

Ahadith That Are Popular, Widespread And Weak (Part 2)

Description

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

Ammaa Baâ□□ d:

In continuing with this series:

From the un-established ahaadeeth:

11. ***When he (The Messenger â□□ Sallallahu â□□ Alaihi wa salam) came to Madina, the Women and children began to sing***:

â□□ Talaâ□□ al Badru â□□ Alainaaâ□□ (The full moon has risen upon us)

â□□ Min Thaneeyaatil Wadaaâ□□ (From Thaneeyatil Wadaa'(one of the entrances into Madina))

â□□ Wajabash Shukru â□□ Alainaaâ□□ (Giving thanks is mandatory upon us)

â□□ Maa Daâ□□ aa Lillahi Daaâ□□ (As long as there is a caller calling to Allah)

Ruling: Weak (Collected by Abul Hasan al khalaâ□□ ee in Al Fawaaâ□□ id 2/59 and Baihaqi in â□□ Dalaaâ□□ il 2/233 there are three missing narrators from its chain so it is considered â□□ Muâ□□ dhalâ□□)

Ibnil Qayyim rejects this claim with his statement:

â□□ *It is clear conjecture, because thaneeyatul Wadaaâ□□ is in the direction of shaam (Syria, Jordon region) hence the one who comes from Makkah to Madinah, doesnt even see it! except if he heads towards Shaam*â□□

(Zaadul Maâ□□ aad 3/13)

Imaam Ghazaali mentions the story with the addition â□□ ..*while playing the Duff and singing*â□□

Imaam Al â□□ Iraaqi mentions rebutting this: â□□ *There is no mention of The Duff and singing in it!*â□□

12. â□□ ***Whosoever has three boys and does not name one of them Muhammad, then he has acted ignorantly***â□□

Ruling: Fabricated.

The Hadeeth is collected by Imaam Tabaraani in â□□ Muâ□□ jamul Kabeer 108-109 and in its chain is Laith ibn Abi Sulaim who is a weak narrator

This may explain a customary practice in many muslim countries of adding â□□ Muhammadâ□□ to the name of every child (i.e. Muhammad Illyas, Muhammad Yusuf, Muhammad Shafeeq etc)

Wallahu Aâ□□ lam

13. â□□ ***If the Khateeb ascends the Minbar (i.e. on Jumuâ□□ ah) then there is no prayer or speech***â□□

Ruling: Baatil (false)

Since the hadeeth opposes that which is known to be authentic from that:

1. The hadeeth: â□□ ***If one of you comes on the day of Jumuâ□□ ah and the Imaam has come out (i.e to address the congregation) then make two rakâ□□ ahsâ□□*** (Collected by Bukhaari and Muslim)

2. The Hadeeth of Sulaik Al Ghatafaani who came to the masjid while the messenger was giving the sermon so he said to him â□□ ***Oh Sulaik stand and perform two Rakâ□□ ahs and let him perform two light rakâ□□ ahsâ□□*** then he said â□□ ***If one of you comes on the day of Jumuâ□□ ah and the Imaam is giving the sermon, then***

let him make two rakâ□ ah and let him perform two light rakâ□ ahsâ□ (Collected by Muslim 3/14-15)

3. The hadeeth â□ ***If you say to your companion on the day of Jumuâ□ ah â□ be quietâ□ while the Imaam is giving the sermon then you have made a sinful utterance***â□ (Agreed upon)

these two hadeeth indicate:

1. The permissibility of praying after the Imaam has come out to address the congregation

2. the permissibility of praying while the Imaam is giving the sermon

3. The permissiblity of speaking after the Imaam has come out to address the congregation, and even while he is upon the minbar, as long as he hasnt began to speak

14: â□ ***Aisha had a miscarriage for the Messenger â□ Sallallahu alaihi Was Salam â□ and she named it Abdullah, due to this she was given the kunya Umm Abdullah***â□

Ruling: Baatil (False)

Collected by Al Khateeb in â□ Al Muwadihâ□ 1/321)

In it is Dawood ibn Muhabbar Imaamudh Dhahabee mentions concerning him in Dewaanudh Dhuâ□ afaa (1/127) â□ He fabricates hadeeth upon trustworthy narratorsâ□

It also opposes what is established concerning this and that is that Aisha said to the messenger â□ Sallallahu Alaihi Was Salam â□

â□ *Oh Messenger of Allah Indeed all of your wives have Kunyaâ□ s except me*!â□ So the Messenger said to her ***â□ Take a kunya from your son Abdullah (i.e Abdullah ibn Zubair, the son of her sister Asmaa), you are Umm Abdullah!â□***

(Collected by Imaam Ahmad in his Musnad 6/151 and declared â□ Saheeh by Shaikh Al Albaani in â□ Saheehahâ□ 1/256)

The Hadeeth establishes the permissibility of taking a kunya without having a child

15. ***Consult with them, then oppose them***! (i.e. Women)

Ruling: No origin (attributed to the messenger â Sallallahu Alaihi was Salam)

The Statement does have origin attributed to Umar though in a narration collected by Ali ibn il Jaâ d al Jauwhari (1/177/12) with a weak chain of narration that has two defects in it, 1.The unknown state of Hafs ibn Uthmaan Ibn Ubaidillah and 2. The presence of a weak narrator Yahyah ibnil Mutawakil Al Umari.

(See â Ad Dhaâ eefahâ of Shaikh Al Albaani (430))

Additionally its meaning is not correct since Allah has stated in the Qurâ aan concerning parents weaning their child onto food prior to the end of two recommended years of suckling:

â ..***If they both decide on weaning, on mutual consent and after due consultation, then there is no sin upon them***..â

(Saratul Baqarah Vs 233)

Likewise the Messenger of Allah â Sallallahu alaihi Was Salam consulted with his wife Umm Salamah in the incident of the pact of Hudaibiyah, when the Messenger and his companions were not able to complete their Umra, and they had to shave their heads early, so the messenger sought her advice concerning what to do, so she advised him Oh Messenger of Allah, you shave first and they will follow you. So the Messenger of Allah took her correct advice and did not oppose her.

Wa Billahit Tawfeeq

Abu Hakeem

www.twitter.com/abuhakeembilal

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