْ كُلِّ أَرْبَعِينَ مُسِنَّةً، وَمِنْ كُلِّ حَالِمٍ دِينَارًا أَوْ عَدْلَهُ مُعَافِرًا. رَوَاهُ الْخُمْسَةُ، وَاللَّفْظُ لِأَحْمَدَ، وَحَسَنَةُ التِّرْمِذِيِّ وَأَشَارَ إِلَى إختِلَافٍ فِي وَصْلِهِ، وَصَحَّحَهُ ابْنُ جَبَانَ، وَالْحَاكِمُ

Mu'adh bin Jabal narrated, 'When the Messenger of Allah (ﷺ) sent him to Yemen, he commanded him to take a young bull or young cow, which is one-year-old, as zakāh for every 30 cows. And for every forty cows, two-year-old cow is due. Every non-Muslim who attained the age of puberty should pay one Dinar or the equivalent from the Mu'āfiri clothes.' Related by the Five Imams and the wording is from Ahmad.

وَعَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تُؤْخَذُ صَدَقَاتُ الْمُسْلِمِينَ عَلَى مِيَاهِهِمْ». رَوَاهُ أَحْمَدُ  
وَلِأَبِي دَاوُدَ: { وَلَا تُؤْخَذُ صَدَقَاتُهُمْ إِلَّا فِي دُورِهِمْ }

'Amr bin Shu'ayb narrated on the authority of his father, who reported on the authority of his grandfather that the Messenger of Allah (ﷺ) said: "The Zakāh of the Muslims should be collected by their water trough." Related by Ahmad.  
Abu Dāwūd also has the narration, "Their Zakāh should only be collected by their dwellings."

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فِي [فَرَسِهِ] صَدَقَةٌ». رَوَاهُ الْبُخَارِيُّ.  
وَلِلمُسْلِمِ: لَيْسَ فِي الْعَبْدِ صَدَقَةٌ إِلَّا صَدَقَةُ الْفِطْرِ»

Abu Hurayrah narrated that the Messenger of Allah (ﷺ) said: "No Zakāh is to be paid on one's horse (that he rides) or one's slave." Related by Al-Bukhari.  
Muslim also has the narration, "There is no Zakāh to be paid on one's slave, except for Zakāt-ul-Fiṭr."



وَعَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { فِي كُلِّ سَائِمَةٍ إِبِلٌ: فِي أَرْبَعِينَ بَنَتْ لَبُونٍ، لَا تُفَرَّقُ إِبِلٌ عَنْ حَسَائِهَا، مَنْ أَعْطَاهَا مُؤَجَّراً بِهَا فَلَهُ أَجْرُهُ، وَمَنْ مَنَعَهَا فَإِنَّا آخِذُوهَا وَشَطْرَ مَالِهِ، عَزْمَةٌ مِنْ عَزَمَاتِ رَبَّنَا، لَا يَحِلُّ لِأَلِ مُحَمَّدٍ مِنْهَا شَيْءٌ } رَوَاهُ أَحْمَدُ، وَأَبُو دَاوُدَ، وَالنَّسَائِيُّ، وَصَحَّحَهُ الْحَاكِمُ، وَعَلَّقَ الشَّافِعِيُّ الْقَوْلَ بِهِ عَلَى ثُبُوتِهِ

Bahz bin Ḥakīm narrated on the authority of his father, who reported on the authority of his grandfather that the Messenger of Allah (ﷺ) said: "For every forty camels, one two-year old female camel is due as Zakāh. No camel is to be separated from the rest of the camels. Whoever gives it willingly, seeking his reward from Allah, will be rewarded. If someone refrains from paying it, it will be taken from him along with part of his property, for it is a right of Allah. None of it is lawful for the family of Muhammad (ﷺ)." Related by Aḥmad, An-Nasā'ī, Abu Dāwūd and Al-Ḥākim rendered it authentic. Ash-Shāfi'ī conditioned his ruling by it depending on its authenticity.

وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا كَانَتْ لَكَ مِائَتَا دِرْهَمٍ - وَحَالَ عَلَيْهَا الْحَوْلُ - فَفِيهَا خُمْسُهُ دِرْهَمٌ، وَلَيْسَ عَلَيْكَ شَيْءٌ حَتَّى يَكُونَ لَكَ عِشْرُونَ دِينَارًا، وَحَالَ عَلَيْهَا الْحَوْلُ، فَفِيهَا نِصْفُ دِينَارٍ، فَمَا زَادَ فَبِحِسَابِ ذَلِكَ، وَلَيْسَ فِي مَالٍ زَكَاةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ } رَوَاهُ أَبُو دَاوُدَ، وَهُوَ حَسَنٌ، وَقَدْ اخْتَلَفَ فِي رَفْعِهِ

Alī narrated that the Messenger of Allah (ﷺ) said: "When you possess two hundred Dirhams at the end of the year, five Dirhams are levied on them as Zakāh. There is nothing upon you in gold, until it reaches twenty Dinars. When you possess twenty Dinars, at the end of the year, then there is half a Dinar levied on it. Any additional amount will be calculated in the same manner. No Zakāh is to be paid on monetary holdings, until they have been owned for one year." Related by Abu Dāwūd, who declared it sound.

وَاللِّزْمِيُّ; عَنْ ابْنِ عُمَرَ: { مَنْ اسْتَفَادَ مَالًا، فَلَا زَكَاةَ عَلَيْهِ حَتَّى يَحُولَ الْحَوْلُ } وَالرَّاجِحُ وَقَفُّهُ

Ibn 'Umar narrated, 'Whoever earns any money, he is not liable to pay Zakāh, until the period of a year has passed.' Related by At-Tirmidhī

وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { لَيْسَ فِي الْبَقَرِ الْعَوَامِلِ صَدَقَةٌ } رَوَاهُ أَبُو دَاوُدَ، وَالِدَّارِقُطْنِيُّ، وَالرَّاجِحُ وَقَفُّهُ أَيْضًا

Alī narrated that, 'There is no Zakāh to be paid on working cattle.' Related by Abu Dāwūd and Ad-Dāraqūṭnī, and it is authentic as his statement.



وَعَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -  
-قَالَ: { مِنْ وَلِيٍّ يَتِيمًا لَهُ مَالٌ، فَلْيَتَجَرَّ لَهُ، وَلَا يَتْرُكْهُ حَتَّى تَأْكُلَهُ الصَّدَقَةُ } رَوَاهُ التِّرْمِذِيُّ، وَالدَّارَقُطْنِيُّ،  
وَإِسْنَادُهُ ضَعِيفٌ

وَلَهُ شَاهِدٌ مُرْسَلٌ عِنْدَ الشَّافِعِيِّ

'Amr ibn Shu'ayb narrated on the authority of his father who reported on the authority of his grandfather Abdullah bin 'Amr that the Messenger of Allah (ﷺ) said: "One who becomes the guardian of an orphan, who owns property, must trade on his behalf and not leave it until it is all eaten up by Zakāh." Related by At-Tirmidhī and Ad-Dāraqūṭnī with a weak chain of narrators.

And it has a supporting narration that is *Mursal* narrated by Ash-Shāfi'.

وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا أَتَاهُ  
قَوْمٌ بِصَدَقَتِهِمْ قَالَ: "اللَّهُمَّ صَلِّ عَلَيْهِمْ } "مُتَّفَقٌ عَلَيْهِ

Abdullah ibn Abi Awfā narrated, 'Whenever a person came to the Messenger of Allah (ﷺ) with their Zakāh, he would say, "O Allah! Send your blessings upon them" Agreed upon.

وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ أَلْعَبَّاسَ - رَضِيَ اللَّهُ عَنْهُ - { سَأَلَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي  
تَعْجِيلِ صَدَقَتِهِ قَبْلَ أَنْ تَحِلَّ، فَرَخَّصَ لَهُ فِي ذَلِكَ } رَوَاهُ التِّرْمِذِيُّ، وَالحَاكِمُ

Alī narrated that al-Abbās asked the Messenger of Allah (ﷺ) to allow him to pay his Zakāh before its due date, and he gave him permission to do so. Related by At-Tirmidhī and Al-Hākim.

وَعَنْ جَابِرٍ [بْنِ عَبْدِ اللَّهِ] - رَضِيَ اللَّهُ عَنْهُ - عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: { لَيْسَ  
فِيهَا دُونَ خَمْسِ أَوْاقٍ مِنَ الْوَرِقِ صَدَقَةٌ، وَلَيْسَ فِيهَا دُونَ خَمْسِ دَوْدٍ مِنَ الْإِبِلِ صَدَقَةٌ، وَلَيْسَ فِيهَا دُونَ  
خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ } رَوَاهُ مُسْلِمٌ

Jābir narrated that The Messenger of Allah (ﷺ) said: "There is no Zakāh to be paid on less than five ounces of silver, less than five camels or less than five Awsuq of dates." Related by Muslim.





وَلَهُ مِنْ حَدِيثِ أَبِي سَعِيدٍ: { لَيْسَ فِيْمَا دُونَ خُمْسَةِ أَوْسَاقٍ مِنْ تَمْرٍ وَلَا حَبِّ صَدَقَةٍ } . وَأَصْلُ حَدِيثِ أَبِي سَعِيدٍ مُتَّفَقٌ عَلَيْهِ

Abu Sa'īd Al-Khudrī narrated that The Messenger of Allah (ﷺ) said: "There is no Zakāh to be paid on any amount of dates or grain less than five *Awsuq*." Agreed upon.

وَعَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ { فِيْمَا سَقَتِ السَّمَاءُ وَالْعُيُونُ، أَوْ كَانَ عَثَرِيًّا: الْعَشْرُ، وَفِيْمَا سُقِيَ بِالنَّضْحِ: نِصْفُ الْعَشْرِ. } رَوَاهُ الْبُخَارِيُّ . وَلَا يُبَيِّ دَاوُدُ: { أَوْ كَانَ بَعْلًا: الْعَشْرُ، وَفِيْمَا سُقِيَ بِالسَّوَانِي أَوْ النَّضْحِ: نِصْفُ الْعَشْرِ

Sālim bin 'Abdullah narrated on the authority of his father that the Messenger of Allah (ﷺ) said: "A tithe is due as Zakāh, on every plant watered by heaven, springs, or underground water. While half a tithe is paid on what is watered by irrigation." Related by Al-Bukhārī. Abu Dāwūd added in his narration, "When it is watered by underground water, a tithe is paid, but half a tithe is paid when the land is watered by wheels or animals."

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ; وَمُعَاذِ رَضِيَ اللَّهُ عَنْهُمَا; أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ هُمَا: { لَا نَأْخُذَا فِي الصَّدَقَةِ إِلَّا مِنْ هَذِهِ الْأَصْنَافِ الْأَرْبَعَةِ: الشَّعِيرِ، وَالْحِنْطَةِ، وَالزَّرِيْبِ، وَالتَّمْرِ } رَوَاهُ الطَّبْرَانِيُّ، وَالْحَاكِمِ

Abu Mūsā Al-Ash'arī and Mu'ādh narrated that The Messenger of Allah (ﷺ) said to them, "Do not take any Zakah except on these four crops: barley, wheat, raisins and dates." Related by Al-Ṭabarānī and Al-Ḥākim.

وَالِدَّارِقُطْنِي، عَنْ مُعَاذٍ: { فَأَمَّا الْقِنَاءُ، وَالْبَطِيْحُ، وَالرُّمَانُ، وَالْقَصَبُ، فَقَدْ عَفَا عَنْهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - } -وإِسْنَادُهُ ضَعِيفٌ

Imam Ad-Dāraqūṭnī related on the authority of Mu'ādh, "As for cucumbers, watermelons, pomegranates, and sugar-cane, the Messenger of Allah (ﷺ) has exempted them from Zakāh." It is transmitted with a weak chain of narrators.



وَعَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ -رَضِيَ اللَّهُ عَنْهُمَا- قَالَ: أَمَرَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { إِذَا حَرَصْتُمْ, فَخُذُوا, وَدَعُوا الثُّلُثَ, فَإِنْ لَمْ تَدَعُوا الثُّلُثَ, فَدَعُوا الرَّبْعَ } رَوَاهُ الْخُمْسَةُ إِلَّا ابْنَ مَاجَهَ, وَصَحَّحَهُ ابْنُ حِبَّانَ, وَالْحَاكِمُ

Sahl ibn Abi Ḥathmah narrated, "We were commanded by the Messenger of Allah (ﷺ) 'Whenever you assess the amount of something, estimate and ignore one-third. If you do not, then leave (at least) one fourth.'" Related by the five Imams, except for Ibn Mājah.

