

What is the meaning of

1) Hadīth mawdu';

2) Hadīth munkar;

3) is there any strong evidence supporting minimum of 8 days (40 sala) in Madīna when one sets out for Umrah/Hajj?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

1. Mawdu' is that Hadīth in which a narrator within the chain is accused of fabrication.
2. Munkar is that Hadīth in which a narrator within the chain is accused of fabrication and the Hadīth is contrary to one quoted by a group of reliable individuals.
3. Again in addition to the Hadīth of the repentance of Prophet Adam there is some discussion regarding the Hadīth about forty sala in Masjid Nabawī

This is quoted by Imām Ahmad in his Musnad.

“Whomsoever prays in my Masjid forty Sala and no sala misses him, he will be considered as one who has freedom from the Fire, Saviour from the Punishment and dissociation from hypocrisy.”

All individuals involved in the transmission are acceptable in terms of Hadīth critique.

There is a view that this Hadith is Munkar, in that a stronger Hadīth transmitted by al-Tirmīdī is given priority over it



This is quoted by Imām al-Tirmīdī in the Chapter regarding those Issues associated with the excellence of the First Takbīr (i.e. Tahrīma)

“Whomsoever prays forty days in congregation and joins from the first takbīr then he will be considered as one who has achieved two freedoms – freedom from the Fire and freedom from Hypocrisy”.

According to this view the forty salas are not specific with Masjid Nabawi but are general and can be associated with any masjid.

In either case, even if it is considered to be weak – it is not fabricated. As a result if a person has the opportunity they should attempt to perform forty sala in the Prophet’s masjid.

والله اعلم وعلمه أحكم وأتم

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