

Ahadith That Are Popular, Widespread And Weak (Part 1)

Description

Bismillahi Wal hamdullillah Was Salaatu Was Salaamu â□□ Alaa Rasoolillahi

Ammaa Baâ□□ d

Indeed the people of Hadeeth of the past used to concern themselves with collecting, preserving, memorizing and familiarizing themselves with the ahadeeth of the messenger â□□ Sallallahu alaihi was Salam. They would gather the asaaneed (chains of narration for one hadeeth) and study the various versions of the hadeeth and the connection between the chains of narration, with a view to analysing errors of the various versions.

From their methodology in hadeeth is that they would memorise ahaadeeth that they knew to be weak for the purposes of â□□ iâ□□ tibaarâ□□ (that is for the purpose of comparing those narrations with other than them, and also if the hadeeth is weak but they come across other chains of transmission then those weak narrations may be strengthened by way of those chains (as long as the weakness is not severe).

One reason they would memorise weak Ahaadeeth is â□□ lil maâ□□ rifatiâ□□ (that is to become aquainted with them)

Imaam Khateebul Baghdaadi mentions in Al Jaamiâ□□ li akhlaaqir Raawi wa adaabis saamiâ□□ 2/192:

â□□ As for the ahaadeeth of weak narrators and those who we do not rely upon their narrations, then they are written down that one may be acquainted with them and so that they will not be exchanged with (and be confused by) the ahaadeeth of the trustworthy

narrators and that one may compare and judge them with the narrations of others.â□□

Al Imaam Ibn Rajab mentions in his explanation of â□□ Illal At Tirmidhi (1/130 Noorudeen â□□ itr Print) a narration of Muhammad Ibn Raafiâ□□ An Naisaaboori who said:

â□□ I saw Ahmad (the Imaam) in front of yazeed Ibn Haroon and in his hand was a book of Zuhair narrating from Jaabir Al Juâ□□ fee (a well known weak narrator) and he was copying it so i said: â□□ *Oh Abaa Abdillah! you have prohibited us from narrating from Jaabir yet you write his ahaadeeth*?! so he responded: â□□ *I know him*!â□□ (That is i am awre of his state)

Similarly he said about the weak narrator Ubaidillah Al Wasaafi: â□□ *Indeed I write his hadeeth to be acquainted with them*â□□

Thus in an attempt to follow the path of ahlul hadeeth in that regard I start this series of popular ahaadeeth daâ□□ eefah lil maâ□□ rifah. Wa Billahit Tawfeeq.

1. â□□ ***The differing of my Ummah is a mercy***â□□

Ruling: â□□ The hadeeth has no originâ□□

Ibn Hazm mentions in Ihkaamul ahkaam 2/61:

â□□ *It is not a hadeeth*!â□□

Shaikh Al Albaani mentions in Ad Daâ□□ eefah (1/141):

â□□ *It has no origin*â□□

Shaikh muqbil mentions about the hadeeth in â□□ Al Muqtarah (P9):

*â□□ It has no Sanad (chain of narration) and it is not established upon the prophet*â□□

2. â□□ ***If affairs become difficult for you then turn to the inhabitants of the graves***â□□

Ruling: Fabricated

Shaikhul Islaam mentions in Majmooâ□□ ul fataawaa 1/356:

*â□□ It is a lie fabricated upon the prophet by consensus of those well aquainted with hadeeth*â□□

3. â□ ***If you see a man being regular in the masjid then bear witness to his Imaan***â□

Ruling: Weak

(Collected by Ahmad (11651) and Tirmidhi (2750) and Ibn Maajah (806))

In its Isnaad is Darraaj Ibn Samâ□ aan Abu Samh: Imaanudh Dhahabee said :

â□ *Darraj is plentiful in manaakeer*â□ (A narration wherein a weak narrator opposes trustworthy narration)

Imaam Ahmad said about him: â□ *His ahaadeeth are Manaakeerâ*□

See Tahdheebut Tahdheeb (3/186)

4. ***â□ My companions are like stars, any which one of them you follow you will be guided***â□

Ruling: Fabricated

(Collected by Ibn Abdil Barr in Jaamiâ□ ul bayaanul Ilm 9â□ ³/91) â□ In its chain of narration is Sallaam ibn Sulaimaan there is consensus upon him being weakâ□

Ibn Kharaash mentioned: â□ *Khadhaab!â*□ (He is a liar!)

Ibn Hibbaan mentioned: â□ *He has narrated fabricated Ahaadeeth*â□

The hadeeth is declared Baatil (false) By

Shaikh Al Albaani in â□ Daâ□ eefah (58), Ibn Hajr in At Talkhees Al Habeer (4/190) and Ibnil Jawzi in â□ Al â□ Illal Al Mutanaahiyah (1/283)

5. â□ ***Seek knowledge even if it is in China***â□

Ruling: False

(Collected by Ibn â□ Adee in Al Kaamil Fid Dhuâ□ afaa (5/188)

In its chain Al Hasan Ibn â□ Atiyah who was declared Weak by Ibu Haatim Ar Raazi

Similarly in its chain is Tareef ibn Sulaimaan: Imaamul Bukhaari said about him *â□ Mumkar in Hadeethâ*□

Ibn Hibban mentions in â Al Majrooheenâ : â *This hadeeth is Baatil (False) it has no originâ*

6. â ***Work for your dunya as though you will live forever, and work for your hereafer as though you will die tomorrow***â

Ruling: The hadeeth has no Origin

Shaikh Al Albaani mentions in â Daâ eefah (8): â *It has no origin even though it has become popular upon the tongues in recent times*â

7. â ***Be plentiful in remembering Allah until it is said of you Majnoon (deranged)â***

Ruling: Weak

(Collected by ahmad (11673) and in its chain is Darraaj ibn Samâ aan who is weak the hadeeth has been declared weak by Al Haithame, Al Albaani, Shaikh Muqbil and others)

8. ***â I am the most elequent of any who speak with (the letter) Daad (i.e. the arabic language)â***

Ruling: No origin

Imaam ibn Katheer mentioned: in his tafseer (1/54) â *It has no origin though its meaning is correct*â

9. ***â Read â Yaaseenâ over your deadâ***

Ruling: Weak

(Collected by Ahmad (20301) Abu Dawood (3121) Ibn Maajah (1448))

The hadeeth has three defects:

1. â Jahaalahâ (The unknown state of a narrator) namely Abu Uthmaan

2. The â Jahaalahâ of his father

3. â Al Idtiraabâ (Uncertainty in the manner in which the chains of narration have occured, leading to inability to establish the hadeeth)

10. â ***The most hated of the halaal affairs to Allah is Divorceâ***

Ruling: Weak

(Collected by Abu Daawood (2176,2177) Ibn Maajah (2018) Al Haakim (2853))

The hadeeth is declared â Mursalâ which is when a taabiâ ee attributes a hadeeth to the Messenger of Allah â Sallallahu Alaihi Wa Sallam â which necessitates a break in the chain since none of the successors met the Messenger â Sallallahu Alaihi Wa Sallam â that is of course if one is unable to establish that the missing narrator is a companion or another successor, thus it is declared weak

Wallahu Aâ lam

Abu Hakeem

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Category

1. Hadeeth
2. Uncategorized

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