

# **The Prevalence of Concocted and Weak Traditions ( Hadith )**

موضوع اور ضعیف حدیثوں کا چلن

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*Bismillahir Rahmanir Raheem*

## FOREWORD

This article was written in reply to a query and was published in the 'Nishat e Saniya' Monthly (December 1986 and March 1987 issues). Now, for the sake of wider benefit, it is being published in the form of a booklet with the necessary changes and additions.

The practice of fabricated and weak hadith or traditions of the Prophet has intertwined truth with falsity. Many are the 'Bidaat' or false customs practised in the name of religion which have crept into Islam by the way of false or concocted hadith. Many are the groups that have based their moorings in such hadith and great is the unrest and vacuum created in this Ummah due to such fabricated hadith. As the poet says in Urdu: "Ye Ummat riwaayaat me kho gayee" (This Ummah is lost in false customs).

Neither orators nor those entrusted with the job of spreading Islam, hesitate in pronouncing fabricated, unfounded hadith. Very few are the people who adopt a cautious attitude in the matter of hadith. The normal trend is to accept as the word of the Prophet all that is presented in the name of hadith in various books even though it may be fabricated or its sources may be weak.

If such a lax attitude can be adopted in the matter of 'hadith' then the pains and trials endured by the doctors of hadith in the research of hadith and in the wonderful feat of compiling the hadith, appear to be unnecessary. If weak hadith are also valid then where is the utility of a discussion about the authentic and the weak

and why the differentiation between the authentic and the weak hadith ? May Allah make this booklet helpful in adopting the correct stand regarding the ' hadith '.

2 Rabiul Awwal, 1408 A. H.

Shams Peerzada

26 October 1987 A. D.

☆☆☆

بِسْمِ اللَّهِ

This booklet has been published when Maulana Shams Pirzada Sb. was very much among us. It was widely welcome and claimed while millions of readers throughout length and breadth of country. Now Maulana is no more with us. His sad demise took place on July 4, 1999 after a brief illness.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

" Surely to Allah we belong and him we shall return". May Allah bestow his blessings upon the departed soul in the hereafter and illuminate his grave as Maulana himself was a torch bearer of Quranic Teachings till he breathed his last.

Idara Dawatul Quran would do its best to cary on the work undertaken by Maulana of enlightenning the masses with the asset of Voluminous Literature he left behind. We look forward to esteemed co-operation of all our readers in carrying his mission relentlessly.

Shahab Bankoti  
Secretary

Idara Dawatul Quran  
Mumbai.

## **The Prevalence of Concocted and Weak Traditions (Hadith)**

The traditions or hadith of Prophet Muhammad (Sallalahu alaihi wasallam) are directly related to Islam and its teachings. Hence, anything in the name of *hadith* will be regarded as a part of Islam. In other words, the 'hadith' becomes a touchstone which differentiates acts and deeds into desirable and undesirable, rewardable and punishable as seen from the eyes of the Creator and as conveyed through the Prophet through the *hadith*. Obviously, this is a matter of the greatest responsibility. If the connecting sources and reporting of a particular 'hadith' are in reality correct then it will be regarded as a part of Islam and its tenets. No Muslim can then dare challenge it. He is bound to accept and follow every precept and tradition or hadith of the Prophet. In view of this immense importance of the *hadith*, the earlier scholars were extremely cautious in the matter of accepting a hadith. They never attached importance to unreliable accounts. The famous 'Tabacc' or follower of the Prophet's companions Ibn e Sreen said, "Hadith is Deen (Islam). Hence, verify (the source) from which you are acquiring Deen (or Islam)." (Al Kifaya li Ilm il Riwayah-Khateeb Baghdadi. P. 162)

### **Presentation of Falsities in the Name of Allah and the Prophet:**

If a Hadith is in reality not the spoken word or practice of the Prophet (that is, if it is concocted), then it is but a lie attributed to

the Prophet and in reality a lie attributed to Allah, a lie which is then included in Deen or Islam. Such a lie is attributed to Allah, something against which the Quran warns strongly:

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا يُضِلُّ النَّاسَ بِغَيْرِ عِلْمٍ (الانعام ١٤٤)  
 “Who is more wicked than a person who, invents a lie concerning Allah to mislead others without knowledge?” (Anam 144)

قُلْ اللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ (يونس ٥٩)  
 “Say : Has Allah given you His leave, or do you invent falsehoods in His name?” (Yunus-59)

وَمَا ظَنُّ الَّذِينَ يُفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ يَوْمَ الْقِيَامَةِ (يونس ٦٠)  
 “And what then those who invent lies against Allah of the day of Resurrection?” (Yunus-60)

Prophet Muhammad (Sallallahu alaihi wasallam) too has similarly given tidings of hell to those who attribute falsities to him :

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّجِرْ بِمَفْعَلِهِ مِنَ النَّارِ (بخاری)  
 “Let him who has purposely attributed a lie to me, make his abode in hell.” (Bukhari)

مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يَدْرِي أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَافِرِينَ (مسلم)  
 “He who relates a hadith related to me and knows that it is a lie, such a person is one of those who lie.” (Muslim)

## Who concocted Hadith (Traditions)?

Despite these warnings, numerous traditions (hadith) were concocted and attributed Prophet Muhammad (Sallallahu Alaihi wasallam). Such traditions are known as made-up or concocted traditions (Hadith). The people who indulged in this exercise were ill-intentioned and evil and there were others who intended ‘well’ too. With the purpose of creating unrest ‘Fitna’, in Muslim society, the enemies of Islam, in the garb of Islam, concocted hadith. Traditions (hadith) were also made up and lies were attributed to

the Prophet in order to please kings and emperors. At times, traditions were also framed up with the purpose of drawing people towards virtues and scaring them away from vices. This job of concocting hadith done with good intentions was performed also by sages and sufis.

