

## The Hadiths Contained in the Virtue of the Month of Ramadan (Analytical Study)

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### Abstract

*This study delves into the significance of the month of Ramadan as depicted in various Hadiths, providing an analytical framework to understand its virtues. Ramadan holds a unique place in Islamic tradition, marked by fasting, prayer, and spiritual reflection. Through an extensive analysis of Hadith literature, this paper examines the multifaceted virtues associated with Ramadan, elucidating its spiritual, social, and moral dimensions. The methodology involves a systematic review of authenticated Hadiths, utilizing both qualitative and quantitative approaches to identify recurring themes and nuanced interpretations. The study explores Hadiths narrated by Prophet Muhammad (peace be upon him) and his companions, highlighting the spiritual rewards promised to those who observe Ramadan with sincerity and devotion. Key themes include the significance of fasting as a means of self-discipline and spiritual purification, the importance of charity and compassion towards the less fortunate during Ramadan, and the heightened opportunity for seeking forgiveness and divine mercy. Additionally, the study analyzes Hadiths elucidating the virtues of specific acts such as Taraweeh prayers, recitation of the Quran, and the auspiciousness of Laylat al-Qadr (the Night of Power). Furthermore, the paper examines the social dimensions of Ramadan highlighted in Hadiths, emphasizing the importance of community bonding, empathy, and solidarity among believers. It also explores Hadiths that underscore the transformative potential of Ramadan in fostering personal growth, strengthening familial ties, and promoting ethical conduct.*

**Keywords:** *The Hadiths, Contained, The Month Of Ramadan, Analytical Study*

### INTRODUCTION

Praise be to God, with whose praise good deeds are accomplished, and prayers and peace be upon my master, the Messenger of God, his family and companions, and whoever is guided by his guidance and follows his approach, a prayer in which the ranks will be raised.

And after:

The month of Ramadan is one of the noble months and great seasons, and it is a month of blessings, famous for its good deeds, and repentance in it is one of the greatest good spoils, and obedience in it is one of the greatest profitable rewards. May God make it the course of time, and guarantee security for those who repent. The month of Ramadan is the ninth month of the year according to the Hijri calendar. It was given this name around the year (412 BC) during the reign of (Kullab ibn Murrâh), the fifth grandfather of the Holy Prophet Muhammad (may God bless him and grant him peace). The reason for its name is: its name is derived from the Ramadan, which is The stones are hot from the intense heat of the sun. In this research The research was divided into three sections: The first topic: Laylat al-Qadr and the virtues of fasting the month of Ramadan and the six days of Shawwal, and it contains two requirements: The first topic: Laylat al-Qadr and its virtues, in which I mentioned the hadith contained in Sahih al-Bukhari. The second requirement: The virtue of fasting the month of Ramadan and the six days of Shawwal, in which I mentioned the hadith contained in Sahih Muslim. As for the second topic: its title is the specificity of the month of Ramadan and the reward of the fasting person, and it contains two requirements: The first requirement: the specificity of the month of Ramadan, in which I mentioned the hadith contained in Sunan al-Nasa'i. The second requirement: The reward for the fasting person (Chapter Al-Rayyan), in which I mentioned the hadith contained in Sunan Al-Tirmidhi. As for the third topic: its title is hastening the breaking of the fast and the reward for fasting, and it contains two requirements: The first requirement: hastening the breaking of the fast, in which I mentioned the hadith contained in Sunan Abu Dawud. The second requirement: the reward for fasting, in which I mentioned the hadith contained in Sunan Ibn Majah.

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## **The First Topic: Laylat Al-Qadr and The Virtues Of Fasting The Month Of Ramadan And The Six Days Of Shawwal**

### **The First Requirement: The Virtue of Laylat Al-Qadr (The Hadith Contained In Sahih Al-Bukhari)**

#### **First: The Text of The Hadith**

**(1913):**Al-Bukhari said, Qutaibah bin Saeed told us, Ismail bin Jaafar told us, Abu Suhail told us, on the authority of his father, on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, said: (Seek Laylat al-Qadr in the odd-numbered night of the last ten nights of Ramadan).

