

(...so that you may be grateful to Him.) means: If you adhere to what Allah commanded you, obeying Him by performing the obligations, abandoning the prohibitions and abiding by the set limits, then perhaps you will be among the grateful.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ  
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا  
بِي لَعَلَّهُمْ يَرْشُدُونَ )

(186. And when My servants ask you (O Muhammad concerning Me, then answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.)

### Allah hears the Servant's Supplication

Imam Ahmad reported that Abu Musa Al-Ash`ari said, "We were in the company of Allah's Messenger during a battle. Whenever we climbed a high place, went up a hill or went down a valley, we used to say, 'Allah is the Most Great,' raising our voices. The Prophet came by us and said:

«يَا أَيُّهَا النَّاسُ، ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا  
تَدْعُونَ أَصَمًّا وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا  
بَصِيرًا، إِنَّ الَّذِي تَدْعُونَ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ  
عُنُقِ رَاحِلَتِهِ، يَا عَبْدَ اللَّهِ بْنِ قَيْسٍ، أَلَا أَعْلَمُكَ  
كَلِمَةً مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

(O people! Be merciful to yourselves (i.e., don't raise your voices), for you are not calling a deaf or an absent one, but One Who is All-Hearer, All-Seer. The One Whom you call is closer to one of you than the neck of his animal. O `Abdullah bin Qais (Abu Musa's name) should I teach you a statement that is a treasure of Paradise: `La hawla wa la quwwata illa billah (there is no power or strength except from Allah).')

This Hadith was also recorded in the Two Sahihs, and Abu Dawud, An-Nasa'i, At-Tirmidhi and Ibn Majah recorded similar wordings. Furthermore, Imam Ahmad recorded that Anas said that the Prophet said:

«يَقُولُ اللهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا  
مَعَهُ إِذَا دَعَانِي»

("Allah the Exalted said, `I am as My servant thinks of Me, and I am with him whenever he invokes Me.') Allah accepts the Invocation

Imam Ahmad also recorded Abu Sa`id saying that the Prophet said:

«مَا مِنْ مُسْلِمٍ يَدْعُو اللهَ عَزَّ وَجَلَّ بِدَعْوَةٍ لَيْسَ  
فِيهَا إِثْمٌ وَلَا قَطِيعَةٌ رَحِمَ، إِلَّا أَعْطَاهُ اللهُ بِهَا  
إِحْدَى ثَلَاثِ خِصَالٍ: إِمَّا أَنْ يُعَجَّلَ لَهُ دَعْوَتُهُ،  
وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْآخِرَى، وَإِمَّا أَنْ  
يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا»

«اللهُ أَكْثَرُ»

(No Muslim supplicates to Allah with a Du`a that does not involve sin or cutting the relations of the womb, but Allah will grant him one of the three things. He will either hasten the response to his supplication, save it for him until the Hereafter, or would turn an equivalent amount of evil away from him.) They said, "What if we were to recite more (Du`a)." He said, (There is more with Allah.)

`Abdullah the son of Imam Ahmad recorded `Ubadah bin As-Samit saying that the Prophet said:

«مَا عَلَى ظَهْرِ الأَرْضِ مِنْ رَجُلٍ مُسْلِمٍ يَدْعُو  
اللهَ عَزَّ وَجَلَّ بِدَعْوَةٍ إِلَّا آتَاهُ اللهُ إِيَّاهَا، أَوْ كَفَّ  
عَنْهُ مِنَ السُّوءِ مِثْلَهَا مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ  
رَحِمَ»

(There is no Muslim man on the face of the earth who supplicates to Allah but Allah would either grant it to him, or avert a harm from him of equal proportions, as long as his supplication does not involve sin or cutting the relations of the womb.) At-Tirmidhi recorded this Hadith.

Imam Malik recorded that Abu Hurayrah narrated that Allah's Messenger said:

«يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ  
يُسْتَجَبْ لِي»

(One's supplication will be accepted as long as he does not become get hasty and say,

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### Allah accepts the Invocation

Imam Ahmad also recorded Abu Sa`id saying that the Prophet said:

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فِيهَا إِثْمٌ وَلَا قَطِيعَةٌ رَحِمَ، إِلَّا أَعْطَاهُ اللَّهُ بِهَا  
إِحْدَى ثَلَاثِ خِصَالٍ: إِمَّا أَنْ يُعَجَّلَ لَهُ دَعْوَتُهُ،  
وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْآخِرَى، وَإِمَّا أَنْ  
يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا»

«اللَّهُ أَكْثَرُ»

(No Muslim supplicates to Allah with a Du`a that does not involve sin or cutting the relations of the womb, but Allah will grant him one of the three things. He will either hasten the response to his supplication, save it for him until the Hereafter, or would turn an equivalent amount of evil away from him.) They said, "What if we were to recite more (Du`a)." He said, (There is more with Allah.)

`Abdullah the son of Imam Ahmad recorded `Ubadah bin As-Samit saying that the Prophet said:

«مَا عَلَى ظَهْرِ الْأَرْضِ مِنْ رَجُلٍ مُسْلِمٍ يَدْعُو اللَّهَ عَزَّ وَجَلَّ بِدَعْوَةٍ إِلَّا آتَاهُ اللَّهُ إِيَّاهَا، أَوْ كَفَّ عَنْهُ مِنَ السُّوءِ مِثْلَهَا مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ»

(There is no Muslim man on the face of the earth who supplicates to Allah but Allah would either grant it to him, or avert a harm from him of equal proportions, as long as his supplication does not involve sin or cutting the relations of the womb.) At-Tirmidhi recorded this Hadith.

Imam Malik recorded that Abu Hurayrah narrated that Allah's Messenger said:

«يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي»

(One's supplication will be accepted as long as he does not become hasty and say, "I have supplicated but it has not been accepted from me.")

This Hadith is recorded in the Two Sahih from Malik, and this is the wording of Al-Bukhari.

Muslim recorded that the Prophet said:

«لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ مَا لَمْ يَسْتَعْجَلْ»

قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا الِاسْتِعْجَالُ؟ قَالَ:

«يَقُولُ: قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ، فَلَمْ أَرَ يُسْتَجَابْ لِي، فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدْعُ الدُّعَاءَ»

(The supplication of the servant will be accepted as long as he does not supplicate for what includes sin, or cutting the relations of the womb, and as long as he does not become hasty.)

He was asked, "O Messenger of Allah! How does one become hasty" He said, (He says, 'I supplicated and supplicated, but I do not see that my supplication is being accepted from me.' He thus loses interest and abandons supplicating (to Allah).)

### Three Persons Whose Supplication will not be rejected

In the Musnad of Imam Ahmad and the Sunans of At-Tirmidhi, An-Nasa'i and Ibn Majah it is recorded that Abu Hurayrah narrated that Allah's Messenger said:

«ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ: الْإِمَامُ الْعَادِلُ، وَالصَّائِمُ حَتَّى يُفْطِرَ، وَدَعْوَةُ الْمَظْلُومِ، يَرْفَعُهَا اللَّهُ دُونَ الْعَمَامِ يَوْمَ الْقِيَامَةِ، وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ، يَقُولُ: بِعِزَّتِي لَأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ»

(Three persons will not have their supplication rejected: the just ruler, the fasting person until breaking the fast, and the supplication of the oppressed person, for Allah raises it above the clouds on the Day of Resurrection, and the doors of heaven will be opened for it, and Allah says, 'By My grace! I will certainly grant it for you, even if after a while.')

(أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَشِرُوا هُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى الْيَلِّ وَلَا تُبَشِّرُوا هُنَّ وَأَنْتُمْ عَكْفُونَ فِي الْمَسْجِدِ

# تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ )

(187. It is made lawful for you to have sexual relations with your wives on the night of As-Syam (fasting). They are Libas i.e., body-cover, or screen for you and you are Libas for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikaf in the Masjids. These are the limits (set) by Allah, so approach them not. Thus does Allah make clear His Ayat to mankind that they may acquire Taqwa.)

## **Eating, Drinking and Sexual Intercourse are allowed during the Nights of Ramadan**

These Ayat contain a relief from Allah for the Muslims by ending the practice that was observed in the early years of Islam. At that time, Muslims were allowed to eat, drink and have sexual intercourse only until the `Isha' (Night) prayer, unless one sleeps before the `Isha' prayer. Those who slept before `Isha' or offered the `Isha' prayer, were not allowed to drink, eat or sexual intercourse until the next night. The Muslims found that to be difficult for them.

The Ayat used the word `Rafath' to indicate sexual intercourse, according to Ibn `Abbas, `Ata' and Mujahid. Similar Tafsir was offered by Sa`id bin Jubayr, Tawus, Salim bin `Abdullah, `Amr bin Dinar, Al-Hasan, Qatadah, Az-Zuhri, Ad-Dahhak, Ibrahim An-Nakha`i, As-Suddi, `Ata' Al-Khurasani and Muqatil bin Hayyan.

Allah said:

## (هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ)

(They are Libas i.e., body-cover, or screen for you and you are Libas for them.)

Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Al-Hasan, Qatadah, As-Suddi and Muqatil bin Hayyan said that this Ayah means, "Your wives are a resort for you and you for them." Ar-Rabi` bin Anas said, "They are your cover and you are their cover." In short, the wife and the husband are intimate and have sexual intercourse with each other, and this is why they were permitted to have sexual activity during the nights of Ramadan, so that matters are made easier for them.

Abu Ishaq reported that Al-Bara' bin `Azib said, "When the Companions of Allah's Messenger observed fast but would sleep before breaking their fast, they would continue fasting until the following night. Qays bin Srmah Al-Ansari was fasting one day and was working in his land. When the time to break the fast came, he went to his wife and said, `Do you have food' She said, `No. But I could try to get you some.' His eyes then were overcome by sleep and when his wife came back, she found him asleep. She said, `Woe unto you! Did you sleep' In the middle of the next day, he lost consciousness and mentioned what had happened to the Prophet . Then, this Ayah was revealed: r

(أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّقَّتُ إِلَى نِسَائِكُمْ)

(It is made lawful for you to have sexual relations with your wives on the night of As-Syam (fasting)) until...

(وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ  
مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ)

(and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall. ) Consequently, they were very delighted." Al-Bukhari reported this Hadith by Abu Ishaq who related that he heard Al-Bara' say, "When fasting Ramadan was ordained, Muslims used to refrain from sleeping with their wives the entire month, but some men used to deceive themselves. Allah revealed:

(عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَايُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ  
وَعَفَا عَنْكُمْ)

(Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you.)

