

Al-Kanti's treatment of weak hadiths in his book: Sharh al-Ahadith al-Muqriya (From the section beginning with 'Friday' to the section ending with 'funerals')

Dr. Biudjenane Khadra^{1*}

¹University of Adrar Ahmed Draia, Faculty of Humanities, Social Sciences, and Islamic Sciences – Department of Sharia Algeria. Email: fatihaboudjenane6@gmail.com

Received: 26/02/2026 Accepted: 13/06/2026 Published: 22/09/2026

Abstract

This research examines the methodology employed by Shaykh Muhammad Bayy ibn ‘Umar al-Kunti when dealing with weak hadiths in his book *Sharḥ al-Aḥādīth al-Muqriyyah*. The focus is on the section ranging from the beginning of the Book of Friday Prayer to the end of the Book of Funerals. This is achieved by identifying the hadiths that he deemed to be weak, as well as those whose weakness has been confirmed through the works of hadith authentication and *takhrij*. The study also analyses the manner in which he employed and cited these hadiths in various contexts within his commentary. The importance of this topic lies in the fact that the evidentiary authority of weak hadiths, the fields in which they may be acted upon, and the conditions governing such use are issues concerning which hadith scholars and jurists have expressed divergent views.

The research is organised into three sections. The first section introduces Shaykh al-Kunti's biography, covering his name, lineage and birth, as well as his pursuit of knowledge, scholarly and social standing. It then presents his most important works and concludes with an account of his death. The second section addresses the concept of weak hadith and its types, together with the principal rules and guidelines governing its use. The third section is devoted to an applied study, examining how Shaykh al-Kunti treated weak hadiths in relation to the virtues of deeds and Islamic jurisprudential rulings. It analyses the formulas through which he cited these hadiths and demonstrates the extent to which he relied on them when discussing issues in his commentary.

The research adopts a descriptive-analytical methodology with an applied dimension. It describes the hadiths and the contexts in which they occur, analyses the commentator's methodology in dealing with them and draws upon works of hadith, *takhrij*, *al-jarḥ wa al-ta'dīl*, hadith commentaries and jurisprudential sources to verify the hadiths' grades and identify how they are employed in the book. This approach seeks to highlight the main features of al-Kunti's methodology in dealing with weak hadith, determine the contexts in which he employed them and assess the consistency of his practical application with the guidelines established by Islamic scholars in this field.

Keywords: al-Kunti, weak hadith, *Sharḥ al-Aḥādīth al-Muqriyyah*, virtues of deeds, Islamic jurisprudential rulings, hadith *takhrij*..

INTRODUCTION

Praise be to Allah, Lord of all worlds. May the best blessings and purest salutations be upon the Seal of

the Prophets and Imam of the Messengers, our Master Muhammad, his family, his Companions and their followers until the Day of Judgement. To proceed:

Indeed, the Prophetic Sunnah is the second source of Islamic legislation after the Book of God Almighty. Scholars have devoted themselves to its transmission and exegesis. Accordingly, they established precise principles for evaluating isnads (chains of transmission) and texts, distinguishing sound reports from weak ones and safeguarding the purity of the shari'ah.

One of the most prominent issues that occupied hadith scholars and jurists was the question of whether one could use a weak hadith as evidence. In this regard, scholars' viewpoints differed, and their methods of dealing with weak hadiths varied. Some held an absolute prohibition, some permitted it subject to conditions, and some differentiated between chapters of legal rulings and chapters pertaining to merits and virtues, among others.

Studying the practical application of these approaches in the works of scholars is one of the most important ways to understand their true positions because application can reveal things that may not be apparent in a theoretical treatment. One scholar whose methodology merits study is al-Shaykh al-Kantī, whose book is an explanation of the Muqri'ah hadiths. This is due to the hadith-based and fiqh-oriented arguments it contains, as well as its varied treatment of weak hadiths, whether in terms of using them as evidence, supporting arguments with them, indicating their level of weakness, or explaining the statements of scholars regarding them.

Research problem:

This research aims to identify how al-Kantī deals with weak hadith and answer a set of questions, the most important of which are:

- Did he restrict his use of weak hadith to providing evidence for matters of merit of deeds only? Or did he extend it to fiqh legal rulings?
- Did he rely on weak hadith independently, or did he merely present it as a means of seeking support and strengthening?
- To what extent did he demonstrate a concern for grading weak hadiths and clarifying scholars' statements about them?
- To what extent did his methodology align with that established by the imams of hadith and fiqh on this issue?

Importance of the research

This research is important because it addresses a practical aspect of the methodology of a scholar of the Mālikī school. It also serves to highlight his hadith-oriented scholarly approach. Furthermore, it enriches hadith and fiqh studies by providing an applied study combining takhrij (sourcing/attribution of hadiths) and grading/judgement of hadiths, as well as analysing how they are used for inference. This advances research into scholars' methodologies for dealing with weak hadith.

Objectives of the Research

This study aims to:

- trace the weak hadiths mentioned in the portion under study;
- clarify how Shaykh al-Kantī dealt with them;
- identify the contexts in which he used them as evidence or for support or reinforcement;
- reveal the impact of this approach on the establishment of fiqh legal rulings;

Ultimately, it will present the method of al-Kantī in dealing with weak hadith.

Research methodology

This research follows an applied descriptive methodology. First, the weak hadiths contained in the specified portion of the book *The Explanation of the Narrations of the Reciter* are collected. It then studies Shaykh al-Kantī's approach to these hadiths by analysing his stance on them. The study then moves on to draw scholarly conclusions about how he dealt with weak hadiths, specifically indicating the places where he used them as evidence, as grounds for support, or to draw benefit in the issues he addressed.

Al-Kanti's treatment of weak hadiths in his book: Sharh al-Ahadith al-Muqriya (From the section beginning with 'Friday' to the section ending with 'funerals')

For this study, a scanned copy from the Zawiyah of Kanti was used, which is preserved in the library of Shaykh al-Hajj Ahmad Kanti (may God have mercy on him). The copy was transcribed by Muhammad al-Iqladi. This manuscript is well known among scholars and manuscript practitioners by the name:

The Iqladi Copy.

It was this copy that was used for the study and for extracting the texts and hadiths.

Previous studies

After reviewing the theses and scholarly research available on Shaykh al-Kanti's approach to weak hadith — specifically the section from The Book of Friday to The Book of Funerals — it seems that this part of the book has not yet been fully edited and published, as it is still classified as an unedited manuscript. This has limited the inclination of scholars to study it in an applied, hadith-focused manner. Accordingly, within the limits of my findings, this study may be considered one of the first to address this part of the book, with the specific aim of revealing how Shaykh al-Kanti dealt with weak hadith.

Research plan:

Given the nature of the research, it is structured as follows: introduction, three sections, and conclusion. Introduction: This includes a preface, the research problem, its importance, objectives, methodology, previous studies and the research plan.

Section One: The plan is as follows:

The First Requirement: Biography of Shaykh al-Kanti.

Sub-section One: His name, lineage and birth.

-Sub-section Two: His pursuit of knowledge

-Sub-section Three: His scholarly standing

-Sub-section Four: His social standing

-Sub-section five: His works and death

The Second Requirement: Weak Hadith and its types.

-Sub-section One: Definition of a weak hadith

-Sub-section Two: Types of Weak Hadith

-Sub-section Three: Guidelines for dealing with weak hadiths

The Third Requirement: Al-Kanti's treatment of weak hadiths.

-Sub-section One: The merits of deeds

- Sub-section Two: Fiqh legal rulings

Conclusion: This section includes the most important findings and recommendations arising from the research.

- Indexes: Finally, the research concludes with an index of the sources and references relied upon in this study.

First requirement: Biography of Shaykh al-Bay al-Kanti (1282–1348 AH/1865–1927 CE).

First sub-section: His Name, Lineage and Birth

He is our master Mohammad, son of our master Amar, son of our master Mohammad, son of our master al-Mokhtar al-Kabir al-Kanti. He is attributed to the Kanta tribe. He often wrote his name in this form: Mohammad al-Saghir, and he was known as Bay¹. His well-known and preserved lineage can be traced back to 'Uqbah ibn Nafi' al-Fihri al-Qurashi².

He was born in 1282 AH/1865 CE, a date agreed upon by most writers about him³. He was born in the same year that his father died in a place called 'Atlih', in an area belonging to the jurisdiction of Kidal

¹- The Sheikh Bay al-Kanti: The Clarifying Traditions — edited by Yahya ibn Sayid Ahmad, vol. 1, p. 26.

²- Uqbah al-Kanti, Worshipper of the Servants / Ibn 'Abd Allah — translation by Muhammad al-Kanti, 8-page lecture, p. 1.

