THE SIGNS OF A FABRICATED HADĪTH

Ibn Qayyim al-Jawzīyyah

SAHIFAH PRESS

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Ibn Qayyim

Translated by Azhar Majothi

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About this Translation

Al-Manär al-Munif fi 'l-Sahih wa 'l-Dáif, or The Towering Lighthouse on the Sound and Weak [Hadith] by Shams al-Din Muhammad b. Abū Bakr al-Dimashqī, or Ibn Qayyim al-Jawziyyah (d. 1350), as he is known the world over, is one of the best known works on the subject of fabricated hadith and also one of the author's last, written in 1348, almost three years prior to his death. The original book contains three fatwas by Ibn Qayyim on the subject of hadīth scrutiny and this book contains a complete translation of his second fatwa, the lengthiest of the three and covering approximately 100 pages; in it, the author was asked to explain whether it is possible to identify fabricated hadīths without knowing the science of isnād criticism. While there are many editions of the original in Arabic, the translator has opted for the Abu Ghuddah edition' which is perhaps the finest and most precise yet; all chapter headings have been adapted by the translator in order to break up the text according to its respective subject.

* Muḥammad b. Abū Bakr Ibn Qayyim al-Jawzīyyah and 'Abd al-Fattāḥ Abū Ghuddah and Salmān b. 'Abd al-Fattāḥ Abū Ghuddah (eds), *Al-Manār al-Munīf fī 'l-Ṣaḥīḥ wa 'l-Dāif* (Nasr; Dār al-Salām, 2012, twelfth edition), pp.43-14t.

INTRODUCTION

In the Name of Allah, the Most Merciful, Bestower of Mercy

Al-Shaykh al-Imām Shams al-Dīn Muḥammad b. Abū Bakr, famously known as Ibn Qayyim al-Jawzīyyah, said:

I have been asked if it is possible to recognise a fabricated hadīth by utilising general rules without analysing its chain of transmission (*sanad*)?

This is a valuable question, and the only person who can do this is one who becomes well versed in the authentic Sunan and it sinks into his very flesh and blood; it leads to him becoming an authority and a hardened specialist of the Sunan and Āthār, as well as (being) cognisant of the *sīrah* of the Messenger of Allāh \mathbb{Z} and his guidance with respect to commands and prohibitions, what he informed others of, invited to, loved, hated and legislated for his nation, in such a way that it is as if he mingled with the Messenger \mathbb{Z} like one of his companions.

The likes of such a person knows the circumstances of the Messenger 選, his guidance, speech and what is permissible to attribute to him and what is not - which others are not aware of. And this is the condition of every follower with what he adheres to. Naturally, he is more specific in regards to it, fervent in complying with the [Prophet's 鑑] speech and actions due to his knowledge of it, and distinguishes between what is correct to attribute to the Prophet ¾ and what is not, unlike the one who is unable to do so. Such is the condition of the muqallidūn with their imams: they know their statements, texts and madhabs. Allāh knows best.

An example of a hadīth (which has been fabricated) is what Ja'far b. Jasir reported from his father, from Thābit, from Anas — and he attributed it to the Prophet ﷺ —:

Whoever says, "Subhān Allāhi wa bi ḥamdihi (Exalted is Allāh and to Him is all praise)," Allāh will plant for him a million date palm trees in Paradise whose roots are made from gold.

This Ja'far, refers to Ja'far b. Jasir b. Farqad, Abū Sulaimān al-Qaṣṣāb al-Baṣrī. Ibn 'Adī said "his ḥadīths are rejected (due to them contradicting sound reports)" while Al-Azdī stated "the (scholars of ḥadīth) criticised him." As for his father, then Yaḥyā b. Ma'īn said "he was unreliable and his ḥadīths should not be recorded"; al-Nasā'ī and al-Dāraquṭnī declared him weak; Ibn Ḥibbān said about him "he left the realm of 'adālah (religious uprightness)" while Ibn 'Adī said "most of his ḥadīths are not dependable."