Some mischief mongers have admitted to having invented hadith. For instance, when one Abdul Kareem bin al Arja, of the period of the caliphate of Mahdi Abbasi, was brought to be executed, he admitted to having invented four thousand traditions (hadith). A man named Abu-Asma Nuh bin abi Maryam who had concocted hadith in praise of the virtues of every sura (chapter) of the Quran, later admitted that he had invented these hadith as an act of virtuosity when he observed that the attention of the people was drawn away from the Quran and they were absorbed more in the works of Abu Hanifa and Muhammad bin Ishaq. (Kitab al Mauzuaat-Ibn Jawzi. P. 14)

Wahab bin Munabbih who was a Jew, concocted hadith about the virtues of various good deeds when he converted to Islam. (Al Mauzuaat. Preface by Abdul Rahman bin Usman. P. 8)

Abu Dawood Nakhee was an intense worshipper. He prayed at length during the night and often fasted during the day. Additionally, he also did the job of concocting traditions (hadith). (Kitab al Mauzuaat. P. 41)

When Ghulam Khaleel was asked about the traditions which he quoted in relation to 'Raqaiq' (causing to weep), said that he had invented these hadith to instil a 'weighing sense of spiritual consciousness' or 'Riqqat'. Orators and tale-venders made up false stories and attributed them to the Prophet (Sallalahu alaihi wasallam) in order the audience weep and to brighten up their gatherings. Iraq had in a way become a mint where the fake coins

of invented traditions were cast and moulded. The Shias have been in the forefront in this respect. Dr. Mustafa Al Sabace said;

“Orators first invented hadith glorifying personalities. They made up numerous traditions to prove the superiority of their Imams and party leaders. It is said that this task was first performed by various Shia groups. Ibn Abi Hadeed says in the ‘Sharah Nahjul Balagah’ It appears that the original lies in the hadith related to virtues (Fazael) have originated from the Shias. In response, the ignorants among the Sunnis too invented traditions.” (Assunnah was makanatuha fitashree al Islamee. P. 75)

The Rafizees have concocted thousands of hadith glorifying the virtues of Hazrat Ali and the ‘Able bayt’. Imam Shafeeci says, “I have not seen anyone among the desire worshippers who gives false testimony more than the Rafizees.”

## Instances of Invented Traditions :

Quoted here are a few instances of fabricated hadith which will enable the reader to gauge the high instance of concoctions in the name of hadith prevailing in society. And the irony is that these falsities are oft quoted not only by the masses but even by the scholars (Ulmas). Here are a few samples :

١ — حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ

1. Love of the homeland is part of Iman (faith).

This (invented) hadith had no source or origin. In recent times, when the necessity to rouse patriotism rose, leaders and even some religious scholars began presenting it as a tradition (hadith) of the Prophet. It is very much evident that love of the nation is not something which is connected to one’s faith or Iman. A person loves his home and even the animals reared by him but this love is

not part of his faith as Muslims and Non-Muslims are equal in this type of love. Prophet Muhammad (Sallalahu alaihi wasallam) migrated from Makkah for the sake of Islam although it (Makkah) was a most sacred land and even his homeland.

The great scholar Allama Muhammad Nasiruddin Albani terms this hadith as 'Fabricated' and writes that Saghani (P. 7) and others have clarified that it is a concocted hadith. (Silsilatus Ahadith al Zaeefa wal Mouzooa. P. 55)

٢ — أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا

2. "I am the city of knowledge and Ali is its door."

Commenting on the varacity of this (invented) hadith, Ibn Jouzi writes that one of the reporters of this invented hadith was Abus Salt Harwi who was a liar and it is he who invented this hadith and then other reporters followed suit quoting it to be reported by him. (Kitab al Mouzooat. P. 350-355)

Sheikh Ismail Al Ajlooni says that this hadith is weak and unverified as written in Al-ilal by Dar Qutni. Tirmizi has termed it 'Munkar' (weak) and Bukhari says that it has no verifiable origin or any valid chain of reporters (Isnad) while Khateeb Baghdadi has quoted the words of Yahya Ibn Moeen that 'It is a lie and it has no origin'. (Kashful Khafa, P. 203)

٣ — لَوْلَاكَ لَمَا خَلَقْتُ الْأَقْلَامَ

3. "Had you not been there (created), I would not have created the heavens (universe)".

This hadith is oft presented to glorify Prophet Muhammad (Sallalahu alaihi wasallam). It implies that Allah has said these words addressing Prophet Muhammad (Sallalahu alaihi wasallam). However, as far as the Quran is concerned, it is said in the Quran that the heavens and the world have been created with a noble purpose. Nowhere is it mentioned that the universe has been



created for the sake of a personality. Allama Albani writes about the above-mentioned hadith. "It is concocted as also written in 'Al ahadis al mouzooa' by Saghani". (Silsilatul ahadith al Zaeefa. Vol.I P. 299)

٤ — اِنْتِفَاحٌ اُمَّتِي رَحْمَةٌ

4. "The conflict within my Ummah is a blessing."

Allama Albani says that this hadith has no origin and given its implication and meaning, it is unacceptable to reliable scholars. Ibn Hazm holds it to be an extreme falsity. (Silsilatul ahadith al zaeefa. Vol. I P. 76)

The Quran strictly forbids conflict :

وَلَا تَنَازَعُوا فِي شَيْءٍ مِّنْهُ لِيُذَلَّ بِهَا عُنُقُكُمْ وَلَكُمْ بَعْضٌ مِّنْهَا

"And do not dispute with one another, lest you became weak and your reputation suffer a set back." (Anfal 46)

The Quran also advises that in case of a conflict, the parties should revert to Allah and the Prophet (for a solution).

وَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ (النساء: ٥٩)

"then if you dispute about any matter, refer it to Allah and the messenger." (An-Nisa 59)

This amply sets out the point that conflicts have been condemned by the Shariah. It is a fact that whenever conflicts arose within the Ummah (Muslim community), they damaged the Ummah immeasurably. How then can conflict be termed a blessing? Evidently, this hadith is not a hadith.

٥ — اَطْلُبُوا الْعِلْمَ وَلَوْ بِاصْتِن

5. "Seek knowledge even if it is in China." Ibn Jouzi says that it is incorrect to relate this hadith to the Prophet (Sallalahu alaihi wasallam). One of its reporters Hasan bin Atiya has been termed weak by Abu Hatim Razi and another reporter Abu Atika has been termed 'Munker' by Imam Bukhari while Ibn Habban main-

tains that this hadith has no base and is false. (Kitab al Mouzooat. Vol. I P. 226). Allama Albani also says that this hadith is false (Silsilatul ahadith al Zaeefa. Vol. I P. 413). The contents of the hadith also negate its being the Prophet's hadith because knowledge, according to Islam, means knowledge of Islam, and the sources of Islamic knowledge are the Quran and the Sunnah (practice and precept of the Prophet) which were both based in the city of the Prophet Madina. The question of ignoring Madina and going to China for knowledge does not arise.

٦ — مَنْ وُلِدَ لَهُ مَوْلُودٌ فَسَمَّهُ مُحَمَّدًا تَمَّ بِكَرَامَاتِهِ كَانَ هُوَ وَمَوْلُودُهُ فِي الْجَنَّةِ.

6. "One to whom a child is born and names him Muhammad in order to gain blessings, he and his child will be in heaven."

Allama Albani writes that this hadith is fabricated while Allama Ibn Qayyum terms it false. (Silsilatul ahadith al zaeefa. Vol. I P. 207). In order to gain success in the hereafter. Iman or faith and good deeds have been termed absolutely necessary by the Quran. This hadith, however, suggests a short-cut, to go to heaven when it informs that a person keeping his child's name after the Prophet can go to heaven along with his child. In other words, deeds will not matter in Allah's judgement. Obviously, this hadith had been concocted up by a 'Bidatee' (one who adds to Islam in the name of religion)

٧ — أَلْيَسَ سَعُونَ بَابًا اصْفَرَّهَا عِنْدَ اللَّهِ كَمَا الَّذِي يَتَكَبَّرُ أُمَةً.

7. "Usury has seventy degrees of prohibition (being 'Haram') (in intensity). The lowest degree or stage in the eyes of Allah is that a person indulges in adultery with his mother. "

This hadith has been related in various forms by Ibn Jouzi who says that none of these are true. (Kitab al Mouzooat. Vol. I P. 245)

8. "Every prophet has a 'Wasi' (Successor). Ali is my wasi (Successor) and my heir."

Ibn Jouzi says that this hadith has been reported by two reporters. One of these Muhammad bin Hameed has been termed a liar by Abu Zara and Ibn Wara. The other reporter Faryanani about whom Ibn Habban says that he reports such hadith from other reliable reporters which are not in fact reported by them. There is another reporter Muslima bin Fazal about whom Ibn Madini has said: "We rejected his hadith". (Kitab al Mouzoat Vol. I P. 376)

The fact is that the Shias have fabricated many hadith in connection with the glorification, leadership and caliphate of Caliph Ali (May Allah please with him). We have given an example of such a fabricated hadith.

9. "A person who dies in such a condition wherein he did not recognise the Imam or leader of his time, such a man dies a death of (in) ignorance.."

Nasiruddin Albani says that this hadith with these words has no origin or base and this hadith is found in the books of the Shias and the Qadianis. (Silsilatul Ahadith al Za'efa, Vol. I P. 354)

10. A very strange account has been quoted in the Tablceghi Nisab (Fazail e Haj), about a supplication of Adam with the help (Tufail) of the Prophet Muhammad (Sallalahu alaihi wasallam) in the following words :

"Haakim has reported that when Adam sinned by eating the grain, he offered a supplication to Allah asking pardon with the help (Tufail) of Prophet Muhammad (Sallalahu alaihi wasallam). Allah asked him how he came to know about him (the

Prophet Sallal lahu alaihi wasallam) when He had not yet created him (the Prophet Sallal lahu alaihi wasallam). Adam said, "O Allah! When you created me and infused a soul into me, I saw the Kalimah

'La Ilaha Illallah Muhammadurrasoolullah' written on the pillars of the 'Arsh' (Throne of Allah). I then realised that he whose name YOU have kept along with YOUR name, must be the most beloved of all creation to YOU." Allah replied, "Doubtless, he is most beloved to me of all creation. Now that you have sought pardon with his help, I pardon your mistake." (Fazail-e-Haj. P. 115)

Allama Albani writes that this is a fabricated hadith (tradition) while Imam Zahbi terms it false. (Silsilatul ahadith al Zaeefa) Vol. I P. 38)

Ibn Taimiya terms this hadith of Haakim false because one of its reporters is Abdurrahman bin Zaid bin Aslam about whom Haakim himself has written in his book 'Al Madkhal' that he quoted fabricated hadith from his father. Scholars of hadith maintain that Haakim would term even those hadith as authentic which were regarded as fabricated by hadith-scholars. (Majmoo Fatawa Ibn Taimiya. Vol. I P. 254)

The contents of the above accounts (of Haakim) also testify to its falsity. The Quran records the supplication of Adām offered to Allāh, seeking pardon, in these words :

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونُنَّ مِنَ الْخَاسِرِينَ (اعراف ٢٣)

"Our Lord! We have wronged our souls, and if you would not forgive us and would not bestow upon us Your mercy, we shall surely be among the lost."