`Ali bin Abu Talhah narrated that Ibn `Abbas said, "During the month of Ramadan, after Muslims would pray `Isha', they would not touch their women and food until the next night. Then some Muslims, including `Umar bin Al-Khattab, touched (had sex with) their wives and had some food during Ramadan after `Isha'. They complained to Allah's Messenger . Then Allah sent down:

(عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَايُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ  
وَعَفَا عَنْكُمْ قَالَنَ بِشِرُّوهُنَّ)

(Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them)" This is the same narration that Al-`Awfi related from Ibn `Abbas.

Allah said:

(وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ)

(. . .and seek that which Allah has ordained for you (offspring),)

Abu Hurayrah, Ibn `Abbas, Anas, Shurayh Al-Qadi, Mujahid, `Ikrimah, Sa`id bin Jubayr, `Ata', Ar-Rabi` bin Anas, As-Suddi, Zayd bin Aslam, Hakam bin `Utbah, Muqatil bin Hayyan, Al-Hasan Al-Basri, Ad-Dahhak, Qatadah, and others said that this Ayah refers to having offspring. Qatadah said that the Ayah means, "Seek the permission that Allah has allowed for you." Sa`id narrated that Qatadah said,

(وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ)

(and seek that which Allah has ordained for you,)

### Time for Suhur

Allah said:

(وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ  
مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ  
إِلَى الْيَلِّ)

(...and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.)

Allah has allowed eating and drinking, along with having sexual intercourse, as we have stated, during any part of the night until the light of dawn is distinguished from the darkness of the night. Allah has described that time as `distinguishing the white thread from the black thread.' He then made it clearer when He said:

(مِنَ الْفَجْرِ)

(of dawn.)

As stated in a Hadith that Imam Abu `Abdullah Al-Bukhari recorded, Sahl bin Sa`d said, "When the following verse was revealed:

(وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ  
مِنَ الْخَيْطِ الْأَسْوَدِ)

(Eat and drink until the white thread appears to you, distinct from the black thread) and (of dawn) was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allah then revealed the words, (of dawn), and it became clear to them that it meant (the darkness of) night and (the light of) day. "

Al-Bukhari recorded that Ash-Sha`bi said that `Adi said, "I took two strings, one black and the other white and kept them under my pillow and went on looking at them throughout the night, but could not make any distinction between the two. So, the next morning I went to Allah's Messenger and told him the whole story. He said:

«إِنَّ وَسَادَكَ إِذَا لَعْرِيضٌ، أَنْ كَانَ الْخَيْطُ  
الْأَبْيَضُ وَالْأَسْوَدُ تَحْتَ وَسَادَتِكَ»

(Your pillow is very wide if the white and black threads are under it!) Some wordings for this Hadith read,

«إِنَّكَ لَعْرِيضٌ الْقَفَا»

(Your Qafa (back side of your neck) is wide!)

Some people said that these words meant that `Adi was not smart. This is a weak opinion. The narration that Al-Bukhari collected explains this part of the Hadith. Al-Bukhari recorded that `Adi bin Hatim narrated: I said, "O Messenger of Allah! What is the white thread from the black thread Are they actual threads" He said:

«إِنَّكَ لَعْرِيضٌ الْقَفَا أَنْ أَبْصَرْتَ الْخَيْطَيْنِ، ثُمَّ  
قَالَ: لَا بَلْ هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ»

(Your Qafa is wide if you see the two threads. Rather, they are the blackness of the night and the whiteness of the daylight.)

### Suhur is recommended

Allah allowed eating and drinking until dawn, it represents proof that Suhur is encouraged, since it is a Rukhsah (concession or allowance) and Allah likes that the Rukhsah is accepted and implemented. The authentic Sunnah indicates that eating the Suhur is encouraged. It is reported in the Two Sahihs that Anas narrated that Allah's Messenger said:

«تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً»

(Eat the Suhur, for there is a blessing in Suhur.)

Muslim reported that `Amr bin Al-`As narrated that Allah's Messenger said:

«إِنَّ فَصْلَ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ  
أَكْلَةُ السَّحَرِ»

(The distinction between our fast and the fast of the People of the Book is the meal of Suhur.)

Imam Ahmad reported that Abu Sa`id narrated that Allah's Messenger said:

«السَّحُورُ أَكْلُهُ بَرَكَةٌ فَلَا تَدَعُوهُ، وَلَوْ أَنْ أَحَدَكُمْ  
تَجَرَّعَ جُرْعَةَ مَاءٍ، فَإِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ  
عَلَى الْمُتَسَحِّرِينَ»

(Suhur is a blessed meal. Hence, do not abandon it, even if one just takes a sip of water. Indeed, Allah and His angels send Salah (blessings) upon those who eat Suhur.)

There are several other Hadiths that encourage taking the Suhur, even if it only consists of a sip of water.

It is preferred that Suhur be delayed until the time of dawn. It is recorded in the Two Sahihs that Anas bin Malik narrated that Zayd bin Thabit said, "We had Suhur with Allah's Messenger and then went on to pray." Anas asked, "How much time was there between the Adhan (call to prayer) and the Suhur" He said, "The time that fifty Ayat take (to recite)."

Imam Ahmad recorded Abu Dharr saying that Allah's Messenger said:

«لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا عَجَّلُوا الْإِفْطَارَ وَأَخَّرُوا  
السُّحُورَ»

(My Ummah will always retain goodness as long as they hasten in breaking the fast and delay the Suhur.)

There are several Hadiths that narrate that the Prophet called Suhur "the blessed meal."

There are narrations from several of the Salaf that they allowed the Suhur to be eaten later until close to Fajr. This is reported from Abu Bakr, `Umar, `Ali, Ibn Mas`ud, Hudhayfah, Abu Hurayrah, Ibn `Umar, Ibn `Abbas and Zayd bin Thabit. It is also reported from many of the

Tabi`in, such as Muhammad bin `Ali bin Husayn, Abu Mijlaz, Ibrahim An-Nakha`i, Abu Ad-Duha, Abu Wa'il and other companions of Ibn Mas`ud. This is also the opinion of `Ata', Al-Hasan, Hakam bin `Uyainah, Mujahid, `Urwah bin Az-Zubayr, Abu Sha`tha' Jabir bin Zayd, Al- A`mash and Ma`mar bin Rashid. We have mentioned the chains of narrations for their statements in our (Ibn Kathir's) book about Syam (Fasting), and all praise is due to Allah.

It is also recorded in the Two Sahih's that Al-Qasim said that `A'ishah narrated that Allah's Messenger said:

«لَا يَمْنَعُكُمْ أَذَانُ بِلَالٍ عَنِ سَحُورِكُمْ، فَإِنَّهُ يُنَادِي  
بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ ابْنِ أُمِّ  
مَكْتُومٍ، فَإِنَّهُ لَا يُؤَدِّنُ حَتَّى يَطْلُعَ الْفَجْرُ»

(The Adhan pronounced by Bilal should not stop you from taking Suhur, for he pronounces the Adhan at night. Hence, eat and drink until you hear the Adhan by Ibn Umm Maktum, for he does not call the Adhan until dawn.)

This is the wording collected by Al-Bukhari.

Imam Ahmad reported that Qays bin Talq quoted from his father that Allah's Messenger said:

«لَيْسَ الْفَجْرُ الْمُسْتَطِيلَ فِي الْأُفُقِ وَلَكِنْ  
الْمُعْتَرِضُ الْأَحْمَرُ»

(Dawn is not the (ascending) glow of white light of the horizon. Rather, it is the red (radiating) light.)

Abu Dawud and At-Tirmidhi also recorded this Hadith, but their wording is:

«كُلُوا وَاشْرَبُوا، وَلَا يَهْدِيَنَّكُمُ السَّاطِعُ الْمُصْعِدُ،  
فَكُلُوا وَاشْرَبُوا حَتَّى يَعْتَرِضَ لَكُمْ الْأَحْمَرُ»

(Eat and drink and do not be rushed by the ascending (white) light. Eat and drink until the redness (of the dawn) appears.)

Ibn Jarir (At-Tabari) recorded that Samurah bin Jundub narrated that Allah's Messenger said:

«لَا يَغُرَّتْكُمْ أَذَانُ بِلَالٍ وَلَا هَذَا الْبَيَاضُ لِعَمُودِ  
الصُّبْحِ حَتَّى يَسْتَطِيرَ»

(Do not be stopped by Bilal's Adhan or the (ascending) whiteness, until it spreads.) Muslim also recorded this Hadith.

### **There is no Harm in beginning the Fast while Junub (a state of major ritual impurity)**

Issue: Among the benefits of allowing sexual activity, eating and drinking until dawn for those who are fasting, is that it is allowed to start the fast while Junub (in the state of impurity after sexual discharge), and there is no harm in this case if one takes a bath any time in the morning after waking up, and completes the fast. This is the opinion of the Four Imams and the majority of the scholars. Al-Bukhari and Muslim recorded that `A'ishah and Umm Salamah said that Allah's Messenger used to wake up while Junub from sexual intercourse, not wet dreams, and he would take a bath and fast. Umm Salamah added that he would not break his fast or make up for that day.

Muslim recorded that `A'ishah said that a man asked:

يَا رَسُولَ اللَّهِ، تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ فَأَصُومُ؟ فَقَالَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ  
**Fasting ends at  
Sunset**

Allah said:

﴿ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ﴾

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

This Ayah orders breaking the fast at sunset. It is recorded in the Two Sahihs that `Umar bin Al-Khattab said that Allah's Messenger said:

«إِذَا أَقْبَلَ اللَّيْلُ مِنْ هُنَا، وَأَدْبَرَ النَّهَارُ مِنْ هُنَا  
فَقَدْ أَفْطَرَ الصَّائِمُ»

(If the night comes from this direction (the east), and the day departs from that direction (the west), then the fasting person breaks his fast.)

It is reported that Sahl bin Sa`d As-Sa`idi narrated that Allah's Messenger said:

«لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ»

(The people will retain goodness as long as they hasten in breaking the fast.)

Imam Ahmad recorded that Abu Hurayrah narrated that the Prophet said:

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: إِنَّ أَحَبَّ عِبَادِي إِلَيَّ  
أَعَجَلَهُمْ فِطْرًا»

(Allah the Exalted said, 'The dearest among My servants to Me are those who hasten in breaking the fast the most.')

At-Tirmidhi recorded this Hadith and said that this Hadith is Hasan Gharib.