[Another example is] what has been reported by Ibn Mandah and others from Aḥmad b. 'Abd Allāh al-Juwaibārī, the liar, from Shaqīq, from Ibrāhīm b. Adham, from [Mūsā] b. Zayd, from Uwais al-Qarnī, from 'Umar and 'Alī ‰, from the Prophet ﷺ:

Whoever supplicates by these names: "Allāhumma anta Hayyun lā tamūt; wa ghālihun lā tughlah; wa başīrun lā tartāh; wa samī'un lā tashuk; wa şādiqun lā takdhih; wa şamadun lā tat'am; wa 'ālimun lā tu allam (O Allāh! You are the All-Living who does not die; the All-Overpowering who cannot be overpowered; the All-Seeing who does not hesitate; the All-Hearing who does not douht; the All-Truthjul who does not lie; the Self-Subsisting who does not eat; the All-Knowing who is not taught)"... Then by the One who sent me with the truth, if one was to supplicate with these words over sheets of iron then they would melt, or over running water then it would stop; whoever supplicates with them before sleeping, 700,000 angels are sent to him for every letter in those words, exalting Allah and seeking His forgiveness on the person's behalf.

Another liar, al-Husain b. Dāwūd al-Balkhī, followed [al-Juwaibārī's] footsteps (by claiming that he heard it), from Shaqīq; and yet another liar reported a part of it: Sulaimān b. 'Easā (who claimed that he reported it) from al-Thawrī, from Ibrāhīm b. Adham.

And this report, and its likes, is the type which even a person with the least knowledge of the Messenger \Re and his statements knows is a fabrication, forgery and a slander against him.

[Another example] is what has been reported by 'Abbās b. al-Daḥāk al-Balkhī, a liar and slanderer, (who claimed that he reported it) from 'Umar b. al-Daḥāk, who is unknown, from Abū Mu'āwiyyah, from al-A'mash, from Abū Ṣāliḥ, from Abū Hurairah, from the Prophet ﷺ:

Whoever writes "Bismillähi-raḥmāni-raḥīm (in the name of Allāh; the Most-Merciful; Bestower of Mercy)" but does not erase the letter hā which is contained in the name of Allāh the Most High, He writes for him a million good deeds, He erases from him a million sins and raises him a million levels (in Paradise).

[Another example] is what has been reported by Abū al-A'lā', from Nāfi', from Ibn 'Umar, and it is attributed to the Prophet æ: "Whoever shrouds a dead person, then for every hair his shroud

r. In the biography of 'Abbās b. al-Daḥāk in *Al-Lisan* and *Al-Mizan*, this particular fabricated ḥadīth is reported from 'Abd Allāh b. 'Umar b. al-Ramāḥ and not 'Umar b. al-Daḥāk - who is, as Ibn Qayyim states, unheard of, so it was possibly a mishap on his part or an anomaly in his copy of the narration.

covers, he will have 10 good deeds."

Abū al-A'lā' here, reports something from Nāfi' which is not from his ḥadīths and it is not permissible to utilise it as a proof. The ḥadīth is reported by al-Ḥasan b. Sufyān, who said he heard it from Abū al-Rabī' al-Zahrānī, who said he heard it from al-Ṣalat b. al-Ḥajjāj who said he heard it from Abū al-A'lā'.

Imām al-Dāraquṭnī said, "It is said that this Abū al-A'lā's (attribution) was al-Khaffāf al-Kūfī, and that his actual name was Khālid b. Ṭahmān." Yaḥyā b. Ma'īn said:

He is weak, his narrations began to get muddled up 10 years before his death but before that he was trustworthy. During these years of getting muddled up, he would transmit what had been reported (to him) and affirm them.