وَعَنْ عَتَّابِ بْنِ أُسَيْدٍ -رَضِيَ اللَّهُ عَنْهُ - قَالَ: أَمَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { أَنْ يُخْرَصَ الْعِنَبُ كَمَا يُخْرَصُ النَّخْلُ, وَتُؤْخَذَ زَكَاةُ زَبِيبًا } رَوَاهُ الْخُمْسَةُ, وَفِيهِ انْقِطَاعٌ

Attāb ibn Asīd narrated that The Messenger of Allah (ﷺ) commanded us, "Grapevines are to be estimated exactly as palm trees, and its Zakāh is taken in raisins." Related by the five Imams and it has a break in the chain.

وَعَنْ عَمْرِو بْنِ شُعَيْبٍ, عَنْ أَبِيهِ, عَنْ جَدِّهِ; { أَنَّ امْرَأَةً أَتَتْ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَمَعَهَا ابْنَةٌ لَهَا, وَفِي يَدِ ابْنَتِهَا مِسْكَتَانِ مِنْ ذَهَبٍ, فَقَالَ لَهَا: "أَتُعْطِينَ زَكَاةَ هَذَا"؟ قَالَتْ: لَا. قَالَ: "أَيَسْرُكَ أَنْ يُسَوِّرَكَ اللَّهُ يَوْمَ الْقِيَامَةِ سَوَارِينَ مِنْ نَارٍ؟". فَأَلْقَتْهُمَا. } رَوَاهُ الثَّلَاثَةُ, وَإِسْنَادُهُ قَوِيٌّ

وَصَحَّحَهُ الْحَاكِمُ: مِنْ حَدِيثِ عَائِشَةَ

‘Amr ibn Shu’ayb narrated on the authority of his father, who reported on the authority of his grandfather that a woman came to the Messenger of Allah (ﷺ) accompanied by her daughter, who wore two heavy gold bangles. He said to her, "Do you pay Zakāh on them?" She said, 'No.' He then said, "Are you pleased that Allah may put two bangles of fire on your wrist on the Day of Judgment?" She then threw them away.

Related by the three Imams with a strong chain of narrators. Al-Ḥākim graded it authentic based on the narration of ‘Ā’ishah.



وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا; { أَتَمَّا كَانَتْ تَلْبَسُ أَوْضَاحًا مِنْ ذَهَبٍ فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَكَنْزٌ هُوَ؟ } [ ف ] قَالَ: "إِذَا أَدَّيْتَ زَكَاتَهُ، فَلَيْسَ بِكَنْزٍ". { رَوَاهُ أَبُو دَاوُدَ، وَالدَّارِقُطْنِيُّ، وَصَحَّحَهُ الْحَاكِمُ

Umm Salamah narrated that she was wearing golden ornaments and asked the Messenger of Allah (ﷺ) "Is it considered as a treasure?" He said, "If you pay the due Zakāh, then it is not considered as a treasure." Related by Abu Dāwūd and Ad-Dāraqūṭnī.

وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَأْمُرُنَا أَنْ نُخْرِجَ الصَّدَقَةَ مِنَ الَّذِي نَعُدُّهُ لِلْبَيْعِ. } { رَوَاهُ أَبُو دَاوُدَ، وَإِسْنَادُهُ لَيْسَ

Samurah bin Jundub narrated that The Messenger of Allah (ﷺ) used to command us to pay Zakāh from (the goods) we had prepared for sale. Related by Abu Dāwūd with a weak chain of narrators.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: "وَفِي الرِّكَازِ: الْخُمْسُ." } { مُتَّفَقٌ عَلَيْهِ

Abu Hurayrah narrated that The Messenger of Allah (ﷺ) said: "One fifth is compulsory to be paid on buried Treasure." Agreed upon.

وَعَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ; أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ - فِي كَنْزٍ وَجَدَهُ رَجُلٌ فِي حَرَبَةٍ: «إِنْ وَجَدْتَهُ فِي قَرْيَةٍ مَسْكُونَةٍ، فَعَرَفْهُ، وَإِنْ وَجَدْتَهُ فِي قَرْيَةٍ غَيْرِ مَسْكُونَةٍ، فَفِيهِ وَفِي الرِّكَازِ: الْخُمْسُ». { أَخْرَجَهُ ابْنُ مَاجَهَ بِإِسْنَادٍ حَسَنِ

'Amr ibn Shu'ayb narrated on the authority of his father, who reported on the authority of his grandfather that the Messenger of Allah (ﷺ) was asked about a treasure that was found by a man in some ruined land, and he said to him, "If you found it in an inhabited village, then you must advertise its having been found. However, if he found it in an uninhabited village, then on it and the rest of the discovered treasure one fifth is payable as Zakāh." Related by Ibn Mājah with a reliable chain of narrators.





وَعَنْ بِلَالِ بْنِ الْحَارِثِ - رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَخَذَ مِنَ الْمَعَادِنِ الْقَبَلِيَّةِ الصَّدَقَةَ. رَوَاهُ أَبُو دَاوُدَ

Bilāl ibn Al-Hārith narrated that The Messenger of Allah (ﷺ) took Zakāh from the mines of Qabaliyyah. Collected by Abu Dāwūd

## باب زكاة الفطر

### Chapter: Zakāt al-Fiṭr

تجب على كل مسلم فضل عن قوته وقوت عياله وما يحتاجه يوم العيد وليلته ما يخرج، ولا يمنعها دين إلا مع طلب. فيخرج عن نفسه وعن يَمُونِه، حتى من تبرع بمؤنته رمضان، فإن لم يجد لجميعهم بدأ بنفسه فزوجته فريقتيه فأمه فأبيه فولده، فأقرب في ميراث.

It is an obligation upon every Muslim who has more than his own staple needs and that of his family for the day and night of 'Īd. Debt does not prevent it unless demanded. He gives it for himself and his dependants, as well as those he sponsored in Ramadan. If he cannot afford it for all of them, he begins with himself, then his wife, then his slave, then his mother, then his father and then his child, and then those closest in inheritance.

وعبد بين شركاء عليهم صاع. وتُستحب عن جنين، ولا تجب لزوجة ناشز. ومن لزم غيره فطرته فأخرج عن نفسه أجزاً.

A slave owned in partnership is divided in the *ṣā'*. It is recommended for the child in the womb. It is not obligatory for the disobedient wife. Whoever must pay it for others and does so without asking, it is sufficient.



وتحب بغروب شمس ليلة الفطر، فمن أسلم أو ملك عبداً أو زوجة، أو ولد بعده لم تلزم فطرته، وقبله تلزم. وتجوز قبل العيد بيومين فقط، ويوم العيد قبل الصلاة أفضل، وتكره في باقيه، ويأثم مؤخراً عنه، ويقضي. والواجب صاع بُرٍّ أو شعيرٍ أو تمرٍ أو زبيبٍ أو أَقِطٍ فإن عُدِمَتْ أجزاً ما يُقْتَاتُ من حبٍّ وتمرٍ لا خبر ولا معيب ولا القيمة. ويجوز إعطاء واحدٍ ما على جماعة كعكسه.

The obligation enters with the sun setting on the night of Fiṭr. Whoever accepts Islam, owns a slave, gets married or has a child thereafter, does not need to pay for them, but must do so before this. It is permissible to give up to two days before 'Īd, and it is best before the 'Īd prayer, and disliked that day after it. The one who delays beyond this is sinful and must still pay. It is obligatory as a *ṣā'* of barley, wheat, dates, raisins or dried cheese. If these are not available, whatever is a staple grain or fruit, but not bread, what is defective or cash equivalent. It is permissible to give to one what is for a group, and vice versa.

### بَابُ صَدَقَةِ الْفِطْرِ

#### Chapter: Ṣadaqat al-Fiṭr

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: فَرَضَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - زَكَاةَ الْفِطْرِ، صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ: عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ، وَالْأُنْثَى، وَالصَّغِيرِ، وَالْكَبِيرِ، مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ. مُتَّفَقٌ عَلَيْهِ

ولابن عدي [ من وجه آخر ]، والدأرقطني بإسناد ضعيف: { اغنؤهم عن الطواف في هذا اليوم }

Ibn 'Umar narrated, The Messenger of Allah (ﷺ) enjoined the payment of one *ṣā'* of dates or one *ṣā'* of barley as Zakāt-ul-fiṭr on every Muslim, slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the 'Īd prayer.' Agreed upon.

Ibn 'Adiyy and Ad-Dāraqūṭnī also related on the authority of Ibn 'Umar but with a weak chain of narrators, "Save them (i.e. the poor) wondering around (in the markets and the streets asking for food) on that day."



وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: { كُنَّا نُعْطِيهَا فِي زَمَانِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَاعًا مِنْ طَعَامٍ, أَوْ صَاعًا مِنْ تَمْرٍ, أَوْ صَاعًا مِنْ شَعِيرٍ, أَوْ صَاعًا مِنْ زَبِيبٍ. } { مُتَّفَقٌ عَلَيْهِ } وَفِي رِوَايَةٍ: { أَوْ صَاعًا مِنْ أَقِطٍ } . قَالَ أَبُو سَعِيدٍ: أَمَّا أَنَا فَلَا أَرَأُلُ أَخْرِجُهُ كَمَا كُنْتُ أَخْرِجُهُ فِي زَمَنِ رَسُولِ اللَّهِ . وَلِأَبِي دَاوُدَ: { لَا أَخْرِجُ أَبَدًا إِلَّا صَاعًا } .

Abu Sa'īd Al-Khudrī narrated, "We used to offer it during the lifetime of the Prophet (ﷺ) as one ṣā' of food or one ṣā' of dates, or one ṣā' of barley or one ṣā' of raisins" Agreed upon. In another narration, "or one ṣā' of dried cottage cheese." Abu Sa'īd then added, "As for myself, I would continue to give it as I used to give during the time of the Prophet (ﷺ)." Abu Dāwūd also transmitted on the authority of Abu Sa'īd, "I would never give but a ṣā'."

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: { فَرَضَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - زَكَاةَ الْفِطْرِ; طُهُرَةً لِلصَّائِمِ مِنَ اللَّغْوِ, وَالرَّفَثِ, وَطُعْمَةً لِلْمَسَاكِينِ, فَمَنْ أَدَّاهَا قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ, وَمَنْ أَدَّاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ. } رَوَاهُ أَبُو دَاوُدَ, وَابْنُ مَاجَهَ, وَصَحَّحَهُ الْحَاكِمُ

Ibn 'Abbās narrated, "The Messenger of Allah (ﷺ) enjoined Zakāt-ul-fiṭr on the one who fasts to purify him from any indecent act or speech and for the purpose of providing food for the needy. It is accepted as Zakāh for the person who pays it before the 'Īd prayer and it is ṣadaqah for the person who pays it after the 'Īd prayer." Related by Abu Dāwūd and Ibn Mājah and Al-Ḥākim graded it as authentic.



## باب إخراج الزكاة

### Chapter: Distributing Zakāh

يجب فوراً إن أمكن بلا ضررٍ، ومن جحد وجوبها كفر إن علم أو عرّف فأصرَّ، فيستتاب ثلاثاً، ثم يُقتل وتؤخذ، ويُخلّا تؤخذ منه ويُعزَّر. وتجب في مال صغيرٍ ومجنونٍ، ويُخرج وليُّهما عنهما.

It is obligatory immediately if possible and there is no harm. Whoever denies its obligation knowingly has committed disbelief, or if he is told and continues. Such a person is told to repent thrice, after which he is killed and his wealth taken. The stingy one's zakāh is taken and he is disciplined. It is also obligatory upon the wealth of the young and insane, their guardian gives it on their behalf.

والأفضل جعلُ زكاةٍ كلّ مالٍ في فقراءِ بلده، ويحرمُ نقلُها مسافةً قصيرٍ إلا لضرورةٍ. ويجوزُ تعجيلُها لحولين فأقلّ، وتعتبر النية لإخراجها، ويصحُّ توكيلُ فيه.

It is best to give zakāh to the poor of one's own land. It is impermissible to give it beyond the distance of shortening without need. It is permissible to hasten it for two years or less. Intention is a condition for it and one can deputise in it.

## باب أهل الزكاة

### Chapter: The Recipients of Zakāh

وهم ثمانية: فقيرٌ: من لم يجد نصف كفايته.

There are eight recipients. The poor who do not have half their needs.

