

Non-Authentic Narrations about Fasting (3)

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

21. "Three will not be asked (on the Day of Judgement) about the pleasure of food and drink: The one who breaks his fast (after fasting), the one who eats the pre-dawn meal (before the fast) and the one who has a guest. And three are not blamed for (their) bad manners: The one who is sick, the fasting person until he breaks his fast and the just ruler."

Reported by ad-Daylamee in his *Musnad* (2/35/2) from Abu Hurairah.

1. Vols. 4 (2nd Edition, 1420/2000), 6, 7 (1st Edition, 1421/2000) & 8 (1st Edition, 1422/2001), Maktabatul-Ma'aarif, Riyadh,. Compiled and translated by Abu Yusuf Sagheer bin 'Abdir-Rasheed al-Kashmeeree.

Mawdoo' (Fabricated) due to the narrator Mujaashi' bin 'Amar who used to fabricate ahaadeeth and attribute them to reliable narrators, as mentioned by Ibn Hibbaan. – See: *Ad-Da'eefah* No. 1980.

22. “If the (day of) Jum’ah is sound, the (rest of the) days will (also) be sound, and if Ramadaan is sound, the (whole of the) year will (also) be sound.”

Reported by al-Mukhallis in *Al-Majlis As-Saabi'* (2/51) and from him 'Alee bin Abee Taalib al-Makkee in his *Hadeeth* from him (1/1), and Abu Taahir al-Anbaaree in his *Mashaykhah* (2/146), Abu Nu'aym in *Al-Hilyah* (7/140), Ibn 'Adee in *Al-Kaamil* (5/288) and by way of him al-Baihaqee in *Ash-Shu'ab* (3/240/3708/2), al-Khateeb in *Al-Muwadiah* (2/121) and Al-Haakim Abu Ahmed in *Al-Kuna* (*Qaaf*/1/132) from 'Aaishah.

Mawdoo' (Fabricated) due to the narrator 'Abdul-'Azeez bin Abaan who was a liar, as mentioned by Ibn-ul-Jawzee, and other weak narrators – See: *Ad-Da'eefah* No. 2565.

23. “Fasting is a protection, as long as he (the fasting person) doesn't violate it by lying or backbiting.”

Reported Abu Ash-Sheikh in his *Ahaadeeth* (*Qaaf*/2/15) and al-Asbahaanee in *At-Targheeb* (2/215) from Abu Hurairah.

Da'eef Jidn (Extremely weak). The chain of narration was classified as extremely weak because the narrator Ar-Rabee' bin Badr was abandoned, as mentioned by al-Haythamee – See: *Ad-Da'eefah* No. 2642. ²

2. As for the first part of the narration: “Fasting is a protection...”, then this is found in various ahaadeeth which are authentic. See: *Saheeh-ul-Jaami'-as-Sagheer Wa Ziyadah*, Nos.3876-3880, Vol.2, Pp 719-720, Al-Maktab-ul-Islaamee, Beirut, 3rd Edition, 1408/1988.

24. “Indeed, for everything there is a door, and indeed the door of worship is fasting.”

Reported by Ibn-ul-Mubaarak in *Az-Zuhd* (1423) from Damrah bin Habeeb.

Da’eef (weak). The chain of narration was classified as weak mursal because Damrah bin Habeeb did not hear it from the Prophet (*sallallahu ‘alaihi wa sallam*) as he was a reliable taabi’ee (and not a companion). The narrator Abu Bakr bin Abee Maryam was also weak and one who would mix up narrations – See: *Ad-Da’eefah* No. 2720.

25. “Indeed, Allah gave Lailat-ul-Qadar to my nation and He did not give it to those before them.”

Narrated by ad-Daylamee (1/2/239) from Anas.

Mawdoo’ (Fabricated) due to the narrator Ismaa’eel bin Abee Ziyaad ash-Shaamee who used to fabricate ahaadeeth, as mentioned by ad-Daaraqutnee – See: *Ad-Da’eefah* No. 3106.

26. “Do not put kohl into the eyelids whilst you are fasting, put kohl into the eyelids at night. Ithmid (antimony) makes the vision clear and the hair grow.”

Reported by al-Bukhaaree in *At-Tareekh-ul-Kabeer* (4/1/398), Abu Daawud (1/273 – *At-Taazee* print) and al-Baihaqee (4/262) from Ma’bad bin Hoodha al-Ansaaree.

Da'eef (weak) due to the narrator An-Nu'maan bin Ma'bad who is unknown –
See: *Ad-Da'eefah* No. 3369. ³

27. “Whomsoever does three things will be able to endure the fasting: Whomsoever eats before he drinks, takes the pre-dawn meal and takes a midday nap.”

Reported by ad-Daylamee in *Musnad-al-Firdaws* (2/55) from Anas.

Da'eef (weak) due to the narrator Ismaa'eel bin Yazeed, who mixed up narrations during his final days – See: *Ad-Da'eefah* No. 3431.

28. “The best of characteristics of the fasting person is the siwaak.”

Narrated by Ibn Maajah (No. 1678) and others from 'Aaishah.

Da'eef (weak) due to the narrator Mujaalid, about whom Al-Haafidh Ibn Hajar said: 'He is not strong (in narrating) and indeed he changed (in terms of his narrations) during the end of his life.' – See: *Ad-Da'eefah* No. 3574.

29. “Dhikr (remembrance) is better than charity (sadaqa) and dhikr (remembrance) is better than fasting.”

Narrated by ad-Daylamee (2/160) from Abu Hurairah.

3. As for the second part of the narration about ithmid (antimony) making the vision clear and the hair grow, then Sheikh al-Albaanee (may Allah have mercy on him) explains in the above place in *Ad-Da'eefah* that this part is actually authentic. See also: *Saheeh-ul-Jaami'-as-Sagheer Wa Ziyadah*, No.2761, Vol.1, page 535, Al-Maktab-ul-Islaamee, Beirut, 3rd Edition, 1408/1988.



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Mawdoo' (Fabricated) due to the narrators Khaalid bin 'Abdi-Daa'im, who used to narrate fabricated ahaadeeth and was abandoned in hadeeth, and Zakareeyah bin Yahya al-Misree, who was from the major liars – See: *Ad-Da'eefah* No. 3629.

30. "The silence of the fasting person is tasbeeh (saying *SubhaanAllah* [free is Allah from all imperfection]), his sleep is worship, his supplication is accepted and his (good) action is increased."

Reported by Abu Taahir al-Anbaaree in his *Mashaykhah* (1/152) and *ad-Daylamee* (2/253) from 'Abdullah bin 'Umar.

Da'eef Jidn (Extremely weak). The chain of narration was classified as extremely weak because of the narrator Ar-Rabee' bin Badr who was abandoned – See: *Ad-Da'eefah* No. 3784.