³- Paul Marty, 'The Eastern Kanta' — p. 130.

in northern Mali. It is approximately 300 km away from the Algerian border⁴.

His parents were our Master Amar, a scholar, and his wife, a female slave concubine (jāriyah). His mother was a female slave concubine (jāriyah) of Shaykh A'mar's, who gave birth to him⁵. The name of his mother is recorded as Saysa by 'Aqbah Kantah. In the book *al-Kanta al-Sharqiyyun*⁶, it is stated: 'His mother was al-Afiyah, a slave girl belonging to the Iouglitən tribe.'⁷

Second sub-section: His Pursuit of Knowledge

God Almighty granted him a life that began in a household of knowledge and virtue, where men and women were equal in their learning. Both received the fundamentals of knowledge and its foundational principles from their father and other scholars and educators in their family. He studied under Shaykh Bāb Aḥmad, the son of Shaykh al-Mukhtar al-Kabir, as well as under his father, Shaykh A'mar, and his older brother, Shaykh Mohammad, also known as "Bab al-Zayn"⁸.

Through this, he continued the lineage of scholars of the Al Kantah tribe, which began in southern Algeria and carried the banner of tolerance and knowledge. The first generation of this lineage played a significant role in disseminating the Qadiri order, as well as religious and linguistic sciences, across the vast expanse of the Sahara, particularly in its western regions. This approach was continued by our Master Mohammad ibn Abd al-Karim al-Maghili, who is buried in Touat and had studied with Shaykh Abd al-Rahman al-Thalibi in the upper district (Aali al-Qasbah) of Algiers⁹.

Shaykh Bay also held an ijazah (a transmission authorisation) in hadith from the scholar al-Tuwati, Shaykh Hamza al-Fulani al-Yiqalani¹⁰. He maintained correspondence with Baka ibn Ibrahim al-Hagari and scholars in the Aqbal region, including Abi al-Uraf, the two Shaykhs Shub and Amaqar al-Shinqiti, Muhammad al-Mukhtar ibn Lfad and Sayyid Umar ibn Sayyid 'Ali al-Kanti¹¹.

Third sub-section: His Scholarly Standing

He became the spiritual leader of the Kantah of Azawad. He devoted himself entirely to worship and study. His influence also extended deeply into a number of Tuareg encampments: Hogar, Titoq and Ifuqas. He was held in high esteem throughout the region and spoke the Tamasheq language fluently¹². His student, Shaykh Sayyid Muhammad ibn Baday, described him as follows:

"He is our shaykh, the sun of the morning and the pole of the mill in the sciences of rational and transmitted knowledge. He unites the Sharī'ah with spiritual reality in the way of reaching them. Nothing deters him from God, not even blame. No one committed to misguidance and innovations stands with him. He is thoroughly proficient in the sciences of the Book and the Sunnah, as well as the madhhabs of the firmly grounded imams. He revived the sciences and restored them; he wrote and

⁴- The Sheikh Bay al-Kanti / The Clarifying Traditions — edited by Malik Karchouch, vol. 1, p. 41.

⁵- Uqbah Kanta — translation by Muhammad Bay al-Kanti, p. 1.

⁶- The Clarifying Traditions — edited by Malik Karchouch, vol. 1, pp. 40–41.

⁷- Uqbah Kanta — translation by Muhammad Bay al-Kanti, p. 1.

⁸- Paul Marty, *The Eastern Kanta*, p. 130.

⁹- The Sheikh Bay al-Kanti / The Clarifying Traditions — edited by Yahya ibn Sayid Ahmad, vol. 1, p. 29.

¹⁰- The Sheikh Sidi Muhammad Badi: His Life and His Works.

¹¹- The Clarifying Traditions, edited by Malik Karchouch, vol. 1, p. 45.

¹²- Paul Marty, *The Eastern Kanta*, pp. 130–132.

produced works of excellence. He benefited from knowledge and imparted it to others. He devoted his entire lifetime to acquiring and teaching knowledge, reviving and spreading the religion of the Prophet ﷺ. God then took him while he was reviving the noble Sunnah, leaving knowledge in every field by which guidance may be sought¹³.

Some biographical accounts also state:

"Shaykh Muhammad Bay ibn 'Umar has an impressive memory." He memorises — or is nearly able to memorise — the Six Books, the Risalah (treatise), the Mukhtasar (abridgement), the Lamiyyat of al-Raqaq, al-Tahfah in legal rulings and adjudication, al-Rahbiyyah in inheritance law, al-Waraqat, Jam' al-Jawami', Qatr al-Nada, al-Alfiyyah, the lamiyyat of verbal declensions/actions, al-Akhdari in logic, and other scientific texts and curricula. In addition to this, he has a sharp intelligence.¹⁴

Al-Arawani said:

'Among them was Shaykh al-Shuyukh Bay. May God have mercy on him. He was a scholar, a practitioner, a pious man, a Sufi and a person of renunciation and God-consciousness. He memorised many things and was versatile and just. There is no one like him when it comes to justice.¹⁵

Fourth sub-section: His Social Standing

The Shaykh — may God have mercy on him — enjoyed a distinguished social position, which was entirely due to his scholarly standing, as described earlier. This is evident from the fact that most of those who assumed leadership positions were his students or companions. One account states:

'His role in the submission of Mousa Ag Amastin and his tribe was recognised by all, and he was well known and regarded in Algeria.' He had immense influence over his older students. In 1907, while the latter was moving towards the northern region of the country — or towards cities that had visibly deviated from the path — he decided to go and pay his respects to Bay and present him with gifts. It is officially acknowledged that Bāy is Moussa's spiritual master and that he made a significant contribution to his transformation, as well as to his spiritual and religious development...¹⁶

In addition, people would return to him to seek reconciliation, settle disputes, hand over disputants for his judgement and accept his opinion.

The heads of the military centre in Gao envied his well-directed influence and sometimes exploited it. They would refer civil disputes and problems to him, and thus they appointed him as the official judge for the region...¹⁷

Moreover, because of the social status of his tribe, al Kantah — whose leadership reverted to him after the death of his brother — and because of his farsightedness and wise political judgement, as made clear by the historians who wrote about his era. Yahya ibn Sayyid Ahmad summarised this as follows:

'After the French coloniser took control of Ain Salih and the entire Tidiklät region, after his repeated campaigns and reconnaissance missions targeting Hoggar and after tightening his grip on northern Mali, Shaykh Bay — out of regard for his ally Moussa Ag Amastin — decided that a truce should be concluded with the French, like the Treaty of Hudaybiyyah, so that he could focus on the internal situation, which was deteriorating due to raids, plunder and killing.' As a result, the caravan routes were cut off and fear and terror prevailed among the people of Hoggar and their visitors. The most prominent act of those bands was the assassination of the ruler Badi ibn Abaydin ibn Shaykh Sayyid Mohammad. The French

¹³- Sidi Muhammad ibn Badi / Introduction to Sheikh Muhammad Badi — manuscript folio, front side.

- The Sheikh Bay al-Kanti / The Clarifying Traditions — edited by Yahya ibn Sidi Ahmad, vol. 1, p. 26.

¹⁴- Said Hirmas, 'The Generations of the Malikis of Algeria During the Last Hijri Century', p. 33.

¹⁵- The Clarifying Traditions, edited by Malik Karchouch, vol. 1, p. 48.

¹⁶- The Clarifying Traditions, edited by Malik Karchouch, vol. 1, pp. 49–53.

¹⁷- Paul Marty, 'The Eastern Kinta', p. 133.

considered this tantamount to surrender, as reflected in their writings. They recorded that, in 1904, Amin al-Aqal Moussa Ag Amastin had pledged allegiance to the French authorities in the city of Ain Salih. However, they did not realise that this was merely a tactic to buy time in order to organise the internal front.^{18''}

Fifth Branch: His Works and Death

It became clearly evident that he devoted himself wholeheartedly to teaching. This was shown by his staying with his students at school, as oqabah Kinta revealed in what he said:

"He would go to the mosque from the last sixth of the night until the midday period, then return to it directly after the noon rest, to continue until beyond the time of the evening prayer. Most of his daily work was, in most cases, teaching himself, or supervising the teachers, resolving disputes, and receiving guests and newcomers...^{19''}

Many people learned from him, including: Sheikh Hamza ibn Malik al-Fullani al-Qablawi, who learnt the Qadiriyya litanies from him; and Sheikh Bay, who learnt the Sahih (the Authentic) collection of al-Bukhari from him. From the Hogar region, there was Sheikh al-Bakai al-Azawi, who is buried in Tamanrasset's Tet West²⁰; and Muhammad Abd Allah ibn al-Kharshi al-'Alawi. From Tidiqelt came Ingir, the pilgrim Sheikh al-Hajj Muhammad ibn Sidi 'Ali ibn Jalul al-'Azawi, who acted as an intermediary between Sheikh Bay and Sheikh Hamza ibn Malik al-Fullani²¹.