#### **Second: Graduation Of The Hadith**

Narrated by Al-Bukhari in his Sahih (and the wording is his) vol. 2/p. 254 Hadith No.: 1913

Narrated by Al-Nasa'i in his Sunan Al-Kubra, vol. 2 / p. 274, Hadith No.: 3409

Narrated by Al-Tirmidhi in his Sunan, vol. 5 / p. 446, Hadith No.: 3351

Narrated by Muslim in his Sahih, vol. 2, p. 828, Hadith No.: 1169

Narrated by Abu Dawud in his Sunan, vol. 2, p. 51, Hadith No.: 1378

Narrated by Al-Nasa'i in his Sunan Al-Kubra, vol. 2 / p. 259, Hadith No.: 3341

#### **Third: The Chain of Transmission Of The Hadith**

Qutaybah ibn Sa'id al-Balkhi, on the authority of Malik and al-Layth, and on the authority of the group except Ibn Majah, al-Faryabi, and al-Siraj, he died at the age of ninety-two years in Sha`ban 240 Trust from ten)

Ismail bin Jaafar Al-Madani, on the authority of Al-Alaa, Abdullah bin Dinar and Iddah, on the authority of Ali bin Hajar, Muhammad bin Zanbour, and Khalq, died in the year(180H)From trustworthy scholars. Eighth confidence).

Abu Suhail. He is Nafi bin Malik bin Abi Aamer Al-Asbahi, on the authority of Ibn Omar and Sahl bin Saad, and on the authority of his nephew Malik and Al-Darawardi, a trustworthy and reciter who remained until the time of Al-Saffah . Trustworthy from the fourth)

His father. He is Malik bin Abi Amer Al-Asbahi, the grandfather of Malik Al-Imam on the authority of Omar and Othman, and on his authority are his sons Anas, Abu Suhail, Nafi' and Al-Rabi'. He died in the year seventy-four.For immigration confidence in a second)

#### **Fourthly: Ruling on Hadith**

correct

#### **Fifth: Explanation of the Hadith**

QGod Almighty: (The Night of Decree is better than a thousand months))

The Prophet - may God's prayers and peace be upon him - stated that its performance entails forgiveness of sins, (the hadith of Abu Hurairah, may God be pleased with him, which is confirmed in the two Sahih books) that the Prophet - may God's prayers and peace be upon him - said: (Whoever performs Laylat al-Qadr out of faith and hope, his previous sins will be forgiven. ) On which nights is Laylat al-Qadr?

The correct saying, which is indicated by the authentic, established Sunnah, and in which the evidence is unanimous, is that Laylat al-Qadr occurs in the last ten days of Ramadan, and the most hopeful of it in the odd-numbered nights of the last ten, and the most hopeful of it being the night of the twenty-seventh: (Aisha's

authentic hadith in the Two Sahih) that the Prophet - may God bless him and grant him peace - said:(Seek Laylat al-Qadr in the odd-numbered night of the last ten days of Ramadan),(The proven hadith of Ubayy ibn Ka'b in Sahih Muslim) that he said: By God, besides whom there is no god, it is in Ramadan. He swears what he excludes. By God, I know which night it is. It is the night that the Messenger of God - may God bless him and grant him peace - commanded us to pray. It is the night of the seventh. And its sign is that the sun will rise on the morning of that day white and without any rays.),(The proven hadith of Muawiyah in Sahih Abi Dawud) that the Prophet - may God bless him and grant him peace - said: (Laylat al-Qadr is the twenty-seventh night) The recommended supplication on Laylat al-Qadr: (Aisha's authentic hadith in Sahih al-Tirmidhi) She said: (I said, O Messenger of God, what if I knew which night was Laylat al-Qadr, what should I say about it? He said: Say, O God, you are forgiving and love to pardon, so pardon me)

## **The Second Topic: The Virtues Of The Month Of Ramadan And The Six Days Of Shawwal (The Hadith Contained In Sahih Muslim)**

### **Firstly: Text Of the Hadith**

(1164): Muslim said: Yahya bin Ayyub, Qutaibah bin Saeed, and Ali bin Hajar all told us, on the authority of Ismail. Ibn Ayyub said, Ismail bin Jaafar told us, Saad bin Saeed bin Qays told me, on the authority of Omar bin Thabit bin Al-Harith Al-Khazraji, on the authority of Abu Ayyub Al-Ansari, may God be pleased with him, that he told him that the Messenger God, may God bless him and grant him peace, said: (Whoever fasts Ramadan and then follows it with six days of Shawwal, it will be like fasting for a lifetime)

### **Secondly: Graduation Of the Hadith**

Narrated by Muslim (and the wording is his) in his Sahih, vol. 3, p. 169, Hadith No.: 1164.

