

تبيان المقال في صوره الست من شوال

AN EXPOSITIVE TREATISE

ON THE SIX FASTS

of **SHAWWĀL**

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STATUS OF THE ŞAHĪĤ MUSLIM NARRATION

The ḥadīth of Abū Ayyūb al-Anṣārī رضي الله عنه (d. 52/672) has been transmitted by Imam Muslim ibn al-Ḥajjāj (d. 261/875) in his *Şahīḥ* and others as outlined above. This narration has attracted some criticism due to the presence of a narrator Saʿd ibn Saʿīd (d. 141/758–9) in the chain, whose trustworthiness has been questioned. It is worth mentioning three points by way of introduction:

First, the narrations of Thawbān ibn Bujdud (d. 54/673–4) and Abū Hurayrah (d. 57/676–7) رضي الله عنه do not have Saʿd ibn Saʿīd in the chain and have been transmitted through *şahīḥ* (sound) chains as outlined above. Therefore, even if one accepts for a moment that the narration of Abū Ayyūb al-Anṣārī رضي الله عنه is weak, this does not mean all the other narrations on this subject are weak.

Second, the narration of Abū Ayyūb al-Anṣārī رضي الله عنه has been transmitted by narrators other than Saʿd ibn Saʿīd who are deemed trustworthy and reliable by consensus. Therefore, even if one accepts for a moment that the transmission of Saʿd ibn Saʿīd in *Şahīḥ Muslim* is not authentic, this does not mean that all other transmissions from Abū Ayyūb al-Anṣārī رضي الله عنه are also weak.

Third, the ḥadīth transmitted by Imam Muslim in his *Şahīḥ* is *şahīḥ* (sound) according to the majority of scholars and this is the preferred view.

POSITION OF THE ḤADĪTH EXPERTS

The following ḥadīth experts and scholars have explicitly or implicitly recommended the six fasts of Shawwāl:

1. Imam Ka'b al-Aḥbār (d. 32/652-3).⁹⁵
2. Imam 'Āmir ibn Sharāḥīl al-Sha'bī (d. 104/722-3).⁹⁶
3. Imam Maymūn ibn Mahrān (d. 117/735-6).⁹⁷
4. Imam Ma'mar ibn Rāshid (d. 153/770).⁹⁸
5. Imam 'Abd Allah ibn al-Mubārak (d. 181/797).⁹⁹
6. Imam Muḥammad ibn Idrīs al-Shāfi'ī (d. 204/820).¹⁰⁰

٩٥ راجع المغني (٣: ١٧٦)، وسيأتي الكلام، انظر هامش رقم (٢١٦).

٩٦ راجع المغني (٣: ١٧٦) ولطائف المعارف (ص ٢٩٧)، وعزاه ابن رجب أيضا إلى عبد الله بن عباس وطاوس، والله أعلم.

٩٧ راجع المغني (٣: ١٧٦) ولطائف المعارف (ص ٢٩٧).

٩٨ جاء في المصنف لعبد الرزاق (٧٩٢٢): قال عبد الرزاق: وسألت معمرا عن صيام الست التي بعد يوم الفطر، وقالوا له: تصام بعد الفطر بيوم، فقال: معاذ الله، إنها هي أيام عيد وأكل وشرب، ولكن تصام ثلاثة أيام قبل أيام الغر أو ثلاثة أيام الغر أو بعدها، وأيام الغر ثلاثة عشر وأربعة عشر وخمسة عشر، وسألنا عبد الرزاق عن من يصوم الثاني، فكره ذلك وأباه إباء شديدا.

٩٩ تقدم كلامه الذي حكاه الإمام الترمذي في السنن (٧٥٩)، وراجع الفروع (٥: ٨٥) ولطائف المعارف (ص ٢٩٧).

١٠٠ راجع شرح المهذب (٦: ٣٧٨) وشرح مسلم للنووي (٨: ٥٦) والمغني (٣: ١٧٦) وكتب الشافعية، وسيأتي الكلام، انظر هامش رقم (٢١٣) و (١٢٤) و (٢١٦).