[Another example is] the hadīth reported by Muhammad b. 'Abd al-Raḥmān b. al-Bailamānī, from Ibn 'Umar, from the Prophet % (who is reported to have said): "Whoever fasts the morning of the Day of al-Fitr (i.e. 'Eid), it will be as if he fasted for all time." This hadīth is false and fabricated on the Messenger of Allāh %; Ibn al-Bailamānī would report contradictory hadīths (to how they had been reported by reliable narrators); Al-Bukhārī, Abū Hāțim al-Rāzī and al-Nasā'ī said "he is abandoned in ḥadīth"; Yayhā b. Ma'īn said "he is unreliable"; al-Dāraquṭnī and al-Humaidī said he is "weak (in ḥadīth)"; Ibn Hibbān said "he narrated from his father via a written copy with approximately 200 ḥadīth, all of which were fabricated. He is neither to be depended upon for evidence nor mentioned except out of bafflement."

[Another example is] the hadīth: "Whoever fasts the Day of 'Āshūrā', Allāh will record the worship of 60 years for him." This is false. Habīb b. Abū Habīb reported it from Ibrāhīm al-Ṣā'igh, from Maimūn b. Mihrān, from Ibn 'Abbās; Habīb used to fabricate hadīths. [Another example is] the hadīth recorded by Zakariyyā b. Duwaid al-Kindī - the liar and slanderer, from Humaid al-Țawīl, from Anas, from the Prophet ﷺ (who is reported to have said):

Whoever habitually performs the Duḥā prayer and does not stop this habit except for a (legitimate) reason, then he and I will be together in Paradise on a boat made of light, in a sea of light, until we visit the Lord of all creation.

[Another example is] the ḥadīth reported by 'Umar b. Rāshid, from Yaḥyā b. Abū Kathīr, from Abū Salamah, from Abū Hurairah, who said: the Prophet 霎 said:

Whoever prays six units of prayer after Maghrib and does not say anything between them, then they will be changed into 12 yearsworth of worship for him.

The 'Umar mentioned here was considered by Imam Aḥmad, Yaḥyā b. Ma'īn and al-Dāraquṭnī as "weak"; Aḥmad also said about him, "His ḥadīth were insignificant"; al-Bukhārī said "He was abandoned in ḥadīth" and he counted him extremely weak; Ibn Ḥibbān said "mentioning him is not lawful except in the context of criticism as he used to fabricate ḥadīth on Mālik, Ibn Abū Dhi'b and other trustworthy scholars.

[Another example is] the hadīth:

Whoever prays four units of prayer on a Sunday with a single concluding salutation (taslīm), in which he recites "*al-Ḥamd*" (Sūrah al-Fātihah), and "*Amana rasūl*" (the last two verses of Sūrah al-Baqarah), Allāh will record for him 1,000 acts of Hajj, 1,000 acts of 'Umrah and 1,000 battles, and for every unit of prayer 1,000 prayers and He will place between him and the Fire 1,000 trenches... May Allāh curse its fabricator - look how brazen he was about Allāh and His Messenger!

[Another example is] the hadīth:

Whoever prays four units of prayer on Sunday night in which he recites the "Opening of the Book" (Sūrah al-Fātihah) once and "Qul Huwa Allāh Ahad" (Sūrah al-Ikhlāş) 15 times in every unit of prayer, Allāh will give him on the Day of Judgement the reward of reciting the Quran 10 times and acting by it; on the Day of Judgement he will rise from his grave with a face as bright as a full moon; Allāh will give him for every unit of prayer 1,000 cities made of pearls, in each city will be 1,000 palaces made of peridot, every palace will contain 1,000 houses made of musk and every house will contain 1,000 beds...

This slanderous liar who invented this continued counting thousands!

[Another example is] the hadīth:

Whoever prays six units of prayer on a Monday night, reciting in each unit the "Opening of the Book" (Sūrah al-Fātihah) once, and "Qul Huwa Allāh Ahad" (Sūrah al-Ikhlāş) 20 times and thereafter, he seeks forgiveness from Allāh 10 times, then Allāh will present him on the Day of Judgement with the reward of 1,000 truthful believers, 1,000 worshippers and 1,000 ascetics...

May Allāh disfigure its fabricator and forger on the Messenger of Allāh $\underline{\mathfrak{B}}!$ And this is one of the schemes of Al-Juwaibārī, the repulsive one.

