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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

Kitaab's-Sawm (The Book of Fasting)¹

¹ The etymological origin of the word fasting (*sawm*) is from abstention. In the at-Tahdheeb it states: "Fasting linguistically is from the expression of abstaining from a thing and avoiding it. Thus a person fasting is called fasting because he abstains from food, drink and conjugal relationships." It is also said about one fasting that he is fasting when he abstains from talking. It is said regarding a horse that it is fasting by abstaining from feed, although it has the ability to stand. As for the foundation for fasting in the *shari'a* Allah ta'ala says: "O you who believe! Fasting has been prescribed for you just as it was prescribed for those before you in order that you may be fearfully aware." The meaning of the expression 'has been prescribed' is it has been made obligated and incumbent upon you. The conditions of its obligation are: [1] Islam; [2] maturity; [3] reason; [4] purification from menstruation and the blood of afterbirth; [5] health; and [6] being settled. For fasting is not valid from the disbeliever by consensus, although there is disagreement regarding the obligation for him. Fasting is also not obligatory upon the child, but whether it is allowable for them or not there is disagreement. And the insane person, fasting is not valid for him, but it becomes obligatory for him to make it up if he becomes absolutely lucid, according to the more prominent opinion of the *madh'hab* of Malik. Although it is said that it is not obligatory for him to make up the fast if his insanity persists for more than two years. As-Shafi` and Abu Hanifa said that he absolutely does not have to make it up. The woman menstruating or bleeding from afterbirth, fasting is not valid from her by consensus, and she is obligated to make it up, by consensus. Thus, fasting is the abstention from eating, drinking and sexual intercourse during the day which must be accompanied by intention. If water reaches the throat during the rinsing of the mouth or sniffing water up the nose during ablution, then he has broken his fast; contrary to Ibn Hanbal. As for the use of kohl, if he knows that nothing reached his throat then he has not broken his fast, if not then he has broken his fast. Abu Mas`ab said: "He has not broken his fast under any circumstance"; which is in agreement with as-Shafi` and Abu Hanifa. However, Ibn al-Qasim prohibited the usage of kohl under any circumstance during the day, in agreement with Ibn Hanbal. As for an emission of sperm as a result of kissing or touching, then he must make up that day, by consensus, and then make atonement for it in accordance with Ibn Hanbal, but contrary to as-Shafi` and Abu Hanifa. As for emission as a result of gazing or fantasizing, if it was persistent, then he must make up that day and make atonement for it, in contrast to as-Shafi` and Abu Hanifa however regarding atonement. If he does not persist in these, then he must make up that day specifically. As far as the emission of pre-seminal fluid as a result of touching, kissing, prolonged gazing or fantasizing, then he must make up that day, in accordance with Ibn Hanbal, in contrast to as-Shafi` and Abu Hanifa. If he however, does not persist in gazing or fantasizing then there is nothing upon him. The *Shehu*, may Allah be merciful to him said in his Umdat'l-Bayaan: "The obligations of fasting are two: intention; and to abstain from things which break the fast, like sexual intercourse, emission of sperm or pre-spermatic fluid, drinking and eating, and other things which reach the throat. The *sunnan* of fasting are three: hastening to break the fast; delaying the pre-dawn meal; and keeping the tongue from superfluous speech." The Erudite authority of the Land of the Blacks Abdullahi ibn Fuduye, may Allah be merciful to him` said in his Diya`Uluum'd-Deen in the section regarding fasting and its secrets: "Its obligations are three. The first is being in a state of attentive watchfulness for the first day of the month until the sighting of the new moon has been established or until the completion of the thirty days of *Sha'baan*. The second is making the intention to fast the entire month. And his state should be that his intention is made clearly and decisively, and it is not valid if it is done during the daytime of the first day of fasting, or when the intention is done repeatedly then it is invalid. The third is that he should avoid allowing anything to reach his interior by means of eating, drinking, snuffing, or injection; he should avoid sexual intercourse, and the emission of sperm by any means, and vomiting. It is highly recommended to expedite the breaking of the fast; to postpone the pre-dawn meal; to increase in acts of