Narrated by Abu Dawud in his Sunan, vol. 2/p. 324, Hadith No.: 2433

Narrated by Al-Tirmidhi in his Sunan, vol. 3 / p. 133, Hadith No.: 759

Narrated by Ibn Majah in his Sunan, vol. 1, p. 547, Hadith No.: 1715.

Narrated by Al-Nasa'i in his Sunan Al-Kubra, vol. 2 / p. 163, Hadith No.: 2860

### **Third: The Chain Of Transmission Of The Hadith**

Yahya bin Ayyub al-Maqabari al-Baghdadi al-Abid, on the authority of Shirk, and Ismail bin Jaafar, on the authority of Muslim, Abu Dawud, al-Baghawi, and Abu Ya'la, trustworthy, died.(234H) He is ten

Qutaybah bin Saeed Abu Raja' al-Balkhi, on the authority of Malik and al-Layth, and on the authority of the group except Ibn Majah, al-Faryabi, and al-Siraj. He died at the age of 92 in the year Shaban.(240H). Trust from ten

Ali bin Hajar Al-Saadi, Hafiz Maru, on the authority of Sharik, Ismail bin Jaafar, on the authority of Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, and Ibn Khuzaymah. Al-Nasa'i said: Trustworthy, Ma'mun Hafiz, I said, "He lived for 90 years. He died in the year 244. He is a nine-year-old.

Ismail, he is Ismail bin Jaafar Al-Madani, on the authority of Al-Alaa, Abdullah bin Dinar and Iddah, on the authority of Ali bin Hajar, Muhammad bin Zanbour, and Khalq. He died in the year 180, one of the trustworthy scholars.). (He is eight)

Saad bin Saeed bin Qais bin Amr Al-Ansari, brother of Yahya Saduq, with poor memory from the age of four, died in the year 241.

### **Fourthly: Ruling On Hadith**

Correct

### **Fifth: Explanation of the Hadith**

Fasting is an act of worship for the sake of worship, and one of the greatest acts of closeness. It is the practice of the righteous and the symbol of the pious. It purifies the soul and refines the character. It is the school of piety and the abode of guidance.

[1164] His saying, may God bless him and grant him peace (Whoever fasts Ramadan and then follows it with six days of Shawwal, it will be like fasting for a lifetime) has a clear indication of the Shafi'i doctrine. And Ahmad, Dawud, and those who agreed with them said that it is desirable to fast these six days, and Malik and Abu Hanifa said that it is disliked. Malik said in Al-Muwatta' that he did not see I wish you were one of the people of knowledge He fasts it, they said, so it is disliked lest it be thought obligatory, and the evidence of Al-Shafi'i and those who agreed with him is this authentic and clear hadith, and if the Sunnah is proven, it is not forsaken to leave any part It is permissible for the people, most of them, or all of them, and their saying that it is obligatory is annulled by fasting Arafat, Ashura, and other recommended fasts. He said: Our friends, it is best to fast for six consecutive days after the day of breaking the fast. He dispersed it or delayed it from the beginning of Shawwal until its end. The virtue of following it was achieved because he believes that he followed it with six days of Shawwal. Al-Ul said Water, but that was like fasting for a lifetime, because a good deed is rewarded ten times as much, so Ramadan is equal to ten months, and six months are equal to two months, and this came in the time of Ramadan. A hadith traced back to the Prophet in the book of Al-Nasa'i, and his saying, may God's prayers and peace be upon him (six From Shawwal) it is correct, and if he said six with the "ha" it is also permissible. The people of the language said, "It is said, 'We fasted five and six days.'" One month, and six months for two months. This came in a marfoo' hadith in Al-Nasa'i's book, and his saying, may God bless him and grant him peace (six days from Shawwal), is authentic, even if he said Six with the "ha" is also permissible. The people of the language said, "It is said that we fasted five and six." One month, and six months for two months. This came in a marfoo' hadith in Al-Nasa'i's book, and his saying, may God bless him and grant him peace (six days from Shawwal), is authentic, even if he said Six with the "ha" is also permissible. The people of the language said, "It is said that we fasted five and six."