Dr Malik Kerchouch counted forty-two students among them and concluded:

'Moreover, the general population of al-Sūq took either religious sciences or litanies from him.^{22'}

One of the most notable qualities of Sheikh Bay ibn Omar was the breadth and comprehensiveness of his scholarship, as well as his strength of recall. This granted him knowledge that continues to flow. Yahya, the son of Sidi Ahmad, says, "Sheikh Bay, by lineage and by culture, belongs to the school of Sheikh Sidi al-Mukhtar al-Kunti, the father of his grandfather, who was known for his prolific authorship and the breadth and diversity of his work. You find the same qualities in his sons, grandsons and students wherever they settle. Therefore, one should not be surprised by the large number of his works, nor by their meticulous classification and abundance of knowledge. Sheikh Bay left behind writings of the highest degree of precision and benefit...^{23''}

Almost unanimously, those who translated and reported on him counted and attributed his works to him:²⁴

- Fatawa (legal opinions) in two volumes.

- 'Explanation of the "Maqri" Traditions' (Sharh al-hadith al-maqriya) in multiple volumes this is his most famous work, entitled al-Sunan al-Mubin.

¹⁸- Yahya ibn Sidi Ahmad, 'Introduction to the Edition of The Clarifying Traditions', vol. 1, pp. 27–28.

¹⁹- Uqbah Kinta — translation by Bay al-Kanti, p. 8.

²⁰- Yahya ibn Sidi Ahmad, The Diwan (Poetry Collection) of the Greater Sahara, vol. 1, p. 112.

²¹- The Sheikh Bay al-Kanti / The Clarifying Traditions — edited by Yahya ibn Sidi Ahmad, vol. 1, p. 27.

²²- The Clarifying Traditions — edited by Malik Karchouch, vol. 1, pp. 59–61.

²³- The Sheikh Bay al-Kanti/The Clarifying Traditions — edited by Malik Karchouch, vol. 1, p. 28.

²⁴- The Sheikh Bay al-Kanti/The Clarifying Traditions — edited by Yahya ibn Sidi Ahmad, vol. 1, p. 28.

- Uqbah Kinta — translation by Sheikh Bay ibn omar, p. 5.

- Paul Marty, The Eastern Kanta, pp. 130–135.

Al-Kanti's treatment of weak hadiths in his book: Sharh al-Ahadith al-Muqriya (From the section beginning with 'Friday' to the section ending with 'funerals')

- An addition to the explanation of Ahmar al-Mokhtar by Ibn Bouna al-Jinki, who composed a thousand-line poem (alfiyya) in grammar; the work is called al-Ahmar.
- An addition to the explanation of the invalidators of prayer.
- Opening insight into the rulings of the luminous religion in a booklet.
- An addition to Ibn Būna's commentary on grammar and morphology in one volume.
- A commentary on al-Akhdari's abridgement of acts of worship.
- A work on the fundamentals of the Kunta tribe and another on men/biographical notices (al-rijal), said to be an addition to al-Dibaj.

A commentary on the poem Nayzm al-Waraqat of the great Sheikh Sidi al-Mokhtar. However, the more accurate view is that it was written for his student, Sidi Mohammad ibn Badi.

May Allah have mercy on him. He left behind children:²⁵

- Sidi Omar, born around 1893 CE.

Sidi Mohammad, born around 1898 CE.

- Lalla, born around 1892 CE.

- Fatima, born around 1902 CE.

Baka, born around 1907 CE, and their mother Khadija, who was the mother of all the Sheikh's children. The Sheikh died in 1348 AH/1927 CE, at the age of sixty-three. He died on Thursday, the twenty-ninth of the month of Rabi' al-Thani²⁶, in Abrak Tidqar Aghbo Kedal, in the Republic of Mali²⁷.

Second topic: Weak Hadith and its Types

First Section: Defining weak hadiths

Linguistically, 'ضعيف' (weak) is derived from 'ضعف' or 'ضعف' — with the damma or fatha vowel — meaning the opposite of strength and soundness. It is used to describe weakness of the body, as well as weakness of the mind and opinion²⁸.

In terminology, Ibn Salah defined it as follows:

"Every hadith in which the attributes of the sahih (sound) and ḥasan (good) hadiths are not combined."²⁹

Ibn Daqiq al-Aid defined it as:³⁰ 'That which falls short of the rank of hasan.'

The reason for this is that whatever does not include the attributes of hasan is further from being sahih³¹.

²⁵- Shaykh Bay al-Kunti, Sunan al-Mubin, edited by Yahya Ould Sid Ahmed, vol. 1, p. 28.

²⁶- Shaykh Bay al-Kunti, Sunan al-Mubin, edited by Malik Karshush, vol. 1, p. 41.

Shaykh Bay al-Kunti, Sunan al-Mubin, edited by Yahya Ould Sid Ahmed, vol. 1, p. 26.

²⁷- Uqba Kunta al-Sharqiyun, pp. 130-135.

²⁸- Al-Farahidi, Ayn (dictionary), vol. 1, p. 281

- Al-Razi, Mukhtar al-sihah (dictionary), p. 184.

- Al-Firouzabadi, Intermediate Dictionary, vol. 1, p. 829

- Az-Zubaydi, Bride Crown (dictionary), vol. 24, p. 48.

²⁹- Az-Zarkashi, Notes on the Introduction of Ibn Salah, vol. 1, p. 389.

³⁰- Ibn Daqiq al-Aid, Al-Iqtiha in Explaining Terminology, p. 11.

³¹- Jal Eddine as-Suyuti, Tadrib ar-Rawi, vol. 1, p. 195.

Notes on the Introduction of Ibn Salah, vol. 1, p. 389.

Moreover, if some of the attributes of sahih become defective — such as lightness in precision of memory/accuracy — then it is not necessarily weak; rather, it may still be classified as hasan³².

Accordingly, a better definition is: 'It is that which does not meet the attributes of acceptability.'

Second section: Types of Weak Hadith

There are numerous types of weak hadith. Some relate to discontinuity in the chain of transmission (isnad), while others relate to multiple reasons present in either the isnad, the text (matn), or both. There are many classifications: Ibn Hibban identified forty-nine types, al-Iraqi identified forty-two, and others identified sixty-three; some added to this number³³.

There is no need to list the types of weak hadith here, as they are already laid out in hadith books. These categories differ in degree of weakness, and these differences can be grouped into three sections:³⁴

1. (Fabricated Hadith): This is the worst type of weak Hadith. It is said of it in its chain that the narrator is a liar or a fabricator.
2. Slightly lighter than the first, but still very weak: This includes what is said about it, such as the reporter being accused, there being consensus to abandon it, it being described as weak, disappearing/vanishing in the hadith, perishing, munkar, falling/insignificant, not worth anything or very weak.
3. A weak hadith that is strengthened/rectified by its like contains poor memory in its isnād, or a reporter known to have faults, or delusions/inaccuracies, or is narrated by a mudallis with ambiguous connecting wording (i.e. 'an'an), or involves a mixed narrator, or is only said to be weak, or there is no explicit authentication about it, or similar cases.

The benefit of this division is to determine what can be strengthened by follow-up reports and what cannot.

The first and second categories are not strengthened by follow-ups, nor are they supported by corroborating reports (shawahid).

As for the third category, the opposite is true: there is disagreement regarding acting upon it, i.e. using it as evidence through strengthening³⁵.

Second Position: Acting upon weak hadith

This view holds that one may act upon weak hadiths without restriction. This view was attributed to Abu Daoud and Imam Ahmad ibn Hanbal, who considered it stronger than the view based on the statements of the jurists (i.e. placing more importance on hadith evaluation than on juristic opinion)³⁶. This is understood to apply to weak hadith that is neither severely weak nor fabricated. Ibn al-Sammak said: 'Hannabal narrated to us. He said, 'Ahmad ibn Hannabal gathered us...' (Then he narrated the aforementioned report).

Third Position: Weak Hadith in Virtues and Exhortations Only

This view distinguishes between categories: one uses a weak hadith for virtues and admonitions, but not as evidence for fundamentals or general legal principles.

Imam Ahmad, may Allah have mercy on him, said:

"The hadith about matters of the heart or softening of the heart may be tolerated so that a ruling is

³²- Ibn Hajar, 'Notes on Ibn Salah's Book', vol. 1, p. 492.

³³- Tadrib ar-Rawi, vol. 1, p. 196.

³⁴- 'Abd al-Aziz al-Othaymin, 'Verification of "Working by a Weak Hadith"', p. 22.