On What Has Been Related Regarding the Obligation of Fasting Based Upon Sighting the New Moon and Breaking the Fast Based Upon Sighting It

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, who said that the Prophet, may Allah bless him and grant him peace, said: “Start fasting on sighting the new moon and break the fast on sighting it. If it is concealed from you, then complete the period of *Sha`ban* by thirty days.”²

generosity; the recitation of the *Qur'an*; to refrain the tongue from permissible speech; and to refrain the heart from reflecting on worldly matters and everything which preoccupies him from the remembrance of Allah; and not eating much permissible food during the breaking of the fast. Conclusion: it is a conformed *Sunna* to fast on the 1st of *Dhu'l-Hijja*, and the last of it; during the first ten days of *Muharram*, the days of *Ashura*, fasting three days of every month, and Monday and Thursday, And Allah knows best.”

² The meaning of his words, upon him be blessings and peace: “Start fasting”; is to make the intention for fasting; and the entire night is the appropriate period for making the intention. The meaning of his words, upon him be blessings and peace: “...on sighting the new moon”; that is to say, fast as a result of or due to sighting the new moon. What is meant by sighting is the first appearance of the moon after the month of *Shawaal*. The meaning of his words, upon him be blessings and peace: “...and break the fast on sighting it”; is that there is no disagreement among the people of knowledge regarding breaking the fast that the sighting is not accepted except from the testimony of two men. An-Nawwawi said in his commentary upon Muslim: “The testimony of a single upright man of the new moon of the month of *Shawwal* is not permissible with all of the scholars.” The meaning of his words, upon him be blessings and peace: “If it is concealed from you”; that is to say, if overcast comes between you and being able to sight the moon moon, where it is covered during the night of the 30th of *Ramadan*. Al-`Ayni said: “This means that if the new moon is concealed from you. The clouds are called overcast because they conceal the skies. One says: ‘The new moon is overcast’, when it is concealed and it cannot be seen due to its concealment by clouds are its like.” The meaning of his words, upon him be blessings and peace: “...then complete the period of *Sha`ban* by thirty days”; is that the legal benefits which can be extracted from this prophetic tradition is that the obligation of fasting and the obligation of breaking the fast which signals the ending of the fasting is by sighting the new moon. It is in accordance with this meaning that it was related on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Enumerate the new moon of *Sha`baan* for *Ramadan*.” Is`haq said: “There is no fasting except by the testimony of two men.” This was also the opinion of Malik, al-Layth, al-`Awzai`, at-Thawri, and as-Shafi` in one of his opinions. They take as evidence the prophetic tradition of Abd'r-Rahman ibn Zayd ibn al-Khataab that he was once giving a sermon on a day which there was doubt regarding the new moon, and said: “Indeed, once I was sitting with the Companions of the Messenger of Allah, may Allah bless him and grant him peace, and I asked them about this and they narrated to me that the Messenger of Allah, may Allah bless him and grant him peace said: ‘Start the fast based upon sighting and break the fast based upon sighting, and make your pilgrimage devotions based upon that. And if the new moon is concealed from you then complete the thirty days. For if two Muslim witnesses testify, then commence fasting and break your fast’.”

On What Has Been Related Regarding Fasting the Day of Doubt

It has been related in the Saheeh of al-Bukhari on the authority of `Amaar who said: “Whoever fast the day of doubt has disobeyed Abu'l-Qaasim, may Allah bless him and grant him peace.”³

On What Has Been Related Regarding Standing in Prayer During *Ramadan*

It has been related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace, said: “Whoever stands in prayer during *Ramadan* with faith and reckoning himself, he will be forgiven what has gone before from sins.”⁴

³ The meaning of his words, may Allah be pleased with him: “Whoever fast the day of doubt”; is that the scholars say that the meaning of the prophetic tradition is not to precede *Ramadan* with any fasting with the intention of being precautious for *Ramadan*. This is based upon the prophetic tradition: “Do not precede the month of *Ramadan* with fasting one or two days before it.” As-Suyuti said in his Quut'l-Mughtadhi: “His words: ‘...do not precede the month with fasting one or two days’ is a prohibition against doing that taking precaution from considering those days as being apart of the month of *Ramadan*.” The meaning of his words, may Allah be pleased with him: “...has disobeyed Abu'l-Qaasim, may Allah bless him and grant him peace”; is evidence for the prohibition of fasting the day of doubt because a Companion would not say that merely based upon his own opinion, but by way of tracing it back to the Prophet, may Allah bless him and grant him peace.