(A'raf- 23)

There is not mention in this supplication of Prophet Adam

seeking pardon through the grace of Prophet Muhammad (Sallallahu alaihi wasallam). Had it been so, how could such an important fact have been overlooked in the Quran? Hence, this reported account does not match the account of the Quran. Those who have invented the 'Bidat' (addition or invention in religion) of 'wasta and wasila' use such fabricated accounts for their purpose. They cannot find any proof for their stand in the Quran or in the authentic Sunnah (practice and precept of the Prophet) but they conveniently find it only in weak and concocted hadith (traditions).

11. There is a hadith quoted through Munziri's Kitab Targheeb in the Tableeghi Nisab which runs thus : "Adam performed one thousand Haj (annual pilgrimage to Makkah) starting from India on feet." (Fazail-e-Haj, P. 35)

One of the reportees of this account is Qasim bin AbdurRahman about whom Ibn Moeen says that he is nothing (meaning that he is not trustworthy) while Abu Zaraa says that he quotes false hadith. The second reporter of this hadith Abbas bin Fazal Ansari has been termed 'Matrook' (rejected) and 'Muttaham' (accused) by Allama Albani and Abu Zaraa respectively. (Silsilatul ahadith al Zaeefa, Vol. I P. 303)

The Quran presents Prophet Ibrahim as the architect of the Kabah. Where was the Kabah present during the time of Prophet Adam and whence the question of him having performed Haj? It is also not proved by any authentic hadith that Adam descended in India. Moreover, it can only be a miracle that he performed one thousand Haj on feet from India. But a miracle needs proof of authentic reporters. The accounts of untrustworthy reporters cannot prove a miracle. Hence, this hadith is totally fabricated and false.

12. "The place of the grave of the Prophet Muhammad (Sallal

lahu alaihi wasallam) is better than all places. That spot which is connected with the body of the Prophet is better than the Kabah, better than 'Arsh and Kursi' (throne of Allah) and better than every place of the earth and heavens." (Tableeghi Nisab. Fazail-e-Haj. P. 109)

Such a great claim has been made without any bases. Such a thing has not been mentioned in the Quran or in any authentic hadith (tradition). How then did the writer come to know about it? It is justified to hazard such guesses in the matter of religion? It is an open exaggeration to place the grave-spot above the Kabah and the 'Arsh and the Kursi'. One should avoid such statements which raise the rank of the Prophet above Allah.

13. Abu Huraira reports a hadith of the Prophet in these words: "To send Durood on me is (will be) light while crossing the 'Pul Sirat' (Bridge upon the hell) and whoever sends durood on me eighty times on Friday will be forgiven for his sins committed during eighty years." (Tableeghi Nisab. Fazail-e-Durood shareef. P. 40)

The writer writes : "Allama Sakhawi has related this hadith in 'Qaule Badee' which has been termed weak in many reports."

This hadith is not only weak but as clarified by Allama Albani, it is also fabricated. (Silsilatul Ahadith al Zaeefa. Vol. I P. 251) The contents of this hadith reveal that it is concocted because it informs that Eighty Duroods sent to the Prophet on friday will be rewarded with pardon of eighty years' sins while the Quran says:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا (الانعام ١٦٠)

"He that brings (the record of) a good-deed, shall be repaid ten fold." (Anam-160)

The reward of reciting the Durood once has been termed to be tenfold in Sahih hadith (authentic tradition of the Prophet) :

مَنْ صَلَّى عَلَيَّ وَاجِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا (مسلم)

“Allah will send his blessings ten-times on him who sends Durood to me once.” (Muslim)

An exaggeration in the matter of announcing rewards is the characteristic of weak and invented hadith only. It is not correct to use such hadith for the purpose of propagation of Islam. By doing so, the real nature of Islam is marred and a person neglects his actual obligations.

14. A hadith has been quoted in the Tableeghi-Nisab attaching its source to Baihaqi's 'Shob ul Iman' in these words :

“Abu Huraira reports Prophet Muhammad's words : I hear personally the durood sent to me by anyone near my grave and whoever sends me durood from afar, his durood is sent to me.” (Fazail-e-Durood shareef. P. 18). Ibn Jouzi writes that this hadith is not authentic. The reporter of this hadith is Muhammad bin Maran Suddi whom Ibn Nimyar terms a liar and Nisai terms him as 'rejected'. (Kitab al Mouzooat. Vol. I P. 303)

Allama Albani, calling this hadith 'weak', writes that according to the Sahih (authentic) hadith, it is stated only that whoever sends durood to the Prophet his durood is sent to the Prophet (Silsilatul ahadith al zaefah. Vol. I P. 203)

15. A hadith of the Prophet reported by (his wife) Aysha in the Musnad Abu Yola runs thus “That 'Zikr' (remembrance of Allah) which is hidden and is not heard even by the angels is doubled seventy times (standards). On the Day of judgement, when Allah will gather all humanity for reckoning and when the 'Kiraman Katibeen' (angels who record deeds) will come with the record of deeds then Allah will tell them 'Check out the deeds of a particular person. Some of his deeds are still left (unrecorded).' The angels will say, 'We have not left anything unwritten and unrecorded.' Then it will be said (by Allah), 'We have such a virtue of his with

us which is not in your knowledge and that virtue (deed) is hidden 'Zikr' (remembrance of Allah).’ ” (Tebleeghi-Nisab. Fazail-e-Zikr. P. 43)

Measure this hadith on the yardstick of the Quran, and then it's falsity will be exposed. The Quran says in Sura Infitar :

وَإِن عَلَيْكُمْ لِحَافِظِينَ كِرَامًا كَاتِبِينَ يَعْلَمُونَ مَا تَعْمَلُونَ —

“Over you there are watchers, Honourable scribes, they know what you do.” (Infitar 10-12)”

The above-mentioned hadith, however, informs us that hidden 'Zikr' could not be detected even by the 'Kiraman Katibeen' angels. In Sura Kahf of the Quran, it is said that on the day of judgement, upon seeing their records of deeds, people will say:

مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا.

