

The sense of sight and its impact on the provisions of fasting

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Abstract

All praise to Allah who revealed the Holy Qur'an, and peace and prayer be upon our Prophet Mohammed and his household and companions. I wrote this paper entitled (The sensory organs and their impact on the provisions of fasting (the sense of sight)Jurisprudential and Comparative Study); and the reason behind selecting this subject is the importance of the fasting in the life of Muslim, as well as the impact of the sense of sight in it, where the sense of sight is one of important senses which used for communicating between the human and the environment in which he lives. The human of what realized from his fasting and the tools of perception are his senses. Through this paper, I wanted to shed light on the sense of sight and how it influences on the fasting in matters I investigate them via sayings of jurists in their adopted books. I ask Allah to benefit those who read it and to benefit us with what we have known and to strengthen our knowledge and to increase our jurisprudence in our religion.

Key words: organs , provisions , fasting , sight

Introduction

All praise to Allah, the Lord of Worlds, and peace and prayer upon our Prophet Mohammed and his household and companions.

The human is responsible in front of Allah to control his senses because they are the witnesses on him in dooms day, since the senses have a great importance in making heart present in performing worships in

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general and in fasting in particular and the sense of sight is among senses that have impact in provisions of fasting where the sense of sight has doctrinal provisions mentioned by the jurists and fixed in their books. Thus, I liked through this paper to focus on the sense of sight and how it influences on the provisions of fasting in matters I follow the sayings of the jurists in their adopted books, and the plan of the research necessitated the following method:

Introduction: in which I showed the importance of the subject, and reasons for selecting it.

Sensory organs and its impact in the provisions of fasting which are in two topics:

Preface: what are these sensory and showing their importance.

First topic: defying the title of the research paper.

First theme: the meaning of the senses in language and in terminology.

Second theme: defying the sense of sight.

Third theme: the meaning of tradition in language and with jurists.

Forth theme: the meaning of the provisions within jurists.

Fifth theme: the fasting in language and in doctrine.

Second topic: the jurist matters related to the sight.

First theme: the strength of the sight in seeing crescent.

Second theme: the impact of putting eyeliner in the day of Ramadan.

Third theme: the role of the sight in the provisions of fasting educationally.

Forth section: the behavioural reactions of fasting on community.

Fifth theme: controlling the educational behaviours upon jurists

2Related to the sense of sight in Ramadan.

Conclusion: in which I showed the most important results I concluded through the research.

References

Preface: what are senses and showing their importance.

These senses are the tributaries of the mental knowledge of the world of witness, and they are spies and eyes of the mind according to what expressed by Al-Gazali (Allah's mercy be upon him) and without them the mind cannot realize anything in a certain way about the world of witness, where a someone who lost the sense of sight he cannot realize the world of visuals, and who lost the sense of hearing he cannot realize the world of auditorium and the same for the rest of senses, since each sense is focused on a certain world it recognizes, and Almighty Allah created most senses in the human's head to supervise all the body, and Allah is Generous in creating them and Fair in putting them in its exact positions where Allah put eye in priority of the body, and if created on the back, on the foot, on the hand or on the head it will be lacked or exposed to damages. Thus, it is important to know about these senses (1).

First Topic: Defying the title of the research paper

First theme: The meaning of the senses in language and in terminology.

The sense in language: It said who is the human and what are these five senses, hearing, sight, smell, taste and touch. It said they hit by a sense: when the herbage damaged by the cold. It also said by the meaning of following the news of people, since Almighty Allah said {My sons go and seek information from Joseph and his brother and do not be desperate

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(1)See: The Safety of the Five Senses and Their Impact in Prayer(Doctrinal and Comparative Study), Ayad J. Waheed, p.23

of Allah's spirit, it's only unbelievers can be desperate of Allah's spirit}(2)

The senses in terminology: The realization of a thing is done by one of the senses, and if the sense is for apparent things, then it is for views, and if it is for soles, then it is for spirituals (3).

Second theme: Defying the sense of sight

The sight in language: The name of seeing and eye is the instrument of sight (4).

The sight in terminology: It is the power to realize lights, colours and shapes and it is the most important means to explain what around the human(5).

Third theme: The meaning of the tradition in language and with jurists.