⁴ The meaning of his words, upon him be blessings and peace: “Whoever stands in prayer during *Ramadan* with faith”; is that what is meant by ‘faith’ (*imaan*) is the belief (*itiqaad*) in the truth of the obligation of his fasting. The meaning of his words, upon him be blessings and peace: “...and reckoning himself”; is that what is meant by self reckoning (*ihhtisaab*) is seeking the reward for it from Allah ta`ala. Al-Khataabi said: “The expression ‘reckoning himself’ means being resolved. That is to say that he should fast with the understanding of yearning for the reward, with his soul being content with it, without complaining of the difficulty of fasting or the length of its days.” The meaning of his words, upon him be blessings and peace: “...he will be forgiven what has gone before from sins”; that is to say, the sins committed before that fasting.

On What Has Been Related Regarding Hurrying to Break the Fast

It has been related in the Saheeh of al-Bukhari on the authority of Sahl ibn S`ad⁵ that the Messenger of Allah, may Allah bless him and grant him peace, said: “The people will remain with good as long as they hurry⁶ to break the fast.”⁷

On What Has Been Related Regarding Postponing the Morning Meal

It has been related in the Saheeh of al-Bukhari on the authority of Sahl ibn S`ad, may Allah be pleased with him who said: “I used to take the early morning meal with my family, then I would rush to catch the prostration of *subh* with the Messenger of Allah, may Allah bless him and grant him peace.”⁸

⁵ He was Abu'l-Abass Sahl ibn Sa`d ibn Sa`d ibn Malik ibn Khalid ibn Tha`laba al-Khazraji al-Ansaari as-Saa`idi. He was a virtuous *Imam* who was long lived. He was the last of the Companions to die in Medina. He died in the year 91 A.H. at the age of one hundred.

⁶ Here ends facsimile 36 of the Arabic manuscript.

⁷ The meaning of his words upon him be blessings and peace: “The people will remain with good as long as they hurry to break the fast”; that is to say, as long as they adhere to this *Sunna*. Abu Dharr added in his transmission of the prophetic tradition: “...and postpone the early morning breakfast”; as it was related by Ahmad. It has been narrated by Ibn Hibban and al-Haakim from the prophetic tradition of Sahl also using his expression: “My *Umma* will remain upon my *Sunna* as long as they do not wait to break the fast, for the appearance of the stars.” Abu Hurayra added, as it was related by Abu Dawud and others: “...this is because the Jews and the Christians postpone breaking the fast.” The postponing which the People of the Book practice is an intentional delay to the appearance of the stars. It is from this that the People of Knowledge from among the Companions of the Prophet, may Allah bless him and grant him peace and others make it highly recommended to hasten the breaking of the fast. This is the teaching of as-Shafi`, Ahmad and Is`haq. The traditionist Ibn Hajr said: “The scholars agree that the circumstance for this is when the setting of the sun has been verified by sight or by the information from two virtuous witnesses, and likewise from a single virtuous witness in the preponderant view. Al-Qaari said: ‘Some of our scholars say if a person postpones breaking the fast in order to discipline the soul, and to connect the two night prayers with superogatory worship, without believing in the obligation of postponing it; then he will not be harmed by that.’ I say: On the contrary, this does in fact harm him to the extent that he forfeits a confirmed *Sunna*. Since hastening breaking the fast by drinking water, would not negate spiritual discipline or connecting the two night prayers with superogatory prayers; along with the fact that hastening to break the fast is manifesting the necessary impotence related to worship, and undertaking the license provided from the Presence of Lordship.” An-Nawwawi said in his commentary upon the Saheeh of Muslim: “In this prophetic tradition is encouragement to hasten the breaking of the fast after the setting of the sun has been verified. Thus, it means that the affair of the *Umma* will remain harmonious, and they themselves will be in good as long as they preserve this *Sunna*. For when they postpone breaking the fast, then that will be the sign that corruption has commenced among them.” Al-Muhallab said: “The wisdom in this is so that the day is not arbitrarily increased into the night, and because it is more compassionate to the one fasting and more strengthening for him in his worship.” Ibn Daqeeq'l-`Eid said: “In this prophetic tradition is a clear refutation of the *Shi`ite* sect in their postponing of breaking the fast until the appearance of the stars. It is because of this that the causative factor for the existence of good is by hastening to break the fast; since the one who postpones it is included among those who act contrary to the *Sunna*.”