[Another example is] the hadīth:

Whoever prays four units of prayer on a Monday, reciting in every unit the "Opening of the Book" (Sūrah al-Fātihah) once, " $A\bar{y}ah$ al-Kursī" (Sūrah al-Baqarah, verse 255) once, "Qul Huwa Allāh Ahad..." (Sūrah al-Ikhlāș) once and "Qul á ūdhu bi rabbi'l-falaq..." (Sūrah al-Falaq) once, then all of his sins will be expiated and Allāh will present him with a palace in Paradise made of white pearl, inside of which will be seven houses, the height of each reaching 3,000 arm cubits tall and their widths will be likewise...

The repulsive fabricator behind this continued in what is a lengthy hadīth containing further recklessness. And this is from the schemes al-Husain b. Ibrāhīm, a liar who he reported from Muhammad b. Ṭāhir and fabricated further hadīths of this variety related to prayers on the day and night of Sunday, prayers on the day and night of Monday, the prayers on the day and night of Tuesday, and so on for the rest of the days and nights of the week.

This topic is extremely vast; we have only mentioned a mere portion of it so that it may be known that these hadīths and their likes which contain such abhorrent imprudence have all been fabricated on the Messenger of Allāh 36, and a great number of people ignorant of hadīths who ascribe themselves to asceticism, poverty and fiqh have given them undue attention.

Fabricated hadīths have a darkness, feebleness and imprudent hostility about them to which their fabricator and contriver calls to against the Messenger of Allāh ﷺ; such as the hadīth: "Whoever prays such-and-such units of the Duhā prayer is bestowed with the reward of 70 Prophets." It is as if this repulsive fabricator who invented this did not know that, other than the Prophet (ﷺ), if one was to pray the lifespan of Nūh ﷺ, he would not be entitled to the

^{2.} According to verse 29 of Sūrah al-'Ankabūt, Nūḥ (Noah) lived for 950 years.

reward of even one Prophet.

Another example is the hadīth:

Whoever bathes on Friday with sincerity and expectation (of reward), then Allāh will write for him a light for every strand of (his) hair on the Day of Standing; Allāh will raise him one level in Paradise full of pearls, rubies and gems for every drop (of water which falls from his body), between every two levels is the length of a 100 years journey...

And something similar was mentioned previously in a lengthy hadīth, may all disfigure the fabricator! And this is from the schemes of 'Umar b. Şubḥ, the repulsive liar.

We will now point out general reasons with which it can be ascertained that a hadīth is fabricated.

THE FIRST SIGN

HADITHS WHICH CONTAIN EXAMPLES OF EXCESSES THE LIKES OF WHICH THE MESSENGER OF ALLAH 選 WOULD NEVER SAY

[This category] has many (examples), such as the saying attributed to the Prophet # in the fabricated hadīth:

Whoever says, "*Lā ilāha illa'llāh*," then Allāh will create a bird from this statement for him with 70,000 tongues, every tongue will speak 70,000 languages, seeking forgiveness from Allāh on his behalf. And whoever does such-and-such, will be given in paradise 70,000 cities, every city will contain 70,000 palaces, in each palace will be 70,000 maidens.

And the examples of such abhorrent imprudence indicate that their fabricator is not free from one of two states: Either he is utterly stupid and imbecilic; or he is an atheist who intends to belittle the Messenger of Allāh 寒 by attributing such words to him.

THE SECOND SIGN

FABRICATED HADITHS WHICH CONTAIN PERCEIVABLE LIES

[An example is] the hadīth: "The eggplant is for whatever reason it is eaten for" and [the hadīth]: "The eggplant is a cure for every disease."

May Allāh disfigure the one who fabricated them! If Yohannes the most skilled of doctors were to say this, the people would ridicule him – and if eggplant was eaten for (treating) a fever or sever melancholia and many other sicknesses, then they would only increase in severity. If a poor person was to eat it seeking prosperity, it would not benefit him in riches or if an ignoramus ate it seeking to become learned, it would not benefit him with knowledge!