ومسكينٌ: يجد نصفها أو أكثرها ويُعطيان تمام كفايتهما مع عائلتهما سنةً.

The needy who have half or more. Both are given their needs and that of their families for the year.





وعاملٌ عليها؛ كجَابٍ وحافظٍ، فيُعْطَى قَدْرَ أَجْرَتِهِ.

The administrator such as the collector and accountant. They are paid for their work.

**وَمُؤَلَّفٌ:** السَّيِّدُ الْمُطَاعُ فِي عَشِيرَتِهِ مِمَّنْ يُرْجَى إِسْلَامُهُ، أَوْ يُكَفَّ شَرُّهُ أَوْ يُرْجَى بِإِعْطَائِهِ قُوَّةَ إِيمَانِهِ أَوْ إِسْلَامَ نَظِيرِهِ، فَيُعْطَى مَا يَحْصُلُ بِهِ تَأْلِيفُهُ عِنْدَ الْحَاجَةِ إِلَيْهِ.

To soften the hearts, such as the leader of a people whose Islam is hoped for, or to remove his evil, or by giving to him that his faith will strengthen or others will accept Islam as a result. These are given the amount by which their hearts will soften when there is a need.

وَمُكَاتَبٌ، وَيُقَلَّتْ مِنْهَا أَسِيرٌ مُسْلِمٌ، وَيَجُوزُ شَرَاءُ عَبْدٍ بِزَكَاتِهِ فَيُعْتَقَهُ.

The slave who is purchasing his freedom, and Muslim prisoner. It is permissible to purchase a slave with zakāh and free him.

وَعَارِمٌ، لِإِصْلَاحِ ذَاتِ بَيْنٍ، وَلَوْ مَعَ غَنَى، أَوْ لِنَفْسِهِ مَعَ فَقْرٍ، وَيُعْطَى مَا يَقْضِي بِهِ دَيْنَهُ كَمُكَاتَبٍ.

The indebted who incurs a debt to reconcile, even if he is wealthy, or is in debt himself if poor. Each one is given that which will fulfil their debt.

وَعَاَزٍ، لَا دِيَوَانَ لَهُ يَكْفِيهِ فَيُعْطَى مَا يَحْتَاجُهُ فِي عَزْوِهِ، وَيَجُوزُ فِي حَجِّ فَرَضٍ فَقِيرٍ وَعُمْرَتِهِ.

The soldier who is unpaid so is supported for his needs. It is also permissible for the Hajj and 'Umrah of the poor person.

وَابْنُ سَبِيلٍ، مَنْقَطَعٌ بِغَيْرِ بَلَدِهِ، فَيُعْطَى مَا يُوصِلُهُ لِبَلَدِهِ.

The traveller who is cut off from his land, so is given the amount needed to return.



وَتُجْزَى لِشَخْصٍ وَاحِدٍ، وَقَرِيبٍ مِنْ غَيْرِ عَمُودِي نَسَبِهِ لَا تَلْزِمُهُ مُؤَنَّتُهُ. لَا هَاشِمِيٌّ وَمَوَالِيهِ، وَفَقِيرَةٌ تَحْتَ غَنَى مُنْفِقٍ، وَلَا عَبْدٌ غَيْرُ عَامِلٍ وَلَا زَوْجٌ. وَإِنْ أَعْطَاهَا مَنْ ظَنَّهُ أَهْلًا فَبَانَ خِلَافَهُ لَمْ تُجْزَ إِلَّا غَنِيًّا ظَنَّهُ فَقِيرًا.

It is permissible to give to one person, and to a relative who is not a parent or child so long as he does not have to support them. It cannot be given to a Hashemite or their freed slaves, or to a poor woman who has a rich guardian, or to a slave who is not working or to a husband. If one gives to someone they think was deserving, then realised that they are not, it does not count unless it was a wealthy person they thought was poor.

### بَابُ قَسْمِ الصَّدَقَاتِ

#### Chapter: Distributing Charity

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ إِلَّا لِحِمْسَةٍ: لِعَامِلٍ عَلَيْهَا، أَوْ رَجُلٍ اشْتَرَاهَا بِمَالِهِ، أَوْ غَارِمٍ، أَوْ غَازٍ فِي سَبِيلِ اللَّهِ، أَوْ مُسْكِينٍ تُصَدِّقُ عَلَيْهِ مِنْهَا، فَأَهْدَى مِنْهَا لِغَنِيٍّ». رَوَاهُ أَحْمَدُ، وَأَبُو دَاوُدَ، وَابْنُ مَاجَهَ، وَصَحَّحَهُ الْحَاكِمُ، وَأَعْلَلَ بِالْإِرْسَالِ

Abu Sa'id Al-Khudri narrated that The Messenger of Allah (ﷺ) said: "Zakah is not allowed for the well-off person except for one of the following five: an administrator of Zakah, a man who buys Zakah holdings with his money, a person who is in debt, a fighter in the cause of Allah, or a rich person who is given a present by a needy person which the latter had been given as Zakah." Related by Ahmad, Abu Dawud, Ibn Majah, and Al-Hakim regarded it as authentic.

وَعَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيٍّ بْنِ الْخِيَارِ: أَنَّ رَجُلَيْنِ حَدَّثَاهُ أَنَّهُمَا أَتَيَا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَسْأَلَانِهِ مِنَ الصَّدَقَةِ، فَقَلَّبَ فِيهِمَا الْبَصَرَ، فَرَأَاهُمَا جُلْدَيْنِ، فَقَالَ: «إِنْ شِئْتُمَا، وَلَا حَظَّ فِيهَا لِغَنِيٍّ، وَلَا لِقَوِيٍّ مُكْتَسِبٍ». رَوَاهُ أَحْمَدُ وَقَوَاهُ، (وَأَبُو دَاوُدَ، وَالنَّسَائِيُّ).

'Ubaydullah bin 'Adiyy bin Al-Khiyar narrated that two men told him that they had gone to the Messenger of Allah (ﷺ) asking him to give them something from the Zakah money. The Messenger of Allah (ﷺ) then looked them up and down and found them to be sturdy and strong. He then said to them, "If you desire, I shall give it to you, but this Zakah is not for one who is rich, neither for the one who is strong and able to earn." Related by Ahmad, Abu Dawud and An-Nasa'i.



وَعَنْ قَبِيصَةَ بْنِ مُخَارِقِ الْهَلَالِيِّ - رضي الله عنه - قَالَ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم: «إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِأَحَدٍ ثَلَاثَةً: رَجُلٌ تَحْمَلُ حِمَالَهُ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصَيِّبَهَا، ثُمَّ يُمْسِكَ، وَرَجُلٌ أَصَابَتْهُ جَائِحَةٌ، اجْتَنَحَتْ مَالَهُ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصَيِّبَ قَوَامًا مِنْ عَيْشٍ، وَرَجُلٌ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُومَ ثَلَاثَةٌ مِنْ ذَوِي الْحِجَى مِنْ قَوْمِهِ: لَقَدْ أَصَابَتْ فُلَانًا فَاقَةٌ؛ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصَيِّبَ قَوَامًا مِنْ عَيْشٍ، فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَا قَبِيصَةُ سُحْتَ يَأْكُلُهَا [صَاحِبُهَا] سُحْتًا. «رَوَاهُ مُسْلِمٌ، وَأَبُو دَاوُدَ، وَابْنُ خُزَيْمَةَ، وَابْنُ حِبَّانَ

Qabiysah ibn Mukhariq Al-Hilali narrated that The Messenger of Allah (ﷺ) said: "Asking for Zakah, is justified only for the following three: first, a man who is in debt: it is then permissible for him to receive until his difficulty is resolved; second, a man who was struck by calamity, which destroyed his holdings, which also makes it permissible for him to receive until he is in a position to earn his own living; and third, a man who has been reduced to poverty and three persons of calibre from among his people testify to his desperate circumstances. Such will receive until he finds a means of support for himself. Other than these cases, O Qabiysah, it is considered as taking unlawful earnings, and the person receiving it will be consuming forbidden holdings." Related by Muslim, Abu Dawud, Ibn Khuzaimah and Ibn Hibban.

وَعَنْ عَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ - رضي الله عنه - قَالَ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم: «إِنَّ الصَّدَقَةَ لَا تَنْبَغِي لِآلِ مُحَمَّدٍ، إِنَّمَا هِيَ أَوْسَاحُ النَّاسِ» وَفِي رِوَايَةٍ: «وَأَيْضًا لَا تَحِلُّ لِمُحَمَّدٍ وَلَا آلِ مُحَمَّدٍ». رَوَاهُ مُسْلِمٌ.

'Abdul Muttalib ibn Rabi'ah ibn Al-Harith narrated that The Messenger of Allah (ﷺ) said: "Indeed, Zakah ought not to be given to the family of Muhammad, it will be like giving them from the impurities of people." In another narration, "It is not lawful for Muhammad or the family of Muhammad (ﷺ)." Related by Muslim.



وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ - رضي الله عنه - قَالَ: مَشَيْتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ - رضي الله عنه - إِلَى النَّبِيِّ - صلى الله عليه وسلم - فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَعْطَيْتَ بَنِي الْمُطَّلِبِ مِنْ خُمْسِ خَيْبَرَ وَتَرَكْتَنَا، وَنَحْنُ وَهُمْ بِمَنْزِلَةٍ وَاحِدَةٍ، فَقَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم -: «إِنَّمَا بَنُو الْمُطَّلِبِ وَبَنُو هَاشِمٍ شَيْءٌ وَاحِدٌ». رَوَاهُ الْبُخَارِيُّ.

Jubayr ibn Mut'im narrated, "Uthman ibn 'Affan and I went to the Messenger of Allah (ﷺ) and said to him, 'O Messenger of Allah (ﷺ)! You have given the family of Banu Al-Muttalib from the fifth of the war booty of Khaybar and left us out, while we and they are of the same status.' The Messenger of Allah (ﷺ) replied, "Banu Al-Muttalib and Banu Hashim are one." Related by al-Bukhari.

وَعَنْ أَبِي رَافِعٍ - رضي الله عنه: أَنَّ النَّبِيَّ - صلى الله عليه وسلم - بَعَثَ رَجُلًا عَلَى الصَّدَقَةِ مِنْ بَنِي مَخْزُومٍ، فَقَالَ لِأَبِي رَافِعٍ: اصْحَبْنِي، فَإِنَّكَ تُصِيبُ مِنْهَا، قَالَ: حَتَّى آتِيَ النَّبِيَّ - صلى الله عليه وسلم - فَأَسْأَلُهُ. فَأَتَاهُ فَسَأَلَهُ، فَقَالَ: «مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ، وَإِنَّا لَا نَحِلُّ لَنَا الصَّدَقَةَ». رَوَاهُ أَحْمَدُ، وَالثَّلَاثَةُ، وَابْنُ حُرَيْمَةَ، وَابْنُ حِبَّانَ.

Abu Rafi narrated that The Messenger of Allah (ﷺ) appointed a man from Banu Makhzum to collect the Zakah. The man said to Abu Rafi, 'Accompany me so that you may get a share of it.' Abu Rafi, replied, 'No! Not until I go to the Prophet (ﷺ) and ask him' He went to the Messenger of Allah (ﷺ) and asked him, and the Prophet (ﷺ) replied, "The client (slave) of a certain tribe are like (the members of the tribe) themselves and Zakah is not lawful for us." Related by Ahmad, the three Imams, Ibn Khuzaymah and Ibn Hibban.

وَعَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ; - أَنَّ رَسُولَ اللَّهِ - صلى الله عليه وسلم - كَانَ يُعْطِي عُمَرَ الْعَطَاءَ، فَيَقُولُ: أَعْطِهِ أَفْقَرَ مِنِّي، فَيَقُولُ: «حُذْهُ فَتَمَوَّلْهُ، أَوْ تَصَدَّقْ بِهِ، وَمَا جَاءَكَ مِنْ هَذَا الْمَالِ، وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَحُذْهُ، وَمَا لَا فَلَا تُتْبِعْهُ نَفْسَكَ». رَوَاهُ مُسْلِمٌ.

Salim ibn 'Abdullah ibn 'Umar narrated on the authority of his father that the Messenger of Allah (ﷺ) used to give 'Umar ibn Al-Khattab something, but he would say to him, 'Would you give it to a person, who is more needy than me?' The Messenger of Allah (ﷺ) would then say to him, 'Take it. If you are given something from this property, without your having asked for it or being eager to receive it, and if you are not given, do not go and ask for it.' Related by Muslim.