⁸ Iyad said: “What Sahl ibn Sa`d intended in what he said was the extent of his hurrying in consuming his early morning breakfast to the nearness of the appearance of dawn, to the extent that he almost did not catch the *subh* prayer with the Messenger of Allah, may Allah bless him and grant him peace, as well as the severity of the darkness in which the Messenger of Allah, may Allah bless him and grant him peace prayed the *subh* prayer.” Ibn al-Munir said in his al-Hashiyya: “What is meant here is that they used to congest the early morning breakfast to the dawn, and would condense the meal, and hurry it out of fear of missing the prayer.”

In it also⁹ on the authority of Zayd ibn Thaabit, may Allah be pleased with him who said: “We took the early morning meal with the Prophet, may Allah bless him and grant him peace. He then stood up for the prayer.” I asked him: “How much time passed between the *adhan* and the early morning meal (*suhu*r)?” He said: “The time it takes to recite fifty verses from the *Qur’an*.”¹⁰

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⁹ That is to say, in the *Saheeh* of al-Bukhari or On What Has Been Related Regarding It Being Highly Recommended to Postpone the Early Morning Breakfast.

¹⁰ The meaning of his words, may Allah be pleased with him: “We took the early morning meal with the Prophet, may Allah bless him and grant him peace”; The meaning of his words, may Allah be pleased with him: “He then stood up for the prayer”; The meaning of his words, may Allah be pleased with him: “I asked him”; The meaning of his words, may Allah be pleased with him: “How much time passed between the *adhan* and the early morning meal (*suhu*r)?” He said: “The time it takes to recite fifty verses from the *Qur’an*”;

On What Has Been Related Regarding Increasing of Generosity in Good During Ramadan

It has been related in the Saheeh of al-Bukhari on the authority of `Ubaydullah ibn Abdallah ibn `Utba,¹¹ that Ibn Abass, may Allah be pleased with him once said: “The Prophet, may Allah bless him and grant him peace, used to be the most generous of men in good. He was even more generous during *Ramadan* when Jibril, upon him be peace, would come to him. Jibril, upon him be peace, used to come to him every night during *Ramadan* until it was complete reviewing the *Qur’an* with him. Whenever Jibril, upon him be peace, would come to him, he was more generous in good than the flowing winds.”¹²

¹¹ He was Abu Abdallah `Ubaydullah ibn Abdallah ibn `Utba al-Hadhili al-Medini, the blind man. He was an *Imam* in knowledge, a jurist, the leading *mufti* of Medina, and the most knowledgeable of its people. He was one of the seven legendary jurists of Medina. He died in the year 98 A.H.

