An Abridgment of the Most Famous and Important Weak *Aḥādīth* Related to Fasting

Examination and Sourcing by Abū ʿAlī Al-Ḥārith Ibn ʿAlī al-Ḥasanī
Collected and Organized by Abū Ṭālūt Haytham Āl Sayfaddīn
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Introduction of the Collector and Organizer

In the Name of Allāh; the Most Beneficent; the Most Merciful

All praise is due to Allāh, the Lord of the Worlds. And may blessings and peace be upon our Prophet Muḥammad and upon his family and his Companions and those who follow them until the Day of Recompense. And to proceed:

This is an essay by our Shaykh, the Muḥaddith Abū `Alī Al-Ḥārith Ibn `Alī al-Ḥasanī - may Allāh keep him steadfast - concerning a clarification of a number of weak aḥādīth related to fasting and to Ramaḍān.

Our Shaykh’s method in this essay is that he condenses the chain starting from the weak narrator, or the narrator who is the cause of the defect.

For example, he mentioned the ḥadīth of Abū Ma’shar, from Saʿīd al-Maqburī, from Abū Hurayrah who said: The Messenger of Allāh ﷺ said:

لا تقولوا راماضان فإن راماضان اسم من أسماء الله وليكن قولوا شهر راماضان

“Do not say ‘Ramaḍān’, as Ramaḍān is a name from the names of Allāh. However, say ‘The month of Ramaḍān.’”¹

The full chain from to Abū Ma’shar is, as Al-Bayhaqī stated: “Abūl-Ḥasan `Alī ibn Ahmad ibn `Abdān informed us: Aḥmad ibn `Ubayd aṣ-Ṣaffār conveyed to us: Ibn Nājiyah told us: Muḥammad ibn Abī Ma`shar told us: (New chain) And Abū Sa`d al-Mālīnī and Abū Maṣṣūr Ahmad ibn ‘Alī ad-Dāmaḡānī informed us, both saying: Abū Aḥmad ibn `Adī told us: `Alī ibn Sa`īd told us: Muḥammad ibn Abī Ma`shar told us: My father told me...”

However, since the ḥadīth revolves around Abū Ma’shar, then there is no reason to mention the complete chain of narration.

Likewise, his method is that he suffices in mentioning the strongest narration of the ḥadīth, so he does not mention every narration. An example of this is the previous Ḥadīth. It has also come from `Abd-ul-Lāh ibn `Umar, `Ā’ishah and ‘Alī ibn Abī Ṭālib. However, those narrations are either munkar or mawḍū‘ (fabricated).

¹ Collected by Al-Bayhaqī in Al-Kubrâ (7904)
And he does not follow this rule if there is a reason, such as the other narrations proving further weakness, due to *iḍṭirāb* (confusion within a narration) and the likes, or if there is a fear that some people will use the numerous chains as a way to try to strengthen the ḥadīth. And this is evident in numerous places within this essay.

And the Shaykh requested that I prepare this essay for publication and to condense the *takhrīj* (sources of the *ahādīth*), add some of the *tashkīl* (diacritical marks on the Arabic text) and write an introduction about the essay. So, I did that, and added some words, sentences and references which were missing.

I ask Allāh to benefit the Muslims through this essay and to reward our Shaykh with the best of rewards.

Written by Abū Ṭālūt Haytham Āl Sayfaddin
Author’s Introduction

All praise is due to Allāh, the Lord of the Worlds. And May Blessings and Peace be upon our Prophet Muḥammad and upon his family and his Companions and those who follow them until the Day of Recompense. And to proceed:

This is a provision of sources for An Abridgement of the Most Famous and Important Weak and Defective Ḥādīth Related to Fasting. Through it, I wanted to bring forth the origins of the narrations and make evident their reality and reasons for weakening. This is so that the student can be upon clarity regarding the reality of their authenticities and not be deceived by the one who is not proficient in authentication from those who authenticated them and compromised in accepting them.

I hope that Allāh will allow benefit to come from it.

May prayers, peace, and blessings be upon our Prophet Muḥammad, and upon his family and those who followed them.

Written by

Abū `Alī, al-Ḥārith ibn `Alī al-Ḥasanī
The ḥadīth of Abū Maʿshar: From Saʿīd al-Maqburī, from Abū Hurayrah who said, “The Messenger of Allāh ﷺ said:

لا تقولوا رمضان فإن رمضان اسم من أسماء الله ولكن قولوا شهر رمضان.

“Do not say ‘Ramaḍān’, as Ramaḍān is a name from the names of Allāh. However, say ‘the Month of Ramaḍān.’”

[Extremely Weak]

Abū Ma`shar Najīh ibn `Abd-ir-Raḥmān as-Sindī cannot support a chain; he is not very strong.

And Al-Bayhaqī said, “And it has been said: from Abū Ma`shar, from Muḥammad ibn Ka`b, from his own statement. And this is more likely.”

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2 Collected by Al-Bayhaqī in Al-Kubrā (7904)
The ḥadīth of Zuhayr ibn Muḥammad: From Suhayl ibn Abī Ṣāliḥ, from his father: from Abū Hurayrah who said, “The Messenger of Allāh ﷺ said:

اَغْزُوا تَاغْنَمُوا وَصُوْمُوا تَأْصِحُوا وَاسَافِرُوا تَاسْتَغْنُوا

“Battle and you will obtain spoils of war; fast and you will be healthy; and travel and you will be self-sufficient.”

[Munkar]  
Aṭ-Ṭabarānī said, “No one narrated this Ḥadīth with this phrasing from Suhayl other than Zuhayr ibn Muḥammad.”

And al-ʿUqaylī said: “He is not supported in this except in paths in which there are weaknesses.”

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3 Collected by Aṭ-Ṭabarānī in Al-Awsaṭ (8312)  
4 Munkar, with regard to a narration, refers to something that has been narrated by someone who is alone in narrating it, when others who are more likely to have narrated it, or should have narrated it, did not. Such a narration is rejected.  
5 Al-Awsaṭ 8/174  
6 “Aḍ-Duʿafāʾ by al-ʿUqaylī 2/92
The ḥadīth of Jarīr ibn Ayyūb al-Bajalī: From ash-Sha`bī, from Nafi` ibn Burdah, from Ibn Mas`ūd, that he heard the Prophetﷺ when the new moon of Ramaḍān was sighted, saying:

لاوْ يَعْلَمُ الْعِبāئِدُ مَا فِي رَمَضَانِ فَلَمَنَّتْ أَمَتِي أَنْ يَكُونَ رَمَضَانُ سَنَةً كُلَّهَا

“If the servants knew what there was in Ramaḍān, my ummah [nation] would wish that Ramaḍān was the whole year.”

[Munkar]

Jarīr ibn Ayyūb al-Bajalī is nothing.

And Nafi` ibn Burdah is majhūl (unknown).

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7 Collected by Ash-Shāshī (852)
The ḥadīth of Abū Ishāq al-Hamdānī: From Jurayy an-Nahdī, from a man from Banī Sulaym who said, “The Messenger of Allāh ﷺ made a gesture with his hand, or with my hand, and said:

الصَّوْمُ نِصْفُ الصَّبْرِ

‘Fasting is half of patience.’”

[Its Isnād (chain) is muṭhlam (dark)]

Jurayy an-Nahdī is not to be used as proof. And he narrated from a man whom he did not name, so we do not know whether he heard from him or not.

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8 Collected by `Abd-ur-Razzāq (20582), Aḥmad (18476), ad-Dārimī (698) and at-Tirmīthī (3519)
9 Translator's note: This phrase is often used when there are unknown matters in the chain. It is likened to darkness, because when someone is in the dark, they do not know all of what is around them.
The *ahādīth* of congratulating for Ramaḍān are all weak: Nothing is authentic concerning it

The ḥadīth of Ayyūb: From Abū Qulābah, from Abū Hurayrah who said, “The Messenger of Allāhﷺ, when giving glad tiding to his Companions, said:

> قَدْ جَاءَكُمْ رَمَضَانُ شَهْرٌ مُبَارَكٌ أَفْتَارَاللَّهُ عَلَيْكُمْ صِيَامَهُ فَتَفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ وَتَفَخَّصُ فِيهِ أَبْوَابُ الْجَحِيمُ وَتَفَخَّصُ فِيهِ الشَّيَاطِينُ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَفْضِلِ شَهْرِهِ مِنْ خَرَجَهَا أَفْضِلْ خَرَجَهَا فَقَدْ خَرَجَ مُتَّقِ.

“There has come to you Ramaḍān, a blessed month, the fasting of which Allāh has obligated upon you. In it, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up. In it there is a night which is better than a thousand months; whoever is deprived of its goodness is indeed deprived.”

[Defective due to *inqiṭā‘*]11

Abū Qulābah did not hear from Abū Hurayrah.

And it is confirmed from the ḥadīth of az-Zuhrī, from Ibn Abī Unays, from his father, from Abū Hurayrah who said, “The Messenger of Allāh said:

> إِذاا دَخَلَ شَهْرٍ رَمَضَانٍ فَتَفَتَحَتْ أَبْوَابُ الرَّحْمَةِ وَتَفَخَّصَتْ أَبْوَابُ جَهَنْمَ وَسُلْسِلَتْ الشَّيَاطِينُ

“When the month of Ramadan begins, the gates of mercy are opened, the gates of Jahannam are closed and the devils are chained up.”

10 Collected by Ibn Abī Shaybah (8959), Ahmad, (7148), Ḥabd Ibn Humayd (1430) and an-Nasā‘ī in Al-Kubrā (2427)
11 Translator’s note: *Munqaṭṭi‘* or *inqiṭā‘* refers to a break or disconnect in the *īsnād*, where it is known there should be a narrator in between two existing narrators in the *īsnād*. 
The ḥadīth of `Abd-ul-Lāh ibn Bakr: One of our companions; a man named Iyās, told me; attributing a ḥadīth to Saʿīd ibn al-Musayyib, from Salmān al-Fārisī, who said:

On the last day of Sha`bān, the Messenger of Allāh ﷺ addressed us and said: “O people! A great month is coming to you. A blessed month. In it, there is a night that is better than a thousand months. Allāh Has obligated its fasting and made it voluntary to pray its nights. Whoever draws nearer to Allāh by performing any of the voluntary good deeds in this month shall receive the same reward as there is for performing an obligatory deed at any other time. And whoever performs an obligatory deed in it shall receive the reward of performing seventy obligations at any other time. And it is the month of patience, and the reward for patience is Paradise. And it is the month of equality. And it is a month in which a believer’s provisions are increased. Whoever gives food to a fasting person to break his fast, it will be like he freed a slave and he will have his sins forgiven.” It was said: “O Messenger of Allāh, not all of us possess the means whereupon we can give a fasting person [provisions] to
break his fast.” He said: “Allāh gives the same reward to the one who gives a fasting person [provisions] to break the fast, a sip of milk, a date, or a drink of water. And whoever feeds a person who was fasting until he is full, it will be a cause for his sins to be forgiven, and Allāh will give him a drink from my Ḥawḍ [cistern], after which he will not be thirsty until he enters Paradise. And he will have the same reward as him [i.e. the fasting person] without his reward being diminished at all. And it is a month; the beginning of which is mercy, the middle of which is forgiveness and the end of which is emancipation from the Fire. And whoever lessens the burden of his bondsmen in it [i.e. this month], Allāh will free him from the Fire.”

[Its isnād is muṭhlam]

Iyās, the Shaykh of ʿAbd-ul-Lāh ibn Bakr, is majhūl.

And it was narrated by ʿAlī ibn Zayd ibn Judʿān, from Saʾīd ibn al-Musayyib, to the end of the chain.13

[Munkar]

ʿAlī ibn Zayd ibn Judʿān at-Taymī is nothing; and he used to mix up ahādīth.

And the companions of Saʾīd Ibn al-Musayyib were huffāṭh (preservers and memorizers of ḥadīth) so where are they concerning this ḥadīth from him?