“What a book is this! It leaves out nothing small or great, but takes account thereof.” (Kahf 49)

The Quran thus clearly states that not the smallest deed will escape from being recorded from the record-book of deeds. The said hadith, however, says that hidden 'Zikr' escaped the record-book and the recording angels too were unaware of it. Such a hadith can only be termed concocted and false.

16. The 'Maqam-e-Mahmood' or the blessed place has been explained away thus :

“And some have said that on judgement day, Allah will seat the Prophet on 'Arsh' or 'Kursi' (seat of Allah)”. (Fazail-e-Durood Shareef. P. 46)

Whoever has said this has with great audacity, attributed the worst lie to Allah. Such an exaggeration in the matter of glorifying the virtues of the Prophet (Sallallahu alaihi wasallam) placing him on 'Arsh' and 'Kursi', is indeed a grave disrespect which violates



the belief in 'Tauheed' or oneness of Allah. It is an astonishing fact that books meant for the reform of Muslims should contain such baseless accounts. If the basic belief itself is not reformed then what else can be reformed? Such things can be quoted only for the purpose of contradiction and not for the purpose of propagation . (Tableegh)

Imam Razi has contradicted the above - quoted statement in his commentary (of the Quran) wherein he writes : "It is thus established that this statement is base and rejected. None can be attracted to it except him who has no brain nor 'Deen' (faith). Wallah Alam (God alone knows better) (Tafseer Kabeer, P. 32)

Actually this statement has been attributed to Mujahid who was a famous 'Tabaee' (follower of the Prophet's companions) and commentator of the Quran. How could he say such a thing? Reporters who tended towards exaggeration fabricated this lie and attributed it to him. This report has been related by Abbad bin Yaqoob in the 'Tafseer Tabari'. (Tafseer Tabari, Vol. 8 P. 98) Abbad bin Yaqoob Asadi is known to be a Shia and extremely 'Bidati' (one who invents or adds new things in religion). Hafiz Ibn Hajar in his 'Asma al Rijal's section-Tehzeeb al Tehzeeb' has quoted Ibn Adi's statement that Abbad had a tendency of exaggeration peculiar to Shias and often related false hadith to glorify virtues (of certain deeds). Similarly, Ibn Habban has also been quoted to say about him that "he was a 'Rafizee' and often related false hadith attributed to famous reporters. Hence he deserves to be rejected." (Tehzeeb al Tehzeeb, Vol. I P. 109)

It must be clear that the said tradition has no bonafides or bases and is untrustworthy and is also incorrect as far its contents and implication are concerned. Such statements and reports must not be presented to be public without criticism.

## Weak Hadith (Traditions) :

Doctors specializing in the field of hadith define weak hadith thus: "Any such hadith is weak which does not contain the qualities of the Sahih (authentic) hadith and 'hasan' hadith." (muqaddama-Ibnussalah, P. 20)

A hadith is said to be weak due to certain factors like - (a) defect in the memorisation and preservation of the hadith purported by the reporter, (b) his reporting against the hadith reported by reliable reporters, (c) a doubt in his being just, and (d) a break in the chain of reporters etc. These are many types of weak hadith (tradition of the Prophet) one of which is Hadith-e-Mursal. This type of hadith is that which has been reported by a 'Tabae' (one who has been in the company of the Prophet's companions) without linking it through the medium of a Prophet's companion. Imam Muslim writes about such hadith in his 'Sahih Muslim': "Mursal holds no authenticity (Hujjat) for me and the doctors of hadith."

The fact is that a weak hadith is that which has doubtful credentials. No religious tenet can be proved through such a hadith nor does it hold any authenticity (Hujjat) in 'Deen' (Islam) (for being a base of any tenet). However, it hardly makes any difference to a section of the 'Ulema' (religious scholars) to quote such weak hadith in support of 'Fazail' (deeds having much reward). According to them, such hadith are beneficial for the sake of inducement (Targeebh). However, the reality is that this sheer carelessness in the matter of accepting hadith has caused tremendous damage to Islam and the Muslims.

The established sources of tracing the teachings of Islam are - first - the Quran and then the established Sunnah (practice and precept of the Prophet and the 'Sahih' (authentic) hadith. As for

those reports the connection of which to the Prophet, is doubtful, in relation to proofs or contents, then such hadith neither set forth the Sunnah nor have they any base or authenticity or any position in Islam. When such is the case, then to present such hadith to the public giving the impression that they are the Prophet's words, amount to weakening the foundations of Islam and making it doubtful in the eyes of people. Such a tendency opens up avenues to 'Bidaat' (additions in religion), sectarianism and other evils.

The virtues of deeds (Fazail) definitely have a place in religion. Hence, it is necessary that everything in religion should be held in its proper place and position. If anything is reduced or increased (in importance or role) then the balance will be upset and that relation and harmony between various aspects of Islam as intended by Allah will cease to exist. Hence, if it is not correct to consider weak hadith as sources in the matter of 'Shariah' or Islamic code then how can it be correct to hold such weak hadith as sources in relation to glorifying the virtues of deeds?