¹² The meaning of his words, may Allah be pleased with them: “The Prophet, may Allah bless him and grant him peace, used to be the most generous of men”; where ‘the most generous of people’ means that he was more charitable than any other people. The word generous (*juud*) means liberality and openhandedness and is among the praiseworthy qualities. It has been related by at-Tirmidhi on the authority of Sa’d going back to the Prophet, may Allah bless him and grant him peace who said: “Verily Allah is Generous and He loves generosity.” To the Prophet, may Allah bless him and grant him peace is attributed another prophetic tradition of Anas: “I am the most generous of the children of Adam; and the most generous of them after me is a man who learned some knowledge and disseminates it among the people; and a man who is generous with his soul in the Way of Allah”; however there is some dispute about the chain of authority of this prophetic tradition. A narration has been related in the Saheeh from another perspective on the authority of Anas: “The Prophet may Allah bless him and grant him peace used to be the most courageous and most generous of mankind.” The meaning of his words, may Allah be pleased with them: “...in good”; is the opposite of evil, and it comprises being generous and virtuous in everything. That is to say, that the Prophet, may Allah bless him and grant him peace was the most generous of people in all of his bounties, whether from his *baraka*, soul, knowledge or wealth. However, the meaning specified in this prophetic tradition is wealth because Allah ta’ala says: “...if he leaves any good”, which means if he leaves any wealth. In this is encouragement of being intense in one’s generosity so that it could not be falsely imagined from his words: “He was even more generous during *Ramadan*”; that his generosity was specific for *Ramadan* only. However, the expression establishes unrestricted generosity for him foremost, and then attributes to him increase in that during *Ramadan*. The meaning of his words may Allah be pleased with them: “He was even more generous during *Ramahan*”; is that the most generous that the Messenger of Allah, may Allah bless him and grant him peace was, was during the month of *Ramadan*; or it means that the Messenger of Allah, may Alla bless him and grant him peace during the period he was in *Ramadan* that he was more generous in it than he was in another month. The meaning of his words, may Allah be pleased with them: “...when Jibril, upon him be peace, would come to him. Jibril, upon him be peace, used to come to him every night during *Ramahana* until it was complete”; that is to say, until the completion of the month of *Ramadan*. It is apparent from these words that he used to encounter him in this way every *Ramadan* from the time that the *Qur’an* was first revealed. This was not specific to the months of *Ramadan* after the *hijra*, although fasting in the month of *Ramadan* was only prescribed as an obligation after the *hijra* to Medina. This is because the month was called *Ramadan* by the Arabs before fasting was prescribed as an obligation. The meaning of his words, may Allah be pleased with them: “...reviewing the *Qur’an* with him”; is that in the prophetic tradition the unrestricted mention of the *Qur’an* includes in it meaning a part of it as well as most of it; because the first *Ramadan* immediately after being commissioned as a Prophet only a part of the *Qur’an* was revealed to him. Then this was the same in every subsequent *Ramadan* after that until the final *Ramadan* in which the whole of the *Qur’an* was related to him, except the revelation which was postponed after that final *Ramadan* from the tenth year of the *hijra* until the Prophet, may Allah bless him and grant him peace died in the month of *Rabi’-l-Awwal* of the eleventh year of the *hijra*. Among what was revealed during that period are the words of Allah ta’ala: “*This day have I completed for you your religion*”; revealed on the day of `Arafat while the Prophet, may Allah bless him and grant him peace was there; which is accepted unanimously. There is, however, disagreement regarding the last of the *Qur’anic* readings, whether it was done with all the authorized renditions of *Qur’anic* recitation or with a single rendition? If it was in a single rendition, was it the one which Uthman united all the