12 Collected by al-Ḥārith, as mentioned in Bughyat al-Bāḥith (321)
13 Collected by Ibn Khuzaymah (1887)
The ḥadīth of Abū Mu‘āwiyah: from Muḥammad ibn `Amr, from Abū Salamah, from Abū Hurayrah who said, “The Messenger of Allāh ﷺ said:

أَحْصُوا هِلَالا شَعِيْبَانَ لِرَمَضَانَ

“Count the (the appearance of) the crescent of Sha’ban for Ramaḍān.”\(^{14}\)

[Munkar]

Abū Mu‘āwiyah was mistaken in this ḥadīth.

At-Tirmithī said, “The ḥadīth of Abū Hurayrah is ġarīb;\(^{15}\) we do not know it like this except from the ḥadīth of Abū Mu‘āwiyah. And what is correct is what was narrated from Muḥammad ibn `Amr, from Abū Salamah, from Abū Hurayrah, from the Prophet ﷺ who said:

لا تَقْدَّمُوا شَهْرَ رَمَضَانَ بِيَوْمٍ وَلَا يُومَيْنَ

“Do not precede the month of Ramaḍān by a day nor by two days.”

And this is how it was narrated from Yahyā ibn Abī Kathīr, from Abū Salamah, from Abū Hurayrah: from the Prophet ﷺ like the ḥadīth of Muḥammad ibn `Amr al-Laythī.”\(^{16}\)

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\(^{14}\) Collected by at-Tirmithī (687) and at-Ṭabarānī in Al-Awsat (8242)

\(^{15}\) Translator’s note: In the classification conventions of Imām at-Tirmithī, he uses the term ġarīb (amongst other terms) to indicate that the ḥadīth is weak

\(^{16}\) Sunan at-Tirmithī (3/62)
The *ḥadīth* of remembrance and supplication when seeing the new moon of Ramaḍān: There is nothing authentic concerning it

The *ḥadīth* of Sulaymān ibn Sufyān al-Madinī: Bilāl ibn Yaḥyā ibn Ṭalḥah ibn `Ubayd-il-Lāh told us, from his father, from his grandfather:

> أنَّ النَّبِيَّ صلى الله عليه وسلم كان إذا رأى الْهِلَلا قاالا: "اللَّهُمَّ أهْلِهُ عَلَيْنَا بالْيُمْنِ وَالْيَمِنَ وَالْإِلْمَانَ وَالسَّلَامَةِ وَالإِسْلَامِ. رَبِّي وَرَبِّكَ اللَّهُ.

That the when Prophet ﷺ would see the new moon, he would say: “O Allāh, Bring it over us with blessing, faith, security and Islām. My Lord and your Lord is Allāh (Allāhumma ahlilhu `alaynā bil-yumni was-salāmati wal-Islām: Rabbī wa Rabbuka Allāh).”

[Munkar]

Al-ˋUqaylī said under the biography of Sulaymān ibn Sufyān: “And he is not supported in it except with a chain which is similar to it in weakness. And there are numerous *ḥadīth* concerning the supplication when seeing the new moon, of which this had the best chain of narration, in my opinion. And all of them have weak chains.”

And it was narrated by `Abd-ur-Raḥmān ibn ʿUthmān ibn Ibrāhīm: My father told me from his father and his uncle, from Ibn ʿUmar, to the end of the chain.

[Munkar]

`Abd-ur-Raḥmān Ibn ʿUthmān ibn Ibrāhīm: Abū Ḥātim said, “He is weak in ḥadīth. The amount of what he narrates as *musnad* terrifies me.”

17 Collected by Ahmad (1397), `Abd ibn Ḥumayd (103), ad-Dārimī (1811), at-Tirmiṫhī (3451) and Abū Yaˋlā (661)
18 *Ad-Duʿafāʿ al-Kabīr* (5/522)
19 Translator’s note: *Musnad*, when referring to an isnād, means there is a complete connected chain from the one who is reporting the ḥadīth all the way to the Prophet ﷺ.
20 *Al-Jarh wat-Taʿdil* (5/264)
And his father, `Uthmān ibn Ibrāhīm ibn Ḥātib: Abū Ḥātim said, “His aḥādīth are to be written. His son `Abd-ur-Raḥmān narrated munkar aḥādīth from him.”

21 *Al-Jarh wat-Ta`dīl* (6/144)
The ḥadīth of Zā’idah ibn Abīr-Ruqād: From Ziyād an-Numayrī, from Anas ibn Mālik who said:

كان النَّبِيُّ صلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ رَجَابٌ قَالَ: "اللَّهُمَّ بَارِكْ لَنَا فِي رَجَابٍ وَشَعْبُانٍ".

وَبَارِكْ لَنَا فِي رَامَضَانٍ.

وَكَانَ يُقْولُ: "اَلْيَلَّةُ الْجُمَّةِ غَرَّاءُ وَيَوْمُهَا أَزْهَرًا".

The Prophet ﷺ used to say, when Rajab began: “O Allāh, bless for us Rajab and Sha‘bān and bless for us Ramaḍān.” And he used to say: “Friday night is honourable and its day is luminous.”

[Munkar]

Zā’idah Ibn Abir-Ruqād was the only one who narrated it and he is munkar al-ḥadīth.23

Point of benefit: It has become widespread amongst the people: That the Companions of the Prophet ﷺ used to supplicate to Allāh (عَزَّ وَجَلَّ) for six months to let them reach Ramaḍān and that they would supplicate to him for six months to accept it from them.

There is no basis for this from the Companions (رضي الله عنهم).

This has only been narrated from some of the Salaf [predecessors] who came after the Companions (رضي الله عنهم).

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22 Collected by ʿAbd-ul-Lāh ibn Ahmad (2346)

23 Translator’s note: Munkar al-ḥadīth is a classification given to one who narrates oddities that no one else follows them in narrating. Narrations from such a person are in most cases rejected.
The ḥadīth of al-ʿAlāʾ ibn ʿAbd-ir-Raḥmān ibn Yaʿqūb: From his father, from Abū Hurayrah who said, “The Messenger of Allāh ﷺ said:

إِذاَا انْتَصَافَ شُعْبَانٌ فَلا تَصُومُوا

‘If the middle of Shaʿbān comes, then do not fast.’”

[Munkar]

Al-ʿAlāʾ ibn ʿAbd-ir-Raḥmān was the only one who narrated it. He was criticized for this by ʿAbd-ur-Raḥmān ibn Mahdī, Aḥmad, Abū Zur`ah ar-Rāzī, al-Athram, an-Nasāʿī and al-Khalīlī.

And he was supported in this narration by Muḥammad ibn al-Munkadir, from ʿAbd-ur-Raḥmān ibn Yaʿqūb, from Abū Hurayrah. 25, 26

Aṭ-Ṭabarānī said, “No one narrated this ḥadīth from Muḥammad ibn al-Munkadir other than his son al-Munkadir. And only his son ʿAbd-ul-Lāh narrated it from him.”

Aṭ-Ṭabarānī and Ibn ʿAdī considered this ḥadīth munkar.

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24 Collected by ʿAbd-ur-Razzāq (7325), Ibn Abī Shaybah (9119), Aḥmad (9705), ad-Dārimī (1868), Ibn Mājah (1651), Abū Dāwūd (2337), at-Tirmīthī (738) and an-Nasāʿī (2923)

25 Collected by aṭ-Ṭabarānī in Al-Awsat (1936)

26 Translator’s note: One may ask: “Why did he say: ‘Al-ʿAlāʾ ibn ʿAbd-ir-Raḥmān was the only one who narrated it.’ Then say: ‘And he was supported in this narration by Muḥammad ibn al-Munkadir...’ Does this not show that the first statement is incorrect?” The answer is: No, because although there is a narration in which there appears to be support (i.e. a second narration), it is not authentic. This is due to the defects mentioned above by Imām Aṭ-Ṭabarānī.
Sufficing with the testimony of one person in seeing the new moon: 
There is nothing authentic concerning it

[11]

The ḥadīth of Marwān ibn Muḥammad: From `Abd-ul-Lāh Ibn Wahb, from Yahyā ibn Sālim, from Abū Bakr ibn Nafi’, from his father, from Ibn `Umar (رضى الله عنه) (who said:

تَرَاءَى الْنَّاسُ الْهِلَالَ فَأخْبَرْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنِّي رَأِيتُهُ فَصَامَ وَأَمَرَ النَّاسَ بِالصِّيَامِ

“The people looked for the new moon, so I informed the Messenger of Allāh γ that I had sighted it. So, he fasted and commanded the people to fast.”

[Munkar]

Ibn `Adī said, “People other than Mālik narrated from Abū Bakr ibn Nafi’ matters which are not mahfūth.”

And at-Ṭabarānī said, “No one other than Yaḥyā ibn `Abd-il-Lāh ibn Sālim narrated this from Abū Bakr ibn Nafi’. And no one from Yaḥyā except Ibn Wahb. Marwān at-Ṭṭārī is the only one who narrated it (from him). And it is not narrated from Ibn `Umar except from this chain of narration.”

Al-Bayhaqī said, “This ḥadīth is considered from amongst the individual narrations of Marwān ibn Muḥammad ad-Dimashqī. Ar-Rabī’ ibn Sulaymān narrated it from him.”

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27 Collected by ad-Dārimī (1814) and Abū Dāwūd (2342)
28 Translator’s note: Mahfūth literally means memorized, and when a ḥadīth is considered mahfūth in the terminology of the muhaddithīn, it means that either the isnād or the matn (main text) of the hadith is considered to be what is known and accepted amongst them as being correct – so in essence, memorized by them.
29 Al-Kāmil (9/203)
30 Al-Awsat (4/165). And look to Sunan ad-Dāraquṭnī (2146)
31 As-Sunan al-Kubrā (4/357)
The ḥadīth of Ḥusayn ibn `Alī: From Zā’idah, from Simāk, from `Ikrimah, from Ibn `Abbās who said:

جااء راجُلٌ أعْراابِيٌّ إِلَى النَّبِي صَالِحًا صلى الله عليه وسّلَّم فَقَالَ: "يا رَسُول اللّهِ إِنِّي رَأَيْتُ الْهِلَالُ اللَّيْلاةَ". قال: "تُشْهَدُ أنَّ لَا إِلَهَ إِلَّا اللّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ". قال: "ٌْْ". قال: "يا بِلَالُ نَادِ فِي النَّاسِ ياصُومُوا غَدًا".

“A Bedouin man came to the Prophet ﷺ and said: ‘O Messenger of Allāh, I have seen the new moon tonight.’ He said: ‘Do you bear witness that none has the right to be worshipped but Allāh and that Muḥammad is the Messenger of Allāh?’ He said: ‘Yes.’ He said: ‘O Bilal, announce to the people that they should fast tomorrow.’”

[Defective due to īrsāl]33

At-Tirmithī said: “There is a dispute concerning the ḥadīth of Ibn `Abbās. Sufyān ath-Thawrī and others narrated it from Simāk, from `Ikrimah, from the Prophet ﷺ in mursal form. And the majority of the companions of Simāk narrated it from Simāk, from `Ikrimah, from the Prophet ﷺ in mursal form.”34

And there is nothing authentic related to sufficing with one witness in seeing the new moon.

And what is correct is that it is not accepted except by the sighting of two just people.

And this is what is confirmed from the Prophet ﷺ.

32 Collected by Ibn Abī Shaybah (9560), ad-Dārimī (1815), Ibn Mājah (1652), Abū Dāwūd (2340), at-Tirmithī (691), an-Nasā’ī (2433), and Abū Ya’lā (2529).

33 Translator’s note: In brief, an isnād that is mursal or contains īrsāl means that a Ṣaḥābī is narrating the hadith directly from the Prophet ﷺ though he never met or heard the Prophet ﷺ. The Ṣaḥābī (and possible other Ṣaḥābī or Ṣaḥābīn) between him and the Prophet ﷺ is not mentioned, so it is not known who the Ṣaḥābī narrated this hadith from. The most correct opinion concerning a mursal ḥadith is that in most cases, it is weak and cannot be used as evidence.