The author of 'Uloom-ul-Hadeeth' Dr. Subhi Saleh writes :

"It is an established fact in Islam that a weak hadith cannot be held a source for any command of Shariah or the virtues of deeds. (This is because the weak hadith is always based on presumption), And presumption can under no circumstances, take the place of truth. Then it is not worthy that the virtues of deeds like the Islamic commands and tenets, hold a position of the fundamental foundations of Islam. It cannot ever be lawful that the basics of Islam are placed on foundations which are totally weak and devoid of strength and firmness. In conclusion, we refuse to accept that weak hadith. (traditions) can be as sources for determining the virtues of actions (Fazail), even if those conditions are present in such weak hadith, conditions which have been laid out as necessary by

those who wish to find an easy way out to everything..... We have such a vast treasure of authentic 'Sahih' and 'Hasan' hadith (Traditions) that there is no need to accept weak hadith at all. Another reason for refusing to accept such weak hadith is that the proof (absence of it) of such a hadith will ever keep our conscience disturbed and doubtful and we will never gain satisfaction. It is because of this doubt that we term it a weak hadith while in matters of religion, there is a need for convincement and certainty." (Uloom ul Hadith Urdu Transl. P. 275)

However, it is most regrettable that a very lax attitude has been adopted in this matter and very generously the weak hadith have been continuously accepted. The extent of this laxity is such that today, weak hadith are presented to the public instead of authentic hadith (Traditions). Authentic hadith which contain warnings and threats of punishments for certain deeds, are not use for propagation (Tableegh) and reform and, instead, it is deemed more important to present hadith glorifying virtues of deeds ever if such hadith are weak in regard to contents and sources.

Those books of hadith which fall in the third or fourth category which means that they contain a hotchpot of all types of (unsupported) hadith, are used in plenty by 'Sufis' mystics and orators. Instances of such books are Tabarani, Baihaqi, Ibn e Merdway Abu Nuaim. Dailami and Ibn Asakir, etc. Shah Waliullah has thrown much light on this issue. (See Hujjatullah al Baalegha. P. 135 and Preface of 'Tohfatul Ahwazi'. Vol. I P. 59-60)

The fact is that the usage os weak and concocted hadith (Traditions) has disfigured the original form of Islam. While the Quran has strongly stressed righteous deeds and the duty of spreading virtues and preventing evils has been intensely stressed, the un-authentic diluted hadith glorifying the virtues of certain deeds

(Fazaile Amal) in exaggeration, give the passport to permission to enter paradise to a person just for an ordinary good deed, in stark contrast.

## Examples of Weak Hadith (traditions) :

Here we present a few instances of weak hadith (traditions) which will amply illustrate how wrong it is to present them for the sake of inducement and admonition.

مَنْ زَارَ قَبْرِيَّ وَجَبَّتْ لَهُ شَفَاعَتِي

1. "My 'Shafaa' (recommendation for salvation) becomes incumbent for him whom makes pilgrimage to my grave." (Tablighi Nisab. Fazail-e-Haj. Page 96). This hadith has been reported by Ibn Khuzaima who has alluded to it being weak, and Baihaki also termed it weak. (Kashf Al Khafa, Shaikh Al Ajlouni Vol. II Page 244).

Allama Ibn Taimiya writes : "All Ahadith (Traditions) related to the visiting of the Prophet's grave are weak. None of them can be trusted in the matter of 'Deen' (religion). And that is precisely why Ashabe Sihah and Sunnah (established reporter of authentic hadith) have not quoted any such hadith. Such Ahadith have been reported only by reporter of weak hadith like Dar Qutni, Bazzar, etc." (Majmu Fatawa Ibn Taimiya. Vol. 1, page 234).

Muhammad Nasiruddin Albani has termed this hadith to be concocted, (Zaif Al Jame Al Sagir, Vol. 5 page 202. Al Ahadith Al Zaifa Vol. 1 page 64). The question is that had this been the Prophet's statement, why reliable reporters of Hadith unaware of it? How did only weak reporter laden upon such a Hadith which is not supported by either the Quran or by authentic ahadith? The fact is that the Quran had placed very tough conditions in relation

to obtain 'Shafaat' but the weak ahadith have rendered these conditions totally flexible and soft.

٢ — طَلَبَ الْعِلْمَ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ.

2. "It is compulsory for every muslim to obtain knowledge"

This hadith has been reported by Ibn e Maja who attributes it to the Prophet through Anas. However this hadith is weak. Baihaqi Says that its words are famous but its source is weak. (Tameez al tayyib minal khabees. Abdur-Rahman al Shabani. P. 202). One of its reporters is Hafs bin Sulaiman about whom it is said in the 'Maqasid-e-Hasana' that he is very weak while some have even have charged him with concocting hadith and lying. (Kashf al Khafa. Shaikh Ajlooni. Vol. 2. P. 43)

Imam Ahmad says that nothing is proven in connection with this subject. (Tazkiratul Mouzooat. P. 17)

Imam Zahabi writes that Ibn Moeen has said that he (the above mentioned reporter) is not established and authentic while Bukhari and Abu Hatim say that he is rejected. (Meezan al Etidal. Vol. 1 P. 558)

That religious knowledge is compulsory is established by the Quran and the Sunnah. For instance, the very first verse of the Quran is 'Iqra Bismi Rabbikallazi Khalafa' which means

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

'Read in the name of your Lord who created,' commands that we should read the Quran and, in other words, read and obtain knowledge of the Quran. Similarly, the Quran commands us to obey Allah and the Prophet. Now, evidently, such an obedience can be possible only with a knowledge of Islam and its Shariah. Hence, it is very much clear that gaining of knowledge is compulsory and this command does not depend upon the above-mentioned hadith (tradition) which is weak in regard with its sources.

