

When to discharge the Sadaqatul Fitr

There are several Hadiths that encourage discharging the sadaqatul fitr before the Eid salah. Imam Bukhari رَحِمَهُ اللهُ has included the following chapter in his famous book; Sahih Bukhari: 'The chapter of [discharging] the sadaqah before Eid.'

Imam Bukhari رَحِمَهُ اللهُ quoted the following Hadith under this chapter: Sayyiduna 'Abdullah ibn 'Umar رَضِيَ اللهُ عَنْهُ reports that *Rasulullah ﷺ instructed that the sadaqatul fitr (fitrah) be given [to the poor] before the people go out to the Eid salah.* (Sahih Bukhari, Hadith: 1509)

Based on the above, the 'Ulama have ruled that it is better (mustahab) to pass the fitrah to the poor and needy before the Eid salah.

A Misconception

However, there is a misconception among the people that by them putting their fitrah into the collection boxes which are in the Masajid etc before Eid, they have discharged their fitrah on time! This is an incorrect notion.

Practice of the Sahabah رَضِيَ اللهُ عَنْهُمْ

In the time of the Sahabah رَضِيَ اللهُ عَنْهُمْ the collection of the fitrah would take place a few days before Eid.

Imam Malik رَحِمَهُ اللهُ has recorded in Muwatta, that Sayyiduna 'Abdullah Ibn 'Umar رَضِيَ اللهُ عَنْهُ would send his fitrah to the one who was in charge of collection two or three days before Eid (Fathul Bari, Hadith: 1511)

Imam Bukhari رَحِمَهُ اللهُ has recorded that these Fitrah collectors would be given the fitrah a day or two before Eid. (Sahih Bukhari, Hadith: 1511)

This was obviously done so that the collectors had time to pass on the fitrah to the needy in time, **before the Eid salah**. We too can implement this system insha Allah by ensuring that we either give our fitrah directly to the poor before Eid salah, or by placing it into the tins/boxes a few days early. The collecting organisations can then arrange for these tins to be collected on 28th of

Ramadan for example. The Imams of the Masajid can also educate their congregations in this regard. In this way, the different organisations will have ample time to distribute the fitrah before the Eid salah.

That is the ideal we should be striving for. Insha Allah with a little bit of attention, this can easily be achieved.

*Note: If one fails to discharge the sadaqatul fitr before the Eid salah, it should still be discharged thereafter. To discharge it before the Eid salah is meritorious, as stated above and **not** binding (wajib).*

'Allamah Binnory's support for the effort of Tabligh

When Moulana Muhammad Ilyas رَحِمَهُ اللهُ started the work of Tabligh, the 'Ulama initially didn't completely support it. Eventually the concern and du'as of Moulana Ilyas رَحِمَهُ اللهُ showed results and gradually the support of the 'Ulama increased. Shaykh Binnory رَحِمَهُ اللهُ was from amongst those pious elders of deep insight who completely supported the work. He did this through his pen, lectures, heart and soul.

Participating in Tablighi Ijtimas

His relationship with Moulana Ilyas رَحِمَهُ اللهُ and his jamat continued to increase. Upon the invitation of the Tablighi brothers, he participated in their Ijtimas despite his pre-occupations and many other engagements. In these Ijtimas when Moulana Binnory رَحِمَهُ اللهُ used to encourage the congregation to go out in the path of Allah, innumerable people would intend to go out. Allah Ta'ala had placed great effect on the tongue of Shaykh Binnory رَحِمَهُ اللهُ due to his sincerity.

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Hadith Questions and Answers

Q. What is the authenticity of this Hadith?

Sayyiduna 'Abdullah ibn 'Abbas ؓ reported that Nabi ﷺ said:

“The Night of Decree (Laylatul Qadr) is a calm night, neither hot nor cold and the sun arises on it [the next morning] red and feeble.” (Ibn Khuzaymah)

A. As you have mentioned, Imam Ibn Khuzaymah ؓ has recorded this Hadith. He has also expressed reservation with regard to the authenticity of this particular chain. (Sahih Ibn Khuzaymah, Hadith: 2192)