The tradition in language: what is left of a thing form (6).

The tradition in the jurisprudence: ((it is meant by the result, what is obtained)) (7).

Ibn Al-Sallah said: (The tradition is what narrated from the sayings and actions of the Prophet's companions)(8).

Forth theme: The meaning of the provision and in jurist.

The provisions in language: It is wise to recognize the right by science and mind (9). Almighty Allah said: {We have provided Luqman the wisdom}(10).

The provisions in jurisprudence: The discourse of the utterance is meant to understand those who are ready to comprehend (11).

Fifth theme: The fasting in language and doctrine.

The fasting in language: ((means to stop eating, drinking and other sexual exercises in the period of the day till the sunset))(1). Almighty Allah said by the tongue of Miriam {I(Miriam)vowed to the Most Beneficent a fasting} (2).

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(1)See Tahtheeb Al-Lughah,10/242.

(2)Sourt Joseph: Ayah (87).

(3)The Definitions, by Al-Gerjani.

(4)See: Al-Mohkim wal Moheet Al-A'dham, 8/351, and The Linguistic Differences by: Al-A'skari, 10/82 .

(5)See: See: The Definitions, Al-Gerjani, 1/46.

(6)See: Lessan Al-Arab (The Tongue of Arab), 4/5, and The lexicography of Measurements of Language, 1/87.

(7)The Definitions, Al-Gerjani, 1/19, and The Detective of Sciences and Arts Terminology, 1/98.

(8)Tadreeb Al-Rawi (The Training of the Narrator), 1/202.

(9)See: The Lexicography of Measurements of Language, 1/34, and Taj Al-A'rous, 3/513.

(10)Sourt Luqman , Ayah 12.

(11)See: Al-Tawqeef a'la Mahatma Al-Ta'reef, 1/145.

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(1)Lessan Al-Arab (The Tongue of Arab), 12/350.

(2)Sourt Miriam, Ayah 260.

The fasting in jurisprudence: is the holding of eating, drinking and sexual exercises from dawn to the sunset with intention, and fasting is a reason for fear of Allah (3).

Ibn Qudama said in his book AL-Moghni : Fasting is holding of limited things in limited time (4).

Second Topic: The doctrinal matters related to the sight:

First theme: The power of the sight in seeing crescent. The power of the sight is a condition to see the crescent with the justice, since it is conditional that a person who sees crescent to enjoy with the power of his sight. The proofs of this are:

1.Almight Allah said {One of them said: O Father, hired him, you best hired the powerful and the honorable man}(5).

2.Almighty Allah said: {Goblin of the jinn said, I will bring it before you stand from your thy and I am strong and honorable over him}(6).

The evidence: The power and honesty are main conditions in the work, and amongst is the witness, which necessitates honesty that imposed by the justice which requires power that leads to the realization of the person who gives witness, where it is conditional that with the justice the power of the sight should be available to make his claim rightful, since if his sight was weak, then his witness never accepted, even he was just, but if he was with a weak sight and he in the same time just, we then realize that he is illusive, where the author of the book wanted to show that if the person has a weak sight he couldn't testify of what he couldn't see, and then we say it is not an excuse, because if he deluded that he saw the crescent, he will insist that he saw it for what he

had of religion which sees it is obligatory to tell people to fast or to breakfast, therefore it is necessary to add the power of the sight))(7).

(3)See: The Definitions by Al-Gerjani. (4)Al-Moghni by Ibn Qudama, 4/323, and Al-Sharh Al-Kabeer, 7/323. (5)Sourt Al-Qassas, Ayah 26. (6) Sourt Al-Namel, Ayah 39. (7)Al-Sharh Al-Momte'a a'la Zaad Al-Mostaqn'a, 6/315, and Sharah Saheeh Moslem,4/26.

Second theme: The impact of putting kohl in two eyes during the day of Ramadhan.

Before entering to this important matter of fasting the day of Ramadan it is necessary to know the meaning of putting kohl in eyes linguistically and terminologically.....

The putting kohl in eyes linguistically: Kohl: is well-known sweat in the hand and is not said a sweat of Akhal, and a man is Akhal (put kohl in his eyes) which it spread on eyelids to darken them without putting kohl inside it and it said eye is (Kaheel) and woman is (Kahl'a)(1).