34 Al-Jāmi’ (3/66)
The fast is the day the people fast, the breaking of the fast is the day the people break their fast, and the sacrifice is the day the people sacrifice: There is nothing authentic concerning it

[13]

The ḥadīth of `Abd-ul-Lāh ibn Ja`far: From `Uthmān ibn Muḥammad, from Sa`īd al-Maqburī, from Abū Hurayrah that the Prophet ﷺ said:

الصَّوْمُ يَوْمُ تَصْوُمُنَّ. وَالفِطْرُ يَوْمُ نَفْطِرُونَ. وَالأضْحَى يَوْمُ تَضْحَىٰنَ

“The fast is the day the people fast, the breaking of the fast is the day the people break their fast, and the sacrifice is the day the people sacrifice.”

[Munkar]

`Uthmān ibn Muḥammad al-Akhnaṣī is not very strong. And Ibn Ḥibbān said, “His aḥādīth are taken into consideration when they are not from the narration of al-Makhramī from him, because al-Makhramī is nothing when it comes to aḥādīth.”

And this ḥadīth is from the narration of `Abd-ul-Lāh ibn Ja`far al-Makhramī from him.

And Muḥammad ibn `Umar al-Muqri` narrated it: Isḥāq ibn `Īsā told us, saying: Ḥammād ibn Zayd told us: From Ayyūb, from Muḥammad ibn Sīrīn, from Abū Hurayrah who said, “The Messenger of Allāh ﷺ said:

الفِطْرُ يَوْمُ نَفْطِرُونَ. وَالأضْحَى يَوْمُ تَضْحَىٰنَ

‘The breaking of the fast is the day the people break their fast, and the sacrifice is the day the people sacrifice.”

[Munkar]

35 Collected by at-Tirmīthī (697)
36 Ṭh-Ṭuqāṭ by Ibn Ḥibbān (7/203)
37 Collected by Ibn Mājah (1660)
Muḥammad ibn `Amr al-Muqri’ is majhūl.

And Muḥammad ibn `Ubayd narrated it: Ḥammād told us: Regarding the ḥadīth of Ayyūb, from Muḥammad ibn al-Munkadir, from Abū Hurayrah, similar to it.\(^3^8\)

Yaḥyā ibn Maʿīn said, “Muḥammad ibn al-Munkadir did not hear from Abū Hurayrah.”\(^3^9\)

And Ad-Dāraquṭnī said, “There is a dispute concerning it being narrated in marfū’\(^4^0\) form from Ibn al-Munkadir, as it was narrated in marfū’ form by Rawḥ ibn al-Qāsim and Maʿmar.”\(^4^1\)

And Ibn `Uyaynah narrated it from Ibn al-Munkadir, from the Prophet ﷺ in mursal form; he did not mention Abū Hurayrah.”\(^4^2\)

And it was narrated by Yaḥyā ibn al-Yamān, from Maʿmar, from Muḥammad ibn al-Munkadir, from `Ā’ishah, similarly, in marfū’ form.\(^4^3\)

Yaḥyā ibn al-Yamān is weak and makes many mistakes. And what is correct is the path of Abū Hurayrah in mungqatı’ (severed) form.

Al-Bukhārī said, “Muḥammad ibn al-Munkadir did not hear from `Ā’ishah.”\(^4^4\)

And al-Bazzār said, “Muḥammad ibn al-Munkadir did not hear from `Ā’ishah.”\(^4^5\)

And there is nothing authentic concerning this (ḥadīth).

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\(^3^8\) Collected by Abū Dāwūd (2324)  
\(^3^9\) Al-Marāsīl (693)  
\(^4^0\) **Translator’s note:** A narration that is marfū’ means it is attributed to the Prophet ﷺ.  
\(^4^1\) Al-ʿIlal by Ad-Dāraquṭnī (10/62)  
\(^4^2\) Al-ʿIlal (1867)  
\(^4^3\) Collected by At-Tirmīthī (802)  
\(^4^4\) Tartīb ʿIlal at-Tirmīthī (219)  
\(^4^5\) Kashf al-Astār (74)
The ḥadīth of Abū Qutaybah: Who said, “We were informed by al-Mufaḍḍal ibn Faḍālah, who said, ‘We were informed by Sālim, Abū ʿUbayd-il-Lāh ibn Sālim, from Abūl-Malīḥ, from his father (رضي الله عنه) that the Prophet ﷺ said:

صوموا من وضح إلى وضح

“Fast from brightness until brightness.”

[Munkar]

Al-Bazzār said, “We don’t know anyone who narrated this ḥadīth other than Abū Qutaybah.”

And aṭ-Ṭabarānī said, “No one narrated this ḥadīth from Abūl-Malīḥ except Sālim, and no one from Sālim other than Mufaḍḍal; Abū Qutaybah was alone [in narrating] this [from him].”

The ḥadīth that is mohfūṭh and confirmed is:

إذا رأيتتموه فصوموا وإذا رأيتتموه فافطرروا فإن غم عليكم فعدوا ثلاثين

“If you see it [meaning the new crescent], then fast. And if you see it, then break the fast. And if it is concealed for you, then count thirty [days for the month].”

It has come [reported as such] from the path of Abū Hurayrah, Ibn ʿUmar, and Jābir – may Allāh be pleased with them all.

[Ṣaḥīḥ (authentic)]
The ḥadīth of `Abd-ul-Lāh ibn Abī Bakr and `Abd-ul-Melik ibn `Abdil-`Azīz ibn Jurayj: From ibn Shihāb, from Sālim ibn `Abd-il-Lāh, from his father, from Ḥafṣah, from the Prophet ﷺ who said:

من لم يجمع الصيام قبل الفجر فلا صيام لهٍ

“Whoever did not decide to fast before Fajr then there is no fast for him.”

[Defective due to being mawqūf]⁵⁰

Abū Dāwūd said, “And Ma`mar, az-Zubaydī, Ibn `Uyaynah, and Yūnus al-Aylī narrated it in mawqūf form upon Ḥafṣah; all from az-Zuhrī.”⁵¹

And Abū Ḥātim said, “And it has been narrated from az-Zuhrī, from Ḥamzah Ibn `Abd-il-Lāh ibn `Umar, from Ḥafṣah, from her statement, not in marfū’ form. And in my opinion, this is more correct. And Allāh knows best.”⁵²

And at-Tirmithī said, “And it has been narrated from Nafi`, from Ibn `Umar from his statement, and it is more correct. Also, this ḥadīth has been narrated from az-Zuhrī in mawqūf form.”

And an-Nasā’ī said, “And what is correct, in our opinion, is the mawqūf narration, and it is not authentic in marfū’ form. And Allāh knows best. This is because Yaḥyā ibn Ayyūb is not very strong. And the ḥadīth of Ibn Jurayj, from Az-Zuhrī is not mafhūth, and Allāh knows best. Mālik narrated it in mursal form.”⁵³

And Ibn Lahī`ah narrated it: `Abd-ul-Lāh ibn Abī Bakr told us, from Ibn Shihāb, from Sālim, from Ḥafṣah, from the Prophet ﷺ.⁵⁴

And Ibn Lahī`ah is munkar al-ḥadīth.

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⁴⁹ Collected by Abū Dāwūd (2454), at-Tirmithī (730) and an-Nasā’ī (2653)
⁵⁰ Translator’s note: A mawqūf ḥadīth means the narration is actually the words or actions of the Sahābī and not the the Prophet ﷺ.
⁵¹ Sunan Abī Dāwūd (2/329)
⁵² Ḥal al-Ḥadīth (654)
⁵³ As-Sunan al-Kubrā by an-Nasā’ī (2661)
⁵⁴ Collected by Aḥmad (26989)
There is nothing authentic from the Prophet ﷺ that he ate after the ḍhān

[16]

The ḥadīth of Ḥammād ibn Salamah: From Muḥammad ibn `Amr, from Abū Salamah, from Abū Hurayrah, from the Prophet ﷺ; and from Yūnus, from al-Ḥasan, from the Prophet ﷺ who said:

إِذَا سَمَعَ أَحَدُكُمُ الْأَذَّانَ وَالْإِبْرَاهِيمُ عَلَى يَدِهِ فَلَا يَلْفَغْهُ حَتَّى يَقُضِّي مَنْهُ

“If any of you hears the call to the prayer while he has a vessel in his hand, he should not lay it down until he fulfils his need from it.”

[Muṭtarib] 56

And Ḥammād narrated it from `Ammār ibn Abī `Ammār, from Abū Hurayrah in marfū’ form. 57

Abū Ḥātim said, “Both ḥadīth are not authentic.” 58

And Ibn `Uyaynah narrated it from Isrā’īl Abū Mūsā, from al-Ḥasan in mursal form. 59

And Ḥammād ibn Salamah narrated it from Yūnus, from al-Ḥasan in mursal form. 60

And it is what is mahfūth.

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55 Collected by Aḥmad (9468) and Abū Dāwūd (2350)
56 Translator’s note: An isnād or matn that is muṭtarib or contains iḍṭirāb means there is confusion concerning it due to it being narrated different ways, and the scholars of ḥadīth are not able to determine which way is confirmed. Such a narration is rejected by the muḥaddithīn.
57 Collected by Aḥmad (10638)
58 ‘Ilal al-Ḥadīth by Ibn Abī Ḥātim 2/236
59 Collected by `Abd-ur-Razzāq (7369)
60 Collected by Aḥmad (9468)
The ḥadīth of Ibn Lahīʿah: From Abūz-Zubayr who said:

سألت جابراً عن الرجل يريد الصيام والأنباء على يده ليشرب منه فقسنغم النداء. قال جابر: كننا نحدث أن النبي صلى الله عليه وسلم قال: "ليشرب".

I asked Jābir about a man who wanted to fast and had a vessel in his hand to drink from, then he hears the call (to prayer). Jābir said: “We used to say that the Prophet ﷺ said: ‘He should drink.’”

[Ḍaʿīf (weak)]

`Abd-ul-Lāh ibn Lahīʿah was weakened by Yaḥyā ibn Saʿīd al-Qaṭṭān and others. And the rest of ḥadīth critics are of the opinion that his ahādīth are not used as proof.

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61 Collected by Aḥmad (14814)
The ḥadīth of Jaʿfar Ibn Burqān: From Shaddād, the freed slave of `Iyāḍ ibn `Āmir, from Bilāl:

أَنَّهُ جَاءَ إِلَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُؤْذِنُهُ بِالصَّلَاةِ فَأَتَاهُ يَاتَاسَاحَّرُ فِي مَسْجِدِ بَيْتِهِ

That he came to the Prophet ﷺ to call him to the prayer and he found him eating suḥūr (pre-dawn meal) in the masjid of his home. 

[Its isnād is muṭhlam]

Shaddād, the freed slave of `Iyāḍ ibn `Āmir is majhūl. And he did not hear from Bilāl.

And Isrāʿīl narrated it from Abū Isḥāq, from `Abd-ul-Lāh ibn Maʿqil al-Muzanī, from Bilāl. 

[Munkar]

`Abd-ul-Lāh ibn Maʿqil al-Muzanī did not hear from Bilāl.

And Isrāʿīl, his narrations from Abū Isḥāq were at the end of his (i.e. Abū Isḥāq’s life). 

**Translator’s note:** Toward the end of his life, Abū Isḥāq’s memory began to change and was weak, as was mentioned by Aḥmad Ibn Ḥambal and Abū Ḥātim ar-Rāzī.
The ḥadīth of ʿĀṣim: From Zirr, from Huthayfah who said:

“Bilāl used to go to the Prophet ﷺ while he was having his predawn meal, and I was able to see the marks of where my arrows landed.”

I asked: “Was it after dawn?” He said: “After dawn, however, the sun had not yet risen.”

[Defective due to being mawqūf]

Shu`bah narrated it from `Adī who said, “I heard Zirr ibn Ḥubaysh saying:

“I ate the suhūr (pre-dawn meal) with Huthayfah, then we went out to the prayer. When we reached the masjid, we prayed two rak`āt and the iqāmah for the prayer was made. And there was only a small amount of time between them.”

After the narration, an-Nasāʾī said, “And we do not know of anyone who narrated it in marfūʿ form other than ʿĀṣim.”