However, this Hadith is supported by many similar corroborating narrations, of which one appears in Sahih Muslim (Hadith: 1169). Hafiz Ibn Hajar Al 'Asqalani ؓ has further cited approximately six narrations. These narrations support and raise the grade of the Hadith in question. **The Hadith in question is authentic and suitable to quote.** (Refer: Fathul Bari, under Hadith: 2017. Also see Sahih Ibn Khuzaymah, Hadith: 2190 and Sahih Ibn Hibban; Al Ihsan, Hadith: 3688)

Q. Is this Hadith authentic?

“On the Day of 'Eidul Fitr, Nabi ﷺ would not go out until he had eaten some dates.” Another version states that he would eat an odd number of dates.

A. Imam Bukhari ؓ has recorded this Hadith on the authority of Sayyiduna Anas ؓ. The Hadith is therefore authentic. (Sahih Bukhari, Hadith: 953)

Q. Is this true:

‘Fasting of Ramadan and fasting three days every month will remove the impurity and whispering from the heart.’

A. Yes, it is.

Several Sahabah ؓ have reported Rasulullah ﷺ to have said: ‘By fasting during the month of Ramadan and three days of every other (Islamic) month, the rancour/whispers/deceit of the heart is removed.’ (Musnad Ahmad, vol. 5 pg. 363, Sahih Ibn Hibban; Al-Ihsan, Hadith: 6557 and Musnad Bazzar, Hadith: 688, also see: Targhib, vol. 2 pg. 121 and Majma'uz Zawaid, vol. 3 pg. 196)

The Hadith is authentic (sahih).

Q. Is it true that the Hadith regarding 6 days of Shawwal fasting has a weak narrator and some of the 'Ulama said fasting 6 days of Shawwal is makruh?

A. 'Allamah Qasim ibn Qutlubugha ؓ has rebutted those who claimed this fast to be makruh in his booklet entitled: 'Tahrirul Aqwal fi Sawmis Sitti min Shawwal'.

The Hadith that encourages the six fasts of Shawwal is highly authentic and has been considered as mutawatir (which is the highest level of authenticity) by Muhaddithun like: 'Allamah Suyuti and 'Allamah Sayyid Muhammad ibn Ja'far Al-Kattani ؓ. (Qatful Azhar, Hadith: 50 and Nazmul Mutanathir, Hadith: 128)

There are more than fifteen Sahabah ؓ who have reported this from Rasulullah ﷺ

Among them are the following:

1) Sayyiduna Abu Ayyub Al-Ansari ؓ in Sahih Muslim, Musannaf ibn Abi Shaybah, Hadith: 9816, Sahih Ibn Khuzaymah, Hadith: 2114 and Sahih Ibn Hibban; Al Ihsan, Hadith: 3634.

2) Sayyiduna Thawban ؓ in Sunan Ibn Majah, Hadith: 1715, Musnad Ahmad, vol.5 pg.280, Sahih Ibn Khuzaymah, Hadith: 2115 and Sahih Ibn Hibban; Al Ihsan, Hadith: 3635.

3) Sayyiduna Shaddad ibn Aws ؓ in kitabul 'ilal of ibn Abi Hatim, Hadith: 745. Ibn Abi Hatim then quotes his esteemed father, Abu Hatim ؓ to have declared this narration as authentic.

Hafiz 'Ala-iy ؓ writes: ‘The Hadith of Abu Ayyub – in Sahih Muslim- is the most authentic (asahh) on this topic’

He also writes: ‘The Hadiths of Abu Ayyub, Thawban and Shaddad ibn Aws ؓ are authentic (sahih)’. (Ra'ful Ishkal 'an Siyam sittati Ayyamin min Shawwal, pg.303 and 329 – Majmu' Rasail)

4) Sayyiduna Jabir ؓ in Musnad Ahmad, vol.3 pg.308 and Sunanul Kubra of Bayhaqi, vol.4 pg.292.

For further details see the booklet of Shaykh Khalil, Mulla Khatir (may Allah protect him) entitled: 'Mashru'yyatu Siyami sittim min Shawwal'.

In addition to the above, several Muhaddithun have compiled the numerous chains of this Hadith in dedicated booklets, thereby proving its authenticity.