The putting kohl in eyes terminologically: it is meant by much money, and it is everything put on the eye for healing and for beautifying as a makeup (2).

The putting kohl in the day of Ramadhan

The scientists have two sayings regarding the provision of putting kohl in the two eyes in the day of Ramadan.

First saying: Al-Hanfea, Al-Shabfea, Ibn Taymea and Ibn Al-Qaym agreed upon that if a fasting person put kohl in a way that it reaches his abdomen, his fasting is never spoiled or beached, though he found its taste in his mouth, because it didn't reach the abdomen directly, but through porous (3).

Proofs of the first saying:

1.Hisham Ibn Urouh quoted A'isha as saying (The Messenger of Allah put kohl as he was fasting)(4).

The evidence: The evidence of the Prophetic Hadeeth that Prophet Mohammed (peacebe upon him) put kohl when he was fasting is clear and that putting kohl never spoil or breach fasting,

and Ibn Humam said:if he put kohl whether he found its taste in his mouth or not, his fasting never spoil as what found in his mouth is found in porous, and breaking fast include all the body, but not only what enter or exit from the porous (5).

It was also said that there is no vent between eye and brain, and Al-A nrazi (Allah's mercy be upon him) said: there is no vent between eye and abdomen, and so kohl not reached from eye to abdomen, but the effect of kohl which is the taste has reached, where it reached through porous which couldn't be returned if he washed with cold water and found its coldness in the abdomen.

I oppose this saying: this saying is not correct and the right is what said by Al-Ayni in his book that there is no vent between eye and brain. The putting kohl also is not be hated when it used as a pleasant smell and then it never spoil or breach fasting.

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(1)See: Al-Sahah, 1/266, and Lessan Al-Arab by Ibn Mandhour, 11/584, and Al-Qamous Al-Moheet, 1/937.

(2)See: The Constitution of the Scholars Jam'a Al-Ouloom in the Terms of the Arts, 3/85, and the Lexicography of Language of the Jurisprudents, 1/84.

(3)See: Tabain Al-Haq'aqSharh Kanz Al-Daq'aq, 1/323, and Al-Benaya Sharh Al-Hidaya, 4/41, and Maraqi AL-Falah Sharh Noor Al- Idhah, 1/245, and Al-Dur Al-Mukhatar and Hashet Ibn Abdeen, 2/417, and Al-Majmou'a Sharh Al-Mohathab, 6/348, and Zad Al-Me'ad fee Haday khayr Al-Ebad, 2/60.

(4)Verified by Ibn Maja in his Sunnites, The Book of Fasting, the section

of Sewak and kohl for the fasting person, 1/536, in number (1678), with a weak position, see: Boloogh Al-Maram min Adlat Al-Ahkam, 1/265. No. 668

(5)See: Morqat Al-Mafateeh Sharh Moshkat Al-Masabeeh, 4/1396, and Soboul Al-salam, 2/160, and Thfot Al-Hwathi, 3/348.

82. Anas said, a man came to the prophet (peace be upon him) and said ((I complained my eyes, can I put kohl while I am fasting))(1) ((and our prophet, peace be upon him, exited and his eyes full of kohl in Ramadhan and he was fasting)).

The evidence:

The evidence of the Prophetic Hadeeth proves that the prophet (peace be upon him) put kohl while he was fasting and the man who came to the prophet putting kohl in his two eyes as he was complaining them, and the prophet gave him permission to do so, was an obvious evidence to permit putting kohl in Ramadan, narrated by Moslem (3).

3. It was narrated that the prophet (peace be upon him) (was put kohl by Athmed while he was fasting)(4).

The evidence: The evidence of the Prophetic Hadeeth proves that the prophet (peace be upon him) put kohl in his eyes by using Athmed while he was fasting. Al-Nabeghah said: "I was putting Athmed while I was forwarded and dove walked in front of me. (5)

Athmed: is a cool dry material in the forth degree which strengthen sight and heal pains of eye and its sores and Athmed stops nosebleed and heal excess flesh in sores (6).