## **The Second Topic: The Specificity of The Month Of Ramadan And The Reward For The Fasting Person**

### **The First Requirement: The Specificity of The Month Of Ramadan (The Hadith Contained Insunan Al-Nasa'**

#### **Firstly: Text of The Hadith**

(2097) Al-Nasa'i said: Ali bin Hajar told us, he said: Ismail told us, he said: Abu Suhail told us, on the authority of his father, on the authority of Abu Hurairah, that the Messenger of God, may God's prayers and peace be upon him, said: (When the month of Ramadan begins, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up).

#### **Secondly: Graduation of the Hadith**

Al-Nasa'i in his Sunan (and its pronunciation) vol. 4/p. 127 Hadith No.: 2097

Al-Bayhaqi in his Sunan al-Kubra, vol. 4/p. 202, Hadith No.: 7695

Al-Tabarani in Musnad al-Shamiyin, vol. 1, p. 69, Hadith No. 82

Ibn Hanbal in his Musnad, vol. 2, p. 281, Hadith No.: 7767

Malik in Al-Muwatta', vol. 1, p. 311, Hadith No. 684

Al-Bukhari in his Sahih, vol. 2, p. 672, Hadith No.: 1800

Ibn Hibban in his Sahih, vol. 8/p. 221, Hadith No.: 3434

#### **Third: The Chain of Transmission of the Hadith**

Ali bin Hajar Al-Saadi, Hafiz Maru, on the authority of Sharik, Ismail bin Jaafar, on the authority of Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i, and Ibn Khuzaymah. Al-Nasa'i said: Trustworthy, Ma'mun Hafiz, I said, "He lived for 90 years."!He died a year ago(244H) He is a nine-year-old.

Ismail, he is Ismail bin Jaafar Al-Madani, on the authority of Al-Alaa, Abdullah bin Dinar and Iddah, on the authority of Ali bin Hajar, Muhammad bin Zambour, and Khalq. He died in the year(180H)From trustworthy scholars (He is eight)

Abu Suhail. He is Nafi bin Malik bin Abi Amer Al-Asbahi, on the authority of Ibn Omar and Sahl bin Saad, and on the authority of his nephew Malik and Al-Darawardi, a trustworthy and reciter who remained until the time of Al-Saffah (Trustworthy from the fourth)

His father. He is Malik bin Abi Amer Al-Asbahi, the grandfather of Malik Al-Imam on the authority of Omar and Uthman, and on his authority are his sons Anas, Abu Suhail, Nafi' and Al-Rabi'. He died in the year seventy-four. confidence in a second).

#### **Fourthly: Ruling on Hadith**

correct

#### **Fifth: Explanation of the Hadith**

(On the authority of Abu Hurairah) - may God be pleased with him - (that the Messenger of God - may God's prayers and peace be upon him - said "When the month of Ramadan begins.") Taken from "al-Ramdha." It is extremely hot, and the month of Ramadan was named for it, either because those who fasted in it basked in the heat of hunger and thirst, or because sins were refluxed in it, or because of the hot water and the intensity of its occurrence during the naming, because when they transferred the names of the months from the ancient language, they called them by the times in which they occurred, so this month coincided with the days of Ramadan. Heat, i.e. its intensity.