### Prohibition of Uninterrupted Fasting (Wisal)

There are several authentic Hadiths that prohibit Al-Wisal, which means continuing the fast through the night to the next night, without eating. Imam Ahmad recorded Abu Hurayrah saying that Allah's Messenger said:

«لَا تُوَاصِلُوا»

قَالُوا: يَا رَسُولَ اللَّهِ إِنَّكَ تُوَاصِلُ، قَالَ:

:

«فَإِنِّي لَسْتُ مِنْكُمْ إِنِّي أُبَيِّتُ يُطْعِمُنِي رَبِّي  
وَيَسْقِينِي»

(Do not practice Al-Wisal in fasting.) So, they said to him, "But you practice Al-Wisal, O Allah's Messenger!" The Prophet replied, "(I am not like you, I am given food and drink during my sleep by my Lord.) , So, when the people refused to stop Al-Wisal, the Prophet fasted two days and two nights (along with those who practiced Wisal) and then they saw the crescent moon (of the month of Shawwal). The Prophet said to them (angrily):

«لَوْ تَأَخَّرَ الْهَيْلُ لَزِدْتُمْ»

(If the crescent had not appeared, I would have made you fast for a longer period.)

That was as a punishment for them (when they refused to stop practicing Al-Wisal). This Hadith is also recorded in the Sahihayn.

The prohibition of Al-Wisal was also mentioned in a number of other narrations. It is a fact that practicing Al-Wisal was one of the special qualities of the Prophet , for he was capable and assisted in his practice of it. It is obvious that the food and drink that the Prophet used to get while practicing Al-Wisal was spiritual and not material, otherwise he would not be practicing Al-Wisal. We should mention that it is allowed to refrain from breaking the fast from sunset until before dawn (Suhur). A Hadith narrated by Abu Sa`id Khudri states that Allah's Messenger said:

«لَا تُوَاصِلُوا فَأَيْكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ  
إِلَى السَّحَرِ»

(Do not practice Al-Wisal, but whoever wishes is allowed to practice it until the Suhur.)

They said, "You practice Al-Wisal, O Messenger of Allah!" He said:

«إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أُبَيْتُ لِي مُطْعِمٌ  
يُطْعِمُنِي وَسَاقٍ يَسْقِينِي»

(I am not similar to you, for I have One Who makes me eat and drink during the night.) This Hadith is also collected in the Two Sahihs.

### The Rulings of I`tikaf

Allah said:

(وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَكْفُونَ فِي الْمَسْجِدِ)

(And do not have sexual relations with them (your wives) while you are in I`tikaf in the Masjids.)

ʿAli bin Abu Talhah reported that Ibn ʿAbbas said, "This Ayah is about the man who stays in ʿtikaf at the mosque during Ramadan or other months, Allah prohibited him from touching (having sexual intercourse with) women, during the night or day, until he finishes his ʿtikaf." Ad-Dahhak said, "Formerly, the man who practiced ʿtikaf would go out of the mosque and, if he wished, would have sexual intercourse (with his wife). Allah then said:

(وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ)

(And do not have sexual relations with them (your wives) while you are in ʿtikaf in the Masjids.) meaning, ʿDo not touch your wives as long as you are in ʿtikaf, whether you were in the mosque or outside of it.' It is also the opinion of Mujahid, Qatadah and several other scholars, that the Muslims used to have sexual intercourse with the wife while in ʿtikaf if they departed the mosque until the Ayah was revealed. Ibn Abu Hatim commented, "It was reported that Ibn Masʿud, Muhammad bin Kaʿb, Mujahid, ʿAta' Al-Hasan, Qatadah, Ad-Dahhak, As-Suddi, Ar-Rabiʿ bin Anas and Muqatil said that the Ayah means, ʿDo not touch the wife while in ʿtikaf.'"

What Ibn Abu Hatim reported from these people is the agreed upon practice among the scholars. Those who are in ʿtikaf are not allowed to have sexual intercourse as long as they are still in ʿtikaf in the mosque. If one has to leave the mosque to attend to a need, such as to relieve the call of nature or to eat, he is not allowed to kiss or embrace his wife or to busy himself with other than his ʿtikaf. He is not even allowed to visit ailing persons, but he can merely ask about their condition while passing by. ʿtikaf has several other rulings that are explained in the books (of Fiqh), and we have mentioned several of these rulings at the end of our book on Syam (Fasting), all praise is due to Allah. Furthermore, the scholars of Fiqh used to follow their explanation of the rules for fasting with the explanation of the rules for ʿtikaf, as this is the way these acts of worship were mentioned in the Qur'an.

By mentioning ʿtikaf after fasting, Allah draws attention to practicing ʿtikaf during the month of the fast, especially the last part of the month. The Sunnah of Allah's Messenger is that he used to perform ʿtikaf during the last ten nights of the month of Ramadan until he died. Afterwards, the Prophet's wives used to perform ʿtikaf as the Two Sahihs recorded from ʿAishah the Mother of the believers. It is reported in the Two Sahihs that Safiyyah, the daughter of Huyai, went to Allah's Messenger to visit him in the mosque while he was in ʿtikaf. She had a talk with him for a while, then she got up in order to return home. The Prophet accompanied her back home, as it was night. Her house was at Usamah bin Zayd's house on the edge of Al-Madinah. While they were walking, two Ansari men met them and passed by them in a hurry, for they were shy to bother the Prophet while he was walking with his wife. He told them:

«عَلَى رِسَالِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حِيَّي»

(Do not run away! She is (my wife) Safiyyah bint Huyai.) Both of them said, "All praise is due to Allah, (How dare we think of any evil) O Allah's Messenger!" The Prophet said (to them):

«إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِّ،  
وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمْ شَيْئًا، أَوْ قَالَ:  
شَرًّا»

(Shaytan reaches everywhere in the human body, that the blood reaches. I was afraid lest Shaytan might suggest an evil thought in your minds.)

Imam Ash-Shafi`i commented, "Allah's Messenger sought to teach his Ummah to instantly eliminate any evil thought, so that they do not fall into the prohibited. They (the two Ansari men) had more fear of Allah than to think evil of the Prophet . Allah knows best."

The Ayah (2:187) prohibits sexual intercourse and anything like kissing or embracing that might lead to it during I`tikaf. As for having the wife helping the husband, it is allowed. It is reported in the Two Sahihs that `A'ishah said, "Allah's Messenger would bring his head near me (in her room) and I would comb his hair, while I was on my menses. He would enter the room only to attend to what a man needs."

Allah's statement :

(تِلْكَ حُدُودُ اللَّهِ)

(These are the limits (set) by Allah) means, `This is what We have explained, ordained, specified, allowed and prohibited for fasting. We also mentioned the fast's objectives, what is permitted during it, and what is required of it. These are the set limits that Allah has legislated and explained, so do not come near them or transgress them.' `Abdur-Rahman bin Zayd bin Aslam said, "(Allah's set limits mentioned in the Ayah) mean these four limits (and he then recited):

(أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ)

(It is made lawful for you to have sexual relations with your wives on the night of As-Syam (fasting).) and he recited up to:

(ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى الْيَلِّ)

(then complete your Sawm (fast) till the nightfall.) My father and other's used to say similarly and recite the same Ayah to us."

Allah said:

(كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ)

(Thus does Allah make clear His Ayat to mankind) meaning, `Just as He explains the fast and its rulings, He also explains the other rulings by the words of His servant and Messenger, Muhammad .' Allah continues:

(لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ)

(to mankind that they may attain Taqwa.) meaning, `So that they know how to acquire the true guidance and how to worship (Allah).' Similarly, Allah said:

(هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ  
لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ  
لَرَءُوفٌ رَّحِيمٌ)

(It is He Who sends down manifest Ayat to His servant (Muhammad ) that He may bring you out from (types of) darkness into the light. And verily, Allah is to you full of kindness, Most Merciful.) (57:9)

(وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى  
الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ  
وَأَنْتُمْ تَعْلَمُونَ)

(188. And eat up not one another's property unjustly (in any illegal way, e.g., stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.)

### **Bribery is prohibited and is a Sin**

Ali bin Abu Talhah reported that Ibn `Abbas said, "This (Ayah 2:188) is about the indebted person when there is no evidence of the loan. So he denies taking the loan and the case goes to the authorities, even though he knows that it is not his money and that he is a sinner, consuming what is not allowed for him." This opinion was also reported from Mujahid, Sa`id bin Jubayr, `Ikrimah, Al-Hasan, Qatadah, As-Suddi, Muqatil bin Hayan and `Abdur-Fahman bin Zayd bin Aslam. They all stated, "Do not dispute when you know that you are being unjust."

## The Judge's Ruling does not allow the Prohibited or prohibit the Lawful

It is reported in the Two Sahihs that Umm Salamah narrated that Allah's Messenger said:

«أَلَا إِنَّمَا أَنَا بَشَرٌ، وَإِنَّمَا يَأْتِينِي الْخَصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنْ نَارٍ، فَلْيَحْمِلْهَا أَوْ لِيَذَرْهَا»

(I am only human! You people present your cases to me, and as some of you may be more eloquent and persuasive in presenting his argument, I might issue a judgment in his benefit. So, if I give a Muslim's right to another, I am really giving him a piece of fire; so he should not take it.)

The Ayah and the Hadith prove that the judgment of the authorities in any case does not change the reality of the truth. Hence, the ruling does not allow what is in fact prohibited or prohibit what is in fact allowed. It is only applicable in that case. So if the ruling agrees with the truth, then there is no harm in this case. Otherwise, the judge will acquire his reward, while the cheater will acquire the evil burden.

This is why Allah said:

(وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ )

(And eat up not one another's property unjustly, nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.) meaning, `While you know the falsehood of what you claim. ' Qatadah said, "O son of Adam! Know that the judge's ruling does not allow you what is prohibited or prohibit you from what is allowed. The judge only rules according to his best judgment and according to the testimony of the witnesses. The judge is only human and is bound to make mistakes. Know that if the judge erroneously rules in some one's favor, then that person will still encounter the dispute when the disputing parties meet Allah on the Day of Resurrection. Then, the unjust person will be judged swiftly and precisely with that which will surpass whatever he acquired by the erroneous judgment he received in the life of this world."

(يَسْأَلُونَكَ عَنِ الْأَهْلَةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ  
وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ  
ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ  
أَبْوَابِهَا وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ )

(189. They ask you (O Muhammad) about the crescents. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage." It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back, but Al-Birr is from Taqwa. So enter houses through their proper doors, and have Taqwa of Allah that you may be successful.)

