

Non-Authentic narrations about Fasting and Ramadhan

Tuesday, 25 September 2007

Last Updated Tuesday, 25 September 2007

By

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1. "The month of Ramadhan is suspended between the sky and the earth and it is not raised up to Allah except with the Zakaat-ul-Fitr."

As-Suyootee ascribed in Al-Jaami-As-Sagheer to Ibn Shaaheen in At-Targheeb and to Ad-Diyaa from Jareer.

Da'eef (weak) due to the narrator Muhammad Bin 'Ubaid Al-Basree who is unknown - Ad-Da'eefah No. 43.

2. "Fast and be in good health."

Reported by At-Tabaraanee in Al-Awsat (2/225/1/8477) and Abu Na'eem in At-Tibb (Qaaf 24/1, 2) from Abu Hurairah.

Da'eef (weak) due to the narrator Zuhair Bin Muhammad who is weak in his narrations from the people of Shaam - Ad-Da'eefah No. 253.

3. "Indeed, Allah does not leave any one from the Muslims on the morning of the first day of the month of Ramadhan, except that He forgives him."

Narrated by Al-Khateeb (5/91) and from him Ibn-ul-Jawzee in Al-Mawdoo'aat (2/190) from Anas.

Mawdoo' (Fabricated) due to the narrators Salaam At-Taweel, who was accused of lying and fabricating, and his Sheikh Ziyaad Bin Maymoon who was a fabricator by his own admission - Ad-Da'eefah No. 296.

4. "When it is the first night of the month of Ramadhan, Allah, The Mighty and The Majestic, looks at his creation. And when Allah, The Mighty and The Majestic, looks at His slave, never will He punish Him. And Allah, The Mighty and The Majestic frees a million (people) from the fire every night."

Narrated by Ibn Fanjawayh in Majlis Min-al-Amaalee Fee Fadli Ramadhan and it is the last hadeeth in it, Abul-Qaasim Al-Asbahaanee in At-Targheeb (Qaaf 1/180), Ad-Diyaa Al-Maqdasee in Al-Mukhtaraah (1/100/10) and Ibn-ul-Jawzee in Al-Mawdoo'aat (2/190) from Abu Hurairah

Mawdoo' (Fabricated) due to 'Uthmaan Bin 'Abdillah Ash-Shaamee who was accused of fabricating - Ad-Da'eefah No. 299.

5. "The one who fasts in Ramadhan whilst on a journey is like the one who breaks the fast whilst being resident."

Narrated by Ibn Maajah (1/511), Al-Haytham Bin Kalb in Al-Musnad (2/22) and Ad-Diyaa in Al-Mukhtaraah (1/305) from 'Abdur-Rahmaan Bin 'Awf.

Munkar (Wrong). The chain of narration has two hidden defects. Firstly, there is a break in the chain because the narrator Abu Salamah did not hear from his father

('Abdur-Rahmaan Bin 'Awf) as in Al-Fath. Secondly, the narrator Usaamah Bin Zayd had weakness in his memory and he opposed a reliable narrator (who narrated to the contrary of this). - Ad-Da'eefah No. 498.

6. "The fasting person is in (a state of) worship even if he is lying on his bed."

Narrated by Tamaam (18/172-173) from Salmaan Bin 'Aamir Ad-Dabee.

Da'eef (weak) because Sheikh Al-Albaanee did not find anyone (from the scholars) who has made mention of the narrators Yahyah Az-Zujaj and Muhammad Bin

Haaroon - Ad-Da'eefah No. 653.

7. "Ramadhan in Madeenah is better than a thousand

Ramadhans in other than it from the lands, and Jum'ah in Madeenah is better than a thousand Jum'ahs in other than it from the lands."

Narrated by At-Tabaraanee (1/111/2) and Ibn 'Asaakir (8/510/2) from Bilaal Bin Haarith.

Baatil (False) because of the narrator 'Abdullah Bin Katheer who was considered weak - Ad-Da'eefah No. 831.