65 Collected by Aḥmad (23753), Ibn Mājah (1695), and an-Nasāʾī (2473)
66 Collected by an-Nasāʾī (2474)
67 Al-Kubrā (2475) and Tuhfat al-Ashraf (3325)
The ḥadīth of al-Ḥusayn ibn Wāqid: From Abū Ġālib, from Abū Umāmah who said:

أُقِيمَاتِ الصَّلَاةُ وَالِْْنااءُ فِي يَدِ عُمَّاراً." قَالَ: "أَشْرَبْهَا يَا رَسُوْلُ اللَّهِ؟" قَالَ: "نَعْمَ."); فَشَارِبَهَا

“The Iqāmah for the prayer was performed while ‘Umar had a vessel in his hand, so he asked: ‘Should I drink from it, O Messenger of Allāh?’ He said: ‘Yes.’ So, he drank from it.”

[Munkar]

Abū Ġālib is munkar al-ḥadīth.

And there is nothing authentic from the Prophet ﷺ that he ate after the athān, but it has come from Abū Bakr, ‘Alī, and Ḥūthayfah that they ate after the athān.

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68 ʿAl-Ṭabarī in At-Tafsīr (3/259)
The ḥadīth of `Aṭā': From Zayd ibn Khālid al-Juhanī, from the Prophet  who said:

من فطر صائمًا كتب له مثل أجره إلا أنه لا ينقص من أجور الصائم شيء

“Whoever provides the food for a fasting person to break his fast with, he will have written for him the same reward as him (i.e. the fasting person), without anything being diminished from the reward of the fasting person.”

[Defective due to inqīṭā’]

`Aṭā’ ibn Abī Rabāḥ did not hear from Zayd ibn Khālid al-Juhanī.

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69 Collected by `Abd-ur-Razzāq (7905), al-Ḥumaydī (837), Ibn Abī Shaybah (6510), Aḥmad (17155), `Abd ibn Ḥumayd (275 and 276), ad-Dārimī (1826), Ibn Mājah (1746 and 2759), at-Tirmīthī (807), and an-Nasā’ī in Al-Kubrā (3316)
The ḥadīth of Sulaymān ibn Abī ʿUthmān: From Ṭḥātim al-Ḥimṣī, from Abū Ṭharr who said, “The Messenger of Allāh ﷺ said:

لا تزال أمتي بخير ما عجلوا الفطر وأخرزوا السحور

‘My Ummah will not cease to be in a state of goodness as long as they rush to break their fast and delay their pre-dawn meal.’”

[Its isnād is muṭhlam]

Sulaymān ibn Abī ʿUthmān at-Tajībī is majhūl, and he is the only one who narrated it with this phrasing.

Al-Bukhārī said, “Sulaymān ibn Abī ʿUthmān at-Tajībī, from Ṭhātim ibn Ṭhā, whom Sālim Ibn Ǧaylān narrated from, is a majhūl chain of narration.”

And Ṭhātim ibn Ṭhā - and it is said: Ṭhātim Ibn Ṭhā - is majhūl.

And Abū Ḥātim followed him (i.e. the opinion of Al-Bukhārī), as his son said, “Sulaymān ibn Abī ʿUthmān at-Tajībī narrating from Ṭhātim ibn Ṭhā; Sālim ibn Ǧaylān narrated from him. I heard my father say that. And I heard him say: ‘They are majhūl.’”

And the ḥadīth is mahfūth from a number of narrators, from Abū Ǧāsim, from Sahl Ibn Saʿd, that the Messenger of Allāh ﷺ said:

لا يزال الناس بخير ما عجلوا الفطر

“The people will not cease to be in a state of goodness as long as they rush to break the fast.”

70 Collected by Aḥmad (21637) and al-Bukhārī in At-Tārīkh al-Kabīr (4/117)
71 At-Tārīkh al-Kabīr (4/29)
72 Al-Jarḥ wat-Taʿdīl (589)
73 Collected by Mālik (790), Ṭabd-ur-Razzāq (7592), Ibn Abī Shaybah (9046), Aḥmad (23258), Ṭabd ibn Ḥumayd (458), ad-Dārimī (1823), al-Bukhārī (1957), Muslim (2522), Ibn Mājah (1697), at-Tirmīthī (699), an-Nasāʾī (3298) and Abū Yaʿlā (7511)
And it does not contain the phrase “...and delay the pre-dawn meal.”
The supplication of the one fasting being answered: There is nothing confirmed textually concerning it

[23]


إِنَّ لِلصَّائِمِ عِنْدا فِطْرِهِ لاداعْواً ماا تُرادُ

‘Indeed, when the fasting person breaks his fast, he has a supplication which will not be rejected’”74

[Its isnād is muṭḥlam]

Ishāq ibn `Ubayd-il-Lāh al-Madanī is majhūl.

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74 Collected by Ibn Mājah (1753)
The ḥadīth of Sa’d, Abīl-Mujāhid at-Ṭā’ī: From Abī Mudillah, from Abū Hurayrah (رضي الله عنه) who said, “The Messenger of Allāh ﷺ said:

ثالَاثٌ لَا يُرادُّ لِهِمْ دَعَآءُهُمْ: الصَّائِمُ حَاتَّى يُفْطِرُ وَإِمَامٌ عَادِلٌ وَدَعَآءُ الْماظْلُومِ

‘There are three whose supplication is not rejected: The just ruler, the fasting person when he breaks his fast, and the supplication of the wronged person.’”

Abū Mudillah is the freed slave of the Mother of the Believers `Ā’ishah: There is some jahālah [unknown status] concerning him, and this chain of narration cannot be accepted from Abū Hurayrah due to the iḍṭirāb contained in the text of the ḥadīth.

For it was narrated by Ḥamzah az-Zayyāt, from Ziyād at-Ṭā’ī, from Abū Hurayrah, from the Prophet ﷺ who said:

ثالَاثَا لَا يُرَدُّ دَعَآءُهُمْ: إِمَامٌ عَادِلٌ وَالصَّائِمُ حَاتَّى يُفْطِرُ وَدَعَآءُ الْماظْلُومِ

“There are three whose supplication is not rejected: The just leader, the fasting person until he breaks his fast, and the supplication of the wronged person.”

And at-Tirmithī said, “This hadīth; its chain is not very strong, and it is not connected in my opinion.”

I say: And he (رضي الله عنه) was correct, because:

It was narrated by `Abd-ul-Lāh ibn al-Mubārak who said, “Ḥamzah az-Zayyāt informed us from Sa’d at-Ṭā’ī, who informed him from a man from Abū Hurayrah, with the same ḥadīth.

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75 Collected by at-Tayālisī (2707), Ishāq ibn Rāhwayh (300), Ahmad (9743), Ibn Mājah (1752) and at-Tirmithī (3598)
76 Collected by ad-Dabbī in Ad-Du‘ā’ (pg. 317) and at-Tirmithī (2526)
77 Al-Jāmi` by at-Tirmithī (4/673)
78 Az-Zuhd by Ibn al-Mubārak (1075)
And it was narrated in condensed form by Abū Ma`shar al-Madānī, from Sa`īd ibn Abī Sa`īd al-Maqburī, from Abū Hurayrah who said, “The Messenger of Allāh ﷺ said:

َدَعَوَةُ الْمَظْلُومِ مُسْتَجَابَةٌ وَإِنْ كَانَ فَاجِرًا فَفَجُّورُهُ عَلَى نَفْسِهِ

“The supplication of the wronged person is answered, even if he is a wicked person, because his wickedness is restricted to himself.”

Abū Ma`shar al-Madānī:

Yaḥyā ibn Sa`īd said, “What he — meaning Sa`īd ibn Abī Sa`īd al-Maqburī — narrates from Abū Hurayrah; the one whose ḥadīth is the weakest from him is Abū Ma`shar.”

And Ibn al-Madinī said, “He is a weak ṣhaykh. And he used to narrate munkar ahādīth from al-Maqburī and Nāfi”.81

Therefore, the ḥadīth does not have any chain that does not contain a defect. And the texts of the ḥadīth are muḍṭarīb.

And fasting is from the greatest means of drawing nearer to Allāh (تَعَالَى), and there is hope that during it, supplication would be answered.

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79 Collected by aṭ-Ṭayālīsī (2450) and al-Kharā’ītī in Masāwi’ al-Akhlaq (588)
80 Al-ʿIlal (602)
81 Suʿālāt Ibn Abī Shaybah li Ibn al-Madīnī (pg. 100-101)
There is nothing authentic concerning specific supplications to be said when breaking the fast, other than the supplications of eating

[25]

The ḥadīth of al-Ḥusayn ibn Wāqid: Who said, “We were informed by Marwān – meaning ibn Sālim al-Muqaffa’ - who said, ‘I saw Ibn `Umar grasping his beard and cutting what exceeded the hand [grasp] and he said, ‘When the Messenger of Allāh ﷺ used to break his fast, he said:

ذاهابا الظَّماأُ وابتالتِ العُروقُ، وثَبَتْ الأَجْرُ إِن شَاءَ اللهُ

“The thirst has gone, the arteries are moist, and the reward is confirmed - Allāh willing [Ţahhab aṭh-ţhama’u, wabtallat al-`urūqu, wa thabata al-ajru in shā’ Allāh].”

[Munkar]

Abū Ḥātim ar-Rāzī said, “Marwān al-Muqaffa` narrated from Ibn `Umar a ḥadīth in marfū` form, which was narrated from him by Ḥusayn ibn Wāqid. And I do not know if he is Marwān the servant of Hind – meaning Bint al-Muhallab – or other than him?”

And ad-Dāraquṭnī said, “Al-Ḥusayn ibn Wāqid was alone in narrating this.”

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82 Collected by Abū Dāwūd (2357) and an-Nasā’î (3315)
83 Al-Jarḥ wat-Ta`dīl (8/271)
84 As-Sunah (2279)
The ḥadīth of Sufyān: From Ḥuṣayn, from Muʿāth ibn Jabal who said, “Whenever the Prophet ﷺ broke his fast, he used to say:

اللَّهُمَّ لاكا صُمْتُ واعالاى رِزْقِكا أافْطارْتُ

“O Allāh, for you I have fasted, and upon Your provisions I have broken my fast [Allāhumma laka ṣumtu, wa `alā rizqika afṭartu].”

[Munkar]

This Muʿāth is not Muʿāth ibn Jabal; rather, he is Muʿāth Abī Zuhrah.

For it was narrated by Hushaym and Muḥammad ibn Fuḍayl from Ḥuṣayn, from Abī Zuhrah in mursal form.

And Abū Dāwūd named him Muʿāth ibn Zuhrah.

And Abū Zuhrah, he is aḍ-Ḍabbī, a Tābiʿī who Ḥuṣayn ibn `Abd-ir-Rahmān as-Sulamī al-Kūfī narrated from. There is an unknown element to him.

Furthermore, it is munqaṭī̀.

For ath-Thawrī narrated it from Ḥuṣayn, from a man, from Muʿāth.

And it was narrated by Ismāʿīl ibn `Amr al-Bajalī [who said], “We were informed by Dāwūd ibn az-Zibriqān [who said], ‘We were informed by Shuʿbah, from Thābit al-Bunānī, from Anas ibn Mālik in marfū̀ form with [the same].’”

[Munkar]

Ismāʿīl ibn `Amr al-Bajalī is weak.

85 Collected by Ibn al-Mubārok in Az-Zuhd (1410)
86 Collected by aḍ-Ḍabbī in Ad-Duʿāʾ (66), Ibn Abī Shaybah (9744), and Abū Dāwūd (2358)
87 Sunan Abī Dāwūd (2358)
88 Collected by al-Bayhaqī in Fāḍīl al-Awqāṭ (pg. 302)
89 Collected by aṭ-Ṭabarānī in Al-Awsaṭ (7549)
And Dāwūd ibn az-Zibriqān is abandoned.

Aṭ-Ṭabarānī said, “None narrated this ḥadīth from Shu`bah other than Dāwūd ibn az-Zibriqān. Ismā’īl ibn ‘Amr was alone in narrating it.”