Al-Fayumi said: Ramadan: stones that protect from the heat of the sun, and our day became Ramadan, out of fatigue: his heat became intense, and his feet burned: they burned from the Ramadan, and the palms burned: when they found the heat of Ramadan, their sandals burned, and Ramadan is a name for the month, it was said: it was called that because it was placed. It coincided with Ramadan, which is the intensity of the heat, and its plurals are Ramadans and Ramadans, and on the authority of Yunus that he heard two Ramadans, like two Sha' bans, which ended. He said in "Al-Fath": Al-Halimi said: It is possible that what is meant by the devils is those who eavesdrop on them, and that their sequence falls on the nights of Ramadan and not its days; Because at the time of the revelation of the Qur'an, they were prohibited from eavesdropping, so they increased the sequence to an exaggeration in memorization. It is possible that what is meant is that the devils do not save Muslims from being tempted by what they find safe in other things. Because they are busy with fasting, which suppresses desires, and reading the Qur'an and dhikr. Others said: What is meant by the devils is some of them, and they are the apostates among them. Ibn Khuzaymah translated this in his "Sahih" and cited what he, Al-Tirmidhi, Al-Nasa'i, Ibn Majah, and Al-Hakim reported on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah - may God be pleased with him - with the wording: "If The first night of the month of Ramadan, the devils were chained up, and the jinn were defeated." Al-Nasa narrated it on the authority of Abu Qilabah, on the authority of Abu Hurairah, with the wording: "And the rebellious devils will be chained therein." He said: This second possibility is supported by his saying in the narration of Yunus, on the authority of Ibn Shihab, according to Muslim: "The gates of mercy were opened." He said: It is possible that it was opened. The gates of mercy are acts of obedience that God opens for His servants, and that is a means of entering Paradise. Closing the gates of Hell is a sign of diverting people from the sins that lead their companions to Hell, and chaining up the devils is a sign of their inability to be tempted and beautify desires. Al-Turbashti, explaining "Al-Masabah," asserted the last possibility, and his phrase ;It protects them from the harm of the rebellious devils. So that they do not spoil their worship in this blessed month, in which good deeds are multiplied and missteps are eliminated. And God Almighty knows what is right, and to Him is the return and the return, and He is sufficient for us, and He is the best disposer of affairs.

## **The Second Requirement: The Reward for The Fasting Person (Chapter Al-Rayyan), The Hadith Contained Insunan Al-Tirmidhy**

### **Firstly: Text Of the Hadith**

(762): Al-Tirmidhi said: Muhammad bin Bashir told us: Abu Amer Al-Aqdi told us, on the authority of Hisham bin Saad, on the authority of Abu Hazim, on the authority of Sahl bin Saad, on the authority of the Prophet, may God's prayers and peace be upon him, who said: (In Paradise there is a door called Al-Rayyan, to which those who fast are called. Whoever is among those who fast will enter it, and whoever enters it will not. He will never be thirsty)

### **Secondly: Graduation of the Hadith**

It was included by Al-Tirmidhi (and the wording is his) No. (762) regarding fasting, in the chapter on what was mentioned regarding the virtue of fasting.

Narrated by Al-Bukhari 4/95 and 96 in fasting, Chapter on Rayyan for those who fast

### **Third: The Chain of Transmission of the Hadith:**

Hisham bin Saad, on the authority of Zaid bin Aslam, Nafi', and Al-Maqbari, and on the authority of Ibn Wahb, Al-Qaanabi, and Ibn Mahdi. Abu Hatim said: It is not used as evidence, and Ahmad said: He was not a hafiz. I said: Hasan hadith. He died in the year(160H)( A truthful person with delusions and accusations of Shiism from the age of seven.

My father Hazem. He is Abu Hazim bin Sakhr bin Al-Aila, on the authority of his father, and on the authority of his son OthmanThird trust .

Sahl bin Saad Al-Saadi Abu Al-Abbas, a companion of his son Abbas, Al-Zuhri and Abu Hazim Amr died.(88H)or(91 e). He and his father have a well-known argument.)

### **Fourthly: Ruling On Hadith**

correct

### **Fifth: Explanation Of the Hadith**

His saying (in Paradise is a gate called) i.e. it is called (Al-Rayyan) with the opening of the rā' and the stress of the tahtaniyya and the weight of two verbs from rayy, the proper name of one of the gates of Paradise that is specific to the entry of those who are fasting through it, and it is among the things that coincide between its wording and its meaning because it is derived from rayy and it is appropriate for the condition of those who are fasting

Al-Qurtubi said, "I suffice with mentioning watering over satiety because it indicates it in that it necessitates it," Al-Hafiz said, or because it is more difficult for the fasting person than hunger. End quote. In the narration of the two sheikhs, there are eight gates in Paradise, including a door called Al-Rayyan (those who fast pray to it), and in the narration of the two sheikhs, only the fasting person will enter it (and whoever enters it). He was never thirsty.) And in the narration of al-Nasa'i and Ibn Khuzaymah, "Whoever enters the house drinks, and whoever drinks, he never becomes thirsty." His saying: "This is a good, authentic, strange hadith." The two sheikhs reported it.