8. "Whosoever catches Ramadhan in Makkah and fasts and stands (in the prayer) from it in what is easy for him, Allah will write (the reward of) a thousand months of Ramadhan in other than it (Makkah). And for every day (of fasting) Allah will write for him (the reward of) freeing a slave, and for every night (of prayer) [the reward of] freeing a slave. And every day (will have the reward of the one who has) a horse which carries loads in the path of Allah. And on every day there is a good deed (written for him) and in every night there is a good deed (written for him)."

Narrated by Ibn Maajah (No. 3117) from Ibn 'Abbaas.

Mawdoo' (Fabricated) due to the narrator 'Abdur-Raheem Bin Zayd Al-'Ameee who was a liar and rejected in his narrations - Ad-Da'eefah No. 832.

9. "Whosoever catches Ramadhan and there is upon him something (i.e. fasts) which he has not made up, it will not be accepted from him. And whosoever fasts voluntary fasts and there is upon him something (i.e. fasts) from Ramadhan which he has not made up, then indeed it will not be accepted from him until he fasts it (that which he missed)."

Reported by Ahmed (2/352) and the first part has been reported by At-Tabaraanee in Al-Awsat (2/99) from Abu Hurairah.

Da'eef (Weak) because of the narrator Ibn Lahee'ah who had a bad memory and who got confused with respect to its chain of narration and its text. - Ad-Da'eefah No. 838.

10. "He (sallallaahu `alayhi wa sallam) used to love to break his fast with three dates or something which had not been touched by the fire."

Narrated by Al-'Uqaylee in Ad-Du'afaah (page 251), Abu Ya'lah in his Musnad (1/163) and the wording is his, and from him Ad-Diyah in Al-Mukhtarah (1/49)

from Anas.

Da'eef Jidn (Extremely weak) because of the narrator 'Abdul-Waahid Bin Thaabit who was considered weak and by Al-Bukhaaree as someone who had been accused (of lying) - Ad-Da'eefah No. 996.

11. "Whosoever performs I'tikaaf for ten days in Ramadhan, it is like (performing) two Hajjs and two 'Umrahs ."

Narrated by Al-Baihaqee in Ash-Shu'ab from Al-Hussain Bin 'Alee.

Mawdoo' (Fabricated) due to the narrators Muhammad Bin Zaadaan who was abandoned, and 'Anbasah Bin 'Abdir-Rahmaan who used to fabricate ahaadeeth -

Ad-Da'eefah No. 518.

12. "Indeed, Paradise is beautified for Ramadhan at the beginning of the year until the (next) year. So, when it is the first night of Ramadhan, a wind blows from underneath the Throne (of Allah) and the leaves of Paradise hit the virgin women of Paradise and they say: 'O' Lord, place for us from your slaves husbands by whom our eyes will be cooled, and through us will their eyes be cooled'."

Reported by At-Tabaraanee in Al-Mu'jam Al-Awsat (No. 6943), Tamaam in Al-Fawaaid (Vol.1 No.34) and Ibn 'Asaakir in Fadl Ramadhan (Qaaf/171-2) from Ibn 'Umar.

Munkar (Wrong) due to the narrator Al-Waleed Bin Al-Waleed who was abandoned - Ad-Da'eefah No. 1325.

13. "Whosoever fasts for a day which does not cause him hardship, ten good deeds will be written for him."

Reported by At-Tabaraanee in Al-Awsat (No. 7653 with the numbering of Sheikh al-Albaanee) from Al-Baraa Bin 'Aazib.

Da'eef (Weak) due to the narrator Abu Janaab Al-Kalbee Yahyah Bin Abee Hayyah who was weak and a Mudallis - Ad-Da'eefah No. 1327.

14. "Whosoever fasted a day seeking the Face of Allah The Most High, Allah The Mighty and The Majestic will remove him far away from the Hell-Fire, like the distance of the crow which flies whilst it is a chick, up until it dies from old age."

Reported by Ahmed (2/526) from Abu Hurairah

Da'eef (Weak) because the Sheikh of Abu 'Abdillah Lahee'ah has not been mentioned (i.e. unknown)- Ad-Da'eefah No. 1330.