Therefore, there is nothing authentic concerning a specific ṭhikr (remembrance) that is said when breaking the fast other than the [general] athkār (remembrances) for [eating] food.

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90 Al-Muʿjam al-Awsat (7/298)
There is nothing authentic concerning the encouragement to break the fast with a specific type of food

[27]

The ḥadīth of Ḥafṣah bint Sīrīn: From ar-Rabbāb Umm ar-Rā’īḥ bint Šulay’, from Salmān ibn `Āmir who said, “The Messenger of Allāh ﷺ said:

إذا أفطر أحدكم فليفطر بتمر، فإن لم يجد فليفطر بالماء، فإن الماء طهور

‘If one of you breaks his fast, then let him break his fast with dried dates. If he cannot find dried dates, then let him break his fast with water; for truly water is purifying.’”

[Its isnād is muṭhlam]

Ar-Rabbāb umm ar-Rā’īḥ bint Šulay’ is majhūlah [unknown].

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91 Collected by `Abd-ur-Razzāq (7587), al-Ḥumaydī (843), Ibn Abī Shaybah (9889, 9890), and Aḥmad (16328)
The ḥadīth of ʿAbd-ur-Razzāq: [Who said], “We were informed by Jaʿfar ibn Sulaymān who said, ‘We were informed by Thābit al-Bunānī, from Anas ibn Mālik who said:

كان رسول الله صلى الله عليه وسلم يُفترز على رطبّات قبل أن يُصلى، فإن لم يكن رطبّات فتمرّات، فإن لم يكن تمرّات حساء حسّوّات من ماء

The Messenger of Allāh ﷺ used to break his fast with fresh dates before performing the prayer. If there were no fresh dates, then with dried dates. And if there were no dried dates, then he would take a few sips of water.”

[Munkar]

Abū Zurʿah and Abū Ḥātim said, “We do not know anyone who narrated this ḥadīth other than ʿAbd-ur-Razzāq, and we do not know from where ʿAbd-ur-Razzāq came [up with this narration].” And Abū Zurʿah said, “I do not know what this ḥadīth is. No one narrated it in marfūʿ form other than [what is found in] the ḥadīth of ʿAbd-ur-Razzāq.”

His statement, “No one narrated it in marfūʿ form” meaning Jaʿfar ibn Sulaymān.

And it was classed as munkar by al-Bazzār and Ibn ʿAdī.

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92 Collected by Aḥmad (12705) and Abū Dāwūd by way of him (2356), and at-Tirmīthī (696)
93 ʿIlal al-Hadīth li Ibn Abī Ḥātim (3/7).
94 Musnad al-Bazzār (6875)
95 Al-Kāmil (2/387)
The ḥadīth of Ibn Shihāb: From Ḥumayd ibn `Abd-ir-Rahmān ibn `Awf, from Abū Hurayrah:

A man broke his fast [intentionally] during Ramadān, so the Messenger of Allāh ﷺ commanded him to emancipate a slave, or fast for two months, or feed sixty poor people. He said, “I cannot find [the provisions to do this].” Then a large basket of dates was brought to the Messenger of Allāh ﷺ, so he said, “Take this and give it to charity.” He said, “O Messenger of Allāh, there is none more in need than I.” The Messenger of Allāh ﷺ thereupon laughed to the point where his canine teeth became visible and said, “Eat it [yourself].”

[A ṣaḥīḥ ḥadīth]

And it was reported by Hishām ibn Sa`d, from az-Zuhrī, from Abū Salamah similar to this from Abū Hurayrah, and he added: “And fast a day in its place.”

[It is munkar, and there is nothing authentic concerning this]

Hishām ibn Sa`d erred in this.

96 Collected by Mālik (815), `Abd-ur-Razzāq (7457), al-Ḥumaydī (1038), Ibn Abī Shaybah (9879), Aḥmad (10698), ad-Dārimī (1840), al-Bukhārī (1936), Muslim (2564), Ibn Mājah (2390), at-Tirmīthī (724), an-Nasā`ī (3101)

97 Collected by aṭ-Ṭahāwī in Muskhil al-Āthār (4/137) and Abū `Awānah in al-Mustakhraj (2/206)
And it was narrated by Ḥajjāj ibn Arṭāh, from ʿAmr ibn Shuʿayb, from his father, from his grandfather. 98

Sufyān ibn ʿAbd-il-Melik said, “I heard ʿAbd-ul-Lāh ibn al-Mubārak saying, ‘Ḥajjāj ibn Arṭāh used to commit ṭadlīs, and he used to inform us with the ḥadīth of ʿAmr ibn Shuʿayb from that which he was informed by al-ʿArzamī, and al-ʿArzamī is abandoned; he is not to be taken into account.’” 99

And it was narrated by al-Muṭṭalib ibn Abī Wadāʾah, from Saʿīd ibn al-Musayyib in mursal form. 100

The connected [iṣnād] from Saʿīd ibn al-Musayyib does not have this addition.

And it was narrated by ʿAbd-ul-Jabbār ibn ʿUmar who said, “I was informed by Yaḥyā ibn Saʿīd, from Ibn al-Musayyib, from Abī Hurayrah in marfūʿ form with [the ḥadīth]” 101

ʿAbd-ul-Jabbār ibn ʿUmar is munkar al-ḥadīth; nothing.

And it was reported by Ibn Jurayj, from Nāfiʾ ibn Jubayr in mursal form. 102

Indeed, the statement that to fast a day in place of it is to be done with the kaffārah [expiation] has been confirmed from a number of the salaf such as Jābir ibn Zayd, ash-Shaʿbī, and Saʿīd ibn Jubayr.

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98 Collected by Ibn Abī Shaybah (9880) and Aḥmad (6945)
99 Ad-Duʿafāʾ al-Kabīr lil-ʿUqaylī (1/278)
100 Collected by Ibn Abī Shaybah (9867) and Abū Dāwūd in Al-Marāsīl (101)
101 Collected by Ibn Mājah (1671)
102 Collected by ʿAbd-ur-Razzāq (7462)
The *ḥadīth* of applying *khuṭl* (dark eyeliner) during the day of Ramaḍān: There is nothing authentic concerning it

The *ḥadīth* of ʿAbd-ur-Raḥmān ibn an-Nuʿmān ibn Ma`bad ibn Hawthah: From his father from his grandfather, from the Prophet ﷺ:

أَنَّهُ أُمَرَ بِالِْْثْمِ الْمُراوَّحِ عِنْدَ النَّوْمِ وَقَالَ: "لِيُتَّقِهِ الصَّائِم

That he commanded the use of scented *ithmid*\(^{103}\) at the time of sleep, and said, “Let the one who is fasting abstain from it.”\(^{104}\)

There is weakness in ʿAbd-ur-Raḥmān ibn an-Nuʿmān, and his father is *majhūl*.

Abū Dāwūd said, “Yaḥyā ibn Ma`īn said to me, ‘It is a *munkar ḥadīth.*’ – meaning the ḥadīth of the *khuṭl.*”\(^{105}\)

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\(^{103}\) Translator’s note: *Ithmid* is a type of stone found in the area of Hijaz, Isfahan, Morocco, and other areas, and it is powdered to make *khuṭl*

\(^{104}\) Collected by Abū Dāwūd (2377)

\(^{105}\) *Sunan Abī Dāwūd* (2/310)
The ḥadīth of ʿAbd-ur-Raḥmān ibn an-Nuʿmān, Abī Nuʿmān al-Anṣārī: [Who said], “I was informed by my father, from my grandfather – and my grandfather was one who was brought to the Prophet  who wiped over his head and said:

لا تَكْحَلِ بِالنَّهارِ وَأَنَّت صَائِمٌ. اكَحْلِ لَيْلَ بِالِّثْمِدِ، فَاِنَّهُ يَأْجُو الْبِصَرَ وَيَنْبُثُ الشَّعَرُ.

“Do not apply kuḥl during the day while you are fasting. Apply kuḥl during the night using ithmid, for it clears the vision and makes the hair [lashes] sprout.”

There is weakness in ʿAbd-ur-Raḥmān ibn an-Nuʿmān, and his father is majhūl.

And this is the same ḥadīth that was classed as munkar by Ibn Maʿīn. ʿIḍṭirāb is found in it from ʿAbd-ur-Raḥmān ibn an-Nuʿmān.
The ḥadīth of Sa‘īd ibn Abī Sa‘īd az-Zubaydī: From Hishām ibn ʿUrwah, from his father, from ʿĀʾishah who said:

اِكْتَحَلَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ وَهُوَ صَافِنٌ

“The Messenger of Allāh ș applied kuḥl while he was fasting.” ¹⁰⁷

Sa‘īd ibn Abī Sa‘īd az-Zubaydī is accused of lying.

¹⁰⁷ Collected by Ibn Mājah (1678)
The ḥadīth of al-Ḥasan ibn ʿAṭiyah: Who said, “We were informed by Abū ʿĀtikah, from Anas ibn Mālik who said, ‘A man came to the Prophet ﷺ and said:

اشْتَكَتْ عِيَّنِيٍّ. أَفَأَكْتَحْلُ وَاٰنا صَائِمٌ؟ قَالَ: "نَعِمَ."’

‘My eye is bothering me. Should I apply kuḥl while I am fasting?’ He said, ‘Yes.’”

Abū ʿĀtikah is gone from ḥadīth; he is not thiqah.

At-Tirmithī said, “There is nothing authentic from the Prophet ﷺ regarding this.”

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108 Collected by at-Tirmithī (726)
109 Al-Jāmi` (3/96)
The prohibition of using a *siwāk* during the day of Ramaḍān or its permissibility: There is nothing authentic regarding this

[34]

The ḥadīth of `Āşim ibn ʿUbayd-il-Lāh: From `Abd-il-Lāh ibn ʿĀmir ibn Rabī’ah, from his father who said:

رَايَتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَا أُعْدُ، وَمَا لَا أُحْصِي يَصَاكُ وَهُوَ صَائِمٌ

“I saw the Messenger of Allāh ﷺ - more often than I can count, and more often than I can enumerate - using the *siwāk* while he was fasting.”

[Munkar]

The ḥadīth of `Āşim ibn ʿUbayd-il-Kāh is not to be used as evidence.

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110 Collected by ʿAbd-ur-Razzāq (7479, 7484), al-Ḥumaydī (141), Ibn Abī Shaybah (9240), Aḥmad (15766, 15776), ʿAbd ibn Ḥumayd (318), Abū Dāwūd (2364), at-Tirmīthī (725), and Abū Yaʿlā (7193)
The ḥadīth of Mujālid ibn Sa‘īd: From ash-Sha`bī, from Masrūq, from `Ā’ishah who said, “The Messenger of Allāh ﷺ said:

من خُبْر خَصَال الصَّائِم السَّوَّاكَ

‘From the best qualities of one who is fasting is using the siwāk.’”\(^{111}\)

[Munkar]

Mujālid ibn Sa‘īd is not thiqah, nor is he to be used in consideration.

\(^{111}\) Collected by Ibn Mājah (1677)
The ḥadīth of Kaysān Abī ʿUmar: From Yazīd ibn Bilāl, from ʿAlī, from the Prophet  who said:

إِذا صُمْتُمْ فَاالتَّابِعُوا بِالْغَدَةِ وَلا تُسْتَظَلُّوا بِالْعَشِيِّ، فَإِنَّ الصَّائِمَ إِذَا وَقَىَ شَفَتَاهُ،
كانَ لَهُ نُورٌ يَوْمَ الْقِيَامَةِ

“If you fast, then use the siwāk in the early morning and do not use the siwāk in the evening, for if the lips of the fasting person become dry, he will have a light for him on the Day of Resurrection.”

[It is extremely munkar]

Kaysān Abū ʿUmar is not strong, and whoever is between him and ʿAlī is not known.