### The Crescent Moons

Al-`Awfi related that Ibn `Abbas said, "The people asked Allah's Messenger about the crescent moons. Thereafter, this Ayah was revealed:

(يَسْأَلُونَكَ عَنِ الْأَهْلَةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ)

(They ask you (O Muhammad) about the crescents. Say, "These are signs to mark fixed periods of time for mankind...) so that they mark their acts of worship, the `Iddah (the period of time a divorced woman or a widow is required to wait before remarrying) of their women and the time of their Hajj (pilgrimage to Makkah)." `Abdur-Razzaq reported that Ibn `Umar narrated that Allah's Messenger said:

«جَعَلَ اللَّهُ الْأَهْلَةَ مَوَاقِيتَ لِلنَّاسِ، فَصُومُوا  
لِرُؤْيَيْتِهِ، وَأَفْطِرُوا لِرُؤْيَيْتِهِ، فَإِنْ غَمَّ عَلَيْكُمْ فَعُدُّوا  
ثَلَاثِينَ يَوْمًا»

(Allah has made the crescents signs to mark fixed periods of time for mankind. Hence, fast on seeing it (the crescent for Ramadan) and break the fast on seeing it (the crescent for Shawwal). If it (the crescent) was obscure to you then count thirty days (mark that month as thirty days).) WThis Hadith was also collected by Al-Hakim in his Mustadrak, and he said, "The chain is Sahih, and they (Al-Bukhari and Muslim) did not recorded it."

**Righteousness comes from Taqwa**

Allah said:

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا  
وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا

(It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back, but Al-Birr is from Taqwa. So enter houses through their proper doors.)

Al-Bukhari recorded that Al-Bara' said, "During the time of Jahiliyyah, they used to enter the house from the back upon assuming the Ihram. Thereafter, Allah revealed (the following Ayah):

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا  
وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا

(It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back but Al-Birr is from Taqwa. So enter houses through their proper doors.)

Abu Dawud At-Tayalisi recorded the same Hadith from Al-Bara' but with the wording; "The Ansar used to enter their houses from the back when returning from a journey. Thereafter, this Ayah (2:189 above) was revealed..."

Al-Hasan said, "When some people during the time of Jahiliyyah would leave home to travel, and then decide not to travel, they would not enter the house from its door. Rather, they would climb over the back wall. Allah the Exalted said:

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا

(It is not Al-Birr (piety, righteousness) that you enter the houses from the back,.)"

Allah's statement:

وَإِتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

(...and have Taqwa of Allah that you may be successful.) Have Taqwa of Allah, means to do what He has commanded you and refrain from what He has forbidden for you,

لَعَلَّكُمْ تُفْلِحُونَ

(that you may be successful.) tomorrow when you stand before Him and He thus rewards you perfectly.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا  
إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ - وَأَقْتُلُوهُمْ حَيْثُ  
تَقْتُلُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ  
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ  
الْحَرَامِ حَتَّى يُقَاتِلَكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَاقْتُلُوهُمْ  
كَذَلِكَ جَزَاءُ الْكَافِرِينَ - فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ  
غَفُورٌ رَّحِيمٌ - وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ  
وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى  
الظَّالِمِينَ )

(190. And fight in the way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors.) (191. And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid Al-Haram (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers. ) (192. But if they cease, then Allah is Oft-Forgiving, Most Merciful.) (193. And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and the religion (all and every kind of worship) is for Allah (Alone). But if they cease, let there be no transgression except against Az-Zalimin (the polytheists and wrongdoers).)

### **The Command to fight Those Who fight Muslims and killing Them wherever They are found**

Abu Ja`far Ar-Razi said that Ar-Rabi` bin Anas said that Abu Al-`Aliyah commented on what Allah said:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ)

(And fight in the way of Allah those who fight you,)

Abu Al-`Aliyah said, "This was the first Ayah about fighting that was revealed in Al-Madinah. Ever since it was revealed, Allah's Messenger used to fight only those who fought him and avoid non-combatants. Later, Surat Bara'ah (chapter 9 in the Qur'an) was revealed." `Abdur-Rahman bin Zayd bin Aslam said similarly, then he said that this was later abrogated by the Ayah:

(فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ)

(then kill them wherever you find them) (9:5).

However, this statement is not plausible, because Allah's statement:

(الَّذِينَ يُقَاتِلُونَكُمْ)

(...those who fight you) applies only to fighting the enemies who are engaged in fighting Islam and its people. So the Ayah means, 'Fight those who fight you', just as Allah said (in another Ayah):

(وَقَاتِلُوا الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً)

(...and fight against the Mushrikin collectively as they fight against you collectively.) (9:36)

This is why Allah said later in the Ayah:

(وَأَقْتُلُوهُمْ حَيْثُ تَقَعْتُمُوهُمْ وَأَخْرَجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ)

(And kill them wherever you find them, and turn them out from where they have turned you out.) meaning, 'Your energy should be spent on fighting them, just as their energy is spent on fighting you, and on expelling them from the areas from which they have expelled you, as a law of equality in punishment.'

### **The Prohibition of mutilating the Dead and stealing from the captured Goods**

Allah said:

(وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ)

(but transgress not the limits. Truly, Allah likes not the transgressors.)

This Ayah means, 'Fight for the sake of Allah and do not be transgressors,' such as, by committing prohibitions. Al-Hasan Al-Basri stated that transgression (indicated by the Ayah), "includes mutilating the dead, theft (from the captured goods), killing women, children and old people who do not participate in warfare, killing priests and residents of houses of worship, burning down trees and killing animals without real benefit." This is also the opinion of Ibn `Abbas, `Umar bin `Abdul-`Aziz, Muqatil bin Hayyan and others. Muslim recorded in his Sahih that Buraydah narrated that Allah's Messenger said:

«اغزُوا فِي سَبِيلِ اللَّهِ، قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ،  
اغزُوا وَلَا تَغْلُوا وَلَا تَعْدِرُوا وَلَا تَمْتَلُوا وَلَا تَقْتُلُوا  
وَلَيْدًا وَلَا أَصْحَابَ الصَّوَامِعِ»

(Fight for the sake of Allah and fight those who disbelieve in Allah. Fight, but do not steal (from the captured goods), commit treachery, mutilate (the dead), or kill a child, or those who reside in houses of worship.)

It is reported in the Two Sahih's that Ibn `Umar said, "A woman was found dead during one of the Prophet's battles and the Prophet then forbade killing women and children. " There are many other Hadiths on this subject.

### Shirk is worse than Killing

Since Jihad involves killing and shedding the blood of men, Allah indicated that these men are committing disbelief in Allah, associating with Him (in the worship) and hindering from His path, and this is a much greater evil and more disastrous than killing. Abu Malik commented about what Allah said:

(وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ)

(And Al-Fitnah is worse than killing.) Meaning what you (disbelievers) are committing is much worse than killing." Abu Al-`Aliyah, Mujahid, Sa`id bin Jubayr, `Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ar-Rabi` bin Anas said that what Allah said:

(وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ)

(And Al-Fitnah is worse than killing.) "Shirk (polytheism) is worse than killing."

## Fighting in the Sacred Area is prohibited, except in Self-Defense

Allah said:

(وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ)

(And fight not with them at Al-Masjid Al-Haram (the sanctuary at Makkah))

It is reported in the Two Sahihs that the Prophet said:

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ  
الْقِيَامَةِ، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ، وَإِنَّهَا  
سَاعَتِي هَذِهِ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ،  
لَا يُعْضَدُ شَجَرُهُ، وَلَا يُخْتَلَى خَلَاهُ، فَإِنْ أَحَدٌ  
تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ عَلَيْهِ وَسَلَّمَ،  
فَقُولُوا: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ»

(Allah has made this city a sanctuary since the day He created the heavens and the earth. So, it is a sanctuary by Allah's decree till the Day of Resurrection. Fighting in it was made legal for me only for an hour in the daytime. So, it (i.e., Makkah) is a sanctuary, by Allah's decree, from now on until the Day of Resurrection. Its trees should not be cut, and its grass should not be uprooted. If anyone mentions the fighting in it that occurred by Allah's Messenger, then say that Allah allowed His Messenger, but did not allow you.)

In this Hadith, Allah's Messenger mentions fighting the people of Makkah when he conquered it by force, leading to some deaths among the polytheists in the area of the Khandamah. This occurred after the Prophet proclaimed:

«مَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ، وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ  
آمِنٌ، وَمَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ»

(Whoever closed his door is safe. Whoever entered the (Sacred) Mosque is safe. Whoever entered the house of Abu Sufyan is also safe.)

Allah said:

(حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ  
جَزَاءُ الْكَافِرِينَ)

(...unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.)

Allah states: 'Do not fight them in the area of the Sacred Mosque unless they start fighting you in it. In this case, you are allowed to fight them and kill them to stop their aggression.' Hence, Allah's Messenger took the pledge from his Companions under the tree (in the area of Al-Hudaybiyyah) to fight (the polytheists), after the tribes of Quraysh and their allies, Thaqif and other groups, collaborated against the Muslims (to stop them from entering Makkah to visit the Sacred House). Then, Allah stopped the fighting before it started between them and said:

(وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ  
بِطَن مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ)

(And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.) (48:24) and:

(وَلَوْ لَا رَجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ  
تَعْلَمُوهُمْ أَنْ تَطُبُّوهُمْ فَنُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ  
عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا  
لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا)

(Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His mercy whom He wills if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.) (48:25)

Allah's statement:

(فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(But if they cease, then Allah is Oft-Forgiving, Most Merciful.) which means, 'If they (polytheists) cease fighting you in the Sacred Area, and come to Islam and repent, then Allah will forgive them their sins, even if they had before killed Muslims in Allah's Sacred Area.' Indeed, Allah's forgiveness encompasses every sin, whatever its enormity, when the sinner repents it.

### The Order to fight until there is no more Fitnah

Allah then commanded fighting the disbelievers when He said:

(حَتَّى لَا تَكُونَ فِتْنَةً)

(...until there is no more Fitnah) meaning, Shirk. This is the opinion of Ibn `Abbas, Abu Al-`Aliyah, Mujahid, Al-Hasan, Qatadah, Ar-Rabi`, Muqatil bin Hayyan, As-Suddi and Zayd bin Aslam.

Allah's statement:

(وَيَكُونَ الدِّينُ لِلَّهِ)

(...and the religion (all and every kind of worship) is for Allah (Alone).) means, 'So that the religion of Allah becomes dominant above all other religions.' It is reported in the Two Sahihs that Abu Musa Al-Ash`ari said: "The Prophet was asked, 'O Allah's Messenger! A man fights out of bravery, and another fights to show off, which of them fights in the cause of Allah?' The Prophet said:

«مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ»

(He who fights so that Allah's Word is superior, then he fights in Allah's cause.) In addition, it is reported in the Two Sahihs:

«أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحَسَابُهُمْ عَلَى اللَّهِ»

(I have been ordered (by Allah) to fight the people until they proclaim, 'None has the right to be worshipped but Allah'. Whoever said it, then he will save his life and property from me, except for cases of the law, and their account will be with Allah.)