## صدقة التطوع

### Voluntary Charity

وُتُسْتَحَبُّ صَدَقَةُ تَطَوُّعٍ بِفَاضِلٍ، وَفِي رَمَضَانَ، وَوَقْتُ حَاجَةٍ أَكْثَرُ، وَيَأْتِي بِمَا يُنْقِصُ مُؤْنَةً تَلْزِمُهُ أَوْ يَضُرُّ [بِهِ أَوْ] بِغَيْرِهِ.

It is recommended to give voluntary charity with what is above one's needs, and in Ramadan, and in times of need it is better. The one who does so in a way that effects the needs of his family, in a harmful way or harming the one he is indebted to, is sinful.

## بَابُ صَدَقَةِ التَّطَوُّعِ

### Chapter: Voluntary Charity

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ ...». فَذَكَرَ الْحَدِيثَ وَفِيهِ: «وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ». مُتَّفَقٌ عَلَيْهِ.

Abu Hurayrah narrated that The Messenger of Allah (ﷺ) said: "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His ...." He mentioned the rest of the narration, which says, "and a man who gives charity so secretly that his left hand does not know what his right hand has given." Agreed upon.

وَعَنْ عُقْبَةَ بْنِ عَامِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «كُلُّ امْرِئٍ فِي ظِلِّ صَدَقَتِهِ حَتَّى يُفْصَلَ بَيْنَ النَّاسِ». رَوَاهُ ابْنُ حِبَّانَ وَالْحَاكِمُ

'Uqbah Ibn 'Amir narrated, 'I heard the Messenger of Allah (ﷺ) say, "Everybody will be shaded by his Sadaqah until it has been judged between the people." Related by Ibn Hibban and Al-Hakim.



وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «أَيُّمَا مُسْلِمٍ كَسَا [مُسْلِمًا] ثَوْبًا عَلَى غُرْيٍ كَسَاهُ اللَّهُ مِنْ خُضْرِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمَأٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ». «رَوَاهُ أَبُو دَاوُدَ وَفِي إِسْنَادِهِ لِينٌ»

Abu Sa'id Al-Khudri narrated that The Prophet (ﷺ) said, "Any Muslim who clothes another Muslim who is naked, Allah will clothe him from the green garments of Paradise. Any Muslim who feeds a Muslim who is hungry, Allah will feed him from the fruit of Paradise, and any Muslim who gives drink to a Muslim who is thirsty, Allah will give him a drink from the Sealed Nectar." Related by Abu Dawud with a weak chain of narrators.

وَعَنْ حَكِيمِ بْنِ حِزَامٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غَنًى، وَمَنْ يَسْتَغْفِرْ يُعَفِّهِ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ». «مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ»

Hakim bin Hizam narrated that The Messenger of Allah (ﷺ) said: "The upper hand is better than the lower hand. One should begin by giving to his dependents. And the best Sadaqah is that, which is given by a wealthy person. And whoever abstains from asking others for some financial help, Allah will provide for him and save him from asking others; Allah will make him self-sufficient." Agreed upon and this wording is of al-Bukhari.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قِيلَ يَا رَسُولَ اللَّهِ: أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «جُهْدُ الْمُقِلِّ، وَابْدَأْ بِمَنْ تَعُولُ». أَخْرَجَهُ أَحْمَدُ، وَأَبُو دَاوُدَ، وَصَحَّحَهُ ابْنُ حُزَيْمَةَ، وَابْنُ حِبَّانَ، وَالْحَاكِمُ

Abu Hurayrah narrated that The Messenger of Allah (ﷺ) was asked, 'Which kind of Sadaqah is better? He replied, "That which is given by one who does not have much property. And begin by giving to your dependents." Related by Ahmad, and Abu Dawud. Ibn Khuzaymah, Ibn Hibban and Al-Hakim graded it as authentic.



وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَصَدَّقُوا»، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، عِنْدِي دِينَارٌ؟ قَالَ: «تَصَدَّقْ بِهِ عَلَى نَفْسِكَ»، قَالَ: عِنْدِي آخَرُ، قَالَ: «تَصَدَّقْ بِهِ عَلَى وَلَدِكَ» قَالَ: عِنْدِي آخَرُ، قَالَ: «تَصَدَّقْ بِهِ عَلَى خَادِمِكَ» قَالَ: عِنْدِي آخَرُ، قَالَ: «أَنْتَ أَبْصَرُ». رَوَاهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ، وَصَحَّحَهُ ابْنُ حِبَّانَ وَالْحَاكِمُ.

Abu Hurayrah narrated that The Messenger of Allah (ﷺ) said: "Give Sadaqah." A man then said, 'Allah's Messenger (ﷺ) I have a Dinar.' He then said to him, "Give it to yourself as Sadaqah." The man again said, 'I have another one.' The Messenger of Allah (ﷺ) said: "Give it to your children as Sadaqah." He said, 'I have another one.' He said, "Give it to your wife as Sadaqah." The man again said, 'I have another one.' The Messenger of Allah (ﷺ) said: "Give it to your servant as Sadaqah." He said, 'I have another one.' The Messenger of Allah (ﷺ) said: "You know better to whom you should give it." Related by Abu Dawud and An-Nasa'i. Ibn Hibban and Al-Hakim regarded it as authentic.

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا، غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ وَلِزَوْجِهَا أَجْرُهُ بِمَا اكْتَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ، وَلَا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا». مُتَّفَقٌ عَلَيْهِ.

A'ishah narrated that The Messenger of Allah (ﷺ) said: "When a woman gives some of the foodstuff in charity without being extravagant, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the keeper will be similarly rewarded. The reward of one will not decrease the reward of the others." Agreed upon.

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: جَاءَتْ زَيْنَبُ امْرَأَةُ ابْنِ مَسْعُودٍ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّكَ أَمَرْتَ الْيَوْمَ بِالصَّدَقَةِ، وَكَانَ عِنْدِي خُلْيٌ لِي، فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ، فَزَعَمَ ابْنُ مَسْعُودٍ أَنَّهُ وَوَلَدُهُ أَحَقُّ مَنْ تَصَدَّقْتُ بِهِ عَلَيْهِمْ، فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «صَدَّقْ ابْنُ مَسْعُودٍ، زَوْجُكَ وَوَلَدُكَ أَحَقُّ مَنْ تَصَدَّقْتُ بِهِ عَلَيْهِمْ». رَوَاهُ الْبُخَارِيُّ.

Abu Sa'id narrated, 'Zainab the wife of Ibn Mas'ud came along and said to the Prophet "O Messenger of Allah (ﷺ)! You have commanded us today to give Sadaqah. I have some jewellery of mine and I wanted to give it as Sadaqah, but Ibn Mas'ud claims that he and his children are the most entitled to my Sadaqah.' The Messenger of Allah (ﷺ) said: "Ibn Mas'ud is right. Your husband and your children are more deserving." Related by Al-Bukhari.



وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِي وَجْهِهِ مَرْعَةٌ لَحْمٌ». مُتَّفَقٌ عَلَيْهِ.

Ibn 'Umar narrated that The Messenger of Allah (ﷺ) said: "A man who persists in begging people to give him charity, will come on the Day of Judgment and there will not be a piece of flesh on his face." Agreed upon.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكْثُرًا، فَإِنَّمَا يَسْأَلُ جَمْرًا، فَلَيْسَتْ قِلَّةٌ أَوْ لَيْسَتْ كَثْرَةٌ». رَوَاهُ مُسْلِمٌ.

Abu Hurayrah narrated that The Messenger of Allah (ﷺ) said: "He who asks others to give to him in order to increase his own wealth, is akin to one who asks for live coals. He who wishes to have more, let him have it and he who wishes to have less, let him have it." Related by Muslim.

عَنْ الزُّبَيْرِ بْنِ الْعَوَّامِ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ، فَيَأْتِيَ بِحُزْمَةِ الْحَطَبِ عَلَى ظَهْرِهِ، فَيَبِيعَهَا، فَيَكْفِيَ اللَّهُ بِهَا وَجْهَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ مَنَعُوهُ». رَوَاهُ الْبُخَارِيُّ.

Az-Zubayr ibn Al-Awwam narrated that The Messenger of Allah (ﷺ) said: "It is better for any of you to take a rope and cut some wood and carry it over his back and sell it, to preserve his dignity, rather than ask a person for something and that person may give him or not." Related by Al-Bukhari.

وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمَسْأَلَةُ كَدٌّ يَكْدُ بِهَا الرَّجُلُ وَجْهَهُ، إِلَّا أَنْ يَسْأَلَ الرَّجُلُ سُلْطَانًا، أَوْ فِي أَمْرٍ لَا بُدَّ مِنْهُ». رَوَاهُ التِّرْمِذِيُّ وَصَحَّحَهُ.

Samurah ibn Jundub narrated that The Messenger of Allah (ﷺ) said: "Begging is like a scratch with which a man scratches his face; unless one is asking the ruler or in the case of dire necessity." Related by At-Tirmidhi, who regarded it as authentic.





## كتاب الصيام

### The Book of Fasting

يجب صوم رمضان برؤية هلاله، فإن لم ير مع صحو ليلة الثلاثين أفطروا، وإن حال دونه غيم أو قتر أو نحوه وجب صومه بنية رمضان احتياطاً ويُجزئ إن ظهر منه، وإذا رئي في بلد لزم الصوم جميع الناس.

Fasting Ramadan is obligatory once the crescent is sighted. If it is not seen clearly on the thirtieth night, they do not fast. If there are clouds or dust, it is fasted with the intention of Ramadan as a precaution, and it is counted if it becomes apparent. If it is seen in one place, all must fast.

ويُصام برؤية عدل ولو عبداً أو أنثى، وإن صاموا برؤية واحد أو لغيم ثلاثين يوماً ولم ير الهلال لم يفطروا، ومن رآه وحده فردّ، أو رأى هلال شوال وحده صام.

One fasts if it is sighted by a trustworthy person, even if it is a slave or female. If they fast due to the sighting of one person or for thirty days due to clouds and no crescent is sighted, they do not break their fast. Whoever sights it alone and is rejected, or sees the crescent of Shawwal alone, fasts.

وإن ثبتت نهاراً أمسكوا وقضوا كمن بلغ أو أسلم أو طهرت من حيض أو نفاس أو قدم من سفر مفطراً. ويؤمر به صغير يُطيقه ليعتاده، ومن عجز عنه لكبر أو مرض لا يرجى بُرؤه أطعم لكل يوم مسكيناً.

If it is established during the day, they cease and make it up, such as the one who matures, accepts Islam, is cleansed from a menstrual or post-partum cycle, or returns from a journey in which they were not fasting. The youngster who can fast, should do so as training. Whoever cannot fast due to old age or a terminal illness, feeds for every day a poor person.

وسنّ لمريض يضربه ومسافر يقصر: فطر، وإن نوى حاضر صوم يوم ثم سافر فيه فله الفطر.

It is recommended for the one who is sick and will be harmed, or the traveller who is shortening to break their fast. If a person intends to fast as a resident and then travels that day, they may break their fast.



وإن أفطرت حاملٌ أو مرضعٌ خوفًا على ولدهما قَضَتَا وَأَطَعَمَ وَلِيُّهُ، وعلى أنفسهما قَضَتَا فقط. ومن نوى صومًا ثم جُرّن أو أُغْمِيَ عليه جميعَ نهاره لم يصحَّ صومه لا إن أفاق جزءًا منه أو نام جميعه، ويقضي مُغْمًى عليه.

If the pregnant or breastfeeding woman break their fast out of fear for their child, they make it up and the guardian feeds, and if they fear for themselves, they only make it up. Whoever intends to fast and then becomes insane or falls unconscious that day, their fast is invalid, unless they awake for a part of it or sleep the whole day. The one who falls unconscious, makes it up.

ويجبُ تعيينُ النيةِ من الليلِ لصومِ كلِّ يومٍ واجبٍ لا نيةَ الفرضيةِ، ويصحُّ نفلٌ بنيةٍ من النهار ولو بعد الزوال، وإن نوى الإفطارَ أفطر، **ومن قال:** إن كان غداً من رمضان ففرضي لم يصحَّ إلا ليلةَ الثلاثين من رمضان.

It is obligatory to define the intention from the night before for every day of fasting, and not for the general obligation. Voluntary fasts are correct with an intention during the day, even if after noon. Whoever intends the breaking of their fast, has broken it. Whoever says, 'If tomorrow is Ramadan, then it is my obligation', his intention is invalid unless it is the thirtieth night of Ramadan.