15. "Do you know O' Bilaal, that the fasting person's bones glorify Allah and the Angels ask for his forgiveness because of what is eaten next to him (by others when he is fasting)."

Reported by Ibn Maajah (1749), Al- Baihaqee in Shu'ab-ul-Eemaan and by way of him Ibn 'Asaakir in Taareekh Dimishq (3/232/2 and 10/330 – Taa) from Buraidah.

Mawdo' (Fabricated) due to the narrator Muhammad Bin 'Abdir-Rahmaan Al-Qushayree who was a liar and used to invent ahaadeeth - Ad-Da'eefah No. 1331.

16. "Indeed, if the fasting person has something eaten next to him, the Angels send prayers upon him until they (the people eating) finish." And perhaps he (sallallaahu `alayhi wa sallam) said: "...until they (the people eating) finish their food."

Narrated by At-Tirmidhee (1/150), An-Nasaaee in As-Sunan Al-Kubrah (Qaaf 2/62), Ad-Daarimee (2/17), Ibn Khuzaymah in his Saheeh (2138-2140), Ibn Maajah (1748) and many others from Umm 'Amaarah Bint Ka'b.

Da'eef (weak) because the narrator Layla, the free slave of Habeeb Bin Zayd Al-Ansaaree, is unknown - Ad-Da'eefah No. 1332.

17. "Whosoever breaks the fast of the fasting person (by giving him food) in Ramadhan from lawful earnings, the Angels send prayers upon him during all of the nights of Ramadhan and (the Angel) Jibreel shakes hands with him. And whomsoever Jibreel shakes hands with, his heart becomes tender and his tears become many." A man said: 'O' Messenger of Allah, and if he (the person) doesn't have that with him (to feed the person with)?' He said: "(Then even) a handful of food." He (the man) said: 'What do you think about the one who doesn't (even) have that with him?' He said: "Then (even) half a piece of bread." He (the man) said: 'What do you think about if he doesn't have that with him?' He said: "Then (even) a sip of milk mixed with water." He (the man) said: 'What do you think about the one who doesn't (even) have that with him?' He said: "Then (even) a sip of water."

Reported by Ibn 'Adee in Al-Kaamil (Qaaf 2/69) from Salmaan Al-Faarisee.

Da'eef (weak) because of the narrators 'Alee Bin Zayd - and he is Ibn Jad'aan - who was weak due to his bad memory, and Hakeem Bin Khidhaam who was

abandoned in hadeeth and considered by Al-Bukhaaree as someone who had been accused (of lying) - Ad-Da'eefah No. 1333.

18. "The first part of the month of Ramadhan is mercy, the middle of it is forgiveness and the end of it is freedom from the Fire."

Reported by Al-'Uqaylee in Ad-Du'afaah (172), Ibn 'Adee (1/165), Al-Khateeb in Al-Muwadiah (2/77), Ad-Daylamee (1/1/10-11) and Ibn 'Asaakir (8/506/1) from Abu Hurairah.

Munkar (Wrong) due to the narrators Salaam Bin Sulaymaan Bin Siwaar who was weak, and Maslamah Bin As-Salt who was abandoned in haadeeth - Ad-Da'eefah No. 1569.

19. "Five (things) break the fast of the fasting person and nullify the ablution (wudu): Lying, backbiting, tale carrying, looking with desire and the false oath."

Narrated by Abul-Qaasim Al-Kharaqee in Ashar Majaalis Min-Al-Amaalee (2/224) from Anas.

Mawdoo' (Fabricated) due to the narrator Muhammad Bin Al-Hajjaaj Al-Himsee who fabricated it, and whose ahaadeeth were not written down (by the scholars) -Ad-Da'eefah No. 1708.

20. "The fasting person is in (a state of) worship as long as he doesn't backbite."

Reported by Ibn 'Adee (1/302) from Abu Hurairah.

Munkar (Wrong) because of the narrator 'Abdur-Raheem Bin Haaron who was very weak and accused of lying by Ad-Daraaqutnee - Ad-Da'eefah No. 1829.

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