people, or was it another? It has been related by Ahmad, Ibn Abi Dawud, and at-Tabari by way of `Ubayda ibn `Amr as-Salmaani: "It was what Uthman united the people around and accepted which was the last rendition of the *Qur'an* recited to the Prophet." In another narrative by way of Muhammad ibn Sireen who said: "Jibril used to recite to the Prophet, may Allah bless him and grant him peace the whole of the *Qur'an*"; in a narration similar to that of Ibn Abass, but he added at its end: "...they narrated that our recitation is was the most recent of recitation which was that of the final rendition Jibril recited." A similar narrative was transmitted by al-Haakim from a tradition of Samra with a good chain of authority, which he verified and whose wording was: "The *Qur'an* was recited to the Messenger of Allah, may Allah bless him and grant him peace many times. They said that this recitation of ours was the last rendition which was recited to the Messenger of Allah, may Allah bless him and grant him peace." In a narrative by way of Mujaahid on the authority of Ibn Abass who said: "Which of the two recitations was transmitted as the last of the recitations?" They said: "It was the recitation of Zayd ibn Thaabit." He then responded: "No! Verrally the Messenger of Allah, may Allah bless him and grant him peace used to recite the *Qur'an* once a year to Jibril. In the year in which his soul was taken he recited it twice to him. And the recitation of Ibn Mas`ud was the last of the two which were recited." This somewhat changes the narrative transmitted by Samra as well as the opinions of those who agreed with him. There is another narrative with Musaddad by way of Ibrahim an-Nakha'i: "Once Ibn Abass heard a man mention something about the first rendition; and he said to him: 'What is the first rendition?' The man said: 'Umar dispatched Ibn Mas`ud to Kufa as a teacher, and the people there received from him his recitation. Then Uthman altered the recitation. Thus, the people of Kufa say that the recitation of Ibn Mas`ud was the first rendition.' Ibn Abass then said: 'It was the last rendition which the Prophet, may Allah bless him and grant him peace recited to Jibril.'" It has been related by an-Nisaai' by way of Abu Dhabyaan who said: "Ibn Abass once said to me: 'Which of the recitations do you recite?' I said: 'With the first recitation, that of Ibn Umm Abd, meaning Abdallah ibn Mas`ud.' He said: 'Indeed! It was the last of the recitations. Verrally, the Messenger of Allah, may Allah bless him and grant him peace used to recite to Jibril...'; a narration in the end which he said: 'Ibn Mas`ud was present then, and he learned what he transcribed from that and did not alter it.'" The chain of authority of this prophetic tradition is sound. It is possible to join together the two divergent opinions based upon the possibility that the two last renditions recited actually occurred in accordance with the two distinct cited renditions. Thus, it is valid to apply the title of last unrestrictedly to both renditions. The meaning of his words, may Allah be pleased with them: "Whenever Jibril, upon him be peace, would come to him, he was more generous in good than the flowing winds"; is that in this is evidence of the permissibility of being effusive when indicating similitude. It also establishes the permissibility of making a similitude of an abstract thing with that of a sensory thing in order to bring comprehension to those who hear it. This is demonstrated in the prophetic tradition when he initially established for him the description of generosity, then he desired to describe him with something in addition to that by resembling his generosity to the flowing winds. Rather, he made the description even more effusive than that, because a mere wind can become still. In this is clear indication of diligence in that there are some winds which are sterile and harmful, while there are some which are harbingers of good. It is the latter winds which are described as flowing in order to distinguish the latter. This is indicated by the words of Allah ta`ala: "*And He is the One who dispatches the winds as bearers of good news*"; and by His words: "*And Allah is the One who dispatches the winds*"; and other verses such as these. Subsequently flowing winds are designated as such as long as they continue to flow. This is the same with the actions of the Messenger of Allah, may Allah bless him and grant him peace during the sacred month of *Ramadan*, which were and are enduring and never stopping. In this prophetic tradition are innumerable advantages. Among these is showing immense esteem for the month of *Ramadan*, since this month was first designated for the descent of the *Qur'an*; then it was the time that it was reviewed with him, and this was further corroborated with the frequent the descent of Jibril during this month. Among these is the unlimited increased manifestation of spiritual excellence and *baraka*, from which can be extracted that the superiority of times is realized by the increase of worship during those times. Among these is that the persistence in recitation of the *Qur'an* necessitates an increase in spiritual and temporal good. Among these is it being highly recommended to increase in worship during one's final years. Among these is that the nights of *Ramadan* are superior to its days, as well as what is intended in recitation of the *Qur'an* is the presence of mind and comprehension, since the night is the time and place for that, while the day time is the time and place for preoccupation and worldly and religious responsibilities. It is conceivable from this is that the Prophet, may Allah bless him and grant him peace used to review the *Qur'an* which had been revealed to him that year by portioning its reading throughout the nights of *Ramadan* in parts. He used to recite each night a section from this during a portion of the night. The reason for dividing it in this manner was because of the