³⁵- Ibn Hazm al-Zahiri, Separation of Sects and Doctrines, vol. 1, p. 166

³⁶- Nouredine Anaz al-Halabi, The Method of Criticism in the Sciences of Hadith, p. 277

given.³⁷

Al-Nawawi stated:

“The scholars — among the hadith specialists, jurists and others — agree that it is permissible, and even recommended, to act upon weak hadiths regarding virtues, encouragement and warning, provided they are not fabricated.³⁸”

Sufyan al-Thawri, may Allah have mercy on him, said:

“Take these incentives and virtues from the shaykhs, but do not take what is lawful or unlawful except from someone whose excesses and deficiencies you know well.³⁹”

He also transmitted an account of consensus among the people of ḥadīth and others that they work with weak ḥadīth concerning virtues and similar matters⁴⁰.

The rationale behind this position is that a weak hadith can sometimes be correct; since nothing contradicts it, this strengthens the likelihood of its narration being correct, so it is acted upon⁴¹.

However, in practical application, we find that the vast majority of jurists included weak hadith in their compilations and used them—as independent evidence or as support—when deriving legal rulings, not only in matters of virtues of deeds.

It has been said that this category is not used in full for legal rulings. Rather, it is acted upon with regard to the virtues of deeds. However, legal rulings are not based on it unless its reports become numerous, such that its different routes strengthen it. Alternatively, its weakness may be supported by a connected supporting report, agreement with a sound witness, or conformity with an apparent indication of the Qur'an⁴².

Our shaykh, Ibn Hajar, found this to be sound, and he stated elsewhere that weakness stemming from poor memory may, when supported by many routes, rise to the level of hasan⁴³.

He also mentioned the conditions for acting upon such a hadith.

The three conditions mentioned by Ibn Hajar are:⁴⁴

- The weakness must not be severe — so it is excluded if the report is singled out by liars or those accused of lying, or if the inaccuracy is gross (severe), as al-Ala'i transmitted the scholarly consensus on this matter.
- It must fall under an established principle that is acted upon (an accepted basis).
- When acting upon it, one must not believe that it is definitively established; rather, one must act with caution.

Dr Maher Yavine Fahl derived further conditions from this statement, arranging them into five:

³⁷- Muhammad Jamal Eddine al-Qasimi, *The Rules of Hadith Transmission Regarding the Arts of Hadith Terminology or The Principles of Hadith Criticism*, p. 144.

³⁸- Al-Nawawi, *Al-Adhkar*, p. 8.

³⁹- Al-Khatib al-Baghdadi, *The Comprehensive Guide to the Ethics of the Narrator and the Manners of the Listener*, vol. 2, p. 91.

⁴⁰- Chemseddine as-Sakhawi, *Fath al-Mugith: Explanation of Alfiyyat al-Hadith*, vol. 1, p. 351.

⁴¹- *The Method of Criticism in the Sciences of Hadith*, p. 191

⁴²- *The Rules of Hadith*, pp. 109–110

⁴³- *The Rules of Updating/Revision of Hadith*, p. 116

⁴⁴- Maher Yacine al-Fahl, *Lectures in the Sciences of Hadith*, p. 13.

- It should not concern legal rulings.
- It should not concern beliefs.
- The weakness should not be severe, thus excluding reports narrated only by liars, individuals accused of lying, or those whose errors are gross.
- It should fall under an accepted underlying principle.
- When acting upon it, one should not believe it is established; rather, one should err on the side of caution.

Mohamad 'Awwama then added to these conditions, increasing the total to eight⁴⁵. He discussed them, agreeing with some and rejecting others, relying on the statements of scholars and the practice of jurists in acting upon weak hadith.

Third topic: Al-Kanti's approach to weak hadiths

From his work, *Sharh al-ahadith al-maqriya*, from the beginning of the Book of Friday up to the end of the Book of Funerals, it becomes clear that Sheikh al-Kanti did not limit his handling of weak hadith to the virtues of deeds. Rather, he used them to derive legal rulings in Islamic jurisprudence. In both cases, he either relied on them as independent evidence or cited them as corroborating evidence. In some passages, he rules on the hadith, clarifying its level of weakness and mentioning the statements of scholars about it, whereas in others he remains silent on the matter. What follows is a detailed presentation.

First section: In the Virtues of Deeds

Before presenting practical examples of weak hadiths found within the 'Virtues of Deeds', it is worth noting that Sheikh al-Kanti included a number of statements in his commentary revealing how he dealt with this category of hadith. These statements are key to understanding his practical methodology. This is evident in the following examples:

- His saying:

'...However, the scholars — among the jurists, hadith scholars and others — stated that it is permissible, and even recommended, to act upon weak hadith regarding virtues, encouragement and warning, as long as it is not fabricated.⁴⁶

- His saying:

'...They weakened its chain, but virtues are satisfied with that...⁴⁷

- In a report where he favoured the hadith over analogy despite its weakness, he said:

'...The earlier hadith of Wa'il is stronger than analogising where the analogy conflicts with its underlying principle...⁴⁸

This approach becomes even more evident when examining the practical examples contained in the manuscript. Through these, one can see how Sheikh al-Kanti treated weak hadiths in relation to the virtues of deeds, in terms of how he presented them, clarified their degree or used them for reasoning and support/corroboration. The most prominent of these findings are presented below.

Compensation for building mosques⁴⁹

⁴⁵- Muhammad Awama, *Ruling on Acting upon a Weak Hadith: Between Theory, Application, and Claim — Chapter Four: Conditions of Acting upon a Weak Hadith*, pp. 77–111

⁴⁶- Bay al-Kanti, *Explanation of the 'Readings' Hadiths* (manuscript), pp365

⁴⁷- Bay al-Kanti, *Explanation of the 'Readings' Hadiths* (manuscript), pp390

⁴⁸- Bay al-Kanti, *Explanation of the 'Readings' Hadiths* (manuscript), pp337

⁴⁹- Bay al-Kanti, *Explanation of the 'Readings' Hadiths* (manuscript), pp342_343

The scholar made the following argument: First, he cited sound (authentic) reports, such as the hadith of Uthman, in which he said: 'I heard the Messenger of Allah say: "Whoever builds a mosque seeking the Face of Allah will have Allah build for him something like it in Paradise."⁵⁰'

(Then) he supported this with other weak reports. For example, he referred to a report attributed to al-Tabarani in al-Awsat from Abu Hurayrah, who said that the Messenger of Allah ﷺ said: 'Whoever builds a house in which Allah is worshipped with lawful wealth, Allah will build for them a house in Paradise made of rubies and pearls.'

Supplication upon entering the mosque⁵¹

The scholar first argued with sound reports that include supplications, and then he appended weak reports. Among the authentic hadiths upon which he relied is the report that: 'When the Messenger of Allah entered the mosque, he would say, "In the name of Allah, and peace upon the Messenger of Allah. O Allah, forgive my sins and open for me the doors of Your mercy.' When he exited, he would say, 'In the name of Allah, and peace upon the Messenger of Allah. O Allah, forgive my sins and open for me the doors of Your favour."⁵²'

He then cited the following hadith in sequence: "Whoever leaves their home to pray and says, 'O Allah, I ask You by the right of those who ask You, and by the right of my steps to this place, I did not go out out of arrogance or insolence, nor for show or reputation; rather, I went out to protect myself from Your anger and to seek Your pleasure. Therefore, I ask You to protect me from the Fire and to forgive my sins, for none forgives sins except You.'" Allah accepts him with a face/attention. He is forgiven, for seventy thousand angels seek forgiveness for him.⁵³

After presenting the hadith, he gave its grading and said: 'Hindi said that al-Hafiz al-Basri said it is a "series of the weak".' However, Ibn Khuzaymah recorded it in his Sahih from the route of Fadl b. Marzouq, so it is sahih according to him." Yet he previously said that Fadl b. Marzouq is among the weak narrators."

Remembrance after Fajr Prayer:⁵⁴

The scholar cited: a weak hadith in which the Prophet ﷺ said to Qabisah: "If you pray Fajr, then say three times, 'Glory be to Allah the Almighty, and with His praise.' This will protect you from blindness, leprosy and paralysis."⁵⁵

⁵⁰- Sahih Muslim — Book of Prayer — Chapter: The Virtue of Building Mosques and Encouraging It', vol. 1, p. 378, no. 533

- Sahih al-Bukhari — Book of Prayer — Chapter: Whoever Builds a Mosque', vol. 1, p. 97 (and p. 450), etc

⁵¹- Al-Kanti / Explanation of the Hadiths of Al-Maqri (Manuscript) / pp. 446–447.

⁵²- Sunan Ibn Majah / Book of Mosques and Congregations / Chapter on Supplication Upon Entering the Mosque / Vol. 1 / p. 253 / No. 771. Al-Albani's ruling: Sahih.