## باب

### Chapter

يُفْسِدُ صَوْمُ مَنْ أَكَلَ أو شَرِبَ أو اسْتَعَطَّ أو اخْتَقَنَ أو اِكْتَحَلَ بما وصل إلى حلقه، أو أَذْخَلَ جَوْفَهُ شيئاً من أيِّ محلٍّ كان، أو اسْتَقَاءَ فقاءً، أو اسْتَمْنَى أو باشَرَ فَأَمْنَى أو أَمْدَى، أو كَرَّرَ النَّظَرَ فَأَمْنَى أو حَجَمَ أو اخْتَجَمَ وظهر دُمَّ عامداً ذاكرًا لصومه لا ناسياً أو مُكْرَهاً.

Fasting is invalidated by eating, drinking, inhales by sniffing, injects or uses kohl that reaches the throat, or enters into his stomach from whichever way, or forcibly vomits, masturbates or because of foreplay, ejaculates or emits pre-ejaculation fluid, or ejaculates due to repeated looking, or cups or is cupped and blood appears, intentionally, knowing that he is fasting, not due to forgetfulness or coercion.



ولا إن طار إلى حلقه ذبابٌ أو غبارٌ أو فكرٌ فأنزل، أو احتلم، أو قطرَ في إخليله شيئاً أو أصبح وفي فمه طعامٌ فلقظه، ولا إن اغتسل أو تَمَضَّمض أو استنشق فدخل الماء حلقه، ولو بالغ أو زاد على ثلاثٍ.

Nor is fasting broken by a fly entering into the throat or some sand, or if he thinks and ejaculates, or has a wet dream, or drops from his urinary tract or he awakes with food in his mouth and he spits it out, nor if he bathes, washes his mouth or nose and water enters into his throat, even if he does so forcefully or more than three times.

وإن أكل ونحوه شاكاً في طلوع فجرٍ صحَّ صومه لا في غروب شمسٍ، وإن اعتقده ليلاً فبان نهاراً قضى.

If he eats etc. out of doubt about the time of Fajr, his fast is correct, but not if it is as sunset. If he believes it is night and it then becomes apparent that it is day, he makes up that fast.

## فصل

### Section

ومن جامع في نهار رمضان، ولو في يومٍ لزمه إمساكه، أو دُبُر فعلية القضاء والكفارة، وإن كان دون الفرج فأنزل، أو عُذِرَت المرأة بالقضاء فقط كمسافرٍ جامعٍ في صومه.

Whoever has intercourse during the days of Ramadan, even if on a day he was meant to refrain, or anally, must make up that day and give the expiation. If he ejaculates without intercourse, or the woman has a valid excuse, then the fast is made up like the traveller who has intercourse whilst fasting.

وإن جامع في يومين فكفارتان، وإن أعاده في يومه فواحدة إن لم يكن كَفَّرَ للأول، ومن جامع ثم مَرَضَ أو جُنَّ أو سافر ونحوه لم تسقط، ولا كفارة بغير الجماع في نهار رمضان.

If he has intercourse on two days, then it is two expiations. If he has intercourse more than once on the same day, then it is one expiation unless he had already expiated. Whoever has intercourse and then becomes sick, insane or travels etc, the expiation still applies. There is no expiation for other than intercourse during the days of Ramadan.



وهي: عتق رقبة [مؤمنة]، فإن لم يجد فصيام شهرين متتابعين، فإن لم يستطع فإطعام ستين مسكيناً، فإن عجز سقطت.

The expiation is to free a believing slave, if he cannot then to fast two consecutive months, if he cannot then to feed sixty poor people. If he can do none of these, the expiation is lifted.

## فصل

### Section

كره لصائم جمع ريقه فيبلعه، وذوق طعام وعلك قوي، فإن وجد طعمهما بحلقه أفطر، وحرم مضغ علك يتحلل مطلقاً، وبلغ نخامة ويفطر بها، وتكره قُبلة ودواعي وطء لمن تُحرك شهوته، ويجب اجتناب كذب وغيبة وشتم.

It is disliked for the one fasting to gather his saliva and then swallow it, to taste food or a strong stick, if he finds the taste of the latter two passing by the throat, his fast is broken. It is impermissible to chew a stick and it breaks the fast irrespective, and swallowing phlegm also breaks the fast. It is disliked to kiss and anything else which arouses one. It is compulsory to refrain from lying, backbiting and cursing.

وسن لمن شتم قول: "إني صائم"، وتأخير سحور، وتعجيل فطر، وكونه على رطب، فإن لم يكن فتمر، وإلا فماء، وقوله عنده: "اللهم لك صُمتُ، وعلى رزقك أفطرتُ، سبحانك وبحمدك، اللهم تقبل مِنِّي إنك أنت السميع العليم"

It is recommended that the one who is cursed says, "I am fasting." Also recommended is delaying the pre-dawn meal, hastening the breaking of the fast and to do so with fresh dates, if not then dry dates and if not then water. He should say, "O Allah, I fasted for You, and have broken my fast upon Your provision. Glory and praise be to You. O Allah, accept from me, for You are All-Hearing, All-Knowing."





وَمَنْ فَاتَهُ رَمَضَانُ قَضَىٰ عِدَّةَ أَيَّامِهِ، وَسُنَّ فَوْرًا مُّتَتَابِعًا، وَيَحْرُمُ تَأْخِيرُهُ إِلَىٰ رَمَضَانَ آخِرَ بَلَاءٍ عَذْرٍ، فَإِنْ فَعَلَ أَطْعَمَ لِكُلِّ يَوْمٍ مَسْكِينًا مَعَ الْقَضَاءِ، وَإِنْ مَاتَ أُطْعِمَ عَنْهُ، وَمَنْ مَاتَ وَعَلَيْهِ نَذْرٌ صَلَاةٍ أَوْ صَوْمٍ أَوْ حَجٍّ وَنَحْوِهِ فَعَلَ مِنْ تَرْكِتِهِ، فَإِنْ لَمْ تَكُنْ سُنَّ لَوْلِيَّهِ.

Whoever misses any of Ramadan, makes up its days. It is recommended to do so immediately and in succession. It is impermissible to delay this until the next Ramadan without a valid excuse. If he does so, he must also feed a poor person per day alongside making it up. If he dies, the feeding is done on his behalf. Whoever dies and they vowed to pray, fast or perform Hajj etc, it is taken from their estate, if not, then it is recommended for their guardian to do so.

### كِتَابُ الصِّيَامِ

#### Book of Fasting

عَنْ أَبِي هُرَيْرَةَ - رضي الله عنه - قَالَ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم: «لَا تَقْدَمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ، إِلَّا رَجُلٌ كَانَ يَصُومُ صَوْمًا، فَلْيَصُومْهُ». مُتَّفَقٌ عَلَيْهِ.

Abu Hurayrah narrated that The Messenger of Allah (ﷺ) said: "None of you should fast a day or two before the month of Ramadan, unless it is a day on which one is in the habit of fasting." Agreed upon.

وَعَنْ عَمَّارِ بْنِ يَاسِرٍ - رضي الله عنه - قَالَ: مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ عَصَىٰ أَبَا الْقَاسِمِ - صلى الله عليه وسلم. وَذَكَرَهُ الْبُخَارِيُّ تَعْلِيلًا، وَوَصَلَهُ الْخَمْسَةَ، وَصَحَّحَهُ ابْنُ خُزَيْمَةَ، وَابْنُ حِبَّانَ.

'Ammar ibn Yasir narrated, 'Whoever fasts the day of doubt he has then disobeyed Abu al-Qasim.' Related by the five Imams, and Ibn Khuzaymah and Ibn Hibban graded it as authentic



وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا [قَالَ]: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ». مُتَّفَقٌ عَلَيْهِ.

وَلِمُسْلِمٍ: «فَإِنْ أَغْمِيَ عَلَيْكُمْ فَأَقْدُرُوا [لَهُ] ثَلَاثِينَ.»

وَلِلْبُخَارِيِّ: «فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ.»

Ibn 'Umar narrated, 'I heard the Messenger of Allah (ﷺ) say, "Start fasting after you have seen it and end the fast when you see it. If it is overcast and cannot be seen, then estimate its sighting." Agreed upon.

Muslim narrated, "If it is too overcast to be seen then presume that it lasted for thirty days." In another narration by al-Bukhari, "wait, until thirty days of it have passed."

وَلَهُ فِي حَدِيثِ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ: «فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ.»

Al-Bukhari reported on the authority of Abu Hurayrah, "Complete the days of Sha'ban as thirty days."

وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: تَرَاءَى النَّاسُ الْهَيْلَالَ، فَأَخْبَرْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنِّي رَأَيْتُهُ، فَصَامَ، وَأَمَرَ النَّاسَ بِصِيَامِهِ. رَوَاهُ أَبُو دَاوُدَ، وَصَحَّحَهُ ابْنُ حِبَّانَ، وَالْحَاكِمُ.

Ibn 'Umar narrated, 'The people were trying to sight the new moon and when I reported to the Messenger of Allah (ﷺ) that I had seen it, he fasted and commanded people to fast.' Related by Abu Dawud, and Al-Hakim and Ibn Hibban graded it as authentic.



وَعَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أَعْرَابِيًّا جَاءَ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: إِنِّي رَأَيْتُ الْهَلَالَ, فَقَالَ: «أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ?» قَالَ: نَعَمْ. قَالَ: «أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ?» قَالَ: نَعَمْ. قَالَ: «فَأَذِّنْ فِي النَّاسِ يَا بِلَالُ أَنْ يَصُومُوا غَدًا». رَوَاهُ الْخُمْسَةُ, وَصَحَّحَهُ ابْنُ حُرَيْمَةَ, وَابْنُ حِبَّانَ وَرَجَّحَ النَّسَائِيُّ إِسْرَافَهُ.

Ibn 'Abbas narrated, 'A Bedouin came to the Prophet (ﷺ) and said, 'I have sighted the crescent. He then said to him, "Do you testify that there is none worthy of worship but Allah?" The Bedouin said, 'Yes.' He asked him again, "Do you testify that Muhammad is the Messenger of Allah (ﷺ)?" The man replied, 'Yes.' The Messenger of Allah (ﷺ) there upon said, "O Bilal! Announce to the people to (start) fasting tomorrow." Related by the five Imams. Ibn Khuzaymah and Ibn Hibban graded it as authentic. An-Nasa'i said that it is most probably *Mursal*.

وَعَنْ حَفْصَةَ أُمِّ الْمُؤْمِنِينَ - رَضِيَ اللَّهُ عَنْهَا, عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «مَنْ لَمْ يُبَيِّتِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ». رَوَاهُ الْخُمْسَةُ, وَمَالَ النَّسَائِيُّ وَالتِّرْمِذِيُّ إِلَى تَرْجِيحِ وَقْفِهِ, وَصَحَّحَهُ مَرْفُوعًا ابْنُ حُرَيْمَةَ وَابْنُ حِبَّانَ.

وَلِلدَّارِقُطِيِّ: «لَا صِيَامَ لِمَنْ لَمْ يَفْرِضْهُ مِنَ اللَّيْلِ»

The mother of the believers, Hafsa narrated that The Messenger of Allah (ﷺ) said: "Whoever does not form his intention to fast before to fajr, his fasting will not be accepted."

Related by the five Imams, but At-Tirmidhi and An-Nasa'i consider it to be Hafsa's statement and not to the Prophet's (ﷺ). Imam Ad-Daraqutni transmitted, "No fasting is accepted for one who does not form the intention the night before."



وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَاتَ يَوْمٍ، فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» قُلْنَا: لَا. قَالَ: «فَإِنِّي إِذَا صَائِمٌ»، ثُمَّ أَتَانَا يَوْمًا آخَرَ، فَقُلْنَا: أَهْدِي لَنَا حَيْسٌ، فَقَالَ: «أَرَيْنِيهِ، فَلَقَدْ أَصْبَحْتُ صَائِمًا»، فَأَكَلَ. رَوَاهُ مُسْلِمٌ.

'A'ishah narrated, 'One day the Messenger of Allah (ﷺ) entered my house and said, "Is there anything here (to eat)?" I said, 'No,' He said, "I shall then be fasting." Then he came to us another day and we said to him, 'Someone has offered us some *hays* as a gift.' He then said, "Show it to me. I had been fasting since this morning, "and he ate from it. Related by Muslim.

وَعَنْ سَهْلِ بْنِ سَعْدٍ - رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَلُوا الْفِطْرَ». مُتَّفَقٌ عَلَيْهِ.