Second saying: Imam Malik and Imam Ahmed (Allah's mercy be upon them) were agreed that a person who put kohl in the day of Ramadan he broke his fasting, and Imam Malik said in the log if the kohl entered his mouth and he knew that it reached his mouth should be fasting in other day, but without an expiation, and Al-Hanabela said: if a person put kohl and reached his mouth then he broke his fasting (7).

9 The evidences of the second saying:

1. The putting kohl by men is hated or (Makrooh) and it was asked about putting kohl in the day, and he said I didn't like that the man put kohl neither in the night nor in the day, only he has a disease which entails putting kohl, since kohl is a matter related to the female and I didn't see anybody put kohl such way just by a necessity, and if I used kohl I stayed at home and didn't exit.

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 (1) Verified by Al-Termithi in his Sunnites , the book of Al-Seyam (Fasting), the section of kohl for the fasting person, 3/96, in number of 726, with a weak position, see: Naseb Al-Rayah, 2/456.

(2) See: Al-bader Al-Moneer, 5/669.

(3) See: Al-Bader Al-Tamam Sharah Boloogh Al-Maram, 10/50, and Al-Tawdheeh For Sharh Al-Jam'a Al-Saheeh, 13/211.

(4) Verified by Al-Baihaqi in the Grand Sunun, The book of Al-Seyam (Fasting), the section of A Fasting Person Puts Kohl, 4/463, by number (8258), with a weak position, see: Nuzhit Al-Albab in Al-Termithi's Saying.

(5) Al-Nabeghah Al-Thebyani's Poetry Diwan, 1/24.

(6) See: Shams Al-Ouloom and Daw'a Kalam Al-Arab Al-Kloom, 2/882.

(7) See: Al-Bayan and Al-Tahseel, 18/438, and Al-Tawdheeh in Mokhtasar Ibn Al-hajeb, 2/403, and Hashet Al-A'dawi, 2/493, and Kashaf Al-Qen'a, 1/75, and Al-Fouroo'a and Tasheeh Al-Fouroo'a, 4/436.

10 The evidence: This utterance and its meaning proved to what preceded that putting kohl is to assimilate oneself to females, and it is hated for men to assimilate to the females, and accordingly how to put kohl in Ramadan which is also something hated (Makrooh), and as a result his fasting will be spoiled (1).

2. What was narrated by Ibn Abbass as quoted The Prophet Mohammed (peace be upon him) his saying: (He [the Prophet Mohammed] was putting kohl by Athmed every night before he sleeps and was putting kohl in each eye three miles)(2).

The evidence:The Prophetic Hadeeth has an evidence that putting kohl in the day of Ramadan breaks and spoils fasting and the most correct is that he was putting kohl before he sleeps at night (3).

3. Quated of the Prophet (peace be upon him) as saying: (He [the Prophet] ordered to use the relieving Ahmed to put kohl at the time of sleeping and said to be avoided by the fasting person (4).

The evidence:The Prophetic Hadeeth has an evidence that the Prophet (peace be upon him) ordered to put kohl by using the relieving Ahmed, i.e. to put kohl by a person in the time of sleeping, but not in the day to be avoided by the fasting person to avoid breaking his fasting (5).

The preponderant saying: After showing the evidences of the first saying and the evidences of the second saying, it is clear to me that what said by the originators of the second saying was the preponderant saying for the reasons that, even though both two sayings were weak, What I see it fit that it shall not put kohl in the day of Ramadan because it spoils and breaks fasting as well as it considers assimilating with females.

11 Third theme: The role of the sight in the provisions of the fasting educationally.

1)The sight is the great window to the heart and the most paved ways of the senses to it that it should be warned and prevented to see towards all taboos and for everything that may fear of sedition(6). Abi Saeed Al-Khuderi quoted the Prophet (peace be upon him)as saying: <<Be ware of sitting on the roads>>, they said: We have no aim, but these are our places we talk in them, He [the Prophet] said<<If you refused to sit only in these paces, then give the road its right>>, they said: What is the right of the road? He [the Prophet] said: prevent your sight to see the taboos, avoid of the harm, to reply the greeting, to order with favor and to prevent wrongfulness>> (7). The evidence of this Prophetic Hadeeth is clear that our Prophet Mohammed (peace be upon him) urged us to prevent our sight to see the taboos while we are sitting in the roads and this enters in the role of the fasting person educationally, where the prevention sight to see taboos in the day of Ramadan is among educational and doctrinal behaviours of the Muslim (1).