On What Has Been Related Regarding Pursuing the Night of Power

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, may Allah be pleased with her, that the Prophet, may Allah bless him and grant him peace, said: “Look for the Night of Power (*laylat`l-qadr*) on the odd nights during the last ten nights of *Ramadan*.”¹³

On What Has Been Related Regarding the *I`tikaaf*¹⁴

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, may Allah be pleased with her, who said: “The Messenger of Allah,¹⁵ may Allah bless him and grant him peace, used to go into retreat (*ya`takifu*) during the last ten days of every *Ramadan* until he died. Then after him his wives used to go into retreat in the same manner.”¹⁶

what he was preoccupied with beside that during the nights from *salaat`t-tahajjud*, bodily rest and the responsibilities to his wives. Because of this he would review that section of the *Qur`an* repeatedly based upon the number of the authorized renditions of recitations, as well as to allow the *baraka* of the *Qur`an* to embrace the entire month of *Ramadan*. It has been related by Abu `Ubayd by way of Dawud ibn Abi Hind who said: “I once said to as-Sha`bi: ‘The words of Allah ta`ala: ‘*The month of Ramadan in which was revealed the Qur`an*’; was anything revealed to him in the remainder of the months of the year?’ He said: ‘Indeed, however in *Ramadan* Jibril used to review with the Prophet, may Allah bless him and grant him peace what Allah had revealed in the rest of the year. Then Allah would adjudicate what He willed and establish what He willed’.” In this narrative is an indication of the wisdom in revealing the *Qur`an* in installments in order to give particular detail to what was mentioned from legal rulings and abrogated matters in the *Qur`an*.

¹³ The meaning of his words upon him be blessings and peace: “Look for”; is to seek after. The meaning of his words upon him be blessings and peace: “...the Night of Power (*laylat`l-qadr*) on the odd nights during the last ten nights of *Ramadan*”; is that the most preponderant and strongest opinion is that the Night of Power is confined to the month of *Ramadan*, then within the last ten nights therein, then in the odd nights from them, and not a specific night. However, the scholars disagree a great deal regarding the Night of Power. We have garnered more than forty different opinions from their diverse schools of thought, but the most preponderant view of all of them is it is one of the odd nights of the last ten days of *Ramadan* and that it moves as it has been related on the authority of Abu Qilaba that he said: “The Night of Power moves through the last ten nights. And the most expectant of these are the ten odd nights.” In the opinion of those who follow as-Shafi`, the most expectant of the ten odd nights are the 21st or the 23rd. However, the most expectant of them with the majority of the scholars is the night of the 27th.” Malik, at-Thawri, Ahmad and Is`haq narrated textual evidence regarding this. Al-Maawaradi claimed that this night is agreed upon by the scholars, however it was related in a prophetic tradition of Ibn Abass that the Companions all agreed that the Night of Power was in the last ten nights, but then disagreed regarding specifying which of them it was, as al-Haafidh cited.

¹⁴ Its etymological root is from the expression ‘*akafa*’ (to dedicate) oneself to something, that is say to turn towards it in an adhering manner without turning one’s face from it. Or it means to adhere to a place or to stand by a thing. Allah ta`ala says: “*They stand dedicated to their idols*”; that is to say, they stand by them in a devoted manner. The meaning of *itikaaf* in the language of the *shari`a* is to stay in the mosque in order to worship. Allah ta`ala says: “*...while you in retreat in the masajid*”; that is to say staying in the *masajid*, not leaving it except for basic human requirements, being preoccupied with prayer and recitation of the *Qur`an*.

¹⁵ Here ends facsimile 37 of the Arabic manuscript.