Among them are the following:

1. Hafiz Dimyati,
2. Hafiz 'Ala-iy,
3. 'Allamah Taqiud Din Subki,
4. 'Allamah 'Iraqi,
5. 'Allamah Qasim ibn Qutlubugha and others ؓ

And Allah Ta'ala Knows best

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What We Need to Know about the Six Fasts of Shawwal

As Ramadan departs, we all are encouraged to extend the momentum by observing the six fasts of Shawwal.

The famous Hadith in Sahih Muslim states:

“Whoever observes the fast of Ramadan and follows it up with six fasts in Shawwal will be rewarded as if he has fasted the entire year”

Commentary

The Commentators have explained that since every deed is multiplied ten times, by fasting in Ramadan we are actually rewarded for 300 days and not just the 30 in Ramadan. Therefore if we follow that up with six more we will be rewarded for sixty thereby attaining the reward of fasting for 360 days.

An Interesting query

The question arises: The promise of Allah Ta’ala (in Surah: Al-An’am, Ayah: 160) to multiply the rewards of all deeds by at least ten applies throughout the year. Hence if someone observes six more fasts in any other month besides Shawwal, he should be attaining the reward of those additional sixty days too. So why does the Hadith specify the month of Shawwal for these additional fasts?

The general Hadith commentators have said that the reason for this is:

(1) So that a Muslim does not delay in accruing this grand reward.

(2) Another reason is that it is indeed easier for people to fast these six days immediately after Ramadan.

(3) Some have said that these fasts are to make up for the deficiencies in our Ramadan fasts. (Al-Mufhim, vol.3 pg.238; Fathul Mulhim, vol.5 pg.328-Dar al-Qalam and Mirqat, vol.4 pg.477)

A Different Perspective

Some Scholars have actually given a different perspective to this.

(4) Hafiz Ibn Rajab Al-Hambali رحمه الله has answered the above objection with the following:

“...the answer to that is: that the reward of fasting in Shawwal will be linked to the reward of Ramadan, and one who observes the Shawwal fast will receive the reward of observing the Fard fast for the whole year. This is how Imam ‘Abdullah Ibnul Mubarak رحمه الله explained the issue.” (Lataiful Ma’arif, pg.314-315)

So those who fast the additional six fasts in Shawwal specifically, will actually receive the reward of observing the Fard fast for the entire year! Through this Allah Ta’ala has blessed the ummah by ordaining the fast of 30 day only, but they

can achieve the reward of 365 days of obligatory fast!

The difference in reward for Fard and Nafl deeds

‘Allamah Nawawi رحمه الله has cited the grand scholar of the Shafi’i madhab; Imamul Haramain Al-Juwaini رحمه الله to have quoted from certain ‘Ulama that the reward of a fard act is actually equal to 70 nafl (voluntary) deeds! (Sharh Sahih Muslim, vol.1 pg.324)

Consolation for those who miss the fast in Shawwal.

If one missed the six fasts of Shawwal, the reward of fasting the entire year can still be achieved if one fasts the six additional fasts in any other month after Shawwal. Since every act is rewarded tenfold. However, in this case, the six extra fasts will yield the reward of sixty nafl (voluntary) fasts and not the reward of the mandatory fast.

This explanation has been cited by the commentator of Sahih Muslim, ‘Allamah Al-Qurtubi رحمه الله. (Al-Mufhim, vol.3 pg.238)

Mulla ‘Ali Qari رحمه الله and others, also concur with this explanation. (Mirqat, vol. 4 pg. 477, and Fathul Mulhim, vol. 5 pg. 328 Dar al-Qalam)

And Allah Knows best.

Darul Hadith is an institute that is functioning under the leadership of Moulana Haroon Abasoomar Saheb (hifzahullah)

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Tabligh is Jihad

Interest in this relationship slowly continued to increase. Mufti Shahid mentions that he heard these words from the tongue of Hazrat Binnory رحمه الله 3 times that “Tabligh is jihad.”

Rather, one time in Makki Masjid during his lecture, he established this matter with strong proofs, like was his habit in other matters too.

Besides this there are other reasons for Moulana’s رحمه الله relationship with Tabligh. Moulana رحمه الله and the people

of this work had certain things in common.