3. "It has been attributed to the Prophet that he said that whoever goes for Haj on feet and returns on feet, will be allotted seven hundred virtues of the 'Haram' at every step. Somebody asked the Prophet the meaning of the virtues of the 'Haram'. The Prophet replied that every virtue is equivalent to one lac virtues."

By this count seven hundred virtues would be equal to seven crore virtues. When such is the reward at every step then how can one imagine the reward for the entire journey. (Tableeghi Nisab, Faza'il-e-Haj, P. 34)

Allama Albani writes that this hadith is extremely weak. It has been reported by Tabarani, Haakim and Baihaqi through Isa bin Sawada. Haakim has termed it authentic but Imam Zahabi says that it is not authentic and that he even doubts that the reporter is a liar. Abu Haatim Maintains that it is weak and he (the reporter) has stated false hadith attributed to the Prophet (Sallallahu alaihi wasallam). Haafiz Manzari has quoted Imam Bukhari as saying that he (the reporter) is a refuter of hadith while Ibn Moeen says that he (the reporter) is a liar. (Silsilatul ahadith Azzaeefah, Vol. I, P.501,502)

٤ — كَانَ إِذَا صَلَّى مَسَحَ بِيَدِهِ الْيَسْرَى عَلَى رَأْسِهِ وَقَالَ: بِسْمِ اللَّهِ الَّذِي

لَا إِلَهَ غَيْرُهُ الرَّحْمَنُ الرَّحِيمُ، اللَّهُمَّ اذْهَبْ عَنِّي الْهَمَّ وَالْحُزْنَ.

4. "When the Prophet would finish praying, he would move his right hand over his head and say: "In the Name of Allah, the Gracious, the Merciful and there is no God except HIM. Remove worries and sorrow from me."

Allama Albani says that this is an extremely weak hadith. It has been reported by Tabarani and Khateeb Baghdadi through Kaseer bin Saleem. This later reporter is said to be a refuter of Hadith according to Bukahari and Abu Hatim while Nasaaiee has termed

him as rejected. This hadith has also been reported by Ibn al Sani and Abu Nuaim through Salaamat but this reporter is a liar and the hadith is concocted. (Silsilatul Ahadith al Za'efa, Vol II, P. 114)

٥ - عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ فَمَخَرَجْتُ، فَلِذَا هُوَ بِالتَّبَعِيقِ قَعَالَ أَكُنْتُ تُخَافِينَ أَنْ يُجِيفَ اللَّهُ عَلَيَّكَ وَرَسُولَهُ؟ قُلْتُ يَا رَسُولَ اللَّهِ ظَنَنْتُ أَنَّكَ أَتَيْتَ بَعْضَ نِسَائِكَ، فَقَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَنْزِلُ لَيْلَةَ النَّصِيفِ مِنْ شَعْبَانَ إِلَى السَّمَاءِ الدُّنْيَا فَيُنْفِرُ لِأَكْثَرِ مِنْ عَدَدِ شَعْرِ عَنَمٍ كَلْبٍ.

5. "Aysha (R) says that's one night, upon not finding the Prophet (Sallallahu alaihi wasallam) (in the room), I went out and (then) saw that he was in the cemetery of *Baqee*. He asked me: 'Did you doubt that Allah and His Prophet would infringe upon your right?' I said: 'O Prophet of Allah! I thought that perhaps you had gone to your wives.' He said : 'Allah, the Exalted and Glorious, descends upon the sky of this world on the night of 15th Shaban and forgives (men) in a number which is more than the number of the hairs of the sheep of the tribe of 'Kalb'. "

This hadith has been reported by Tirmizi through sources in the following order:

"Ahmad bin Manee reported it to me he says that Yazeed bin Haroon told him about it and he says that Hajjaj bin Artat told him and he, in turn, was told about it Yahya bin Abi Kaseer who reports it from Urwah and (this last person) reports it from Aysha (R)."

After quoting this hadith, Tirmizi has commented thus:

"We know of this hadith of Aysha through this source the reporter of which is Hajjaj, and I have heard Muhammad (that is, Bukhari) saying that this hadith is weak. He says that Yahya bin



Abi Kaseer has not heard it from Urwah. Bukhari also says that Hajjaj has not heard it from Yahya bin Abi Kaseer.” (Tirmizi. *Abwab al Saum*)

This means that, in regard to sources, this hadith is disconnected at two places once between Hajjaj and Yahya and secondly between Yahya and Urwah. Hence this hadith does not establish the incident and the Prophet's statement. Tirmizi has quoted it but he has also clarified that it is weak.

The incident related in this hadith is also doubtful because it is not quite wise or tactful of Aysha (R) to go out alone in the dead of night. The question poised by the Prophet to Aysha as to whether she doubted that Allah and His Prophet would infringe upon her right, does not appear to be correctly attributed to the Prophet (Sállal lahu alaihi wasallam). This is because that Aysha (R) could well think that perhaps the Prophet thought it necessary and went to another wife but this does not raise the question of Allah infringing upon her right or of Aysha (R) doubting to this effect. Moreover, had the night of the 15th of Shaban been so sacred that innumerable dead are pardoned in that night, then the Prophet would have informed the people about it previously so that they could worship on this night. How is it possible that he would not inform his companions and not even his wife Aysha of this sacred night and only a chance visit to the cemetery by Aysha (R) would reveal it to her? Such riddles are created by weak hadith (traditions) only. The Sunnah of the Prophet is always clear and creates conviction in the heart.