112-collected by al-Bazzār (2137)
The ḥadīth of ʿĪsā ibn Yūnus: [Who said], “We were informed by Hishâm ibn Ḥassân, from Muḥammad ibn Sīrīn, from Abū Hurayrah, who said, ‘The Messenger of Allāh ﷺ said:

من ذُرِّعَ الْقَيْءَ فَلَيْسَ عَلَيْهِ فَضْانَةً، وَمِنِّ إِسْتَقَاَةٍ عَمْدًا فَلْيُفْضَ

“Whoever is overwhelmed [and forced] to vomit then he does not have to make up [the fast], but whoever intentionally makes himself vomit, then he has to make up [the fast for that day].” 113

[Munkar]

Abū Dāwūd said, “I heard Ahmad ibn Ḥambal being asked, ‘What is the most authentic concerning this?’ – referring to the one who is overwhelmed [and forced] to vomit while he is fasting. He said, ‘[The report] of Nāfi` from Ibn `Umar.’ I said, ‘[What about the] ḥadīth of Hishâm from Muḥammad, from Abī Hurayrah?’ He said, ‘It is nothing regarding this; rather, it is the ḥadīth, “Whoever eats forgetfully – meaning while he is fasting – then it is Allāh who has given him food and drink.”’ 114

Al-Bukhārī said, “It is not authentic.” 115

And it was reported by `Abd-ul-Lāh ibn Sa`īd, from his grandfather, from Abū Hurayrah in marfū` form similar to it. 116

`Abd-ul-Lāh ibn Sa`īd ibn Abī Sa`īd al-Maqbūrī: Yaḥyā al-Qaṭṭān said [concerning him], “His lies became clear to me during a gathering.” 117

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113 Collected by Ahmad (10468), ad-Dārimī (1857), Ibn Mājah (1676), Abū Dāwūd (2380), at-Tirmithī (720), and an-Nasā`ī (3117)
114 Su`alāt Abī Dāwūd li Ahmad (1864)
115 At-Tārīkh al-Kabīr (1/91)
116 Collected by Ibn Abī Shaybah (9280) and Abū Ya`lā (6604)
117 At-Tārīkh al-Kabīr (5/101)
The ḥadīth of Yūnus ibn Abī Ishāq: From Burayd ibn Abī Maryam as-Salūlī, from Abūl-Ḥawrā’, from al-Ḥasan from ‘Alī who said:

The Messenger of Allāh ﷺ taught me words to say during the qunūt of the Witr, “O Allāh guide me among those You have guided, pardon me among those You have pardoned, befriend me among those You have befriended, bless me in what You have granted, and save me from the evil that You decreed. Indeed, You decree and none can pass decree upon You, and truly, he is not humiliated whom You have befriended. Blessed are You our Lord and Exalted.

[Allāhumma ihdinī fīman hadayta, wa ʿāfinī fīman ʿāfayta, wa tawallanī fīman tawallayta, wa bārik lī fimā aʿṭayta, waqinī sharra mā qādayta; faʿinnaka taqḍī wa lā yuqqāḍ ʿalayka, wa innahu lā yathillu man wālaysa, tabārakta rabbānā wa taʿālayta]”

[It is defective]

Yūnus ibn Abī Ishāq: His aḥādīth are muḍṭarīb.

Ibn Khuzaymah said, “This narration was reported by Shuʿbah ibn al-Ḥajjāj, from Buraydah ibn Abī Maryam regarding the story of the duʿāʾ and did not mention the qunūt nor the witr.”

And he said, “And Shuʿbah is more proficient in memorization that many from the likes of Yūnus ibn Abī Ishāq. And it is not known, did Abū Ishāq hear this report from Buraydah, or commit tadlis from him. O Allāh, unless it is as some of our scholars profess in that everything Yūnus narrated

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118 Collected by ʿAbd-ur-Razzāq (4984, 4985), Ibn Abī Shaybah (6961), Ahmad (1718), ad-Dārimī (1713), Ibn Mājah (1178), Abū Dāwūd (1425), at-Tirmīzhī (464), an-Nasāʿī (1446), and Abū Yaʿlā (6759)
119 Ṣaḥīḥ Ibn Khuzaymah (2/151)
from those whom his father Abū Ishāq narrated from is what Yūnus heard with his father from those he narrated from.

If the report is indeed confirmed from the Prophet ﷺ, that he commanded the qunūt during the Witr, or that he performed qunūt during the witr, then it is not permissible with me to go against the report of Prophet. And I do not know that it is confirmed.”  

And he said, “Indeed, az-Zuhri narrated from Saʿīd ibn al-Musayyib and Abī Salamah ibn `Abd-ir-Raḥmān, from Abū Hurayrah that the Prophet ﷺ did not perform qunūt except to supplicate for a people against a people.”

Therefore, nothing is authentic from the Prophet ﷺ concerning qunūt during the Witr.

Rather, what is confirmed is qunūt from the Companions, may Allāh be pleased with them, during the second half of Ramaḍān.

Point of benefit:

Rulings concerning the qiyām [standing in night prayers] in congregation from the Prophet ﷺ

(There is no authentic ḥadīth concerning this)

It is confirmed that he ﷺ prayed with them in congregation and then abandoned this.

And it is authentic that the Prophet ﷺ performed qiyām by praying eleven rakaʿāt.

And it is authentic that he ﷺ recited al-Baqarah, Āli ʿImrān, al-Māʾidah, and an-Nisā’ during the qiyām.

And it is confirmed that the Ṣaḥābah used to prayer twenty rakaʿāt, and it is confirmed that they used to recite hundreds of āyāt [verses].

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120 Ṣaḥīḥ ibn Khuzaymah (2/152)
121 Ṣaḥīḥ ibn Khuzaymah (2/153)
The ḥadīth of Muḥammad ibn ´Amr, az-Zuhrī, and Yaḥyā ibn Abī Kathīr: From Abū Salamah, from Abū Hurayrah that the Prophet ﷺ said:

"Whoever fasts Ramaḍān with faith and counting [on reward from Allāh], his previous sins will be forgiven. And whoever stands during Laylat-ul-Qadr (in prayer) with faith and counting [on reward from Allāh], his previous sins will be forgiven."

[A ṣaḥīḥ ḥadīth]

And it was reported by Ḥammād ibn Salamah, from Muḥammad ibn ´Amr, from Abū Salamah, from Abū Hurayrah that the Messenger of Allāh ﷺ [said]..., and in [the narration] is "...[his previous sins] and what come after..."¹²³

[A munkar addition]

And it was narrated by Qutaybah ibn Saʿīd who said, “Sufyān informed us from az-Zuhrī, from Abū Salamah, from Abū Hurayrah – with the [same] addition.¹²⁴

And perhaps the addition is from Abū Salamah.

And Ḥammād and Thābit [narrated it] from al-Ḥasan from the Prophet ﷺ in mursal form, and in it is “...[his previous sins] and what come after...”¹²⁵

¹²² Collected by at-Tayālisī (2481), al-Humaydī (980), Ahmad (7278), al-Bukhārī (2014), Muslim (1731), Ibn Mājah (1326), Abū Dāwūd (1372), at-Tirmithī (683), and an-Nasā‘ī (2523)
¹²³ Collected by Ahmad (9001)
¹²⁴ Collected by an-Nasā‘ī in Al-Kubrā (3405)
¹²⁵ Collected by Ahmad (9001)
The ḥadīth of Thawr ibn Yazīd: From Khālid ibn Ma`dān, from Abū Umāmah, from the Prophet ﷺ who said:

من قام ليتني العيدين مختصبا لله، لم يموت قلبه يوما تاموت القلوب

“Whoever stands [in prayer] on the nights of two `Īds, expecting reward from Allāh, his heart will not die on the Day when hearts will die.” 126

[Defective for being mawqūf]

Ad-Dāraquṭnī mentioned in Al-ʿIlal from the ḥadīth of Thawr, from Makhūl from him, and said, “What is correct is that it is mawqūf on [being the words of] Makhūl.” 127

126 Collected by Ibn Mājah (1782)
127 Al-ʿIlal lid-Dāraquṭnī in that which was transmitted from him by Ibn al-Mulaqqin in Al-Badr al-Munīr (5/37)
The ḥadīth of Muḥammad ibn ʿUbayd al-BAṣrī: [Who] said, “We were informed by Muʿtamar who said, ‘We were informed by Ismāʿīl ibn Abī Khālid, from Qays ibn Abī Ḥāzim, from Jarīr ibn ʿAbd-il-Lāh who said, ‘The Messenger of Allāh ﷺ said:

شَهْرُ رَمَضَانِ مُعلَّقٌ بَيْنَ السَّمَاءِ وَالأَرْضِ لَ يُرْفعُ إِلَّا بِزيَاءِ الفِطْرِ

‘The month of Ramadān is suspended between the heavens and the earth; it will not be raised except by [paying] zakāt al-fitr.’”"128

[Its isnād is munkar, muṭhlam]

Muḥammad ibn ʿUbayd al-BAṣrī is majhūl.

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128 Collected by ad-Diyāʾ al-Maqdisī in Al-Muntaqā min Masmūʿat Murū, manuscript (/pg. 28)
The ḥadīth of Qurrah ibn `Abd-ir-Rahmān: From Ibn Shihāb, from Abū Salamah, from Abū Hurayrah who said that the Messenger of Allāh ﷺ said:

"Allāh (عزوجل) said, ‘The most beloved of My servants to Me are those who are quickest to break the fast.’"¹²⁹

[Munkar]

Qurrah ibn `Abd-ir-Rahmān Ḥaywīl is extremely munkar in ḥadīth.

¹²⁹ Collected by Aḥmad (8342), at-Tirmīzhī (700), and Abū Ya’lā (5974)
The ḥadīth of Usāmah ibn Zayd: From Ibn Shihāb, from Abū Salamah ibn `Abd-ir-Raḥmān, from his father `Abd-ir-Raḥmān ibn `Awf who said, the Messenger of Allāh ﷺ said:

صائم رَمَضَانِ فِي السَّافِر كَالْمُفْطِر فِي الْحاضَرِ

“The one who fasts Ramaḍān while travelling is like the one who does not fast while [in the state of being] a resident.”¹³⁰

[It is nothing]

The aḥādīth of Usāmah ibn Zayd ibn Aslam are nothing.

And it was reported by Ibn Abī Thīb, from az-Zuhrī, from Abū Salamah ibn `Abd-ir-Raḥmān, from his father as his words.¹³¹

Abū Zur`ah ar-Rāzī said, “What is correct is from az-Zuhrī, from Abū Salamah, from his father in mawqūf form.”¹³²

¹³⁰ Collected by Ibn Mājah (1666)
¹³¹ Collected by Ibn Abī Shaybah (9055) and an-Nasāʿī (2605)
¹³² Ilal al-Ḥadīth (694)
The ḥadīth of Sulaymān ibn ʿAmr: From ʿAbd-il-Melik ibn ʿUmayr, from Ibn Abī Awfā, from the Prophet ﷺ who said:

نَوْمُ الصَّائِمِ عِبَادَةٌ، وَسُكُوتُهُ تَاسْبِيحٌ، وَدُعَاوَاهُ مُسْتَجَابَٰتُ، وَعَمَّلُهُ مُتَقَبَّلُ

“The sleep of one who is fasting is worship, his silence is tasbīḥ [glorifying Allāh], his supplication is answered, and his deeds are accepted.”\textsuperscript{133}

\textit{[Bāṭil]}\textsuperscript{134}

Sulaymān ibn ʿAmr - Abū Dāwūd an-Nakhaʿī - is an evil man who fabricates ʾahādīth.

\textsuperscript{133} Collected by al-Bayhaqī in \textit{Shuʿab al-Īmān} (3938)

\textsuperscript{134} \textbf{Translator’s note:} The word \textit{bāṭil} amongst the early scholars of ḥadīth is synonymous with \textit{kathib} (كذب) – meaning a lie.
The ḥadīth of ʿAmr ibn Abī ʿAmr: From Abū Sa‘īd al-Maqbūrī, from Abū Hurayrah who said, “The Messenger of Allāh ﷺ said:

رب صائم حظله من صيامه الجوع والعطش، ورب قائم حظله من قيامه السهر

“Perhaps one who is fasting, the share of his fast is [only] hunger and thirst; and perhaps the one who stands [the night in prayer], the share of his standing is [only] remaining awake.”

