

Non-Authentic Narrations about Fasting (2)

Taken from *Silsalatul-Ahaadeeth Ad-Da'eefah Wal-Mawdoo'ah Wa Atharuhaa As-Sayyi Fil-Ummah* (A Series of Weak and Fabricated Ahaadeeth and Their Evil Effect Upon the Ummah) of Sheikh Muhammad Naasir-ud-Deen al-Albaanee (may Allah have mercy on him) ¹

11. "Whosoever performs i'tikaaf for ten days in Ramadaan, 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 Zaadhaan who, according to adh-Dhahabee, was abandoned and accused of fabricating, and 'Anbasah bin 'Abdir-Rahmaan who, according to Abu Haatim, used to fabricate ahaadeeth – See: *Ad-Da'eefah* No. 518.

12. "Indeed, Paradise is beautified for Ramadaan at the beginning of the year until the (next) year. So, when it is the

1. Vols. 2, 3 & 4, Maktabatul-Ma'aarif, Riyadh, 2nd Edition, 1420/2000. Compiled and translated by Abu Yusuf Sagheer bin 'Abdir-Rasheed al-Kashmeeree.

first night of Ramadaan, 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 Ramadaan* (Qaaf/171-2) from Ibn ‘Umar.

Munkar (Wrong) due to the narrator Al-Waleed bin Al-Waleed who was abandoned – See: *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 – See: *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). The chain of narration has been classified as weak by Sheikh al-Albaanee because the Sheikh of Abu 'Abdillah Lahee'ah has not been mentioned (i.e. unknown) - See: *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.

Mawdoo' (Fabricated) due to the narrator Muhammad bin 'Abdir-Rahmaan al-Qushayree who was a liar and used to invent ahaadeeth, as mentioned by Abu Haatim ar-Raazee – See: *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 (sallallahu 'alaihi 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 – See: *Ad-Da'eefah* No. 1332.

17. "Whosoever breaks the fast of the fasting person (by giving him food) in Ramadaan from lawful earnings, the



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Angels send prayers upon him during all of the nights of Ramadaan 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). The chain of narration is extremely weak and has two hidden defects. Firstly, 'Alee bin Zayd - and he is Ibn Jad'aan - was weak due to his bad memory. Secondly, Hakeem bin Khidhaam was abandoned in hadeeth, as mentioned by Abu Haatim and considered by al-Bukhaaree as someone who had been accused of lying and it not being permissible to narrate from him. – See: *Ad-Da'eefah* No. 1333.

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



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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 not reliable in narrating (with it not being permissible to narrate from him), as mentioned by Ibn 'Adee, and Maslamah bin As-Salt who was abandoned in hadeeth, as mentioned by Abu Haatim – See: *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, whose ahaadeeth were not written down (by the scholars). The great Imaam and hadeeth scholar Abu Haatim also said about this hadeeth: *'This hadeeth is a lie'* – See: *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) due to the narrator 'Abdur-Raheem bin Haaron who was very weak and accused of lying by ad-Daaraqutnee – See: *Ad-Da'eefah* Nos. 1828 & 1829.