## **The Third Topic: Hastening The Breaking of the Fast, Regretting Dates, And the Reward for Fasting**

### **The First Requirement: Hastening The Breaking of the Fast and Regretting the Dates (The Hadith Contained Insunan Abi Dawud)**

#### **Firstly: Text of the Hadith**

(2353): Abu Dawud said: Wahb bin Baqiyya told us, on the authority of Khaled, peace be upon him, Muhammad means Ibn Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, on the authority of the Prophet, may God's prayers and peace be upon him, who said: (Religion continues to prevail as long as people hasten breaking the fast, because the Jews and Christians delay it)

### **Secondly: Graduation of the Hadith**

Narrated by Abu Dawud in his Sunan (and the wording is his) vol. 2/p. 305 Hadith No.: 2353

Narrated by Muslim in his Sahih, vol. 2, p. 771, Hadith No.: 1098

Narrated by Al-Bukhari in his Sahih, vol. 2, p. 692, Hadith No.: 1856

Narrated by Al-Tirmidhi in his Sunan, vol. 3, p. 83, Hadith No.: 699

Narrated by Ibn Majah in his Sunan, vol. 1, p. 542, Hadith No.: 1697.

Narrated by Al-Bayhaqi in his Sunan Al-Kubra, vol. 4 / p. 237, Hadith No.: 7908

### **Third: The Chain of Transmission of the Hadith**

Wahb bin Baqiyya al-Wasiti, on the authority of Haitham and Jaafar bin Salman, on the authority of Muslim, Abu Dawud and al-Baghawi, trustworthy, died 239. Trust from ten)

immortal . He is Khalid bin Al-Huwayrith Al-Makki, on the authority of Abdullah bin Amr, on the authority of his son Muhammad and Ibn Jadaan . Accepted by the third).

Mohammed . He is Muhammad ibn Amr ibn Alqamah ibn Waqqas al-Laythi, on the authority of his father and Abu Salamah, and on the authority of Shu'bah, Malik, and Muhammad al-Ansari. Abu Hatim said: He writes his hadith. Al-Nasa'i and others said: There is no harm in it. He died.(144H) He is sincere and has delusions from the age of six..

### **Fourthly: Ruling on Hadith**

correct

### **Fifth: Explanation Of the Hadith**

His saying (people will continue to be well) in the hadith of Abu Hurairah: Religion will continue to be apparent, and the emergence of religion is necessary for the continuation of goodness (as long as they hasten to break the fast), meaning as long as they adhere to this Sunnah. Abu Dharr added in his hadith, "Delay the Suhoor." It was narrated by Ahmad What is the circumstance of what period of time they did that in compliance with the Sunnah, standing at its limits and not being overwhelmed by their minds that would change its rules? Abu Hurairah added, because the Jews and Christians delay. It was narrated by Abu Dawud and others.

He said that the companions of Muhammad, may God bless him and grant him peace, were the quickest people to break the fast and the slowest to break the fast. His saying ended with his saying, "The most beloved of My servants to me are the quickest to break the fast," meaning the most hasty in breaking the fast. He said.HThe good one.

### **The Second Requirement: The Reward for Fasting (The Hadith Contained Insunan Ibn Majah)**

#### **Firstly: Text Of the Hadith**

(1638): Ibn Majah said: Abu Bakr bin Abi Shaybah told us: Abu Muawiyah and Waki' told us on the authority of ANot on the authority of Abu Salih, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said (Every deed of the son of Adam is multiplied by a good deed ten times its value, up to **Seven hundred Weakness until God wills. God says: Except fasting, for it is for Me and I will reward it. He gives up his desires and food for My sake. The fasting person has two joys:**

joy when he breaks his fast and joy when he meets his Lord, and the smell of the mouth of the fasting person is better to God than the scent of musk.).