[Ḍaʿīf]

ʿAmr ibn Abī ʿAmr, the servant of al-Muṭṭalib ibn Ḥabīb ibn Ḥanṭab is not strong.

\[135\] Collected by Aḥmad (8843) and Abū Yaʿlā (6551)
The ḥadīth of Sufyān: From Ḥabīb who said, I was informed by Ibn al-Muṭawwis, from his father, from Abū Hurayrah, from the Prophet ﷺ who said:

من أفطَرْ يُومًا فِي رَمَضَانِ مِنْ غَيْرِ مَرْضٍ وَلَا رَخْصَةٍ، لَمْ يَفْضِنْ عَلَيْهِ صَيَامُ الدَّهْرِ كُلٍّ، وَإِنْ صَيَامَهُ

“Whoever breaks a day of fast during Ramaḍān without being due to an illness or a concession granted to him, fasting an entire lifetime will not make up for it, even if he fasted it.”

[Its isnād is muṭḥlam]

Abū al-Muṭawwis - Yazīd ibn al-Muṭawwis is slightly weak, and his father is majhūl.

Al-Bukhārī said, “He is alone in narrating this ḥadīth, and I do not know of any (Hadīth) for him other than this. And I do not know, did his father hear from Abū Hurayrah or not?”

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136 Collected by Aḥmad (9002), ad-Ḍārimī (1839), Abū Dāwūd (2396), and an-Nasāʿī in al-Kubrā (3268)
137 Al-ʿIla al-Kabīr lit-Tirmīthī (pg. 116)
The ḥadīth of An-Nahhās ibn Qahm: From Qatādah, from Saʿīd ibn al-Musayyib, from Abū Hurayrah who said, the Messenger of Allāh ﷺ said:

ما مِنْ أيَّامِ الدُّنْيَا أيَّامٌ أَحَبَّ إِلَى اللَّهِ سُبْحَاناهُ أَنْ يُتَعَابِدَنَّهُ فِيهَا مِنْ أيَّامِ الْعَشَرِ،
وَإِنَّ صِيَامًا يَوْمَ فِيهَا لَيْدَلُّ صِيَامَ سَنَةٍ، وَلَيْلَةٌ فِيهَا لِلَّيْلَةِ الْقَدْرِ

“There are no days in this world during which worship is more beloved to Allāh, glorious is He, than the [first] ten days [of Thul-Ḥijjah). Fasting a day of it is equivalent to fasting a year, and a night within it [is equal to] Laylat-ul-Qadr.”

[Munkar]

Nahhās ibn Qahm does not equate to anything.

At-Tirmithī said, “This ḥadīth is ḥarīb. I asked Muḥammad [meaning al-Bukhārī] about this ḥadīth and he did not know it other than through this path - similar to this. And something along this line was narrated from Qatādah, from Saʿīd ibn al-Musayyib, from the Prophet ﷺ in mursal form.”

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138 Collected by Ibn Mājah (1728) and at-Tirmithī (758)
139 Al-Jāmiʿ (3/122)
The ḫadīth of Ḥawshab ibn `Aqīl: [Who said], “I was informed by Mahdī al-Muḥāribī [who said], ‘I was informed by `Ikrimah, the servant of Ibn `Abbās, who said, ‘I entered upon Abū Hurayrah in his home and asked him about fasting the Day of `Arafah while at `Arafāt, and he said:

ناهى رسول الله صلى الله عليه وسلم عن صوم يوم عرفة

‘The Messenger of Allāh ﷺ forbade fasting the Day of `Arafah while at `Arafāt.’”\textsuperscript{140}

\textbf{[Munkar]}

Ḩawshab ibn `Uqayl was alone in narrating it.

Al-`Uqaylī said, “He is not followed [in his narrations].”\textsuperscript{141}

Ibn `Adī said, “And this is not narrated except by Ḥawshab ibn `Aqīl, from Mahdī, from `Ikrimah, from Abū Hurayrah.”\textsuperscript{142}

There is an unknown factor [as well] to Mahdī ibn Ḥarb al-Hajarī.

Al-`Uqaylī said, “Indeed, it was narrated about the Prophet ﷺ with good chains that he did not fast the Day of `Arafah.”\textsuperscript{143}

And al-`Uqaylī said, “And it is not authentic from him that he forbade the fasting of it.”\textsuperscript{144}

\textsuperscript{140} Collected by Ibn Abī Shaybah (13556), Āḥmad (8018), Ibn Mājah (1732), Abū Dāwūd (2440), and an-Nasāʿī (2843)
\textsuperscript{141} Ad-Ḍuʿafāʾ al-Kabīr lil `Uqaylī (1/298)
\textsuperscript{142} Al-Kāmil (3/386)
\textsuperscript{143} Ad-Ḍuʿafāʾ al-Kabīr lil `Uqaylī (1/298)
\textsuperscript{144} Ad-Ḍuʿafāʾ al-Kabīr lil `Uqaylī (1/298)
There is nothing authentic concerning the virtue of fasting Thursdays

The ḥadīth of Ġaylān ibn Jarīr: From `Abd-ul-Lāh ibn Ma`bad az-Zimmānī, from Abū Qatādah al-Anṣārī, that a Bedouin asked the Messenger of Allāh ﷺ about his fasting, so he mentioned the ḥadīth, except that he said:

صَوْمُ الْاثْنَيْنِ؟ قَالَ: ذَٰلِكُمْ يَوْمُ وَلَدْتُ فِيهِ وَاَنْزَلَ عَلَيْنَا فِيهِ

“Fasting Mondays?” He said, “That is the day that I was born on, and on it, revelation came down upon me.”

It was differed upon concerning how it was narrated from Ġaylān:

For it was narrated by Hammād ibn Zayd, Mahdī ibn Maymūn, Qatādah, and Abān al-`Aṭṭār from Ġaylān ibn Jarīr with [the rest of the same isnād], with the wording: “Fasting Mondays.”

And it was narrated by Shu`bah from Ġaylān ibn Jarīr with [the same isnād], and it was differed upon from him:

It was narrated by Muḥammad ibn Ja`far from Shu`bah with the wording: “Fasting Mondays.”

And it was narrated by Yaḥyā ibn Sa`īd, and Rawḥ ibn `Ubādah from Shu`bah with [the same isnād], with the wording: “Fasting Mondays and Thursdays.”

So they added the mention of Thursdays.

After mentioning the ḥadīth from the path that is mahfūṭh, Muslim said, “In this ḥadīth from the narration of Shu`bah, he said, ‘And he was asked about fasting Mondays and Thursdays,’ so we remained silent from mentioning Thursdays for we found it to be an error.”

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145 Collected by at-Ṭayālisī (636), `Abd-ur-Razzāq (7865), Aḥmad (22550), and Muslim (1162)
146 Collected by Ibn Jarīr at-Ṭabarī in Taḥthīb al-Āthār (459)
147 Collected by Aḥmad (22537) and Abū `Awānah (2/229)
148 Ṣaḥīḥ Muslim (2/819)
[And it was reported by] Muḥammad ibn Rifāʿah, from Suhayl ibn Abī Śāliḥ, from his father, from Abī Hurayrah:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَكْثَرًا مَا يُصُومُ الْاثْنَىَنِ وَالْخَامِسِ، فَقَالَ:

"The Messenger of Allāh ☪ used to fast Mondays and Thursdays greatly, so he was asked of this, and he replied, “Deeds are presented every Monday and Thursday, and Allāh (عز وجل) grants pardon to every Muslim – or to every believer – except two who have forsaken each other. He will say, ‘Delay these two.’”

[Munkar]

There is an unknown factor concerning Muḥammad ibn Rifāʿah, and he was alone in narrating it in this form.

For it was narrated by [Maʿmar, Wuhayb, ʿAbd-ul-ʿAzīz ibn Muḥammad, and Mālik] from Suhayl ibn Abī Śāliḥ [with the chain] with the wording:

تُفْتاحُ أَبْوَابِ الْجَانَّةِ يَاوْمَ الْاثْنَىَنِ وَايَوْمَ الْخَامِسِ، فَيُغْفَرُ لِكُلِّ عَابِدٍ لَا يُشْرِكُ بِالِلَّهِ شَيْئًا، إِلَّا رَجُلٌ كَانَ بِبَيْنَهُ وَبَيْنَ أَخِيهِ شَخْنَاء، فَقَالُوا: أَنْظِرُوا هَذِينَ حَتَّى يُصَطَّلُحاً، أَنْظِرُوا هَذِينَ حَتَّى يُصَطَّلُحاً، أَنْظِرُوا هَذِينَ حَتَّى يُصَطَّلُحاً

“The gates of Paradise are opened on Mondays and Thursdays, and every servant is granted pardon who does not associate anything with Allāh, except the person in whose (heart) there is rancour against his brother. It would be said, ‘Look towards both of them until there is reconciliation; look towards both of them until there is reconciliation; look towards both of them until there is reconciliation.’”

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149 Collected by Ahmad (8343), ad-Dārimī (1879), Ibn Mājah (1740), and at-Tirmīthī (747).
150 Collected by Mālik (2642), ʿAbd-ur-Razzāq (7914), Ahmad (9041), Muslim (6636), Abū Dāwūd (4916), at-Tirmīthī (2023), and Abū Yaʿlā (6684)
No mention of fasting is found in it.

And it was narrated by Muslim ibn Abī Maryam from Abū Šāliḥ with it.\(^{151}\)

No mention of fasting is found in it.

And it was narrated by the servant of Qudāmah ibn Maṭḥūn, who informed him that the servant of Usāmah ibn Zayd informed him that Usāmah ibn Zayd – with [the rest of the narration in] marfūʾ form.\(^{152}\)

[Its isnād is muṭṭarib, muṭṭlam]

For it was narrated by a shaykh from Gifār that he heard Saʿīd al-Maqburī narrate from Abū Hurayrah, from Usāmah ibn Zayd in marfūʾ form.\(^{153}\)

The ḥadīth of Thābit ibn Qays: From Abū Saʿīd al-Maqburī, from Usāmah.\(^{154}\)

And it was narrated by Muḥammad ibn Ibrāhīm: “Usāmah ibn Zayd used to...” in mawqūf form.\(^{155}\)

\(^{151}\) Collected by Mālik (18), ʿAbd-ur-Razzāq (7915), al-Ḥumaydī (1005), and Muslim (6639)

\(^{152}\) Collected by Ibn Abī Shaybah (9326), Aḥmad (22087), ad-Dārimī (1878), Abū Dāwūd (2436), and an-Nasāʾī (2794)

\(^{153}\) Collected by ʿAbd-ur-Razzāq (7917)

\(^{154}\) Collected by Aḥmad (22096) and an-Nasāʾī (2678)

\(^{155}\) Collected by Ibn Abī Shaybah (9235)
The ḥadīth of ‘Āṣim ibn Bahdalah: From Sawā’ al-Khuzā’ī, from Ḥafṣah the wife of the Prophet ﷺ [who said]:

أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَاٰنَ يُصُومُ ثلَاثَةَ أَيَامٍ مِنْ كُلِّ شَهْرٍ: يَوْمَ الْثَّنَائِيٰ، وَيَوْمُ الْخَمِيسِ، وَيَوْمُ الْثَّنَائِيٰ مُنَ النُّجُومَةِ الأُخْرَى

“The Prophet ﷺ used to fast three days from every month: Monday and Thursday, and the Monday from the following week.”

[It is muḍṭarib and defective due to it being mursal]

The confusion in it comes from ‘Āṣim, who is weak in memorization.

He narrated it from al-Musayyab ibn Rāfī’, from Ḥafṣah.  

And he narrated it from Ma`bad ibn Khālid, from Sawā’ al-Khuzā’ī, from Ḥafṣah.

And it was reported by Ḥafṣ ibn Giyāth, from al-ʿAlā’ ibn al-Musayyib, from his father in mursal form.

And this is what is mahfūth.

The ḥadīth of Sufyān ibn Sa’īd: From Khālid ibn Ma`dān, from `Ā’ishah who said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَحْرُّ صِيَامَ الْثَّنَائِيٰ وَالْخَمِيسِ

“The Messenger of Allāh ﷺ was keen on fasting Mondays and Thursdays.”