Similarly, the hadīth "If a man sneezes during the (reading of a) hadīth, it is an indicator of his truthfulness," although some people have graded its isnād authentic, mere perception testifies to its falsity. This is because we witness one sneeze and he lies in his work! Even if 100,000 men were to sneeze during a hadīth reported from the Prophet 36, it would not be determined as authentic by the sneeze, even if people were to sneeze while giving false testimony, they would not be trusted as a result.

Likewise the hadīth "It is upon you to eat lentils, for it is blessed: it softens the heart, increases the tears and 70 Prophets sanctified it." 'Abd Allāh b. al-Mubārak was asked about this hadīth, and it was said to him "it was reported on your authority", so he exclaimed: "This has been reported on my authority too!?" The most that has been reported about lentils is that it was the desire of the Jews to eat it; had a single Prophet sanctified it, it would have been a cure for many diseases, then what of 70 Prophets! Moreover, Allāh has certainly described it as 'lower', He censured those who preferred it over *al-mann* and *al-salwā* and mentioned it in the same category as garlic and onions. It was fabricated against the prophets of the Children of Israel, they sanctified it for a motive yet it causes the following harms: it agitates bile, swelling (of the stomach), it causes repugnant gas, breathlessness, bad blood and other forms of physical problems. And one suspects that this hadīth was fabricated by those who preferred lentils over *al-mann* and *al-salwā*, or people of their like.

[Another example is] the hadīth "Indeed Allāh created the heavens and the earth on the Day of 'Āshūrā'" and the hadīth "Drink while you eat, you will be satiated." In fact drinking while eating spoils the food, prevents it from settling in the stomach properly and from remaining well-cooked.

[Another example is] the hadīth "The worst of liars are the sabbāghūn (dyers) and the sawwāghūn (goldsmiths)." Mere experience rejects this hadīth, for the lies made by other than dyers and goldsmiths are far worse, such as the Rāfidah - who are the worst liars among the creation of Allāh, fortune-tellers, diviners and astrologers. Some people have argued that the intended meaning of sabbāgh is one who adds words to a hadīth in order to beautify it, while the sawwāgh is one who formulates baseless hadīth; however this is a weak undertaking in an effort to interpret a false hadīth.

THE THIRD SIGN

THE FOULNESS OF A HADITH WHOSE CONTENT IS USED TO RIDICULE PEOPLE AND THINGS

[An example is] the ḥadīth "If rice took the shape of a man, he would be mild; no hungry person eats rice except that it satiates him." This is an example of gross foulness, which the speech of the intellectuals is protected from uttering, and even more so, the Master of the Prophets (Muḥammad 浅).

[Another example is] the hadīth "Nutmeg is a medicine and cheese is an ailment, but if they both enter the stomach, they become a cure." May Allāh curse the man who fabricated this about the Messenger of Allāh ﷺ!

[Other examples include] the hadīths:

- If mankind was to know what fenugreek contained, they would buy it according to its weight in gold.
- Present your dining tables with vegetables, for indeed they are a repellent from the Shaitān.
- There is not an endive leaf except that on it is a drop of water from Paradise.
- How bad is watercress! Whoever eats it at night will find that it upsets his stomach overnight and strikes a vein of leprosy into his nose. Eat it in the day time and abstain from it at night.
- The virtue of pansy oil over other oils is like the virtue of the People of the House (Ahl al-Bait) over the entire creation.

- The virtue of leek over other greens is like the virtue of wheat over other grains.
- Truffle and celery were the foods of (Prophets) Ilyas (Elias) and al-Yasa (Elisha).
- Indeed the heart finds delight during the eating of meat.
- There is not a pomegranate except that it is pollinated by a seed from the pomegranates of Paradise.
- The spring-time of my nation is (known by the readiness of) grapes and watermelon.
- It is upon you all to regularly eat grapes with bread.
- It is upon you all to use salt, for it is a cure for 70 diseases.
- Whoever eats beans with their skins, Allah will remove from him a disease of its similitude... — May Allah curse it's fabricator!
- Do not curse the rooster for it is my friend; if the sons of Adam were to know what its sound contains, they would buy its feathers and meat with gold.
- Whoever acquires a white rooster, neither Shaitān or magic will come near him.
- Indeed to Allāh belongs a rooster; its neck is tucked under the Arsh and its feet is at its borders.