1. The thing they had most in common was the worry and concern for the ummah which is the sign of a true ‘Alim and Da’ee (caller) to Allah. This worry didn’t allow Moulana رحمه الله to rest for even a moment. If he heard an incident of the destruction of the Muslims of any place, he expressed great concern and sorrow. This worry and pain affected those sitting around him, which was evident to the participants in Moulana’s رحمه الله majlis.

2. Like the people of Tabligh, Moulana رحمه الله also was not desirous of name and fame.

(Extracted from Jamale Yusuf, pg.233-234)

Al-Muhaddith Shaykh Muhammad 'Awwamah's حفظه الله son; Shaykh Muhyuddin writes about his father:

'I cannot remember my father ever talking on the phone **whilst sitting** when he spoke to his teacher; Shaykh 'Abdul Fattah Abu Ghuddah رحمه الله.

Despite the many phone calls they shared, he always stood [out of respect] for his teacher.

To the extent that as children, whenever we saw our father **standing and talking on the phone**, we knew he was taking to his esteemed teacher; Shaykh 'Abdul Fattah Abu Ghuddah رحمه الله.

(Refer: Safahat Mudiah min Hayati Sayyidil Walid, pg.80)

Subhanallah! What sublime etiquette. Allah Ta'ala inspires the **sincere ones** with such noble forms of respect.

Moral

Respect for ones teacher or senior is not restricted to their presence. Rather even in their absence they deserve our utmost respect.

Respect for ones teachers and seniors is an inherent quality of the pious. The following is a famous statement among the 'Ulama:

ما فاز من فاز إلا بالأدب

وما سقط من سقط إلا بسوء الأدب

All those who had good manners succeeded.

Whilst those who had bad manners were surely failures.

May Allah Ta'ala bless us with true love and respect for our Seniors.

The method of success, honour and progress

Another method that comes to my mind is the following. All the Muslims, Arab and non-Arab should be dedicated to the propagation of Islam. This does not mean that they should leave all other works and get totally involved in this.

Rather the purpose is that a sufficient number of people of every country and every nation in the kuffar countries should start the work of propagating Islam according to Islamic principles. Many groups should spread in every direction for this cause. Focus should be given more to those countries which are not staunch enemies of Islam and who are not proud and arrogant.

[Focus on] those who have become bored of their lives. They have lost their peace of mind. They are confused. An all out effort should be made to make them Muslims. In addition to the African countries, you should also make countries like China and Japan the field of your efforts. It is possible that at some point these powerful nations will accept Islam and the map of the Muslim world will change.

The purport of the following ayah could become a reality.

"And if you turn away then Allah Ta'ala will replace you with another group then they will not be like you." (Surah Muhammad, verse: 38)

Didn't Nabi ﷺ make this du'a?

اللهم أيد هذا الدين باحب الرجلين إليك ابى جهل وعمر

"O Allah! Strengthen this Din of Islam with whichever one of these two men is more beloved to you; Abu Jahl and 'Umar."

Today we, in the light of this sunnah, can also make this du'a for the guidance of [Africa] China and Japan [among other countries]. Neglect should not be shown to this method of Tabligh.

(Extracted from Basair wa 'ibar, volume 2, pg.281)

Sublime Sunnats

Sayyiduna Jabir رضي الله عنه reports that Rasulullah ﷺ would use different routes when going to and returning from the Eid salah.

(Sahih Bukhari, Hadith: 943)

The commentators have mentioned up to twenty reasons for this.

As followers of our Beloved Nabi ﷺ, it merely being his practice is sufficient, even if we don't know the reason.

For the purpose of further encouragement, here under are few of the reasons:

1. So that both roads may testify on his behalf on the day of Qiyamah [for fulfilling this good deed].

2. To be able to greet the people on both routes.

3. To be able to attend to the Muslims on both the routes. i.e. To answer their queries, and to give them a chance of meeting/seeing him ﷺ thereby adding to their joy on this occasion.

4. To recite dhikr while on both roads.

5. To avoid the crowded routes.

(Fathul Bari, Hadith: 943)

Let's implement this noble Sunnah this Eid, and every other Eid thereafter.

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