156 Collected by Ahmad (26992), `Abd ibn Humayd (1545), Abū Dāwūd (2451), an-Nasāʿī (2687), and Abū Ya`lā (7047)
157 Collected by Ibn Abī Shaybah (9319), Aḥmad (26993), `Abd ibn Ḥumayd (1546), and an-Nasāʿī (2688)
158 Collected by Ahmad (26996)
159 Collected by Ibn Abī Shaybah (9227)
160 Collected by Aḥmad (25013) and an-Nasāʿī (2683)
[Munqaṭī’]  

Abū Zur‘ah ar-Rāzī said, “Khālid ibn Ma‘dān did not meet ‘Ā’ishah.”161

The chain that is mahfūth is that of Thawr ibn Yazīd, from Khālid ibn Ma‘dān, from Rabī‘ah ibn al-Ḡāz, from ‘Ā’ishah similar to it.162

However, it is munkar.

At-Tirmīthī said, “The ḥadīth of ‘Ā’ishah is a ḥasan ḡarīb ḥadīth from this path.”163

What he means is it is defective.

For the ḥadīth has been narrated by way of a number of paths from ‘Ā’ishah, and this meaning is not found in it. Rather:

It was narrated by Mālik, from Abūn-Naḍr – the servant of `Umar ibn `Ubayd-il-Lāh, from Abū Salamah ibn `Abd-ir-Rahmān, from ‘Ā’ishah, the wife of the Prophet ﷺ who said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ يُصُومُ حَتَّى نَفْوَلُ لا يُفْطِرُ وَيُفْطِرُ حَتَّى نَفْوَلُ، وَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ أَكْثَرُ صِيَامًا مِنْهُ فِي شَهْرِ رَمَضَانِ حَتَّى لا يُفْطِرُ، وَمَا رَأَيْتُهُ أَكْثَرُ صِيَامًا مِنْهُ فِي شَهْرِ شَافِنَا

“The Messenger of Allāh ﷺ used to fast [continuously] until we would say he will never stop fasting; and he would abandon fasting [to such an extent] that we would say he will never fast. I never saw the Messenger of Allāh ﷺ fasting for a whole month except the month of Ramaḍān, and I did not see him fasting in any month more than in the month of Sha‘bān.”164

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161 Al-Marāsīl li Ibn Abī Ḥātim (186)
162 Collected by Ibn Mājah (1649), at-Tirmīthī (745), and an-Nasā‘ī (2508)
163 Al-Jāmiʿ lit-Tirmīthī (3/112)
164 Collected by Mālik (56), ‘Abd-ur-Razzāq (7861), Ahmad (24757), Muslim (1156), Abū Dāwūd (2434), and an-Nasā‘ī (2672) – Translator’s note: It was also reported by al-Bukhārī (1969)
And it was narrated as such by Muḥammad ibn ʿAmr, Yaḥyā ibn Abī Kathīr, and Ibn Abī Labīd from Abū Salamah, from ʿĀʾishah similar to it.\footnote{Collected by at-Ṭayālisī (1578), Ṭābil-ʾur-Razzāq (7859), al-Ḥumaydī (173), Ibn Abī Shaybah (8573), ʿAḥmad (24617), Muslim (1673), Ibn Mājah (1710), and an-Nasāʾī (391)}

And this is the origin of the ḥadīth from ʿĀʾishah.
The ḥadīth of Hārūn ibn Salmān: From `Ubayd-il-Lāh ibn Muslim al-Qurashi, from his father who said:

سأَلَت أَوْ سَأَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ صَيَامِ الدَّهْرِ، فَقَالَ: "إِنْ لَا أُهْلِكَ عَلَيْكَ حَقًا، صُمْ رَمَضَانَ وَالْذِي يَلَىْهُ وَكُلَّ أَرْبَعَاءَ وَخَمِيسِ، فَإِذَا أَنْتُ قَادْ صُمْتُ الْدَّهْرَ"

I asked the Prophet ﷺ, or he was asked, about fasting the year, so he said, “Truly, your family has a right upon you. Fast Ramaḍān and what follows it, and every Wednesday and Thursday. If you do this, then you have fasted the year.”

[Its isnād is muṭḥlam]

`Ubayd-ul-Lāh ibn Muslim al-Qurashi – and it is said, Muslim ibn `Ubayd-il-Lāh – is majhūl.

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166 Collected by Abū Dāwūd (2432), at-Tirmithī (748), and an-Nasā’ī (2793)
Specifying the white days as being the thirteenth, fourteenth, and fifteenth: There is nothing authentic concerning it

The ḥadīth of Yaḥyā ibn Sām: From Mūsā ibn Ṭalḥah, from Abū Ṭharr who said, “The Messenger of Allāh ﷺ said to me:

إِذا صُمْتَ مِنَ الشَّهْرِ ثالَثًا، فاصُمْ ثالَثا عاشْراةا، واأرْباعا عاشْراةا، وخمْسا عاشْراةا

‘If you fast three days from a month, then fast the thirteenth, fourteenth, and fifteenth.’”

[Defective]

It is muḍṭarib, muṭhlam, and considered defective due to it being mursal.

It is differed concerning from the path of Mūsā ibn Ṭalḥah in many ways:

It was narrated by Yaḥyā al-Qaṭṭān, from Fītr [who said], “I was informed by Yaḥyā ibn Sām, from Mūsā ibn Ṭalḥah, from Abū Ṭharr...”

Ad-Dāraquṭnī considered this to be the most correct in Al-ʿIlal.

Yaḥyā ibn Sām is majhūl, and Mūsā ibn Ṭalḥah did not hear from Abū Ṭharr.

And it was narrated by Ḥakīm ibn Jubayr, from Mūsā ibn Ṭalḥah, from Ibn al-Ḥawtakiyyah, who said:

قالடعَّمْ قَالَ عِيَامُ: مَنْ حَاضِرَنَا يُومَ الْقَاحِةَ؟ فَقَالَ أَبُو ذَرْ: أَنَا أَمْرُهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ بِصِيَامِ الْبِيضِ الْغَرْ: ثالَاثا عاشْراةا، وأرْباعا عاشْراةا، وخمْسا عاشْراةا

167 Collected by at-Ṭayālisī (477), Ahmad (21767), at-Tirmīthī (761), and an-Nasāʾī (2743)
168 Collected by Ahmad (21537)
169 Al-ʿIlal (239)
“‘Umar said, ‘Who was present with us on the Day of al-Qāḥah?’ Abū Ṭharr replied, ‘I was. The Messenger of Allāh ﷺ commanded him to fast the bright white [days]: The thirteenth, fourteenth, and fifteenth.’”\(^{170}\)

[It is munkar and munqaṭi’]

Ḥakīm ibn Jubayr is *matrūk*, and Ibn al-Hawtakīyyah is *majhūl*; it is not known that he heard from ‘Umar and Abū Ṭharr.

And it was narrated by ‘Abd-ul-Melik ibn ‘Umayr, from Mūsā ibn Ṭalḥah, from Abū Hurayrah.\(^{171}\)

[Defective]

Abū Zur`ah said, “In my opinion, what is correct is the ḥadīth of Abū Ṭharr from the Prophet ﷺ.\(^{172}\)

And it has preceded that it is not authentic.

And it has been narrated in *mursal* form.\(^{173}\)

The ḥadīth of Zayd ibn Abī Unaysah: From Abū Ishāq, from Jarīr ibn ‘Abd-il-Lāh al-Bajalī, from the Prophet ﷺ who said:

صِياامُ ثالَاثةِ أيَّامٍ مِنْ كُلِّ شاهْرِ صِياامُ الدَّهْرِ، وَأيَّامُ الْبِيضِ صَابِيحَةَا ثالَاثا عَاشْراةَا وَأَرْبَعَ عَشَرَةَا وَخَمْسَ عَشَرَةَا

“Fasting three days from every month is [like] fasting the year. And the white days are the mornings of the thirteenth, fourteenth, and fifteenth.”\(^{174}\)

[Munkar]

\(^{170}\) Collected by Ahmad (210)

\(^{171}\) Collected by Ahmad (8415) and an-Nasā’ī (2742)

\(^{172}\) ‘Ilal al-Ḥadīth (786)

\(^{173}\) Collected by an-Nasā’ī (2748)

\(^{174}\) Collected by an-Nasā’ī (2741) and Abū Ya’lā (7504)
Zayd ibn Abī Unaysah is adequate but not very (strong), as Aḥmad stated.

And aṭ-Ṭabarānī said, “No one narrated this ḥadīth from Abū Ishāq other than Zayd ibn Abī Unaysah.”\(^{175}\)

\(^{175}\) Al-Muʿjam al-Awsat (7/299)
The ḥadīth of Anas ibn Sirīn: From Abd-ul-Melik ibn Qatādah ibn Milḥān al-Qaysī, from his father who said:

كان رسول الله صلى الله عليه وسلم يأمر بصيام نهار البيض: ثلاث عشرة، وأربع عشرة، وخمس عشرة، وقال: "هي كصوم الدهر."

The Messenger of Allāh ﷺ used to command the fasting of the [days of] the white nights: The thirteenth, fourteenth, and fifteenth. And he said, “It is like fasting the year.”

[Its isnād is muthlam]

`Abd-ul-Melik ibn Qatādah ibn Milḥān al-Qaysī is majhūl.

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176 Collected by at-Ṭayālisī (1225), Ahmad (17655), Ibn Mājah (1707), and an-Nasāʿī (2432)
The ḥadīth of Ya`qūb from Ja`far: From Sa`īd, from Ibn `Abbās who said:

كان رَسُولُ الله صلى الله عليه وسلم لا يُفْطِر أيَّامَ البيض في حاضر وَلا سَافر

“The Messenger of Allāh ﷺ would not break the fast of the white [days], whether he was in residence or travelling.”

[Munkar]

Ya`qūb ibn `Abd-il-Lāh al-Qummī is not strong.

And Ja`far ibn Abī al-Muģīrah has criticism against him. Ibn Mandah said, “He is not strong in [narrating from] Sa`īd ibn Jubayr.”

177 Collected by an-Nasā’ī (2666)
178 As-Sunan lid-Dārimī (1/438)
The ḥadīth of Abūl-Walīd: [Who said], “We were informed by Shu’bah, from Mu‘āwiya ibn Qurrah, from his father, from the Prophet ﷺ that he said:

صِيَامُ الْبِيضِ صِيَامُ الدَّهْرِ وَإِفْطَارُهُ

‘Fasting the white [days is like] fasting the year and breaking its fast.’”¹⁷⁹

[It is munkar with this wording]

What is mahfūṭh is from Shu’bah without the mention of “white [days – meaning only fasting three days from every month].”

¹⁷⁹ Collected by al-Dārimī (1788)
The ḥadīth of Ibrāhīm ibn `Umar: From `Abd-ul-Karīm ibn Abī Umayyah, from al-Ḥakam ibn `Utaybah, that a man informed him from Abū Mas`ūd al-Anṣārī...

إِنْ كُنْتَ صَايَمًا لَا مَحَاالَةٌ فَصَمْ ثَلاَثًا مِّنْ كُلِّ شَهْرٍ وَاجْعَلْهُنَّ الْبِيضَ

“If you must fast, then fast three days from every month, and let them be the white [days].”

[Its isnād is muṭḥlam]

`Abd-ul-Karīm ibn Abī Umayyah is matrūk [abandoned]. And the shaykh of al-Ḥakam ibn `Utaybah is majhūl.

Indeed, the urging to fast three days from every month has been confirmed from the Prophet ﷺ, however, it is not confirmed that he specified it to be a specific day.

But it has been narrated from `Umar, Ibn Mas`ūd, and Jarīr that they fasted them.

With this, we have concluded what we desired from putting together this treatise.

All praise belongs to Allāh, and peace be upon His servants whom He has chosen.

Completed, with praise to Allāh

Abū `Alī, al-Ḥārith ibn `Alī al-Ḥasanī

180 Collected by `Abd-ul-Razzāq (8699)