Allah's statement:

(فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ)

(But if they cease, let there be no transgression except against the wrongdoers.) indicates that, 'If they stop their Shirk and fighting the believers, then cease warfare against them. Whoever fights them afterwards will be committing an injustice. Verily aggression can only be started against the unjust.' This is the meaning of Mujahid's statement that only combatants should be fought. Or, the meaning of the Ayah indicates that, 'If they abandon their injustice, which is Shirk in this case, then do not start aggression against them afterwards.' The aggression here means retaliating and fighting them, just as Allah said:

(فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا  
اعْتَدَى عَلَيْكُمْ)

(Then whoever transgresses against you, you transgress likewise against him.) (2:194)

Similarly, Allah said:

(وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا)

(The recompense for an evil is an evil like thereof.) (42:40), and:

(وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ)

(And if you punish them, then punish them with the like of that with which you were afflicted.) (16:126)

'Ikrimah and Qatadah stated, "The unjust person is he who refuses to proclaim, 'There is no God worthy of worship except Allah'."

Under Allah's statement:

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً)

(And fight them until there is no more Fitnah) Al-Bukhari recorded that Nafi' said that two men came to Ibn 'Umar during the conflict of Ibn Az-Zubayr and said to him, "The people have

fallen into shortcomings and you are the son of `Umar and the Prophet's Companion. Hence, what prevents you from going out" He said, "What prevents me is that Allah has forbidden shedding the blood of my (Muslim) brother." They said, "Did not Allah say:

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةً)

(And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah))" He said, "We did fight until there was no more Fitnah and the religion became for Allah Alone. You want to fight until there is Fitnah and the religion becomes for other than Allah!"

`Uthman bin Salih added that a man came to Ibn `Umar and asked him, "O Abu `Abdur-Rahman! What made you perform Hajj one year and `Umrah another year and abandon Jihad in the cause of Allah, although you know how much He has encouraged performing it" He said, "O my nephew! Islam is built on five (pillars): believing in Allah and His Messenger, the five daily prayers, fasting Ramadan, paying the Zakah and performing Hajj (pilgrimage) to the House." They said, "O Abu `Abdur-Rahman! Did you not hear what Allah said in His Book:

(وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا  
بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا  
الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ)

(And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allah.) (49:9) and:

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةً)

(And fight them until there is no more Fitnah (disbelief))

He said, "That we did during the time of Allah's Messenger when Islam was still weak and (the Muslim) man used to face trials in his religion, such as killing or torture. When Islam became stronger (and apparent), there was no more Fitnah." He asked, "What do you say about `Ali and `Uthman" He said, "As for `Uthman, Allah has forgiven him. However, you hated the fact that Allah had forgiven him! As for `Ali, he is the cousin of Allah's Messenger and his son-in-law." He then pointed with his hand, saying, "This is where his house is located (meaning, `so close to the Prophet's house just as `Ali was so close to the Prophet himself)."

(الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ  
قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ

مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ  
الْمُتَّقِينَ )

(194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of equality (Qisas). Then whoever transgresses against you, you transgress likewise against him. And fear Allah, and know that Allah is with Al-Muttaqin.)

### **Fighting during the Sacred Months is prohibited, except in Self-Defense**

Ibn `Abbas, Ad-Dahhak, As-Suddi, Qatadah, Miqsam, Ar-Rabi` bin Anas and `Ata said, "Allah's Messenger went for `Umrah on the sixth year of Hijrah. Then, the idolators prevented him from entering the Sacred House (the Ka`bah in Makkah) along with the Muslims who came with him. This incident occurred during the sacred month of Dhul-Qa`dah. The idolators agreed to allow them to enter the House the next year. Hence, the Prophet entered the House the following year, along with the Muslims who accompanied him, and Allah permitted him to avenge the idolators' treatment of him, when He said:

(الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ  
قِصَاصٌ)

(The sacred month is for the sacred month, and for the prohibited things, there is the Law of equality (Qisas).)

Imam Ahmad recorded that Jabir bin `Abdullah said, "Allah's Messenger would not engage in warfare during the Sacred Month unless he was first attacked, then he would march forth. He would otherwise remain idle until the end of the Sacred Months." This Hadith has an authentic chain of narrators.

Hence, when the Prophet was told that `Uthman was killed (in Makkah) when he was camped at the area of Al-Hudaybiyyah, after he had sent `Uthman as his emissary to the polytheists, he accepted the pledge from his Companions under the tree to fight the polytheists. They were one thousand and four hundred then. When the Prophet was informed that `Uthman was not killed, he abandoned the fight and reverted to peace.

When the Prophet finished fighting with (the tribes of) Hawazin during the battle of Hunayn and Hawazin took refuge in (the city of) At-Ta'if, he laid siege to that city. Then, the (sacred) month of Dhul-Qa`dah started, while At-Ta'if was still under siege. The siege went on for the rest of the forty days (rather, from the day the battle of Hunayn started until the Prophet went back to Al-Madinah from Al-Ji`ranah, were forty days), as reported in the Two Sahihs and narrated by Anas. When the Companions suffered mounting casualties (during the siege), the Prophet ended the siege before conquering At-Ta'if. He then went back to Makkah, performed `Umrah from Al-Ji`ranah, where he divided the war booty of Hunayn. This `Umrah occurred during Dhul-Qa`dah of the eighth year of Al-Hijrah.

Allah's statement :

(فَمَنْ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا  
اعْتَدَىٰ عَلَيْكُمْ)

(...whoever transgresses against you, you transgress likewise against him.) ordains justice even with the polytheists. Allah also said in another Ayah:

(وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ)

(And if you punish, then punish them with the like of that with which you were afflicted.)  
(16:126)

Allah's statement :

(وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ)

(And fear Allah, and know that Allah is with Al-Muttaqin (the pious)) (2:194) commands that Allah be obeyed and feared out of Taqwa. The Ayah informs us that Allah is with those who have Taqwa by His aid and support in this life and the Hereafter.

(وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى  
التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ )

(195. And spend in the cause of Allah and do not throw yourselves into destruction, and do good. Truly, Allah loves Al-Muhsinin (those who do good).)

### The Command to spend in the Cause of Allah

Al-Bukhari recorded that Hudhayfah said:

(وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى  
التَّهْلُكَةِ)

(And spend in the cause of Allah and do not throw yourselves into destruction.) "It was revealed about spending." Ibn Abu Hatim reported him saying similarly. He then commented, "Smilar is

reported from Ibn `Abbas, Mujahid, `Ikrimah, Sa`id bin Jubayr, `Ata', Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi and Muqatil bin Hayyan."

Aslam Abu `Imran said, "A man from among the Ansar broke enemy (Byzantine) lines in Constantinople (Istanbul). Abu Ayyub Al-Ansari was with us then. So some people said, `He is throwing himself to destruction.' Abu Ayyub said, `We know this Ayah (2:195) better, for it was revealed about us, the Companions of Allah's Messenger who participated in Jihad with him and aided and supported him. When Islam became strong, we, the Ansar, met and said to each other, `Allah has honored us by being the Companions of His Prophet and in supporting him until Islam became victorious and its following increased. We had before ignored the needs of our families, estates and children. Warfare has ceased, so let us go back to our families and children and attend to them.' So this Ayah was revealed about us:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى  
التَّهْلُكَةِ

(And spend in the cause of Allah and do not throw yourselves into destruction.) the destruction refers to staying with our families and estates and abandoning Jihad." This was recorded by Abu Dawud, At-Tirmidhi, An-Nasa'i, `Abd bin Humayd in his Tafsir, Ibn Abu Hatim, Ibn Jarir, Ibn Marduwyah, Al-Hafiz Abu Ya`la in his Musnad, Ibn Hibban and Al-Hakim. At-Tirmidhi said; "Hasan, Sahih, Gharib" Al-Hakim said, "It meets the criteria of the Two Shaykhs (Al-Bukhari and Muslim) but they did not record it."

Abu Dawud's version mentions that Aslam Abu `Imran said, "We were at (the siege of) Constantinople. Then, `Uqbah bin `Amr was leading the Egyptian forces, while the Syrian forces were led by Fadalah bin `Ubayd. Later on, a huge column of Roman (Byzantine) soldiers departed the city, and we stood in lines against them. A Muslim man raided the Roman lines until he broke through them and came back to us. The people shouted, `All praise is due to Allah! He is sending himself to certain demise.' Abu Ayyub said, `O people! You explain this Ayah the wrong way. It was revealed about us, the Ansar when Allah gave victory to His religion and its following increased. We said to each other, `It would be better for us now if we return to our estates and attend to them.' Then Allah revealed this Ayah (2:195)'. "

Abu Bakr bin `Aiyash reported that Abu Ishaq As-Subai`y related that a man said to Al-Bara' bin `Azib, "If I raided the enemy lines alone and they kill me, would I be throwing myself to certain demise" He said, "No. Allah said to His Messenger :

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ

(Then fight (O Muhammad ) in the cause of Allah, you are not tasked (held responsible) except for yourself.) (4:84) That Ayah (2:195) is about (refraining from) spending." Ibn Marduwyah reported this Hadith, as well as Al-Hakim in his Mustadrak who said; "It meets the criteria of the Two Shaykhs (Al-Bukhari and Muslim) but they did not record it." Ath-Thawri and Qays bin Ar-Rabi` related it from Al-Bara'. but added:

لَا تُكَلَّفُ إِلَّا نَفْسَكَ

(You are not tasked (held responsible) except for yourself.) (4:84) "Destruction refers to the man who sins and refrains from repenting, thus throwing himself to destruction."

Ibn ` Abbas said:

(وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى  
التَّهْلُكَةِ)

(And spend in the cause of Allah and do not throw yourselves into destruction) "This is not about fighting. But about refraining from spending for the sake of Allah, in which case, one will be throwing his self into destruction."

The Ayah (2:195) includes the order to spend in Allah's cause, in the various areas and ways that involve obedience and drawing closer to Allah. It especially applies to spending in fighting the enemies and on what strengthens the Muslims against the enemy. Allah states that those who refrain from spending in this regard will face utter and certain demise and destruction, meaning those who acquire this habit. Allah commands that one should acquire Ihsan (excellence in the religion), as it is the highest part of the acts of obedience. Allah said:

(وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ)

(and do good. Truly, Allah loves Al-Muhsinin (those who do good).)

(وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا  
اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّى  
يَبْلُغَ الْهَدْيُ مَحِلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ  
أْدَى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ  
نُسُكٍ فَإِذَا أُمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا  
اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ  
فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ  
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ )

(196. And complete Hajj and `Umrah for Allah. But if you are prevented, then sacrifice a Hady that you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment on his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either fasting or giving Sadaqah or a sacrifice. Then if you are in safety and whosoever performs the `Umrah (in the months of Hajj), before (performing) the Hajj, he must slaughter a Hady such as he can afford, but if he cannot (afford it), he should fast for three days during Hajj and seven days after his return, making ten days in all. This is for him whose family is not present at Al-Masjid Al-Haram (i.e., non-resident of Makkah). And fear Allah much and know that Allah is severe in punishment.) g

### The Command to complete Hajj and `Umrah

After Allah mentioned the rulings for fasting and Jihad, he explained the rituals by commanding the Muslims to complete Hajj and `Umrah, meaning, to finish the rituals of Hajj and `Umrah after one starts them. This is why Allah said afterwards:

(فَإِنْ أَحْصِرْتُمْ)

(But if you are prevented) meaning, if your way to the House is obstructed, and you are prevented from finishing it. This is why the scholars agree that starting the acts of Hajj and `Umrah requires one to finish them. As for Makhul, he said, "Complete, means to start them from the Miqat (areas the Prophet designated to assume Ihram from)." `Abdur-Razzaq said that Az-Zuhri said: "We were told that `Umar commented on:

(وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ)

(And complete Hajj and `Umrah for Allah.) "Complete Hajj and `Umrah means performing each of them separately, and to perform `Umrah outside of the months of Hajj, for Allah the Exalted says:

(الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ)

(The Hajj (pilgrimage) is (in) the well-known (lunar year) months. )"

As-Suddi said,

(وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ)

(And complete Hajj and `Umrah for Allah.) means, "Maintain the performance of Hajj and `Umrah." Ibn `Abbas was reported to have said, "Hajj is `Arafat, while `Umrah is Tawaf." Al-A`mash related that Ibrahim said that `Alqamah commented on Allah's statement:

**(وَأْتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ)**

(And complete Hajj and `Umrah for Allah.) "Abdullah (Ibn Mas`ud) recited it this way: `Complete Hajj and `Umrah to the House, so that one does not exceed the area of the House during the `Umrah'." Ibrahim then said, "I mentioned this statement to Sa`id bin Jubayr and he said; `Ibn `Abbas also said that.'" Sufyan reported that Ibrahim said that `Alqamah said (regarding the Ayah 2:196), "Perform the Hajj and `Umrah to the House." Ath-Thawri reported that Ibrahim read (the Ayah), "Perform the Hajj and `Umrah to the House."

### **If One is prevented while in Route, He slaughters the Sacrifice, shaves his Head and ends Ihram**

Allah's statement:

**(فَإِنْ أَحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ)**

(But if you are prevented, sacrifice a Hady (animals for sacrifice) such as you can afford,) was revealed in the sixth year of Hijrah, the year of the treaty of Al-Hudaybiyyah when the polytheists prevented Allah's Messenger from reaching the House. Allah revealed Surat Al-Fath (chapter 48 in the Qur'an) then, and allowed the Muslims to slaughter any Hady (animals for sacrifice) they had. They had seventy camels with them for that purpose. They were also permitted to shave their heads and end their Ihram. When the Prophet commanded them to shave their heads and end the state of Ihram, they did not obey him, as they were awaiting that order to be abrogated. When they saw that the Prophet went out after shaving his head, they imitated him. Some of them did not shave, but only shortened their hair. This is why the Prophet said:

**«رَحِمَ اللَّهُ الْمُحَلِّقِينَ»**

(May Allah award His mercy to those who shaved.)

They said, "What about those who shortened the hair" He said in the third time, "And to those who shortened." Every seven among them shared one camel for their sacrifice. They were one thousand and four hundred Companions and were camping in the area of Al-Hudaybiyyah, outside the Sacred Area. It was also reported that they were within the boundaries of the Sacred Area. Allah knows best.

Being prevented from the House (Hasr) includes more than just being sick, fearing an enemy or getting lost on the way to Makkah. Imam Ahmad reported that Al-Hajjaj bin `Amr Al-Ansari said that he heard Allah's Messenger saying:

# «مَنْ كَسِرَ أَوْ عَرَجَ فَقَدْ حَلَّ وَعَلَيْهِ حَجَّةٌ أُخْرَى»

(Whoever suffered a broken bone or a limb, will have ended his Ihram and has to perform Hajj again.) He said, "I mentioned that to Ibn `Abbas and Abu Hurayrah and they both said, `He (Al-Hajjaj) has said the truth'." This Hadith is also reported in the Four Collections. In the version of Abu Dawud and Ibn Majah, the Prophet said, "Whoever limped, had a broken bone or became ill..." Ibn Abu Hatim also recorded it and said, "It was reported that Ibn Mas`ud, Ibn Az-Zubayr, `Alqamah, Sa`id bin Musayyib, `Urwah bin Az-Zubayr, Mujahid, An-Nakha`i, `Ata' and Muqatil bin Hayyan said that being prevented (Hasr) entails an enemy, an illness or a fracture." Ath-Thawri also said, "Being prevented entails everything that harms the person."

It is reported in the Two Sahihs that `A'ishah said that Allah's Messenger went to Duba`ah bint Az-Zubayr bin `Abdul-Muttalib who said, "O Messenger of Allah! I intend to perform Hajj but I am ill." He said, "Perform Hajj and make the condition: `My place is where You prevent (or halt) me." Muslim recorded similarly from Ibn `Abbas. So saying such a condition for Hajj is allowed is based on this Hadith.

Allah's statement:

## (فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ)

(...sacrifice a Hady such as you can afford) includes a sheep also, as Imam Malik reported that `Ali bin Abu Talib used to say. Ibn `Abbas said, "The Hady includes eight types of animals: camels, cows, goats and sheep." `Abdur-Razzaq reported that Ibn `Abbas said about what Allah said:

## (فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ)

(...sacrifice a Hady such as you can afford)

"As much as one could afford." Al-`Awfi said that Ibn `Abbas said, "If one can afford it, then camels, otherwise cows, or sheep." Hisham bin `Urwah quoted his father:

## (فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ)

(...sacrifice a Hady (animal, i.e., a sheep, a cow, or a camel) such as you can afford)  
' Depending on the price.'

The proof that sacrificing only a sheep is allowed in the case of being prevented from continuing the rites, is that Allah has required sacrificing whatever is available as a Hady, and the Hady is any type of cattle; be it camels, cows or sheep. This is the opinion of Ibn `Abbas

the cousin of Allah's Messenger and the scholar of Tafsir. It is reported in the Two Sahihs that `A'ishah, the Mother of the believers, said, "The Prophet once offered some sheep as Hady."

Allah's statement:

(وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ)

(...and do not shave your heads until the Hady reaches the place of sacrifice.) is a continuation of His statement:

(وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ)

(And complete, the Hajj and `Umrah for Allah.) and is not dependent upon:

(فَإِنْ أَحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ)

(But if you are prevented, then sacrifice a Hady) as Ibn Jarir has erroneously claimed. When the Prophet and his Companions were prevented from entering the Sacred House during the Al-Hudaybiyyah year by the polytheists from Quraysh, they shaved their heads and sacrificed their Hady outside the Haram (Sacred) area. In normal circumstances, and when one can safely reach the House, he is not allowed to shave his head until:

(حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ)

(...and do not shave your heads until the Hady reaches the place of sacrifice.) and then he ends the rituals of Hajj or `Umrah, or both if he had assumed Ihram for both. It is recorded in the Two Sahihs that Hafsa said, "O Allah's Messenger! What is wrong with the people, they have finished their Ihram for `Umrah but you have not" The Prophet said,

«إِنِّي لَبَدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي، فَلَا أَحِلُّ حَتَّىٰ  
أُحْرَ»

(I matted my hair and I have garlanded my Hady (animals for sacrifice), so I will not finish my Ihram till I offer the sacrifice.)

**Whoever shaved his Head during Ihram, will have to pay the Fidyah**

Allah said:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ  
فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

(And whosoever of you is ill or has an ailment on his scalp (necessitating shaving), he must pay a Fidyah.)

Al-Bukhari reported that `Abdur-Rahman bin Asbahani said that he heard `Abdullah bin Ma`qil saying that he sat with Ka`b bin `Ujrah in the mosque of Kufah (in Iraq). He then asked him about the Fidyah of the fasting. Ka`b said, "This was revealed concerning my case especially, but it is also for you in general. I was carried to Allah's Messenger and the lice were falling in great numbers on my face. The Prophet said:

«مَا كُنْتُ أَرَى أَنَّ الْجَهْدَ بَلَغَ بِكَ هَذَا، أَمَا تَجِدُ  
شَاةً»

(I never thought that your ailment (or struggle) had reached to such an extent as I see. Can you afford a sheep (for sacrifice)' I replied in the negative.) He then said:

«صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعِمِ سِتَّةَ مَسَاكِينَ، لِكُلِّ  
مِسْكِينٍ نِصْفُ صَاعٍ مِّنْ طَعَامٍ، وَاحْلِقْ رَأْسَكَ»

(Fast for three days or feed six poor persons, each with half a Sa` of food (1 Sa` = 3 kilograms approx.) and shave your head.)

So this is a general judgement derived from a specific case.

Imam Ahmad recorded that Ka`b bin `Ujrah said, "Allah's Messenger came by while I was igniting the fire under a pot and while the lice were falling down my head or my eyelids. He said:

«يُؤْذِيكَ هَوَامُّ رَأْسِكَ»

(Do these lice in your head bother you) I said, `Yes.' He said:

«فَأَحْلِقْهُ، وَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ  
مَسَاكِينَ، أَوْ انْسُكُ نَسِيكَةً»

(Shave it, then fast three days, or feed six poor people, or sacrifice an animal.)

Ayyub (one of the narrators of the Hadith) commented, "I do not know which alternative was stated first." The wording of the Qur'an begins with the easiest then the more difficult options: "Pay a Fidyah of fasting (three days), feeding (six poor persons) or sacrificing (an animal)." Meanwhile, the Prophet advised Ka`b with the more rewarding option first, that is, sacrificing a sheep, then feeding six poor persons, then fasting three days. Each Text is suitable in its place and context, all the thanks and praises are due to Allah.

### Tamattu` during Hajj

Allah said:

(فَإِذَا أَمِنْتُمْ فَمَنْ تَمَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا  
اسْتَيْسَرَ مِنَ الْهَدْيِ)

(Then if you are in safety and whosoever performs the `Umrah (in the months of Hajj), before (performing) the Hajj, he must slaughter a Hady such as he can afford,)

That is, when you are able to complete the rites, so whoever among you connects his `Umrah with Hajj having the same Ihram for both, or, first assuming Ihram for `Umrah, and then assuming Ihram for Hajj when finished the `Umrah, this is the more specific type of Tamattu` which is well-known among the discussion of the scholars whereas in general there are two types of Tamattu`, as the authentic Hadiths prove, since among the narrators are those who said, "Allah's Messenger performed Tamattu`, and others who said, "Qarin" but there is no difference between them over the Hady.