Many hadith have been stated in the books of hadith about the virtues of the night of the 15th of Shaban but all of them are weak. Note one of these is authentic and that is precisely why they did not find place in the books of Bukhari and Muslim. When a weak

hadith is not a criterion at all then how can this virtue established. Had this night been sacred then it's mention would have prevailed among the Prophet's companions and famous and authentic reporters too would have reported it. How did such an important fact which deserved wide circulation and discussion, come only in the knowledge of weak reporters? And now the Muslims, under the umbrage of these weak hadith turned 15th of Shaban into a full-fledged festival! Such strange concoctions result from giving a loose had to weak hadith. It must be clear that another hadith related to the night of the 15th of Shaban, is also weak. It states that this night should be spent in worship and the day should be spent in fasting. (See Tazkira-tul Mozooat- P.45, and Tohfatul Ahwazi. Vol III. P. 442)

## **Books on Concocted and Weak Hadith (Traditions) :**

There are numerous books in the Arabic language on concocted and weak ahadith (traditions) which contain a detailed analysis of such hadith. Some famous books on the subject are being mentioned here:

1. Kitabul Mouzooat - by Ibn Jouzi (Died 597 A.H.)
2. Al Maqaasid al Hasana - by Sakhawi (902 A. H.)
3. Al-La'aali Al-Masnoo'aa - by Jalaluddin Sewti (911 A. H.)
4. Tazkiratul Mouzooat - by Muhammad Tahir Hindi (986 A. H.)
5. Tameez al Tayyib minal Khabees - by Shaibani
6. Mouzooat-e-Kabeer - by Mulla Ali Qari (1014 A. H.)
7. Kashf ul Khafa - by Al Ajlooni (1162 A. H.)
8. Al Fawaidul Majmoa - Shoukani (1250 A. H.)

The famous 'Muhaddis' (doctor of Hadith) of the present times Muhammad Nasiruddin Albani has rendered a great service by his work 'Silsilatul Ahadith al Zaeefa wal Mouzooa'. Two volumes of this work have come to my notice and these have been published by 'Al Maktab al Islami' of Beirut. They hold a detailed and wholesome discussion on fabricated and weak ahadith (traditions). Apart from this, the author has listed out weak hadith in his 'Zaeef al Jame al Sagheer' which is spread across many volumes.

As far as the Urdu language is concerned, no book has been written on this subject presumably. This is a big lacuna in Urdu literature. However, only recently 'The Markazi Maktaba Islami Delhi' has published a book 'Fitna-e-Waza Hadith aur Mouzoo ahadith Ki pahchaan' (Understanding the Mischief of Concocted and Weak traditions) by Maulana Muhammad Saud Aalim Qasimi. The book is a valuable and worth-reading work.

## The Responsibility of the Muslim Ummah (Community):

The Muslim Ummah (Community) has been evolved on the basis of the religion of truth and its purpose of existence is to testify to the truth.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ  
وَيَكُونَ الرُّسُلُ عَلَيْكُمْ شُهَدَاءَ. (بقرة — ۱۳۴)

"Thus we have made you 'Ummat-e-Vasat' (ablanced community) so that you may be witness to all the communities of the world and the Messenger a witness to you." (Al-Baqarah - 143)

Truth is only that which has been presented by Quran and Sunnah. That is why it is the most important responsibility of the Muslim Ummah to hold on firmly to the Quran, and Sunnah, to

present them to the world for the sake of Dawah and Tableegh (propagation) and reform to clarify the meaning and actual intention of the Quran and the Sunnah and to take utmost care to create deep attachment and harmony with the Quran and the Sunnah. And Islam can be presented in its original form only when it is preserved and saved from concocted and weak ahadith, baseless stories, miracles (karamat) and dreams falsely attributed to sages.

Doctors of Hadith have collected 'Sahih' (authentic), Hasan and weak ahadith in their books for the sake of compilation of hadith so that research scholars could find ample material for research. They have stated the sources of each hadith. Tirmizi and some others have even clarified and classified the hadith as being Sahih, Hasan or Zaeef (authentic or weak). They had included weak ahadith in their books so that researchers could conduct further research and investigation. It is possible that one weak hadith is proved to be authentic through other reporters. Now those people who have taken the lead to reform the people and propagate Islam (Tableegh) in the face of the Ummah's decay, are certainly not justified in fishing out all weak ahadith traditions and presenting them to the public regardless of whether they are in harmony with the Quran and the Sunnah and going to such an extent as to present concocted ahadith to without any hesitation.

The picture drawn of those who played with hadith by Khatib Baghdadi who lived in The fifth century Hijra, is thought provoking. "Al Kifaya Fi Ilm Al Rivaya" is his famous book which is considered to be amongst the most important books on the science of hadith. He writes "Such is the trend and condition of most students of hadith today that instead of reverting to established and well known books of hadith they are influenced by less known books. They give a ear to false hadith instead of well known

established hadith. They are engaged in the hadith of defective and weak reporters which contains false and mistakes, and ignore defects. This tendency has gone to such and extent that for most of them the truth has come to be regarded as something to be avoided and a distance has been created from that which is an established fact. All this is happening because they are not aware of the conditions of the reporters. They also lack the ability which is necessary to distinguish (truth from falsity). They are unconcerned even about obtaining knowledge in this regard. This approach of their's is totally opposed to the approach and method of the distinguished personalities and eminent scholars of hadis of our 'Aslaf'. (Al Kifaya Fi Ilm Al Rivaya P. 188)



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