⁵³- Sunan Ibn Majah / Book of Mosques and Congregations / Chapter on Walking to Prayer / Vol. 1 / p. 256 / No. 778. In the "Zawaid" section, its chain of transmission is continuous but consists of weak narrators. Al-Albani's ruling: Weak.

⁵⁴- Al-Kanti / Explanation of the Al-Mukariyyah Hadiths (Manuscript) / p. 448.

⁵⁵- Musnad Ahmad / First Part of the Musnad of the Two Basras / Hadith of Qubaysah ibn Mamariq from the Prophet ﷺ / Vol. 34 / p. 207 / No. 20602.

The Opening of Paradise Through Acts of Obedience⁵⁶

The scholar cited: A weak hadith, namely the saying: 'The key to Paradise is prayer⁵⁷' — and he did not comment further on it.

Which is better: Secret Deeds or Public Deeds?⁵⁸

The scholar cited a weak hadith stating: A weak hadith stating: 'Secret deeds are better than public deeds, and public deeds are best only for the one who intends to set an example by them.⁵⁹' He did not discuss it further.

Having a good opinion of Allah⁶⁰

The scholar cited authentic hadiths, arguing that having a good opinion of Allah entails neediness and submission to Him. He supported this with the following hadith: "Every servant is raised upon what he died upon.⁶¹"

Then he presented other hadiths containing both authentic and weak material. He gave the following example of a weak hadith: 'If you wish, I will inform you of what Allah will say to the believers first on the Day of Resurrection, and what the believers will say to Him first.'

The people said: "Yes, O Messenger of Allah." He replied: 'Allah will say to the believers, "Did you love meeting Me?" They will reply, 'Yes, our Lord.' He will ask, 'Why?' They will reply, 'We hoped for Your forgiveness and pardon.' Thus, My forgiveness is guaranteed for you. ⁶²"

– The Best Kind of Longevity for the Believer⁶³

The scholar cited a sound (authentic) hadith: 'The best of you are those with the longest lives and the best deeds.⁶⁴'

Then he cited a weak hadith: 'I asked the Messenger of Allah: Is longevity better, or death?' The Prophet

Da'if al-Tarhib wa'l-Tarhib / Book of Knowledge / Encouragement to Travel in Pursuit of Knowledge / Vol. 1 / p. 53 / No. 71. Al-Albani's ruling: Weak.

⁵⁶- Al-Kanti / Explanation of the Al-Mukariyyah Hadiths (manuscript) / p. 353.

⁵⁷- Sunan al-Tirmidhi / Chapters on Purification / Chapter on What Has Been Reported Regarding the Key to Prayer Being Purification / Vol. 1 / p. 55 / No. 4 / Series of Weak Hadiths / Vol. 8 / p. 100 / No. 3690. Weak.

⁵⁸- Al-Kanti, Sharh al-Ahadith al-Muqarriyah (manuscript), p. 369.

⁵⁹- Da'if al-Jami' al-Saghir wa Ziyadatuhu / Letter "S" / No. 3342. Al-Albani's ruling: 'Very weak.'

⁶⁰- Al-Kanti, Sharh al-Ahadith al-Muqarriyah (manuscript), pp. 381–382.

⁶¹- Sahih Muslim, Book of Paradise, Its Bliss, and Its Inhabitants, Chapter on the Command to Think Well of Allah, the Exalted, at the Time of Death, Vol. 1, p. 2206, No. 2878.

⁶²- Musnad Ahmad / Continuation of Musnad al-Ansar / Hadith of Mu'adh ibn Jabal / Vol. 36 / p. 390 / No. 22071 / Its chain of transmission is weak.

⁶³- Al-Kanti, Sharh al-Ahadith al-Muqarriyah (manuscript), p. 384.

⁶⁴- Al-Mustadrak 'ala al-Sahihayn / Book of Funerals / Vol. 1 / p. 894 / No. 1255. The wording '...and the best of you in deeds' is an authentic hadith according to the criteria of the two sheikhs, but they did not include it in their collections.

replied, "Whenever the life of a Muslim is prolonged, it is for his own good."⁶⁵

— Reward for Shrouding the Deceased⁶⁶

The scholar cited: 'Whoever shrouds a deceased person will have a good deed for every hair upon them.'⁶⁷ And he said: Its chain is weak. Then he cited an authentic hadith: 'Whoever washes a deceased person and covers them, Allah will cover them from sins, and whoever shrouds them, Allah will clothe them in silk.'⁶⁸

After that, he cited another weak hadith: 'Whoever washes a deceased person, shrouds them, perfumes them and prays over them, then nothing will be spread about what they saw or witnessed — their sins will depart from them as on the day their mother gave birth to them.'⁶⁹

He then said that they had weakened its chain, but these matters of virtue are sufficiently established by this kind of report⁷⁰.

The reward for visiting the graves of one's parents

The scholar cited: "Whoever visits the grave of their parents — or the grave of either of their parents — on Friday and recites Ya Sin there will be forgiven."⁷¹

He said: Its chain is weak, as are other weak hadiths.

Does the reward of reciting the Qur'an reach the deceased?⁷²

The scholar cited the following hadith: 'My Ummah is a community blessed with mercy. They enter their graves with sins like mountains, and then they come out having been forgiven because the living seek forgiveness for them, give charity, make supplications and recite the Qur'an. The angels bring these things to the deceased in trays of light wrapped in silken cloths.' They then call out to one of them: "This gift has been sent to you by so-and-so," and he rejoices and is pleased by it."⁷³

⁶⁵- Al-Mu'jam al-Kabir by al-Tabarani, Chapter on the Eye, Shaddad Abu 'Ammar, from 'Awf ibn Malik, Vol. 18, p. 57.

Series of Weak Hadiths, Vol. 12, p. 341, No. 5652. Al-Albani's ruling: weak.

⁶⁶- Al-Kanti, Explanation of the Hadiths of al-Maqriyah (manuscript), p. 390.

⁶⁷- Weak Hadiths, p. 480, no. 5825; al-Albani's ruling: weak.

⁶⁸- Al-Mu'jam al-Kabir by Al-Tabarani / Section on the Letter "Sad" / Abu Ghalib, the owner of Al-Mahjan, whose name is Haruz / Vol. 8 / p. 218 / No. 8077 — Sahih al-Jami' / Vol. 2 / p. 1093 / No. 6403; Al-Albani's ruling: Sahih.

⁶⁹- Sunan Ibn Majah / Book of Funerals / Chapter on What Has Been Reported Regarding Washing the Deceased / Vol. 1 / p. 469 / No. 1462. Al-Albani's ruling: Very weak.

⁷⁰- Al-Kanti / Explanation of the Al-Maqriyyah Hadiths (manuscript) / p. 403.

⁷¹- Al-Mawdu'at by Ibn al-Jawzi / Book of Graves / Vol. 3 / p. 239. Da'ef al-Jami / p. 808 / No. 5606. Al-Albani's ruling: fabricated.

⁷²- Al-Kanti / Sharh al-Ahadith al-Maqriyyah (manuscript) / p. 406.

⁷³- Intermediate dictionary/ Vol. 2 / p. 246 / No. 1879. The wording: "My ummah is a merciful ummah; those who repent among them enter their graves with their sins and emerge from their graves free of sin, their sins having been expiated by the supplications of the believers for them." As for the remaining addition, its meaning is found in the book of soul by Ibn al-Qayyim, p. 90; it is not a hadith but rather part of a dream narrative.

He then cited other reports and said: Among the greatest gifts that can be given to the deceased, and which brings the most benefit, is the blessing of reciting the Great Qur'an and dedicating its reward to them. He added that Muslims across all eras and regions have agreed to act on this practice, and that it is held by the majority of scholars and the righteous among the early and later generations. He noted that there are also hadiths on this matter, but they are weak, as al-Hafiz al-Suyuti — may Allah have mercy on him — said. He concluded that weak hadiths are acted upon in matters of virtue, and this is one of them.

– The Reward for Carrying Funerary Processions⁷⁴

The scholar cited two hadiths for this ruling, both of which are weak. One of them is: 'Whoever carries the bier from the four corners will be forgiven for forty major sins.'⁷⁵

He also said of it: 'Ibn 'Asakir narrated it with a weak chain.'

Second branch: Jurisprudential Rulings (Fiqh):

As for his use of weak hadiths in jurisprudential rulings, either independently or as supporting evidence, the clearest examples include the following:

1) Not deeming it makruh to fast on Friday by oneself.