### **Secondly: Graduation Of the Hadith**

Narrated by Ibn Majah in his Sunan (and the wording is his) vol. 1/p. 525 Hadith No.: 1638

Narrated by Al-Bukhari in his Sahih, vol. 5/p. 2216, Hadith No.: 5583

Narrated by Al-Tirmidhi in his Sunan, vol. 3, p. 137, Hadith No.: 764

Narrated by Al-Nasa'i in his Sunan, vol. 4/p. 161, Hadith No.: 2211

Narrated by Al-Tabarani in his Mu'jam Al-Awsat, vol. 4 / p. 273, Hadith No.: 4179

Narrated by Al-Bayhaqi in his Sunan Al-Kubra, vol. 4 / p. 274, Hadith No.: 8122

### **Third: The Chain Of Transmission Of The Hadith**

Abu Bakr bin Abi Shaybah. He is Abdullah bin Muhammad bin Abi Shaybah, Al-Hafiz Abu Bakr Al-Absi, their servant Al-Kufi, the author of the works on the authority of Sharik, Ibn Al-Mubarak, and Hushaym, including Al-Bukhari, Muslim, Abu Dawud, Ibn Majah, Abu Ya'la, and Al-Baghandi.. Hafez is trustworthy among the ten. He died in the year 235 AHH.

Abu Muawiyah. He is Amr bin Abdullah bin Wahb Al-Nakha'i, on the authority of Abu Amr Al-Shaybani and Al-Sha'bi, on the authority of Waki', Abu Nu'aym and Taifah, Saduq (Saduq). Sixth trust.

Waki'. He is Waki' Ibn al-Jarrah Abu Sufyan al-Rawasi, one of the prominent figures on the authority of al-A'mash and Hisham bin Urwa, on the authority of Ahmad, Ishaq, and Ibrahim bin Abdullah al-Qassar. He was born in the year 128 AH. Ahmad said: I have not seen anyone more knowledgeable than him or memorizing. He was more memorized than Ibn Mahdi. Hammad ibn Zaid said, "If you wished, you could say that he is more likely than Sufyan." Ahmad said: When Hafs ibn Ghiyath took charge of the judiciary, he left him, and Kay' died on the day of Ashura. 197H. Thiqa Hafez Abed, senior nine)

### **Fourthly: Ruling on Hadith**

correct

### **Fifth: Explanation of the Hadith**

His saying (Al-Qazzaz) with the opening of the Qaf and the first tense of Zay. He said in the dictionary Al-Qaz Al-Ibrasim and Al-Qazzaz is like the flax of a seller of silk. His saying (Every good deed is multiplied ten times like it), that is, it is multiplied ten times as much (to seven hundred times) with a kasra of the Dād, that is, like (And fasting is for me). And in the narration of the two Sheikhs, every deed of the son of Adam A good deed is multiplied tenfold to seven hundredfold, except for fasting, for it is for me, etc, Al-Hafiz said in Al-Fath: The scholars differed as to what is meant by God Almighty's saying, "Fasting is for Me and I reward for it, even though all deeds are His and He is the one who rewards them for them according to statements." Then Al-Hafiz mentioned ten sayings, then he said, "And the closest sayings that I mentioned to being correct are the first and the second, and I will mention here these two sayings and whoever wishes." Considering the rest of it, let him return to Al-Fath. The first saying is that hypocrisy does not occur in fasting as it does in other things. Abu Ubaid said in his Gharib, "We have learned that all righteous deeds belong to God, and He is the one who rewards them." So you see, and God knows best, that he singled out fasting because it is not apparent from the son of Adam by his action, but rather it is. Something in the heart, and this interpretation is supported by his saying, may God's prayers and peace be upon him, "There is no hypocrisy in fasting." Shababah narrated to me on the authority of Aqeel on the authority of Al-Zuhri, so he mentioned it meaning mursal. He said, "This is because deeds cannot be accomplished except by movements, except for fasting, for it is by intention that is hidden from the people." This is the meaning of the hadith according to me. End quote. Al-Hafiz said. The aforementioned hadith was narrated by Al-Bayhaqi in Al-Shu'ab through Aqeel, and he reported it from another source, on the authority of Al-Zuhri, linked on the authority of Abu Salamah, on the authority of Abu