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(1)See: Al-Tawdheeh for Sharh Al-Jam'a Al-Saheeh, the section of males who assimilate with females and those females who assimilate with males, 28/100. 5885.

(2)Verified by Al-Hakim in Al-Mustadrk A'la Al-Saheehain, The Book of Al-Tib (The Medicine), 4/452, with number of 8249, with a weak position, A'rwa'a Al-Ghaleel fi Takhreej Ahadeeth Manar Al-Sbel, 1/119. With a number of 76.

(3)See: Nail Al-Awttar, 1/162.

(4)See: Verified by Ibn Dawood in His Sunnites, Books of Al-Seyam (Fasting), the section of kohl upon the fasting person in the time of sleeping, 2/310. With the number of (2377), with a weak position, see: Nusb Al-Rayah, 2/457.

(5)See: Al-Tawdheeh for Sharh Al-Jam'a Al-Saheeh, 13/212.

(6)See: Al-Jam'a for the Provisions of Qur'an, by Al-Qurtobi, 2/223.

(7)Verified by Al-Bukhari in His Saheeh, the Book Al-Madhlim and AL-Ghadh, the section of the Courtyards and Sitting in Them, and Sitting on the Step yards, 3/132.

12The poet K'ab Bin Zuhair said in his verse that the prevention of the sight (decorated with kohl) to see the taboos was a merit used in the past to depart his lover Su'ad (2).

2)The release of the sight to see the taboos in the day of Ramadan is among things that leads to fall in wrongfulness, and it should be fearful of Almighty Allah to keep eyes not to see the taboos to avoid Allah's punishment and to comply His orders, where Allah said {Say to the believers to keep their eyes and their genitals that is purer for them and Allah is Most Known of what they make} (3).

3)The sight must be cared about because in keeping sight is a way for goodness and entering paradise (4). Quoted by Ibada Bin Al-Samet of the Prophet (peace be upon him) as saying: Assure me Sunun from yourselves, I [the Prophet] assure you the paradise: Be truthful if you talked, fulfill if you promised, perform if you asked to keep credit, preserve your genitals, keep your eyes not to see the taboos, and avoid to harm others (5).

4)Keeping sight not to see the taboos inherits the power of the heart and to comply to Allah's orders and a reason for the believer's happiness and to win the paradise (6), as Allah said in Sourt Al-Noor {Who obeys Allah and his Messenger and fears of Allah and believes in Him those who win} (7).

5)Ibn Al-Qaym said: in keeping sight (It is a compliance to Allah's order which is the aim of the believer to get happiness in his earning livings and in obeying [His] orders to be pleasant in his life on the earth and in thereafter, and he will be unhappy on the earth and in thereafter if he lost them (8).

6)Ibn Taimaya said: the sweetness of the faith and belief in Allah and its delightfulness which is sweeter than of what he left for Allah, and who left a thing for Allah he will be best compensated (9).

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(1)See: Fatih Al-Bari Sharh Saheeh Al-Bukhari, Ibn Hajr, 1/403, and Faidh Al-Qadeer, 3/121, and Subel Al-Salam, 2/687, and Nail Al-Awttar, /347.

(2)See: Arab Poetry Diwans Over Ages, 3/361. And Diwan K'ab Bin Zuhair, 1/4.

(3) Sourt Al-Noor, Ayah (30).

(4)See: The Favor of Keeping Sight, Mohamed Bara'a Yassen, p.48 and p.49.

(5)Verified by Al-Baihaqi in his Grand Sunnites, The Book of Al-Wade'a, the section of what stated in desiring of performing consignments, /671- with the number of (12691), Saheeh Al-Isnad, See: Al-Targheeb and Al-Targheeb, 3/24.

(6) See: The Favor of Keeping Sight, Mohamed Bara'a Yassen, p.37, p.38.

(7) Sourt Al-Noor, Ayah (52).

(8)See: Al-Jawab Al-Kafee for Who Asked About Al-Daw'a Al-Shafee (Al-Da'a and Al-Daw'a) Ibn Al-Qaym, 1/178.

(9)See: The Total of Fatwas, for Ibn Taimaya, 1/420.