The scholar said: Malik's evidence for not deeming it makruh to fast alone on Friday is what he mentioned regarding practice and established methodology in the reliable usul works. He also cited what al-Tirmidhi transmitted and graded as hasan, and what Ibn 'Abd al-Barr authenticated from Ibn Mas'ud: that the Prophet ﷺ would fast three days each month, and I scarcely saw him not fast on Friday^{76,77}

2) Prohibiting (tahrim) the leaving of Friday prayer without an excuse

The scholar cited authentic hadiths, including:

- "Going to Friday prayer is obligatory for every adult."⁷⁸

He then cited another hadith: 'Whoever leaves Friday prayer without an excuse should give charity of one dinar, and if he cannot, then half a dinar'^{79,80}

3) There is no sujud (prostration for recitation) in al-Mufasssal.

The scholar cited:

- A hadith stating that the Prophet ﷺ did not prostrate during any of the al-Mufasssal prayers after he migrated to Medina⁸¹.

⁷⁴- Al-Kanti / Explanation of the Al-Maqriyyah Hadiths (manuscript) / p. 413.

⁷⁵- Da'eef al-Jami' / p. 802 / No. 5566. Al-Albani's ruling: Very weak.

⁷⁶- Sunan al-Tirmidhi / Chapters on Fasting / Chapter on What Has Been Reported Regarding Fasting on Friday / Vol. 2 / p. 110 / No. 742

⁷⁷- Al-Kanti / Explanation of the Al-Maqriyyah Hadiths (manuscript) / p. 300.

⁷⁸- Sunan al-Nasa'i / Book of Friday Prayer / Chapter on the Severity of the Punishment for Missing Friday Prayer / Vol. 3 / p. 89 / No. 1371; Al-Albani's ruling: Sahih.

⁷⁹- Sahih al-Jami' / Vol. 1 / p. 660 / No. 3521. Al-Albani's ruling: Sahih Sunan Abi Dawud / Book of Prayer / Explanation of the Chapters on Friday Prayer / Chapter on the Expiation for Missing It / Vol. 1 / p. 660.

⁸⁰- Al-Kanti / Explanation of the Al-Maqriyyah Hadiths (manuscript) / p. 305.

⁸¹- Sunan Abi Dawud / Chapter on the Sub-Chapters of Prostration and the Number of Prostrations in the Qur'an / Chapter on One Who Does Not See the Prostration in Al-Mufasssal / Vol. 2 / p. 58 / No. 1403. Al-Albani's ruling: Weak.

Then, in the same chapter, he cited the sound evidence, saying: In al-Bukhari: Zayd b. Thābit said that the Messenger of Allah ﷺ recited al-Najm to him and did not prostrate^{82, 83}

4) Dislike of turning one's head in prayer — dislike of a tanzih type

The scholar cited the following weak hadiths:

- A report from al-Bazzar from Jabir with a chain containing al-Fadl b. 'Isa. It states that if a person stands in prayer and turns their head, Allah turns towards them and says: "O son of Adam, to whom are you turning? Are you turning to someone better than me? I am coming to you." If he turns a second time, Allah says the same; and if he turns a third time, Allah turns away from him^{84, 85}

5) The barrier and the preference to place it on one side

The scholar said: The evidence that it is recommended to place the sutrah on one of the two sides is what Abu Daoud narrated from al-Miqdad:

'I have never seen the Messenger of Allah ﷺ pray facing a stick, pole or tree without placing it to his right or left and not standing straight up to it^{86, 87}

6) Intensified prohibition of letting one's lower garment hang too low in prayer

The scholar said: Likewise, the prohibition of letting one's lower garment trail in prayer becomes severe. Abu Daoud narrated from Ibn Masaoud: 'I heard the Messenger of Allah ﷺ say, "Whoever lets their lower garment hang in prayer out of arrogance, then Allah has no concern for them, nor any protection for them — neither in this nor in that" (i.e. it is not lawful nor pardoned).⁸⁸

Then he cited another hadith from Ibn Abbas, raised to the Prophet ﷺ: 'When you pray, raise your garments, for anything from your garments that touches the ground will be in the Fire^{89, 90}

⁸²- Sahih al-Bukhari / Chapters on Prostration in the Qur'an / Chapter on One Who Recites the Surah al-Sajdah but Does Not Prostrate / Vol. 2 / p. 41 / No. 1073.

⁸³- Al-Kanti / Explanation of the Hadiths of Al-Mukariyah (manuscript) / p. 320.

⁸⁴- Majma' al-Zawaid / Book of Prayer / Chapter on What Is Prohibited During Prayer, Such as Laughing, Turning One's Head, and the Like / Vol. 2 / p. 80 / No. 2426. Narrated by al-Bazzar; it includes al-Fadl ibn 'Isa al-Raqashi, and the scholars have unanimously agreed on its weakness.

Series of Weak Hadiths / Vol. 6 / p. 218 / No. 2694: Weak.

⁸⁵- Al-Kanti / Explanation of the Al-Maqriyyah Hadiths (manuscript) / p. 327.

⁸⁶- Sunan Abi Dawood / Subdivisions of the Chapters on the Prayer Screen / Chapter: "If One Prays Facing a Pillar or the Like, Where Should One Place It?" / Vol. 1 / p. 184 / No. 693. Al-Albani's ruling: Weak.

⁸⁷- Al-Kanti / Explanation of the Al-Maqriyyah Hadiths (manuscript) / p. 337.

⁸⁸- Sunan Abi Dawud / Book of Prayer / Chapter on Letting the Hem Hang Down During Prayer / Vol. 1 / p. 172 / No. 637; Al-Albani's ruling: Sahih.

⁸⁹- The great dictionary by Al-Tabarani / Chapter on the Eye / 'Ikrimah from Ibn 'Abbas / Vol. 11 / p. 261 / No. 1167

Majma' al-Zawaid / Book of Prayer / Chapter on Praying in a Single Garment or More / Vol. 2 / p. 50 / No. 2219 / He said: "Narrated by al-Tabarani in al-Kabir, and it includes 'Isa ibn Qartas, who is weak.

⁹⁰- Al-Kanti / Explanation of the Hadiths of al-Maqriyah (Manuscript)/ p. 338.

7) Prohibiting the lavish construction and adornment of mosques (zakhrafah)

The scholar said: Al-Hakim al-Tirmidhi, in his *Nawadir* — may Allah be pleased with him — reported that the Messenger of Allah ﷺ said: ‘When you adorn your mosques and embellish your mushafs, destruction will be upon you.’⁹¹

This is a weak hadith, but it is supported by corroborating reports, including⁹²...

8) Disliking sleeping after the Fajr prayer

The scholar said: Playing about or engaging in idle amusement of any kind is more intensely disliked at this time than sleeping, because there is ‘safety’ here without it. Al-Tabarani narrated from Ibn Abbas, raised to the Prophet ﷺ: ‘When you pray Fajr, do not sleep while seeking your provisions.’⁹³

Abu Nuaym in *al-Hilyah* narrated from Othman b. Affan, raised to the Prophet ﷺ: ‘Indeed, sleeping after Fajr prevents some provisions.’⁹⁴ He mentions both in *al-Jami’ al-Saghir*, and their chains are weak⁹⁵.

9) It is recommended that the deceased should not be near a person who is junub or menstruating during the prompting (talqin).

The scholar said: A person who is junub and a menstruating woman should not come near the deceased for talqin or anything else, if someone else is available. Likewise, it is recommended that they not be in the house, as with a dog, and not be with the deceased as a form of honouring the angels. Abu Dawood and al-Nasa’i narrated from ‘Ali from the Prophet ﷺ: ‘The angels do not enter a house in which there is a picture, a dog, or a person who is junub’.^{96, 97}

- 10) It is recommended that people of virtue and religion take charge of washing the deceased.

The scholar said: It is recommended that the deceased be washed by people of virtue and religion, who should compete in doing so. In *Ibn Majah*, from Ibn Omar, it is reported that the Messenger of Allah ﷺ said: ‘Let the more faithful wash your dead’.⁹⁸ And al-Basiri weakened its chain⁹⁹.

11) Prohibiting the lighting of a lamp on the grave of a saint (wali).

⁹¹- Rare Passages from the Principles of Islamic Law in the Hadiths of the Prophet/ Principle No. 253: “The Qur’an is like a pouch containing musk”/ Vol. 3/ p. 256.

_ The Qur’anic Manuscripts by Ibn Abi Dawood/ Adorning the Qur’anic Manuscripts with Gold/ p. 340. Attributed to Abu al-Darda’ with the wording: “... “Your Mushafs have been adorned, so you must cover them.”

⁹²- Al-Kanti / Explanation of the Al-Mukariyyah Hadiths (manuscript) / p. 340.

⁹³- Al-Jami’ al-Saghir by Al-Suyuti / No. 1586 / Da’if al-Jami’ / p. 82 / No. 573; Al-Albani’s ruling: weak.

⁹⁴- Al-Suyuti’s Al-Jami’ al-Saghir / No. 7970 / Da’if al-Jami’ / p. 214 / No. 1484; Al-Albani’s ruling: weak.