So Allah said,

(فَإِذَا أَمِنْتُمْ فَمَنْ تَمَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا  
اسْتَيْسَرَ مِنَ الْهَدْيِ)

(Then if you are in safety and whosoever performs the `Umrah (in the months of Hajj), before (performing) the Hajj (i.e., Hajj At-Tamattu` and Al-Qiran), he must slaughter a Hady such as he can afford,) means let him sacrifice whatever Hady is available to him, the least of which is a sheep. One is also allowed to sacrifice a cow because the Prophet slaughtered cows on behalf

of his wives. Al-Awza`i reported that Abu Hurayrah narrated that Allah's Messenger slaughtered cows on behalf of his wives when they were performing Tamattu`. This was reported by Abu Bakr bin Marduyah.

This last Hadith proves that Tamattu` is legislated. It is reported in the Two Sahihs that `Imran bin Husayn said, "We performed Hajj At-Tamattu` in the lifetime of Allah's Messenger and then the Qur'an was revealed (regarding Hajj At-Tamattu`). Nothing was revealed to forbid it, nor did he (the Prophet ) forbid it until he died. And somebody said what he wished (regarding Hajj At-Tamattu`) according to his own opinion." Al-Bukhari said that `Imran was talking about `Umar. It is reported in an authentic narration that `Umar used to discourage the people from performing Tamattu`. He used to say, "If we refer to Allah's Book, we should complete it," meaning:

فَمَنْ تَمَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ  
الْهَدْيِ

(...whosoever performs the `Umrah (in the months of Hajj), before (performing) the Hajj, he must slaughter a Hady such as he can afford,)

However `Umar did not say that Tamattu` is unlawful. He only prevented them so that the people would increase their trips to the House for Hajj (during the months of Hajj) and `Umrah (throughout the year), as he himself has stated.

### Whoever performs Tamattu` should fast Ten Days if He does not have a Hady

Allah said:

فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ  
إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ

(...but if he cannot (afford it), he should fast three days during the Hajj and seven days after his return (to his home), making ten days in all.)

This Ayah means: "Those who do not find a Hady, let them fast three days during the Hajj season." Al-`Awfi said that Ibn `Abbas said, "If one does not have a Hady, he should fast three days during Hajj, before `Arafah day. If the day of `Arafah was the third day, then his fast is complete. He should also fast seven days when he gets back home." Abu Ishaq reported from Wabarah from Ibn `Umar who said, "One fasts one day before the day of Tarwiyah, the day of Tarwiyah (eighth day of Dhul-Hijjah) and then `Arafah day (the ninth day of the month of Dhul-Hijjah)." The same statement was reported by Ja`far bin Muhammad from his father from `Ali.

If one did not fast these three days or at least some of them before `Id day (the tenth day of Dhul-Hijjah), he is allowed to fast during the Tashriq days (11-12-13th day of Dhul-Hijjah). `A'ishah and Ibn `Umar said, "Fasting the days of Tashriq was only allowed for those who did not find the Hady," as Al-Bukhari has reported. Sufyan related that Ja`far bin Muhammad narrated that his father said that `Ali said, "Whoever did not fast the three days during the Hajj, should fast them during the days of Tashriq." This is also the position taken by `Ubayd bin `Umayr Al-Laythi, `Ikrimah, Al-Hasan Al-Basri and `Urwah bin Az-Zubayr, referring to the general meaning of Allah's statement:

(فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ)

(...fast three days during the Hajj...)

As for what Muslim reported that Qutaybah Al-Hudhali said that Allah's Messenger said:

«أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلِ وَشُرْبٍ، وَذِكْرِ اللَّهِ عَزَّ وَجَلَّ»

(The days of Tashriq are days of eating and drinking and remembering Allah the Exalted.)

This narration is general in meaning while what `A'ishah and Ibn `Umar narrated is specific.

Allah said:

(وَسَبْعَةَ إِذَا رَجَعْتُمْ)

(...and seven days after his return.)

There are two opinions regarding the meaning of this Ayah. First, it means `when you return to the camping areas'. The second, upon going back home. `Abdur-Razzaq reported that Salim narrated that he heard Ibn `Umar saying:

(فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةَ إِذَا رَجَعْتُمْ)

"(...but if he cannot (afford it), he should fast three days during the Hajj and seven days after his return,) means when he goes back to his family. " The same opinion was reported from Sa`id bin Jubayr, Abu Al-`Aliyah, Mujahid, `Ata', `Ikrimah, Al-Hasan, Qatadah, Imam Az-Zuhri and Ar-Rabi` bin Anas.

Al-Bukhari reported that Salim bin `Abdullah narrated that Ibn `Umar said, "During the Farewell Hajj of Allah's Messenger , he performed Tamattu` with `Umrah and Hajj. He drove a Hady along with him from Dhul-Hulayfah. Allah's Messenger started by assuming Ihram for `Umrah, and then for Hajj. And the people, too, performed the `Umrah and Hajj along with the Prophet . Some of them brought the Hady and drove it along with them, while the others did not. So, when the Prophet arrived at Makkah, he said to the people:

«مَنْ كَانَ مِنْكُمْ أَهْدَىٰ أَهْدَىٰ فَإِنَّهُ لَا يَحِلُّ مِنْ شَيْءٍ حَرَّمَ مِنْهُ حَتَّىٰ يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَىٰ فَلْيَطْفُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلْيَقْصِرْ وَلْيَحْلِلْ، ثُمَّ لِيُهَلَّ بِالْحَجِّ، فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيَصُمْ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ، وَسَبْعَةَ إِذَا رَجَعَ إِلَىٰ أَهْلِهِ»

(Whoever among you has driven the Hady, should not finish his Ihram till he completes his Hajj. And whoever among you has not (driven) the Hady with him, he should perform Tawaf of the Ka`bah and between As-Safa and Al-Marwah. Then, he should shave or cut his hair short and finish his Ihram, and should later assume Ihram for Hajj; but he must offer a Hady (sacrifice) . And if anyone cannot afford a Hady, he should fast for three days during the Hajj and seven days when he returns home.)

He then mentioned the rest of the Hadith, which is reported in the Two Sahih.

Allah said:

(تِلْكَ عَشْرَةٌ كَامِلَةٌ)

(...making ten days in all.) to emphasize the ruling we mentioned above. This method is common in the Arabic language, for they would say, 'I have seen with my eyes, heard with my ears and written with my hand,' to emphasize such facts. Similarly, Allah said:

(وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ)

(...nor a bird that flies with its two wings) (6:38) and:

(وَلَا تَخْطُءُ بِيَمِينِكَ)

(...nor did you write any book (whatsoever) with your right hand) (29:48) and:

(وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأْتَمَمْنَاهَا بِعَشْرِ فَتَمَّ  
مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً)

(And We appointed for Musa thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights.) (7:142)

It was also said that the meaning of "ten days in all" emphasizes the order to fast for ten days, not less than that.

### **The Residents of Makkah do not perform Tamattu"**

Allah said:

(ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ  
الْحَرَامِ)

(This is for him whose family is not present at Al-Masjid Al-Haram (i.e., non-resident of Makkah).) This Ayah concerns the residents of the area of the Haram, for they do not perform Tamattu`. `Abdur-Razzaq reported that Tawus said, "Tamattu` is for the people, those whose families are not residing in the Haram area (Makkah), not for the residents of Makkah. Hence Allah's Statement:

(ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ  
الْحَرَامِ)

(This is for him whose family is not present at Al-Masjid Al-Haram (i.e., non-resident of Makkah).)

`Abdur-Razzaq then said, "I was also told that Ibn `Abbas said similar to Tawus." Allah said:

(وَاتَّقُوا اللَّهَ)

(...and fear Allah) meaning, in what He has commanded you and what He prohibited for you. He then said:

(وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ)

(...and know that Allah is severe in punishment) for those who defy His command and commit what He has prohibited.

(الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ  
فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا  
تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ  
الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ )

(197. The Hajj (pilgrimage) is (in) the well-known months. So whosoever intends to perform Hajj therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, Allah knows it. And take provisions for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!)

### When does Ihram for Hajj start

Allah said:

(الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ)

(The Hajj is (in) the well-known months.)

This Ayah indicates that Ihram for Hajj only occurs during the months of Hajj. This was reported from Ibn `Abbas, Jabir, `Ata', Tawus and Mujahid. The proof for this is Allah's statement that Hajj occurs during known, specific months, which indicates that Hajj is not allowed before that, just as the prayer has a fixed time (before which one's prayer is not accepted).

Ash-Shafi`i recorded that Ibn `Abbas said, "No person should assume Ihram for Hajj before the months of the Hajj, for Allah said:

(الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ)

(The Hajj is (in) the well-known months.)

Ibn Khuzaymah reported that Ibn `Abbas said, "No Ihram for Hajj should be assumed, except during the months of Hajj, for among the Sunnah of Hajj is that one assume Ihram for it during

the Hajj months. " This is an authentic narration and the Companion's statement that such and such is among the Sunnah is considered as a Hadith of the Prophet , according to the majority of the scholars. This is especially the case when it is Ibn ` Abbas who issued this statement, as he is the Tarjuman (translator, interpreter, explainer) of the Qur'an.

There is a Hadith about this subject too. Ibn Marduwyah related that Jabir narrated that the Prophet said:

«لَا يَنْبَغِي لِأَحَدٍ أَنْ يُحْرِمَ بِالْحَجِّ إِلَّا فِي أَشْهُرِ الْحَجِّ»

(No one should assume Ihram for Hajj, but during the months of Hajj.)

The chain of narrators for this Hadith is reasonable. Ash-Shafi`i and Al-Bayhaqi recorded this Hadith from Ibn Jurayj who related that Abu Az-Zubayr said that he heard Jabir bin ` Abdullah being asked, "Does one assume Ihram for Hajj before the months of the Hajj" He said, "No." This narration is more reliable than the narration that we mentioned from the Prophet . In short, this statement is the opinion of the Companion, supported by Ibn ` Abbas' statement that it is a part of the Sunnah not to assume Ihram for Hajj before the months of the Hajj. Allah knows best.

## The Months of Hajj

Allah said:

(أَشْهُرٌ مَّعْلُومَاتٌ)

(...the well-known months.)

Al-Bukhari said that Ibn ` Umar said that these are Shawwal, Dhul-Qa` dah and the first ten days of Dhul-Hijjah. This narration for which Al-Bukhari did not mention the chain of narrators, was collected by a continuous chain of narrators that Ibn Jarir rendered authentic, leading to Ibn ` Umar, who said:

(الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ)

(The Hajj (pilgrimage) is (in) the well-known (lunar year) months.) "which are Shawwal, Dhul-Qa` dah and the (first) ten days of Dhul-Hijjah." Its chain is Sahih. Al-Hakim also recorded it in his Mustadrak, and he said, "It meets the criteria of the Two Shaykhs."