Sahl bin Sa'd narrated That the Messenger of Allah (ﷺ) said: "People will always be upon good so long as they hasten to break their fast." Agreed upon.

وَاللِّرِّمَذِيُّ: مِنْ حَدِيثِ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «قَالَ اللَّهُ - عز وجل - أَحَبُّ عِبَادِي إِلَيَّ أَعْجَلُهُمْ فِطْرًا»

Abu Hurayrah narrated, 'The Messenger of Allah (ﷺ) said: "Allah, the Most Exalted said: "Those among My servants, who hasten to break their fast, are the most beloved to Me." Related by At-Tirmidhi.

وَعَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَتَةً». مُتَّفَقٌ عَلَيْهِ.

Anas narrated that The Messenger of Allah (ﷺ) said: "Eat the *suhur*, for there are blessings in this meal." Agreed upon.





وَعَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ - رضي الله عنه - عَنِ النَّبِيِّ - صلى الله عليه وسلم - قَالَ: «إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيُفْطِرْ عَلَى تَمْرٍ، فَإِنْ لَمْ يَجِدْ فَلْيُفْطِرْ عَلَى مَاءٍ، فَإِنَّهُ طَهُورٌ». رَوَاهُ الْخَمْسَةُ، وَصَحَّحَهُ ابْنُ حُزَيْمَةَ وَابْنُ حِبَّانَ وَالْحَاكِمُ.

Salman ibn 'Amir Ad-Dabbi narrated that The Messenger of Allah (ﷺ) said: "When one of you is breaking his fast, he should eat some dates. If dates are not available, then break it with some water, for water is purifying." Related by the five Imams. Ibn Khuzaymah, Ibn Hibban and al-Hakim graded it as authentic.

وَعَنْ أَبِي هُرَيْرَةَ - رضي الله عنه - قَالَ: هَيَّ رَسُولُ اللَّهِ - صلى الله عليه وسلم - عَنِ الْوِصَالِ، فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ: فَإِنَّكَ يَا رَسُولَ اللَّهِ تُوَصِّلُ؟ قَالَ: «وَأَيْتُكُمْ مِثْلِي؟ إِنْ أَيْتُ يُطْعِمُنِي رَبِّي وَيَسْقِيَنِي». فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ وَاصَلَ بِهِمْ يَوْمًا، ثُمَّ يَوْمًا، ثُمَّ رَأَوْا الْهَيْلَالَ، فَقَالَ: «لَوْ تَأَخَّرَ الْهَيْلَالُ لَزِدْتُمْ»، كَالْمُنْكَلِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا. مُتَّفَقٌ عَلَيْهِ.

Abu Hurayrah narrated, The Messenger of Allah (ﷺ) forbade us from practicing *wisal* in fasting. So a man said to him, 'But you practice *wisal* O Messenger of Allah!' The Prophet Allah (ﷺ) replied, "Which one of you is like me? I am given food and drink during my sleep by Allah." So when people refused to stop *wisal*, the Prophet (ﷺ) fasted day and night continuously along with them for a day and then another day and then they saw the crescent. The Prophet (ﷺ) said to them, "If the crescent had not appeared, I would have made you fast for a longer period." That was a punishment for them because they refused to stop." Agreed upon.

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم -: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ، وَالْجَهْلَ، فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ». رَوَاهُ الْبُخَارِيُّ، وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ.

Abu Hurayrah narrated that The Messenger of Allah (ﷺ) said: "Whoever does not give up forged speech and evil actions and does not abandon foolishness, Allah is not in need of his leaving food and drink." Related by Al-Bukhari and Abu Dawud, and the wording is from the latter.

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - يُقَبِّلُ وَهُوَ صَائِمٌ، وَيُبَاشِرُ وَهُوَ صَائِمٌ، وَلَكِنَّهُ أَمْلَكُكُمْ لِزَيْهِ. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ. وَزَادَ فِي رِوَايَةٍ: فِي رَمَضَانَ.

'A'ishah narrated that The Messenger of Allah (ﷺ) would kiss and embrace us while fasting, for he had the most control of all of you over his desires.' Agreed upon and the wording is from Muslim, who added in a narration, 'In Ramadan.'



وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اخْتَجَمَ وَهُوَ مُحْرِمٌ، وَاخْتَجَمَ وَهُوَ صَائِمٌ. رَوَاهُ الْبُخَارِيُّ.

Ibn 'Abbas narrated that The Messenger of Allah (ﷺ) had himself cupped while he was in a state of Ihram, and had himself cupped while he was fasting." Related by Al-Bukhari.

وَعَنْ شَدَّادِ بْنِ أَوْسٍ - رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَتَى عَلَى رَجُلٍ بِالْبَقِيعِ وَهُوَ يَخْتَجِمُ فِي رَمَضَانَ. فَقَالَ: «أَفْطَرُ الْحَاجِمَ [وَالْمَحْجُومَ]». رَوَاهُ الْخَمْسَةُ إِلَّا التِّرْمِذِيَّ، وَصَحَّحَهُ أَحْمَدُ، وَابْنُ حُزَيْمَةَ، وَابْنُ حِبَّانَ.

Shaddad bin Aws narrated that The Messenger of Allah (ﷺ) came across a man in Al-Baqi' who was having himself cupped in Ramadan, and said to him, "The one who cups and the one who is being cupped have both broken their fast." Related by the five Imams except for At-Tirmidhi. Ahmad, Ibn Khuzaymah and Ibn Hibban regarded it as authentic.

وَعَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: أَوَّلُ مَا كُرِهَتْ الْحِجَامَةُ لِلصَّائِمِ؛ أَنَّ جَعْفَرَ بْنَ أَبِي طَالِبٍ اخْتَجَمَ وَهُوَ صَائِمٌ، فَمَرَّ بِهِ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ: «أَفْطَرُ هَذَا»، ثُمَّ رَحَّصَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَعْدُ فِي الْحِجَامَةِ لِلصَّائِمِ، وَكَانَ أَنَسٌ يَخْتَجِمُ وَهُوَ صَائِمٌ. رَوَاهُ الدَّارِقُطْنِيُّ وَقَوَّاهُ

Anas narrated, "The first time cupping was disliked for the one who is fasting was when Ja'far bin Abi Talib had himself cupped while fasting and the Messenger of Allah (ﷺ) came across him and said, "Those two have broken their fast." But later on the Prophet (ﷺ) allowed cupping for the one who is fasting. Anas used to have himself cupped while he was fasting." Related by Ad-Daraqutni, who regarded it as a strong narration.

وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اكْتَحَلَ فِي رَمَضَانَ، وَهُوَ صَائِمٌ. رَوَاهُ ابْنُ مَاجَةَ بِإِسْنَادٍ ضَعِيفٍ.

قَالَ التِّرْمِذِيُّ: لَا يَصِحُّ فِيهِ شَيْءٌ

'A'ishah narrated, "The Messenger of Allah (ﷺ) applied kohl to his eyes while he was fasting." Related by Ibn Majah with a weak chain of narrators.

According to At-Tirmidhi, nothing authentic has been related on this issue.



وَعَنْ أَبِي هُرَيْرَةَ - رضي الله عنه - قَالَ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم: «مَنْ نَسِيَ وَهُوَ صَائِمٌ، فَأَكَلَ أَوْ شَرِبَ، فَلْيَتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ». مُتَّفَقٌ عَلَيْهِ.

Abu Hurayrah narrated that The Messenger of Allah (ﷺ) said: "Whoever forgets that he is fasting, and eats or drinks is to complete his fast, as it was Allah who fed him and gave him something to drink." Agreed upon.

وَلِلْحَاكِمِ: «مَنْ أَفْطَرَ فِي رَمَضَانَ نَاسِيًا فَلَا قَضَاءَ عَلَيْهِ وَلَا كَفَّارَةَ». وَهُوَ صَحِيحٌ

Al-Hakim transmitted on the authority of Abu Hurayrah, "Whoever breaks his fast during Ramadan due to forgetfulness, is not to make up for the day later or perform an expiation." It is authentic.

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم: «مَنْ ذَرَعَهُ الْقَيْءُ فَلَا قَضَاءَ عَلَيْهِ، وَمَنْ اسْتَقَاءَ فَعَلَيْهِ الْقَضَاءُ». رَوَاهُ الْخَمْسَةُ. وَأَعْلَاهُ أَحْمَدُ. وَقَوَاهُ الدَّارِقُطْنِيُّ.

Abu Hurayrah narrated that The Messenger of Allah (ﷺ) said: "Whoever is overcome and vomits is not to make up for the day, but whoever vomits intentionally must make up the day." Related by the five Imams.

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا; أَنَّ رَسُولَ اللَّهِ - صلى الله عليه وسلم - خَرَجَ عَامَ الْفَتْحِ إِلَى مَكَّةَ فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ كُرَاعَ الْغَمِيمِ، فَصَامَ النَّاسُ، ثُمَّ دَعَا بِقَدَحٍ مِنْ مَاءٍ فَرَفَعَهُ، حَتَّى نَظَرَ النَّاسُ إِلَيْهِ، ثُمَّ شَرِبَ، فَقِيلَ لَهُ بَعْدَ ذَلِكَ: إِنَّ بَعْضَ النَّاسِ قَدْ صَامَ. قَالَ: «أُولَئِكَ الْعَصَاةُ، أُولَئِكَ الْعَصَاةُ». وَفِي لَفْظٍ: فَقِيلَ لَهُ: إِنَّ النَّاسَ قَدْ شَقَّ عَلَيْهِمُ الصِّيَامُ، وَإِنَّمَا يَنْظُرُونَ فِيَمَا فَعَلْتَ، فَدَعَا بِقَدَحٍ مِنْ مَاءٍ بَعْدَ الْعَصْرِ، فَشَرِبَ. رَوَاهُ مُسْلِمٌ.

Jabir narrated, "The Messenger of Allah (ﷺ) left for Makkah during the year of the Conquest in Ramadan and he and the people with him fasted until he reached the valley of Kura' al-Ghamim. He then called for a cup of water, which he elevated so that the people could see it, and then he drank. Afterwards, he was told that some people had continued to fast, and he then said, "Those are the disobedient ones! Those are the disobedient ones!"

In another narration, "He was told that people are finding it difficult to fast and they are waiting to see what the Prophet (ﷺ) will do. So he called for a cup of water after the Asr prayer and drank it." Related by Muslim.



وَعَنْ حَمْزَةَ بْنِ عَمْرِو الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! أَجِدُ بِي قُوَّةً عَلَى الصِّيَامِ فِي السَّفَرِ، فَهَلْ عَلَيَّ جُنَاحٌ؟ فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «هِيَ رُخْصَةٌ مِنَ اللَّهِ، فَمَنْ أَخَذَ بِهَا فَحَسَنٌ، وَمَنْ أَحَبَّ أَنْ يَصُومَ فَلَا جُنَاحَ عَلَيْهِ». رَوَاهُ مُسْلِمٌ.

وَأَصْلُهُ فِي «الْمُتَّفَقِ» مِنْ حَدِيثِ عَائِشَةَ: أَنَّ حَمْزَةَ بْنَ عَمْرِو سَأَلَ

Hamzah ibn 'Amr Al-Aslami narrated, "I said to the Messenger of Allah (ﷺ) 'O Messenger of Allah! I find within me the strength to fast while traveling. Would there be any blame upon me if I were to do so?' The Messenger of Allah (ﷺ) said to him, "It is a concession from Allah. Whoever takes it has done well. Whoever likes to fast, there is no blame upon him." Related by Muslim.

And it's origin is in Al-Bukhari and Muslim from the narration of A'ishah that Hamza bin 'Amr asked.

وَعَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: رُخِّصَ لِلشَّيْخِ الْكَبِيرِ أَنْ يُفْطِرَ، وَيُطْعِمَ عَنْ كُلِّ يَوْمٍ مِسْكِينًا، وَلَا فَضَاءَ عَلَيْهِ. رَوَاهُ الدَّارِقُطْنِيُّ، وَالْحَاكِمُ، وَصَحَّحَاهُ

Ibn 'Abbas narrated, "An elderly man is permitted to break his fast, but he must feed a poor person daily, and he does not have to make up for it." Related by Ad-Daraqutni and Al-Hakim, who declared it authentic





وَعَنْ أَبِي هُرَيْرَةَ - رضي الله عنه - قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ - صلى الله عليه وسلم - فَقَالَ: هَلَكْتُ يَا رَسُولَ اللَّهِ. قَالَ: «وَمَا أَهْلَكَ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ، فَقَالَ: «هَلْ بَجِدُ مَا تَعْتِقُ رَقَبَةً؟» قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قَالَ: لَا. قَالَ: «فَهَلْ بَجِدُ مَا تُطْعِمُ سِتِّينَ مِسْكِينًا؟» قَالَ: لَا، ثُمَّ جَلَسَ، فَأُتِيَ النَّبِيُّ - صلى الله عليه وسلم - بِعَرَقٍ فِيهِ تَمْرٌ. فَقَالَ: «نَصَدِّقُ بِهَذَا» , فَقَالَ: أَعْلَى أَفْقَرِ مِنَّا؟ فَمَا بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ إِلَيْهِ مِنَّا، فَضَحِكَ النَّبِيُّ - صلى الله عليه وسلم - حَتَّى بَدَتْ أَنْيَابُهُ، ثُمَّ قَالَ: «أَذْهَبْ فَأَطْعِمْهُ أَهْلَكَ». رَوَاهُ السَّبْعَةُ، وَاللَّفْظُ لِمُسْلِمٍ.

Abu Hurayrah narrated that A man came to the Messenger of Allah (ﷺ) and said, "I am ruined O Messenger of Allah!" The Messenger of Allah (ﷺ) asked him, "What has ruined you?" The man replied, 'I had intercourse with my wife during the day in Ramadan.' The Prophet (ﷺ) said to him, "Are you able to free a slave?" The man said, 'No.' The Prophet (ﷺ) then asked him, "Can you fast for two consecutive months?" He said, 'No.' The Prophet (ﷺ) then asked him, "Can you provide food for sixty poor people?" He said, 'No.' Then the man sat down. A basket of dates was brought to the Prophet (ﷺ) and he said to the man, "Give this as Sadaqah." The man said, "To someone who is poorer than us?" There is no one in this city who is in need of these dates more than us!" The Prophet (ﷺ) laughed until his molar teeth could be seen and said to the man, "Go and feed your family with these dates." Related by the seven Imams and the wording is from Muslim.

وَعَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ - صلى الله عليه وسلم - كَانَ يُصْبِحُ جُنُبًا مِنْ جَمَاعٍ، ثُمَّ يَغْتَسِلُ وَيَصُومُ. مُتَّفَقٌ عَلَيْهِ.

زَادَ مُسْلِمٌ فِي حَدِيثِ أُمِّ سَلَمَةَ: [و] لَا يَقْضِي.

'A'ishah and Umm Salamah narrated, "The Messenger of Allah (ﷺ) would rise in the morning while he was in a state of major ritual impurity on a day in Ramadan. He would then perform *Ghusl* and fast."

Agreed upon. In the narration of Muslim on the authority of Umm Salamah, "And he would not make up for it (that day)."



Agreed upon. In the narration of Muslim on the authority of Umm Salamah, "And he would not make up for it (that day)."

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ». مُتَّفَقٌ عَلَيْهِ.

'A'ishah narrated that The Messenger of Allah (ﷺ) said: "Whoever dies while he still has some fasts to make up, then his heir should fast on his behalf." Agreed upon.

### فصل

#### Section

أفضلُ صومِ التطوعِ يومٌ ويومٌ، ويُسنُ ثلاثةٌ من كل شهرٍ، وكونها البيضَ، والإثنين والخميسَ، وستٌ من شوال، والأفضلُ عقب العيد متواليَةً، وشهرُ الله المحرَّم، وأكذه عاشوراء، ثم تاسوعاء، وتسعُ ذي الحِجَّة، وأفضله يومُ عرفةٍ لغيرِ حاجٍ بها، ثم يومُ التَّروية.

The best voluntary fasting in one day on, and one day off. It is recommended to fast three days each month, and especially the middle days, Mondays and Thursdays, the six days of Shawwal, and this is best done in succession after 'Id. Also recommended is fasting Muharram and especially Ashura', then the 9<sup>th</sup> and the nine of Dhul-Hijjah, and in particular, the Day of Arafah for the non-pilgrim, and then the 8<sup>th</sup>.

وكره إفرادُ رجبٍ والسبتِ والجمعةِ وعيدٍ لكُفَّارٍ بصوم، ويومٌ شكٌّ إن كان ليلته صَحَوً.

It is disliked to single out Rajab, Saturdays, Fridays and the days of non-Muslim celebrations by fasting. Likewise, it is disliked to fast the day of doubt if that night is cloudy.

ويحرَّمُ صومُ يومِ عيدٍ مطلقاً، وأيامِ تشريقٍ إلا عن دمٍ مُتَّعَةٍ أو قِرَانٍ. وَمَنْ دخل في فرضٍ حَرَمَ قَطْعُهُ، ولا يلزمُ إتمامُ نفلٍ، ولا قضاءُ فاسده غيرِ حجٍّ وعمرةٍ.

It is impermissible to fast on the Day of 'Id, the Days of Tashriq unless to expiate for the ritual slaughter of mut'ah or qiran. Whoever enters into an obligatory fast, is prohibited from breaking it. Voluntary fasts do not need to be completed. No voluntary act needs to be made up other than Hajj and Umrah.



وُتُرْجَى لَيْلَةُ الْقَدْرِ فِي الْعَشْرِ الْأَخِيرِ مِنْ رَمَضَانَ، وَأَوْتَارُهُ أَكْثَدُ، وَأَبْلَغُهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ، وَيَكُونُ مِنْ دُعَائِهِ فِيهَا: "اللَّهُمَّ إِنَّكَ عَفُوٌّ تَحِبُّ الْعَفْوَ فَاعْفُ عَنِّي"

Laylat al-Qadr is most likely in the last ten of Ramadan, particularly in the odd nights, and most likely the twenty-seventh. From its supplications is, 'O Allah, You are the All-Pardoning, You love to pardon so pardon me.'

### بَابُ صَوْمِ التَّطَوُّعِ وَمَا نُهِِيَ عَنْ صَوْمِهِ

#### Chapter: Voluntary Fasting & Fasts that are Prohibited

عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ - رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سُئِلَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ. قَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ»، وَسُئِلَ عَنْ صِيَامِ يَوْمِ عَاشُورَاءَ. قَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ» وَسُئِلَ عَنْ صَوْمِ يَوْمِ الْاِثْنَيْنِ، قَالَ: «ذَاكَ يَوْمٌ وُلِدْتُ فِيهِ، وَبُعِثْتُ فِيهِ، أَوْ أُنْزِلَ عَلَيَّ فِيهِ». رَوَاهُ مُسْلِمٌ

Abu Qatadah Al-Ansari narrated, "The Messenger of Allah (ﷺ) was asked about fasting on the day of Arafah. He replied, "Fasting on the day of Arafah is an expiation for the preceding year and the following year." He was also asked about fasting on the day of Ashura. He replied, "Fasting on the day of Ashura is an expiation for the preceding year." The Messenger of Allah (ﷺ) was also asked about fasting on Monday, and he replied, "This is the day on which I was born and the day on which I was sent and the day on which I received revelation." Related by Muslim.

وَعَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ - رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «مَنْ صَامَ رَمَضَانَ، ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ». رَوَاهُ مُسْلِمٌ

Abu Ayyub Al-Ansari narrated that The Messenger of Allah (ﷺ) said: "Whoever fasts during the month of Ramadan and then follows it with six days of Shawwal will be as if he had fasted the entire year." Related by Muslim.



وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رضي الله عنه - قَالَ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم: «مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللَّهِ إِلَّا بَاعَدَ اللَّهُ بِذَلِكَ الْيَوْمَ عَنْ وَجْهِهِ النَّارَ سَبْعِينَ خَرِيفًا.» مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ.

Abu Sa'id Al-Khudri narrated that The Messenger of Allah (ﷺ) said: "No servant fasts on a day for the sake of Allah except that Allah pushes the Hellfire seventy years further away from his face, due to fasting on this day." Agreed upon and the wording is from Muslim.

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - يَصُومُ حَتَّى نَقُولَ لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ لَا يَصُومُ، وَمَا رَأَيْتُ رَسُولَ اللَّهِ - صلى الله عليه وسلم - اسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ إِلَّا رَمَضَانَ، وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ مِنْهُ صِيَامًا فِي شَعْبَانَ. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ.

'A'ishah narrated, "The Messenger of Allah (ﷺ) used to fast until one would say, he never breaks his fast, and he would abandon fasting until one would say that he never fasts. And I never saw the Messenger of Allah (ﷺ) fast for a complete month except for the month of Ramadan, and I never saw him fast in a month more than he did in the month of Sha'ban." Agreed upon and the wording is from Muslim.

وَعَنْ أَبِي ذَرٍّ - رضي الله عنه - قَالَ: أَمَرَنَا رَسُولُ اللَّهِ - صلى الله عليه وسلم - أَنْ نَصُومَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ: ثَلَاثَ عَشْرَةَ، وَأَرْبَعَ عَشْرَةَ، وَخَمْسَ عَشْرَةَ. رَوَاهُ النَّسَائِيُّ، وَالتِّرْمِذِيُّ، وَصَحَّحَهُ ابْنُ حِبَّانَ.

Abu Dharr narrated that The Messenger of Allah (ﷺ) commanded us to fast for three days of every month; that is on the days of the full moon; the 13th , 14th , and 15th.' Related by An-Nasa'i and At-Tirmidhi and rendered authentic by Ibn Hibban.

وَعَنْ أَبِي هُرَيْرَةَ - رضي الله عنه: أَنَّ رَسُولَ اللَّهِ - صلى الله عليه وسلم - قَالَ: «لَا يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَرَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ.» مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ. وَزَادَ أَبُو دَاوُدَ: «غَيْرَ رَمَضَانَ.»

Abu Hurayrah narrated that The Messenger of Allah (ﷺ) said, "A woman is not to fast for one day while her husband is present except with his permission" Agreed upon and the wording is from Al-Bukhari. Abu Dawud's version states, "unless it is during Ramadan."





وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رضي الله عنه: أَنَّ رَسُولَ اللَّهِ - صلى الله عليه وسلم - نَهَى عَنْ صِيَامِ يَوْمَيْنِ: يَوْمَ الْفِطْرِ، وَيَوْمَ النَّحْرِ. مُتَّفَقٌ عَلَيْهِ.

Abu Sa'id Al-Khudri narrated. 'The Messenger of Allah (ﷺ) has prohibited fasting on two days; the day of Fitr and on the day of sacrifice.' Agreed upon.

وَعَنْ نُبَيْشَةَ الْهُذَلِيِّ - رضي الله عنه - قَالَ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم: «أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ، وَذِكْرِ لِلَّهِ - عز وجل». رَوَاهُ مُسْلِمٌ.

Nubayshah Al-Hudhali narrated that The Messenger of Allah (ﷺ) said: "The days of Tashriq are days of eating, drinking and remembering of Allah, the Most Great and Glorious." Related by Muslim.

وَعَنْ عَائِشَةَ وَابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: لَمْ يُرَخَّصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يُصَمَّنَ إِلَّا لِمَنْ لَمْ يَجِدِ الْهُدْيَ. رَوَاهُ الْبُخَارِيُّ.

'A'ishah and Ibn 'Umar narrated, 'Nobody was allowed to fast on the days of Tashriq except for those, who could not afford the *Hadiy*.' Related by Al-Bukhari.

وَعَنْ أَبِي هُرَيْرَةَ - رضي الله عنه - عَنِ النَّبِيِّ - صلى الله عليه وسلم - قَالَ: «لَا تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي، وَلَا تَخْتَصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْأَيَّامِ، إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ». رَوَاهُ مُسْلِمٌ.

Abu Hurayrah narrated that The Messenger of Allah (ﷺ) said: "Do not single out Friday night among all the other nights for performing the night prayer. Also, do not single out Friday among other days for fasting, unless it coincides with the days one regularly fasts." Related by Muslim.

وَعَنْ أَبِي هُرَيْرَةَ - رضي الله عنه - قَالَ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم: «لَا يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلَّا أَنْ يَصُومَ يَوْمًا قَبْلَهُ، أَوْ يَوْمًا بَعْدَهُ». مُتَّفَقٌ عَلَيْهِ.

Abu Hurayrah, narrated that The Messenger of Allah (ﷺ) said: "None of you should fast on Friday, unless he fasts together with the day before or the day after." Agreed upon.