⁹⁵- Al-Kanti / Sharh al-Ahadith al-Maqriyah (manuscript) / p. 348.

⁹⁶- Sunan Abi Dawood / Book of Purification / Chapter on Delaying the Bath After Janabah / Vol. 1 / p. 58 / No. 227. Sunan al-Nasa’i / Book of Purification / Chapter on Janabah If One Has Not Performed Wudu’ / Vol. 1 / p. 141 / No. 261; Al-Albani’s ruling: weak.

⁹⁷- Al-Kanti / Explanation of the Al-Mukarriyah Hadiths (manuscript) / p. 378.

⁹⁸- Sunan Ibn Majah / Book of Funerals / Chapter on What Has Been Reported Regarding the Washing of the Deceased / Vol. 1 / p. 464 / No. 1461. Al-Albani’s ruling: fabricated.

⁹⁹- Al-Kanti / Manuscript of the Explanation of the Al-Mukarriyah Hadiths / p. 392.

The scholar said: (The Prophet ﷺ said): 'He cursed those who visit graves, those who take graves as places of worship and those who light lamps on them.'¹⁰⁰

Then al-Hanafi said: For this hadith, lighting a lamp on the grave of a wali and similar acts are forbidden because there is no one who would benefit from them. This is because they involve wasting wealth without any valid shar'i purpose, and venerating the saint by such means is not desired¹⁰¹.

Conclusion:

This study examined how al-Shaykh al-Kanti dealt with weak hadiths in his commentary on the Muqarri (recited/selected) hadiths in the extended portion of the book al-Jumu'ah to the end of the book al-Jana'iz. This was achieved by identifying the locations where weak hadiths appear in his work and the most significant applications related to them.

The study showed that al-Shaykh al-Kanti used weak hadiths to discuss virtues, and also cited them as evidence in some jurisprudential rulings. He did not confine his use of weak hadiths to one approach: at times he invoked them independently (as the basis of proof), and at other times he cited them as supporting/confirming evidence (for corroboration and reinforcement). Furthermore, the examined applications revealed that he did not adhere to a single method of explaining the status of a hadith. In some places, he explicitly states the ruling on the hadith and cites the statements of scholars regarding it. In other places, he includes the hadith without discussing its grading, using expressions that indicate how to deal with weak hadiths, especially in matters of virtues.

Examining the applications in this study also revealed that he included certain weak hadiths in his jurisprudential work. This aligns with the view held by a group of usuli and fiqh scholars that a weak report may take precedence over analogy. However, this does not necessarily imply that such a ruling applies to all his decisions, since the scope of the study was limited to the material under investigation. Accordingly, the findings of this study provide a descriptive account of how al-Shaykh al-Kanti dealt with weak hadiths in the passages covered, and do not claim to encompass all his applications in other works or in all sections of Sharh al-Ahadith al-Muqarriya.

Therefore, this study constitutes an initial step that may contribute to further research in this area and enrich studies on the practices of Maliki scholars in dealing with weak hadiths.

Recommendations:

In light of the findings of the study, I recommend the following:

1. To complete the study of how al-Shaykh al-Kanti dealt with weak hadiths in the remaining parts of the book Sharh al-Ahadith al-Muqarriyah, in order to produce a broader and more precise picture.
2. To compile all weak hadiths contained in the book in full and subject them to an applied, hadith-focused study, including clarifying their grades and impact on deriving legal evidence.
3. Conduct a comparative study between al-Shaykh al-Kanti's approach to weak hadiths and that of other Maliki scholars, particularly in the chapters on jurisprudential rulings.
4. To use the results of this study to guide further research into the applied dimensions present in the works of Maliki scholars, given the substantial material on hadith and fiqh that is worthy of further research and analysis.

¹⁰⁰- Sunan al-Tirmidhi / Chapters on Prayer / Chapter on What Has Been Reported Regarding the Disliked Nature of Establishing a Mosque on a Grave / Vol. 1 / p. 422 / No. 320: The hadith of Ibn 'Abbas is hasan.

Sunan Abi Dawud / Book of Funerals / Chapter on Women Visiting Graves / Vol. 3 / p. 218 / No. 3236: Al-Albani's ruling: da'if.

Sunan al-Nasa'i / Book of Funerals / Strict Prohibition Against Placing Saddle-Shaped Structures on Graves / Vol. 4 / p. 94 / No. 2043; Al-Albani's ruling: weak.

¹⁰¹- Al-Kanti / Manuscript of the Commentary on the Hadiths of al-Maqriyah / p. 403.

Our final invocation is that all praise is for Allah, Lord of all worlds. May Allah's peace, blessings and mercy be upon our master Muhammad, his family and all his companions..

REFERENCES

Ibn Majah, Abu Abd Allah Muhammad ibn Yazid al-Qazwini. *Sunan Ibn Majah* ("Majah" being the name of his father, Yazid). Edited by Muhammad Fuad Abd al-Baqi. Dar Ihya' al-Kutub al-'Arabiyya. Two volumes.

Abu al-Hasan Nureddin Ali ibn Abi Bakr ibn Sulayman al-Haythami, *The Confluence of Added Traditions and the Source of Useful Matters*. Qudsi Library. Cairo, 1414 AH / 1994 CE. 10 volumes.

Abu al-Fadl Ahmad ibn Ali ibn Muhammad ibn Ahmad ibn Hajar al-Asqalani: *Notes/glosses on the book of Ibn al-Salah*. Edited by Rabi' ibn Hadi Omayr al-Madkhali. 1st ed. (Medina, Kingdom of Saudi Arabia, 1404 AH/1984 CE). Number of volumes:

Abu Bakr Ahmad ibn Ali ibn Thabit ibn Ahmad ibn Mahdi al-Khatib al-Baghdadi, 'The Comprehensive Manual on the Ethics of the Narrator and the Manners of the Listener'. Edited by Dr Mahmoud Tahhan. Maktabat al-Maarif, Riyadh. Number of volumes: 2.

Abu Bakr ibn Abi Daoud Abd Allah ibn Sulayman ibn al-Ashath al-Azdi al-Sijistani: *The Book of the Qur'anic Manuscripts*. Edited by Muhammad ibn 'Abduh. 1st ed. (Al-Faruq al-Hadithah, Cairo, 1423 AH/2002 CE). Number of volumes: 1.

Abu Zakariya Mahmud ibn Sharaf al-Nawawi, al-Adhkar. Edited by 'Abd al-Qadir al-Arnou. New revised edition (Dar al-Fikr for Printing, Publishing & Distribution, Beirut, Lebanon).

Abu Abd al-Rahman Ahmad ibn Chouaib ibn Ali al-Khurasani al-Nasai: *al-Mujtaba min al-Sunan* (also known as *al-Sunan al-Sughra li-al-Nasa'i*). Edited by 'Abd al-Fattah Abu Ghudda. 2nd ed. (Maktabat al-Matbouat al-Islamiya, Aleppo, 1406 AH/1986 CE). Number of volumes: 9 (eight volumes plus an index volume).

Abu 'Abd al-Rahman al-Khalil ibn Ahmad ibn Amr ibn Tamim al-Farahidi al-Basri al-Ayn. Edited by Dr Mahdi al-Makhzoumi and Dr Ibrahim al-Samirai. Dar al-Hilal and Maktabat al-Hilal. Eight volumes.

Abu Abd al-Rahman Muhammad Nacerddine ibn al-hajj Nuh ibn Najati ibn adam al-Ashqudri al-Albani. **The Weak [Narrations] of the Small Collection and its Addition**. The edition: revised, expanded, and clarified. Al-Maktab al-Islami.

Abu Abd al-Rahman Muhammad Nacerddine ibn al-hajj Nuh ibn Najati ibn adam al-Ashqudri al-Albani. *The Series of Weak and Fabricated Traditions and Their Negative Impact on the Muslim Nation* 1st ed. (Dar al-Maarif—Riyadh, 1412 AH / 1992 CE). Number of volumes: 14.

Abu Abd Allah Ahmad ibn Muhammad ibn Hannibal ibn Hilal ibn Asad al-Shaybani. *Musnad al-Imam Ahmad ibn Hannibal*. Edited by Shu'ayb al-Arnaut, Adil Murshid and others. 1st ed. (Mu'assasat al-Risalah, 1421 AH/2001 CE).

Abu Abd Allah al-Hakim Muhammad ibn Abd Allah ibn Muhammad ibn Hamduway ibn Nuaym ibn al-Hukm al-Naysabouri, also known as Ibn al-Bayyi' al-Naysabouri. *The Supplement to the Two Sahihs*. 1st ed. (Dar al-Kutub al-'Ilmiyya, Beirut, 1411 AH/1990 CE). Number of volumes: 4.