Hurairah. Its chain of narration is weak, and its wording is fasting without hypocrisy. God Almighty said, "It is for me and I will reward it." This, if true, would have put an end to the dispute. Al-Hafiz said that the meaning of the negative in his saying "There is no hypocrisy in fasting" is that hypocrisy does not include it in his actions, even if hypocrisy may enter it in words, such as one who fasts and then announces it. Because he is fasting, hypocrisy may enter him from this point of view. The inclusion of hypocrisy in fasting only occurs in terms of information, unlike the rest of the deeds, for hypocrisy may enter them simply by doing them. Secondly, what is meant by his saying, "And I reward it," is that I am alone in knowing the amount of his reward and the multiplication of his good deeds. As for other acts of worship, some people have seen them. Al-Qurtubi said what it means is that the amounts of their reward for deeds have been revealed to people and that they have been multiplied from ten to seven hundred to whatever God wills, except for fasting, for God will reward him without measure, his saying (and on the authority of Muadh bin Jabal, Sahl bin Saad, Ka'b bin Ajrah, Salamah bin Qaisar, and Bashir bin Al-Khasasiyah. Al-Hakim said, with an authentic chain of narration: For the sake of the dispute, Al-Hafiz said the meaning of the negation in his saying "There is no hypocrisy in fasting" is that hypocrisy does not include it by one's actions, although hypocrisy may include it in words, such as someone who fasts and then declares that he is fasting, hypocrisy may enter it from this reason, so the inclusion of hypocrisy in fasting only occurs in the sense of reporting, unlike the rest of the actions, for hypocrisy may include it. He enters it as soon as he does it, and the second is that what is meant by his saying, "And I reward for it," is that I am alone in knowing the amount of his reward and the multiplication of his good deeds. As for other acts of worship, some people have learned about them. Al-Qurtubi said that it means that the amounts of their reward have been revealed to the people, and that they have been multiplied from ten to seven hundred to whatever God wills, except fasting. God will reward him without any appreciation. His saying (and on the authority of Muadh bin Jabal, Sahl bin Saad, Ka'b bin Ajrah, Salamah bin Qaysar, and Bashir bin Al-Khasasiyah), Al-Hakim said the chain of transmission is authentic: For the sake of the dispute, Al-Hafiz said the meaning of the negation in his saying "There is no hypocrisy in fasting" is that hypocrisy does not include it by one's actions, although hypocrisy may include it in words, such as someone who fasts and then declares that he is fasting, hypocrisy may enter it from this reason, so the inclusion of hypocrisy in fasting only occurs in the sense of reporting, unlike the rest of the actions, for hypocrisy may include it. He enters it as soon as he does it, and the second is that what is meant by his saying, "And I reward for it," is that I am alone in knowing the amount of his reward and the multiplication of his good deeds. As for other acts of worship, some people have learned about them. 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His saying (and on the authority of Muadh bin Jabal, Sahl bin Saad, Ka'b bin Ajrah, Salamah bin Qaysar, and Bashir bin Al-Khasasiyah), Al-Hakim said the chain of transmission is authentic: Ka'b bin Ujrah, Salamah bin Qaysar, and Bashir bin Al-Khasasiyah. Al-Hakim said the chain of transmission is authentic (Sahih Al-Hakim said: Ka'b bin Ujrah, Salamah bin Qaysar, and Bashir bin Al-Khasasiyah. Al-Hakim said the chain of transmission is authentic (Sahih Al-Hakim said: As for the hadith of Salamah bin Qaysar, it was reported by Abu Ya'la and Al-Bayhaqi on his authority, that the Messenger of

God, may God bless him and grant him peace, said: Whoever fasts a day seeking the face of God after him, may God protect him from Hell, is like the distance of a crow that flew while it was young until it died at such and such an old age in enticement, but it contains Salamah bin Qaisar without an alif, and Al-Mundhiri said after He mentioned this hadith. It was narrated by Al-Tabarani, so he called it Salama with the addition of an alif, and in its chain of transmission is Abdullah bin Lahi'ah. End quote.

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