This statement is also reported from ` Umar, ` Ali, Ibn Mas`ud, ` Abdullah bin Az-Zubayr, Ibn ` Abbas, ` Ata', Tawus, Mujahid, Ibrahim An-Nakha`i, Imam Ash-Sha`bi, Al-Hasan, Ibn Srin,

Makhul, Qatadah, Ad-Dahhak bin Muzahim, Ar-Rabi` bin Anas and Muqatil bin Hayyan. This opinion was preferred by Ibn Jarir who said, "It is a common practice to call two months and a part of the third month as `months'. This is similar to the Arab's saying, `I visited such and such person this year or this day.' He only visited him during a part of the year and a part of the day. Allah said:

(فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ)

(But whosoever hastens to leave in two days, there is no sin on him.)

In this case, one will only be hastening for one and a half days."

Allah then said:

(فَمَنْ قَرَضَ فِيهِنَّ الْحَجَّ)

(So whosoever intends (Farada) to perform Hajj therein (by assuming Ihram),) meaning that one's assuming the Ihram requires a Hajj, for the person is required to complete the rituals of Hajj after assuming Ihram. Ibn Jarir said that Al-`Awfi said, "The scholars agree that (Farada) `intends' mentioned in the Ayah means it is a requirement and an obligation." `Ali bin Abu Talhah said that Ibn `Abbas said: f

(فَمَنْ قَرَضَ فِيهِنَّ الْحَجَّ)

(So whosoever intends to perform Hajj therein (by assuming Ihram), ) refers to those who assume Ihram for Hajj and `Umrah". `Ata' said, "'Intends', means, assumes the Ihram." Similar statements were attributed to Ibrahim, Ad-Dahhak and others.

### **Prohibition of Rafath (Sexual Intercourse) during Hajj**

Allah said:

(فَلَا رَفَثَ)

(He should not have Rafath)

This Ayah means that those who assume the Ihram for Hajj or `Umrah are required to avoid the Rafath, meaning, sexual intercourse. Allah's statement here is similar to His statement:

(أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ)

(It is made lawful for you to have Rafath (sexual relations) with your wives on the night of the fast.) (2:187)

Whatever might lead to sexual intercourse, such as embracing, kissing and talking to women about similar subjects, is not allowed. Ibn Jarir reported that Nafi` narrated that `Abdullah bin `Umar said, "Rafath means sexual intercourse or mentioning this subject with the tongue, by either men or women." `Ata' bin Abu Rabah said that Rafath means sexual intercourse and foul speech. This is also the opinion of `Amr bin Dinar. `Ata' also said that they used to even prevent talking (or hinting) about this subject. Tawus said that Rafath includes one's saying, "When I end the Ihram I will have sex with you." This is also the same explanation offered by Abu Al-`Aliyah regarding Rafath. `Ali bin Abu Talhah said that Ibn `Abbas said, "Rafath means having sex with the wife, kissing, fondling and saying foul words to her, and similar acts." Ibn `Abbas and Ibn `Umar said that Rafath means to have sex with women. This is also the opinion of Sa`id bin Jubayr, `Ikrimah, Mujahid, Ibrahim An-Nakha`i, Abu Al-`Aliyah who narrated it from `Ata' and Makhul, `Ata Al-Khurasani, `Ata' bin Yasar, `Atiyah, Ibrahim, Ar-Rabi`, Az-Zuhri, As-Suddi, Malik bin Anas, Muqatil bin Hayyan, `Abdul-Karim bin Malik, Al-Hasan, Qatadah and Ad-Dahhak, and others.

### The Prohibition of Fusuq during Hajj

Allah said:

(وَلَا فُسُوقَ)

(...nor commit sin) Miqsam and several other scholars related that Ibn `Abbas said, "It is disobedience." This is also the opinion of `Ata', Mujahid, Tawus, `Ikrimah, Sa`id bin Jubayr, Muhammad bin Ka`b, Al-Hasan, Qatadah, Ibrahim An-Nakha`i, Az-Zuhri, Ar-Rabi` bin Anas, `Ata' bin Yasar, `Ata' Al-Khurasani and Muqatil bin Hayyan.

Ibn Wahb reported that Nafi` narrated that `Abdullah bin `Umar said, "Fusuq or sin mentioned in the Ayah (2:197) refers to committing what Allah has forbidden in the Sacred Area."

Several others said that Fusuq means cursing others, they based this on the authentic Hadith:

«سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ»

(Cursing the Muslim is Fusuq, while fighting him is Kufr.)

`Abdur-Rahman bin Zayd bin Aslam said Fusuq here means slaughtering animals for the idols, as Allah said:

(أَوْ فِسْقًا أَهْلًا لِغَيْرِ اللَّهِ بِهِ)

(...or impious (Fisq) meat (of an animal) which is slaughtered as a sacrifice for others than Allah.) (6: 145)

Ad-Dahhak said that Fusuq is insulting one another with bad nicknames.

Those who said that the Fusuq means all types of disobedience are correct. Allah has also prohibited committing injustice during the months of Hajj in specific, although injustice is prohibited throughout the year. This is why Allah said:

(مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ)

(...of them four are sacred. That is the right religion, so wrong not yourselves therein.) (9:36)

Allah said about the Sacred Area:

(وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظَلْمٍ يُذِقْهُ مِنْ عَذَابِ أَلِيمٍ)

(...and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.) (22:25)

It is recorded in the Two Sahihs that Abu Hurayrah narrated that Allah's Messenger said:

«مَنْ حَجَّ هَذَا الْبَيْتَ، فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ»

(Whoever performed Hajj to this (Sacred) House and did not commit Rafath or Fusuq, will return sinless, just as the day his mother gave birth to him.)

### The Prohibition of arguing during Hajj

Allah said:

(وَلَا جِدَالَ فِي الْحَجِّ)

(nor should there be Jidal during Hajj) meaning, disputes and arguments. Ibn Jarir related that `Abdullah bin Mas`ud said that what Allah said:

(وَلَا جِدَالَ فِي الْحَجِّ)

(...nor dispute unjustly during the Hajj.) means to argue with your companion (or fellow) until you make him angry. This is similar to the the opinion that Miqsam and Ad-Dahhak related to Ibn `Abbas. This is also the same meaning reported from Abu Al-`Aliyah, `Ata', Mujahid, Sa`id bin Jubayr, `Ikrimah, Jabir bin Zayd, `Ata' Al-Khurasani, Makhul, As-Suddi, Muqatil bin Hayyan, `Amr bin Dinar, Ad-Dahhak, Ar-Rabi` bin Anas, Ibrahim An-Nakha`i, `Ata bin Yasar, Al-Hasan, Qatadah and Az-Zuhri.

## The Encouragement for Righteous Deeds and to bring Provisions for Hajj

Allah said:

(وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ)

(And whatever good you do, Allah knows it.)

After Allah prohibited evil in deed and tongue, He encouraged righteous, good deeds, stating that He is knowledgeable of the good that they do, and He will reward them with the best awards on the Day of Resurrection.

Allah said next:

(وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى)

(And take provisions (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness).)

Al-Bukhari and Abu Dawud reported that Ibn `Abbas said, "The people of Yemen used to go to Hajj without taking enough supplies with them. They used to say, `We are those who have Tawakkul (reliance on Allah).' Allah revealed this Ayah:

(وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى)

(And take provisions (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness).)

Ibn Jarir and Ibn Marduyah narrated that Ibn `Umar said, "When people assumed Ihram, they would throw away whatever provisions they had and would acquire other types of provisions. Allah revealed:

(وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى)

(And take a provisions (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness).) Allah forbade them from this practice and required them to take flour and Sawiq (a type of food usually eaten with dates) with them."

## The Provisions of the Hereafter

Allah said:

(فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى)

(...but the best provision is At-Taqwa (piety, righteousness).) When Allah required mankind to supply themselves with what sustains them for the journeys of this life, He directed them to the necessary provisions for the Hereafter: Taqwa. Allah said in another Ayah:

(وَرِيْشًا وَّلِبَاسُ التَّقْوَى ذَٰلِكَ خَيْرٌ)

(...and as an adornment; and the raiment of Taqwa, that is better.) (7:26)

Allah mentioned the material covering and then He mentioned the spiritual covering, which includes humbleness, obedience and Taqwa. He also stated that the latter provision is better and more beneficial than the former.

(وَأَتَّقُونَ يَا أُولِي الْأَبْبَابِ)

(So fear Me, O men of understanding!) meaning: `Fear My torment, punishment, and affliction for those who defy Me and do not adhere to My commands, O people of reason and understanding.'

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ  
فَإِذَا أَقَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ  
الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ  
مِّن قَبْلِهِ لَمِن الضَّالِّينَ )

(198. There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading). Then when you leave `Arafat, remember Allah (by glorifying His praises, i.e., prayers and invocations) at the Mash`ar-il-Haram. And remember Him (by invoking Allah for all good) as He has guided you, and verily you were before, of those who were astray).

## Commercial Transactions during Hajj

Al-Bukhari reported that Ibn `Abbas said, " Ukaz, Mijannah and Dhul-Majaz were trading posts during the time of Jahiliyyah. During that era, they did not like the idea of conducting business transactions during the Hajj season. Later, this Ayah was revealed:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ)

(There is no sin on you if you seek the bounty of your Lord.) during the Hajj season."

Abu Dawud and others recorded that Ibn `Abbas said, "They used to avoid conducting business transactions during the Hajj season, saying that these are the days of Dhikr. Allah revealed:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ)

(There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).)

This is also the explanation of Mujahid, Sa`id bin Jubayr, `Ikrimah, Mansur bin Al-Mu`tamir, Qatadah, Ibrahim An-Nakha`i, Ar-Rabi` bin Anas and others. Ibn Jarir reported that Abu Umaymah said that when Ibn `Umar was asked about conducting trade during the Hajj, he recited the Ayah:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ)

(There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).)

This Hadith is related to Ibn `Umar with a strong chain of narrators. This Hadith is also related to the Prophet , as Ahmad reported that Abu Umamah At-Taymi said, "I asked Ibn `Umar, `We buy (and sell during the Hajj), so do we still have a valid Hajj' He said, `Do you not perform Tawaf around the House, stand at `Arafat, throw the pebbles and shave your heads' I said, `Yes.' Ibn `Umar said, `A man came to the Prophet and asked him about what you asked me, and the Prophet did not answer him until Jibril came down with this Ayah:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ)

(There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).) The Prophet summoned the man and said: (You are pilgrims)." Ibn Jarir narrated that Abu Salih said to `Umar, " O Leader of the faithful! Did you conduct trade transactions during the Hajj" He said, "Was their livelihood except during Hajj"

## Standing at `Arafat