Abu Abd Allah Badr al-Din Muhammad ibn Abd Allah ibn Buhadir al-Zarkashi al-Shafi: *"Notes and Glosses on the Introduction of Ibn al-Salah"*. Notes and Glosses on the Introduction of Ibn al-Salah. Edited by Dr Zayn al-Abidin ibn Muhammad Bila Farij. 1st ed. (Riyadh: Adwa' al-Salaf, 1419 AH/1998 CE). Number of volumes: 3.

Abu Muhammad Ali ibn Ahmad ibn Said ibn Hazm al-Andalusi al-Qurtubi al-Zahiri, *'The Separator Concerning Religions, Heresies, and Sects'*. Khanji Library, Cairo. Number of volumes: 5.

Paul Marty. *Les Contes Orientaux*. Translated/adapted by Muhammad Mahmoud Weld Wadadi.

Al-Kanti's treatment of weak hadiths in his book: Sharh al-Ahadith al-Muqriya (From the section beginning with 'Friday' to the section ending with 'funerals')

(Damascus: Matbaat Zayd ibn Thabit).

Takieddine Abu al-Fath Muhammad ibn Ali ibn Wahb ibn Muti' al-Qushayri, also known as Ibn Daqiq al-Aid. 'The Proposal in Explaining Hadith Terminology'. Dar al-Kutub al-'Ilmiya, Beirut. Number of volumes: 1.

Djamel Eddine Abd al-Rahman ibn 'Ali ibn Muhammad al-Jawzi (Fabricated Reports). Edited by Abd al-Rahman Muhammad Othman. 1st ed. (Muhammad Abd al-Mohcen, owner of Al-Maktaba Al-Salafiyya in Medina). Vols. 1–2: 1386 AH/1966 CE; Vol. 3: 1388 AH/1968 CE.

Khayr al-Din ibn Mahmoud ibn Muhammad ibn Ali ibn Faris al-Zarkali al-Dimashqi, al-A'lam. 15th ed. (Beirut: Dar al-'Ilm lil-Malayin, 2002). 8 volumes.

Dr Abd al-Aziz Abd al-Rahman ibn Muhammad al-othaym, "Verification of the Verdict Regarding Acting Upon Weak Traditions". 'Verification of the Verdict Regarding Acting Upon Weak Traditions' (1st ed.) (Al-Jami'ah al-Islamiyyah, Medina, 17th year of Rajab–Dhu al-Hijjah, 1405 AH). Number of volumes: 1.

Zayn al-Din Abu 'Abd Allah Muhammad ibn Abi Bakr ibn Abd al-Qadir al-Hanafi al-Razi: Mukhtar al-Sihah. Mukhtar al-Sihah. Edited by Shaykh Muhammad Yusuf. 5th ed. Beirut: Sayda al-Maktaba al-Asriyya – al-Dar al-Naamoudajia.

Said Harmaas. The Biographical Layers of Algerian Maliki Scholars During the Last Hijri Century". 1st ed. (Ghardaïa, Dar subhi lil-tiba'a wa al-Nashr, 2013 CE).

Sulayman ibn Ahmad ibn Ayoub ibn Mutir al-Lakhmi al-Shami, Abu al-Qasim al-tabarani al-Muajm al-Kabir. Edited by hamdi ibn abd al-Majid al-Salafi. 2nd ed. (Maktabat Ibn Taymiyyah—Cairo). Number of volumes: 25.

Sulayman ibn Ahmad ibn Ayoub ibn Mutirr al-Lakhmi al-Shami. Abu al-Qasim al-tabarani al-Mujam al-Awsat. Edited by tareq ibn awad Allāh ibn Muhammad, Abd al-Muhsin ibn Ibrahim al-housayni. Dar al-haramayn—Cairo. Number of volumes: 10.

Sayyid Muhammad ibn Badi. Biography of Shaykh Muhammad Bay (a manuscript leaf).

chemseddine Abu al-Khayr Muhammad ibn Abd al-Rahman ibn Muhammad ibn Abi Bakr ibn othman ibn Muhammad al-Sakhaoui The Victory of the Succorer: An Explanation of al-Iraqi's Thousand-Verse Poem on Hadith. Edited by Ali houcin ali. 1st ed. (Maktabat al-Sunnah, Egypt, 1424 AH / 2003 CE). Number of volumes: 4.

Abd al-Rahman ibn Abi Bakr, Jalal eddine al-Suyuti The Authentic and Weak Narrations of 'The Small Collection' and its Addition"/ and also: Ahkam Muhammad Nacerddine al-Albani(27) Abd al-Rahman ibn Abi Bakr

Jalal eddine al-Suyuti, The Training of the Transmitter: An Explanation of al-Nawawi's Approximation' Edited by Abu Qutayba Nazar Muhammad al-Fariyani. Dar Tayba. Number of volumes: 2.

'Uqbah ibn Abidin ibn Abd Allah. Translation of Muhammad Bay al-Kanti. A 8-page lecture.

Maher Yacine Fahl. (Lectures on the Sciences of Hadith).

Majd ed-Din Muhammad ibn Ya'qub al-Firouzabadi: The Encompassing Ocean. Edited by the Research Library of the al-Risala Institution under the supervision of Muhammad Nu'aym al-'Uraqusi. 8th edition (Beirut, Lebanon: al-Risala Institution for Printing, Publishing & Distribution).

Muhammad Bay ibn Omar al-Kanti, The Clarifying Prophetic Traditions: Verified by Malik Karshush and Shaykh Haymad al-Kanti. 1st edition (Algeria: Imam al-Thaalibi Centre for Studies and Publication of Heritage, 1432 AH/2011 CE). 6 volumes.

Muhammad Bay ibn Omar al-Kanti: The Clarifying Prophetic Traditions. Edited by Yahya ibn Walad

Sayyid Ahmad. 1st ed. (Dar al-Ma'rifah, Algeria, 2011 CE). Six volumes.

Muhammad Bay ibn Omar al-Kanti: The Explanation of the Prophetic Traditions Related to Qur'anic Recitation (manuscript).

Muhammad ibn Abi Bakr ibn Ayoub ibn Saad Chemseddine Ibn al-Qayyim al-Jawziyah. The Spirit: A Discourse on the Souls of the Dead and the Living with Evidence from the Book and the Sunnah". Dar al-Kutub al-'Ilmiyya, Beirut. Number of volumes: 1.

Muhammad ibn Ismail Abu Abd Allah al-Bukhari al-Juafi. 'The Epitomized Compendium of Authentic Narrations with Connected Chains Regarding the Affairs of the Messenger of Allah ﷺ, His Traditions, and His Times'. Edited by Muḥammad Zouhir ibn Nasir al-Nasiir. 1st ed. (Dar Tawq al-Najah, 1422 AH). Number of volumes: 9.

Muhammad ibn 'Ali ibn al-Hasan ibn Bashar, Abu 'Abd Allah al-Hakim al-Tirmidhi, "The Rare Principles Found in the Traditions of the Messenger ﷺ". Edited by 'Abd al-Rahman Omayra. Dar al-Jil, Beirut. Number of volumes: 4.

Muhammad ibn 'Isa ibn Saurah ibn Musa ibn al-Dahhak al-Tirmidhi, Abu 'Isa, 'al-Jami' al-Kabir' (Sunan al-Tirmidhi). Edited by Bashshar 'Awwad Maarouf. Dar al-Gharb al-Islami, Beirut. Number of volumes: 6 volumes.

Muhammad ibn Muhammad ibn 'Abd al-Razzaq al-Hosayni, Abu al-Fayd, nicknamed Murtaḍā al-Zubaydi. The Bride's Crown from the Jewels of the Dictionary. Edited by a group of scholars/editors. Dar al-Huda.

Muhammad Jamal al-Din ibn Muhammad Said ibn Qasim al-Hallaq al-Qasimi. The Rules of Hadith Transmission: From the Disciplines of Hadith Terminology. Dar al-Kutub al-'Ilmiyyah, Beirut, Lebanon. Number of volumes: 1.

Muhammad 'Awwama, The Ruling on Implementing Weak Hadith: Between Theory, Practice, and Claims, 1st ed. (Dar al-Manhaj, Jeddah and Dar al-Yusr, 1438 AH/2017 CE). Number of volumes: 1.

Muslim ibn al-Hajjaj Abu al-Hasan al-Qushayri al-Naysabouri: The Epitomized Compendium of Authentic Narrations Transmitted by a Trustworthy Narrator Directly to the Messenger of Allah ﷺ. Edited by Muhammad Fouad Abd al-Baqi. Dar Ihya' al-Turath al-Arabi, Beirut. Number of volumes: 5.

Nourreddine Muhammad Anaz al-Jali, 'The Critical Methodology in Hadith Sciences'. 3rd ed. (Dar al-Fikr, Damascus, Syria, 1418 AH/1997 CE).