وَعَنْ أَبِي هُرَيْرَةَ - رضي الله عنه - أَنَّ رَسُولَ اللَّهِ - صلى الله عليه وسلم - قَالَ: «إِذَا انْتَصَفَ شَعْبَانَ فَلَا تَصُومُوا». رَوَاهُ الْحُمْسَةُ، وَاسْتَنْكَرَهُ أَحْمَدُ

Abu Hurayrah narrated that The Messenger of Allah (ﷺ) said: "When it is the middle of Sha'ban do not fast." Related by the five Imams, but Imam Ahmad rejected it.

وَعَنْ الصَّمَاءِ بِنْتِ بُسْرِ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ - صلى الله عليه وسلم - قَالَ: لَا تَصُومُوا يَوْمَ السَّبْتِ، إِلَّا فِيمَا افْتَرَضَ عَلَيْكُمْ، فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا لِحَاءَ عِنَبٍ، أَوْ عُودَ شَجَرَةٍ فَلْيَمْضُغْهَا. رَوَاهُ الْحُمْسَةُ، وَرَجَالُهُ ثِقَاتٌ، إِلَّا أَنَّهُ مُضْطَرَبٌ.

وَقَدْ أَنْكَرَهُ مَالِكٌ. وَقَالَ أَبُو دَاوُدَ: هُوَ مَنْسُوخٌ

As-Samma' bint Busr narrated that The Messenger of Allah (ﷺ) said: "Do not fast on Saturday unless it is an obligatory fast, even if you do not find anything (to eat) except for some grape peelings or the branch of a tree, in that case he should chew on it." Related by the five Imams and its narrators are reliable. Imam Malik rejected this narration, and Abu Dawud said that this narration is abrogated.

وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ - صلى الله عليه وسلم - كَانَ أَكْثَرَ مَا يَصُومُ مِنَ الْأَيَّامِ يَوْمَ السَّبْتِ، وَيَوْمَ الْأَحَدِ، وَكَانَ يَقُولُ: «إِثْمَا يَوْمَا عِيدٍ لِلْمُشْرِكِينَ، وَأَنَا أُرِيدُ أَنْ أُخَالِفَهُمْ». أَخْرَجَهُ النَّسَائِيُّ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ، وَهَذَا لَفْظُهُ.

Umm Salamah narrated, The Messenger of Allah (ﷺ) used to fast more often on Saturdays and Sundays than on the other days. He would say, "They are the 'ids of the polytheists, and I love to act contrary to what they do." Related by An-Nasa'i and was declared authentic by Ibn Khuzaymah, and the wording is his.

وَعَنْ أَبِي هُرَيْرَةَ - رضي الله عنه: أَنَّ النَّبِيَّ - صلى الله عليه وسلم - نَهَى عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ. رَوَاهُ الْحُمْسَةُ غَيْرَ التِّرْمِذِيِّ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ، وَالْحَاكِمُ، وَاسْتَنْكَرَهُ الْعُقَيْلِيُّ.

Abu Hurayrah narrated that The Messenger of Allah (ﷺ) forbade fasting on the day of Arafah for the one who is actually at Arafah. Related by the five Imams except for At-Tirmidhi. Ibn Khuzaymah and al-Hakim graded it as authentic.



وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا صَامَ مَنْ صَامَ الْأَبَدَ». مُتَّفَقٌ عَلَيْهِ.

'Abdullah Ibn 'Umar narrated that The Messenger of Allah (ﷺ) said: "The one who perpetually fasts, has not fasted." Agreed upon.

وَلِمُسْلِمٍ عَنْ أَبِي قَتَادَةَ بَلْفُظٍ: «لَا صَامَ وَلَا أَفْطَرَ».

Muslim narrated on the authority of Abu Qatadah, "He did not fast or break his fast."

## باب

### Chapter

الإعتكافُ مسنونٌ كُلَّ وقتٍ، وفي رمضان آكدٌ خصوصاً عَشْرَةُ الْآخِرِ، ويصحُّ بلا صومٍ، لا بِلا نِيَّةٍ، ويلزِمُ بندِرٍ، ولا يصحُّ إلا في مسجدٍ، ولا مَن تَلَزَمَهُ الْجَمَاعَةُ إلا حيثُ تُقامُ.

I'tikaf is recommended at all times, but especially in Ramadan and particularly in the last ten. It is valid without fasting but not without intention. It is an obligation if vowed, and is not valid except in a mosque, nor where the congregation is not held for the one who must attend it.

وَأَفْضَلُ الْمَسَاجِدِ: الْحَرَامُ، فَمَسْجِدُ الْمَدِينَةِ، فَالْأَقْصَى، فَإِنْ عَيَّنَ أَحَدَهَا لَمْ يُجْزَ مَا دُونَهُ، وَعَكْسُهُ بِعَكْسِهِ، وَإِنْ عَيَّنَ مَسْجِدًا غَيْرَ الثَّلَاثَةِ لَمْ يَتَّعَيْنَ، وَمَنْ نَذَرَ زَمَنًا مَعِينًا دَخَلَ مُعْتَكِفَهُ قَبْلَهُ بَيَّسِيرٍ، وَخَرَجَ بَعْدَ آخِرِهِ.

The best of mosques is the Haram, then the mosque of Madinah and then Aqsa. If he specifies one of these, those lesser will not suffice, and the opposite is true. If he specifies a mosque other than these three, it does not count. Whoever vows a specific period, must enter slightly before it, and leave after it ends.



ولا يخرج مُعْتَكِفٌ إِلَّا لِمَا لَا بَدَّ لَهُ مِنْهُ، وَلَا يَعُودُ مَرِيضًا، وَلَا يَشْهَدُ جَنَازَةً إِلَّا أَنْ يَشْتَرِطَهُ. وَيُفْسَدُ اعْتِكَافٌ بِوُطْءٍ فِي فَرْجٍ، وَسُكْرِ، وَخُرُوجٍ بِلَا حَاجَةٍ. وَيُسْنُ اشْتِغَالَهُ بِالْقُرْبِ وَاجْتِنَابُ مَا لَا يَعْنِيهِ.

The one performing I'tikaf does not leave except for a need. He does not visit the sick or attend a funeral unless he placed this condition. I'tikaf becomes invalid by intercourse, intoxication and leaving without need. It is recommended to busy oneself with good deeds and to refrain from that which does not concern him.

### بَابُ الْإِعْتِكَافِ وَقِيَامِ رَمَضَانَ

#### Chapter: I'tikaf & The Night Prayer of Ramadan

عَنْ أَبِي هُرَيْرَةَ - رضي الله عنه - أَنَّ رَسُولَ اللَّهِ - صلى الله عليه وسلم - قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». مُتَّفَقٌ عَلَيْهِ.

Abu Hurayrah narrated that The Messenger of Allah (ﷺ) said: "Whoever prays during the night in Ramadan out of sincere faith and seeking its reward from Allah, will have all of his previous sins forgiven." Agreed upon.

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ - صلى الله عليه وسلم - إِذَا دَخَلَ الْعَشْرُ - أَيِ الْعَشْرِ الْأَخِيرِ مِنْ رَمَضَانَ - شَدَّ مِئْزَرَهُ، وَأَخْيَا لَيْلَهُ، وَأَيَّقَظَ أَهْلَهُ. مُتَّفَقٌ عَلَيْهِ.

'A'ishah narrated, 'With the start of the last ten days of Ramadan, the Messenger of Allah (ﷺ) used to tighten his waist belt, and used to stay up praying all night, and he would also wake his wives.' Agreed upon.

وَعَنْهَا: أَنَّ النَّبِيَّ - صلى الله عليه وسلم - كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ، حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ. مُتَّفَقٌ عَلَيْهِ.

'A'ishah narrated, 'The Messenger of Allah (ﷺ) used to perform I'tikaf during the last ten days of Ramadan until he died. Then his wives used to perform I'tikaf after his death.' Agreed upon.





وَعَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ، ثُمَّ دَخَلَ

'A'ishah narrated, "Whenever the Messenger of Allah (ﷺ) intended to make I'tikaf he would pray the morning prayer and then he would enter the place of his I'tikaf." Agreed upon.

وَعَنْهَا قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِيَدْخُلَ عَلَى رَأْسِهِ - وَهُوَ فِي الْمَسْجِدِ - فَأَرْجِلُهُ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ، إِذَا كَانَ مُعْتَكِفًا. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ مُعْتَكِفُهُ - مُتَّفَقٌ عَلَيْهِ

'A'ishah narrated, The Messenger of Allah (ﷺ) used to put his head into while he was in the mosque and I would comb his hair. When he was in I'tikaf he would not enter the house except for some need." Agreed upon and the wording is from Al-Bukhari.

وَعَنْهَا قَالَتْ: السُّنَّةُ عَلَى الْمُعْتَكِفِ أَنْ لَا يَعُودَ مَرِيضًا، وَلَا يَشْهَدَ جَنَازَةً، وَلَا يَمَسَّ امْرَأَةً، وَلَا يُبَاشِرَهَا، وَلَا يَخْرُجَ لِحَاجَةٍ، إِلَّا لِمَا لَا بُدَّ لَهُ مِنْهُ، وَلَا اعْتِكَافَ إِلَّا بِصَوْمٍ، وَلَا اعْتِكَافَ إِلَّا فِي مَسْجِدٍ جَامِعٍ. رَوَاهُ أَبُو دَاوُدَ، وَلَا بَأْسَ بِرَجَالِهِ، إِلَّا أَنَّ الرَّاجِحَ وَقَفَ آخِرَهُ

'A'ishah narrated, 'It is Sunnah for the one performing I'tikaf not to visit the sick, attend a funeral, or touch his wife, nor have sexual intercourse with her. He should also not go out except for an extreme necessity, and no I'tikaf is accepted without fasting, or without being in a mosque where the Friday prayers are held.' Related by Abu Dawud with an acceptable chain of narrators, but the last part is most probably the saying of 'A'isha.

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا; أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَيْسَ عَلَى الْمُعْتَكِفِ صِيَامٌ إِلَّا أَنْ يَجْعَلَهُ عَلَى نَفْسِهِ». رَوَاهُ الدَّارِقُطِيُّ وَالْحَاكِمُ، وَالرَّاجِحُ وَقَفَهُ أَيْضًا

Ibn 'Abbas narrated that The Messenger of Allah (ﷺ) said: "The one who is performing I'tikaf does not have to fast unless he obliges himself to do so." Related by Ad-Daraqutni and al-Hakim, and most probably it is also the saying of Ibn 'Abbas.



وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا 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 مُتَحَرِّبَهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ الْأَوَاخِرِ». مُتَّفَقٌ عَلَيْهِ.

Ibn 'Umar narrated, 'Some of the companions of the Prophet (ﷺ) were shown in their dreams that the night of Qadr was in the last seven nights of Ramadan. The Messenger of Allah (ﷺ) said to them, "It seems that all of your dreams agree that it is in the last seven nights, and whoever wants to seek that night should do so in the last seven nights." Agreed upon.

وَعَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ فِي لَيْلَةِ الْقَدْرِ: «لَيْلَةُ سَبْعٍ وَعِشْرِينَ». رَوَاهُ أَبُو دَاوُدَ، وَالرَّاجِحُ وَقْفُهُ.

قَدْ اخْتُلِفَ فِي تَعْيِينِهَا عَلَى أَرْبَعِينَ قَوْلًا أُرِدْتُهَا فِي «فَتْحِ الْبَارِي»

Mu'awiyah ibn Abi Sufyan narrated, 'The Messenger of Allah (ﷺ) said regarding the night of al-Qadr, "It is the 27th night." Related by Abu Dawud. But it is most probably the saying of Mu'awiyah.

They differed over the exact night in more than forty opinions, I mentioned them in Fath al-Bari.

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ عَلِمْتُ أَيَّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ، مَا أَقُولُ فِيهَا؟ قَالَ: «قُولِي: اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي». رَوَاهُ الْخَمْسَةُ، غَيْرَ أَبِي دَاوُدَ، وَصَحَّحَهُ

الْبَزْمِذِيُّ، وَالْحَاكِمُ

'A'ishah narrated, 'I asked the Messenger of Allah (ﷺ) O Messenger of Allah, if I know what night the night of Qadr is, what should I say during it?' He said, "Say: 'O Allah, You are the Pardoner and You love to pardon, so pardon me.'" Related by the five Imams except for Abu Dawud. At-Tirmidhi and Al-Hakim graded it as authentic.

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى». مُتَّفَقٌ عَلَيْهِ.

Abu Sa'id Al-Khudri narrated that The Messenger of Allah (ﷺ) said: "One should not undertake journeys except to three mosques: al-Masque al-Haram, the Aqsa mosque, or this mosque." Agreed upon.

