



Ahadith That Are Popular, Widespread And Weak (Part 3)

Description

Bismillahi Wal Hamdullillah Was Salaatu Was Salaamu â€‹ Alaa Rasoolillahi

Ammaa Baâ€‹ d:

In continuing with this series concerning popular weak ahaadeeth:

16. Upon the authority of Ibn Umar who made wudhu and wiped his neck then said (attributing his statement to the messenger â€‹ Sallallahu alaihi Wa Sallam

â€‹ **Whoever makes wudhu and wipes his neck will not be bound with collars on the day of judgement**â€‹

Ruling: Fabricated â€‹ Collected by Abu Nuâ€‹ aym in akhbaar Asbahaan 2/115 and declared â€‹ Fabricated by Shaikh Al Albaani in Ad Dhaâ€‹ eefah 2/167 Number 744

17. **Wiping the eyes with ones index fingers when hearing â€‹ Ash hadu an Laa ilaaha ilallah**â€‹ and the that one who does so will have the right to the intercession of the messenger â€‹ Sallallahu Alaihi Was Sallamâ€‹

Ruling: Not Authentic

(Collected by Ad Dailami In â€‹ Musnadul Firdous upon the authority of ibn Umar and it is declared: â€‹ Not Authentic by shaikh Al Albaani in â€‹ Ad Dhaâ€‹ eefahâ€‹ 72)

18. â€‹ **Salaah in a turban is equivalent to 10,000 good deeds**â€‹

Ruling: Fabricated

(it was mentioned by As Suyooti in Dhail Al Ahaadeeth Al Maudooâ (111) and declared Fabricated by Shaikh Al Albaani in Ad Dhaâ eefah 129)

19. **Be plentiful in saying Laa ilaaha illallah during funerals**

Ruling: Daâ eef (weak)

(Collected by Ad Dailami (1/1/32) upon the authority of Ibn Umar and declared Dhaâ eefâ by Shaikh Al Albaani in Adhâ Dhaâ eefah 2881)

20. **Whoever visits the grave of his parents or one of them every friday will have his sins forgiven and will be written as one who was dutiful to his parents**

Ruling: Fabricated

(Collected by At Tabaraani in As Sagheerâ (199) upon the authority of Abu Hurairah and declared Fabricated By Shaikh Al Albaani in Ad Dhaâ eefah (49)

21. **Be plentiful in the remembrance of Allah until it is said about you Majnoon! (Deranged!)**

Ruling: Dhaâ eef

(Collected by Haakim 1/499) and declared Dhaâ eefâ By shaikh Al Albaani in Ad Dhaâ eefah 517)

22. **Whenever he Sallallahu alaihi Was Sallam would cut his hair, trim his nails or blood cup he would have it sent to the bageeâ (graveyard in Madina) and have it buried**

Ruling: Baatil (False)

(Mentioned by Ibn Abi Haatim (2/337) and declared False by shaikh Al Albaani in Ad dhaâ eefah 713)

23. **He Sallallahu Alaihi Was Sallam used to eat with the whole of his palm**

Ruling: Munkar (Conflicting). (âﻣﻨﻜﺎﺭ Munkarâﻣﻨﻜﺎﺭ is hadeeth terminology for a hadeeth that opposes an authentic hadeeth and has in its chain of transmission, a weak narrator)

(Collected by Al Uqaili in Ad Dhuâﻣﻨﻜﺎﺭ 4/90 and declared âﻣﻨﻜﺎﺭ Munkar By Shaikh Al Albaani in Ad Dhaâﻣﻨﻜﺎﺭ eefah (6225) he also mentioned it in number 1202 and declared it âﻣﻨﻜﺎﺭ Fabricatedâﻣﻨﻜﺎﺭ)

24. âﻣﻨﻜﺎﺭ ***The Messenger of Allah did not used to raise his hands until he finished from Salaah (i.e. other than the initial Takbeer)***

Ruling: Dhaâﻣﻨﻜﺎﺭ eef (Weak)

(Collected by At Tabaraani in âﻣﻨﻜﺎﺭ Muâﻣﻨﻜﺎﺭ jamul Kabeer 3/211/1 who mentions his chain going back to Abdullah ibn Zubair who saw a man raising his hands in Salaah before finishing his Salaah, then when he finished praying he said âﻣﻨﻜﺎﺭ The Messenger of Allah did not used toâﻣﻨﻜﺎﺭ !âﻣﻨﻜﺎﺭ Shaikh AlAlbaani declared it weak in Ad Dhaâﻣﻨﻜﺎﺭ eefah 2544 due to the presence of Fudhail Ibn Sulaimaan An Numairi who the majority of he Imaams of hadeeth declare a weak narrator)

25. ***The Messenger raised his hands after giving salaam (from Salaah) and while (still) facing the qibla and made dua that Allah frees Waleed Ibnil Waleed, âﻣﻨﻜﺎﺭ Iyaash ibn abi Rabeeâﻣﻨﻜﺎﺭ ah, Salamah Ibn Hishaam and the (other) weak defenseless muslims from the Mushrikeen. Those who are unable to devise a plot or direct their way, from the hands of the mushrikeen***

Ruling: Munkar

(Collected by Bazaar (3172) Shaikh Al Albaani after mentioning the hadeeth in âﻣﻨﻜﺎﺭ Ad Dhaâﻣﻨﻜﺎﺭ eefah and discusses the presence of the weak narrator Ali Ibn Zaid ibn Judâﻣﻨﻜﺎﺭ aan in its chain then he mentions:

âﻣﻨﻜﺎﺭ The conclusive statement then is that nothing is established upon the messenger âﻣﻨﻜﺎﺭ Sallallahu Alahi was sallam âﻣﻨﻜﺎﺭ regarding him raising his hands after Salaah. As far as the affair of the Imaam making Duâﻣﻨﻜﺎﺭ a and those behind him saying ameen! after the prayer as is customary practice today in many Islamic countries then it is a bidââﻣﻨﻜﺎﺭ ah (innovation) having no origin..âﻣﻨﻜﺎﺭ (See âﻣﻨﻜﺎﺭ Ad Dhaâﻣﻨﻜﺎﺭ eefah 6/57-60)

Wallahu âﻣﻨﻜﺎﺭ lam

Was Sallallahu âﻣﻨﻜﺎﺭ alaa Nabiyyinaa Muhammad

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