¹⁶ The meaning of her words, may Allah be pleased with her: “The Messenger of Allah, may Allah bless him and grant him peace, used to go into retreat (*ya`takifu*)”; is he used to pass the day and night. The meaning of her words, may Allah be pleased with her: “...during the last ten days of every *Ramadan* until he died”; is that there is some disagreement among the people of knowledge regarding the retreat when a person cuts short his retreat before the time he intended elapses. Some of the people of knowledge said that when a person shortend his retreat, it is obligatory for him to make it up. They rely on the prophetic tradition: “The Prophet, may Allah bless him and grant him peace once left his retreat, but then made the retreat in ten nights from the month of *Shawwal*.” This is the view held by Malik. However, some of the people of knowledge said: “If the person took no solemn oath to go into retreat, or anything that would obligate himself to it, and if it was merely superogatory; then for his leaving the retreat there is no need to make it up; except if he obligated that as a choice from himself.

On What Has Been Related Regarding the One in *I'tikaaf* Not Entering His Home Except Out of Necessity

It has been related in the Saheeh of al-Bukhari on the authority of A`isha, may Allah be pleased with her, the wife of the Prophet, may Allah bless him and grant him peace who said: “Although the Messenger of Allah, may Allah bless him and grant him peace, used enter his head in my window while he was in the *masjid* and I would plait it; yet he would only go into the house to relieve himself when he was in retreat.”¹⁷

However, it is not obligatory upon him.” This is the view held by as-Shafi`. As-Shafi` said: “Every action it is important that you do not enter upon it. For once you enter upon that action and then leave it, it is not an obligation upon you to make it up except the major and lesser pilgrimage.” In the prophetic tradition is proof that the retreat of *Ramadan* has not been abrogated and that it is a confirmed *Sunnan* specific for the last ten nights of *Ramadan* in order to seek for the Night of Power. The meaning of her words, may Allah be pleased with her: “Then after him his wives used to go into retreat in the same manner”; is that in this is evidence that women are like men regarding retreat, and that he used to give permission for some of them to do so. As for his latter objection to them making retreat after first given permission as it was related in a sound prophetic tradition, it has another meaning. It is said that that he did so out of fear that they would not be sincere in their retreat, but rather they simply desired to be close to him due to their mutual jealousy over him; or because the elapsing of the entire objective of the retreat by their being with him; or due to the fact that their presence in the *masjid* along with their children caused congestion. Abu Hanifa said: “He valid for a woman to make retreat in the *masjid* in her home, which is the place particularly prepared in her house for making prayer.” Al-Mundhiri said: “This was related by al-Bukhari, Muslim, at-Tirmidhi and an-Nisai’.”

¹⁷ The meaning of her words may Allah be pleased with her: “Although the Messenger of Allah, may Allah bless him and grant him peace, used enter his head in my window while he was in the *masjid* and I would plait it; yet he would only go into the house to relieve himself”; is what Muslim added in his narration: “except to take of human needs”; and this was interpolated by az-Zuhri to mean his urination and defecation. The scholars are unanimous in their view that these two are acceptable exceptions, but they differ regarding all other needs such as eating, and drinking. They also hold the view that if a person leaves the *masjid* in order to perform the ablution, it does not invalidate his retreat. The meaning of her words, may Allah be pleased with her: “...when he was in retreat”; is based on what A`isha, may Allah be pleased with her said: “The *Sunna* for the one making retreat is that he should not visit the sick, not attend the burial of the deceased, not fondle or touch women; and not leave the *masjid* except for a necessity.” It has been related on the authority of Ali, an-Nakhai`, and al-Hassan al-Basri: “If the one in retreat attends the burial of a deceased, visits the sick or leaves it to attend the *juma`* prayer, then his retreat has been invalidated.” This is the opinion of the scholars of Kufa and Ibn al-Mundhir regarding the *juma`* prayer. At-Thawri, as-Shafi` and Is`haq said: “If he makes any of these matters as a precondition at the beginning of his retreat, then he does not invalidate his retreat by doing any of them.” This is the view based upon the transmission of Ahmad. Here it is ended and with its ending, I end the commentary upon the Book of Fasting, and success if with Allah. O Allah I ask You for every good which Your knowledge encompasses in this world and the Next, and I seek refuge with You from every evil which Your knowledge encompasses in the this world and the Next. O Allah give us success in following the *Sunna* of Your prophet, Muhammad, may Allah bless him and grant him peace, outwardly and inwardly, by his rank that he has with You.