In short, every hadith about the rooster is false except one:

When you hear the rooster crow, then ask Allāh from His bounties, for indeed it has seen an angel...'

^{3.} This hadīth was recorded by al-Bukhārī and Muslim. Ibn Qayyim's statement here is not without exception for an authentic hadīth recorded by Abū Dāwūd and others states that the Prophet 23 said: "Do not curse the rooster for indeed it wakes (people) for the (morning) prayer."

THE FOURTH SIGN

THE FABRICATED HADITH CONTAINS A CLEAR CONTRADICTION TO THE AUTHENTIC SUNNAH

As such, every hadith which contains an evil, oppression or fault, or contains a false praise or dispraises the truth, etc., then the Messenger of Allāh 🚎 is free from (having said or did) it.

Examples of this category include the hadīths which praise the names Muhammad and Ahmad, and state that whoever is named with them will not enter the Fire (are fabricated). This opposes what is acknowledged from the Prophet's \Re religion, i.e. one is not protected from the Fire (of Hell) due to names and titles; the only salvation from it is through faith and righteous actions.

Also included in this category are the many hadīths which connect salvation from the Fire to naming a child with the abovementioned names, and that whoever does so will not be touched by the Fire; the most that can be said about this action is that it is a type of minor good deed. However, what is known from the Prophet's ﷺ religion differs from this; truly the only thing which contains salvation from the Fire is that a person fulfils the requirements of (Allāh's) tawhīd.

THE FIFTH SIGN

CLAIMING THAT THE PROPHET ³/₂ CARRIED OUT A MATTER IN PUBLIC, IN THE PRESENCE OF ALL THE COMPANIONS, BUT THEY AGREED ON CONCEALING IT AND DID NOT TRANSMIT IT

An example of this is the claim of the worst liars among all the sects (the Rawāfid): that the Prophet ﷺ took the hand of 'Alī b. Abī Țālib ﷺ in a gathering of all the Companions, at the time they were returning from the Farewell Ḥajj (al-Ḥajj al-Wadā'); he stood among them so that they would all recognise him and said: "This is my trustee, my brother and successor after me, therefore listen to him and obey..."

[The Rawafid] claim that all the companions agreed to conceal this, alter it and oppose it. May the curse of Allah be on the liars!

A similar report by them states: "The sun returned to 'Alī after 'Aṣr (time) and the people witnessed it." Yet this event was neither made public such that it became famous and nor did anyone know of it happening except Asmā' b. 'Umais?!

THE SIXTH SIGN

THE ESSENCE OF THE HADITH IS FALSE AND INDICATES THAT IT IS NOT FROM THE SPEECH OF THE MESSENGER 湊

Such as the hadīth "The galaxy in the heavens is from the vein of the snake which lies under the Throne" and the hadīth "When Allāh the Most High is angry, the revelation is revealed in Persian. When He is pleased, it is revealed in Arabic." And The hadīth

Six habits cause forgetfulness: eating rat leftovers, throwing lice into fire while still alive, urinating in still water, cutting something with a blunt sword, chewing gum and eating sour apples.

And the hadīth "Carrying out hijāmah on the nape causes forgetfulness" and the hadīth "O Ḥumairā'! Do not bathe in water exposed to the sun for it causes leprosy" as well as every hadīth which contains "O Ḥumairā" or mentions Ḥumairā', they are all fabricated'; such as: "O Ḥumairā'! Do not eat figs for they cause such-and-such!" and the hadīth "Take half of your religion from Ḥumairā'."

[Other examples include] the hadīths:

 Whoever does not have wealth which he can give away in charity, then let him curse the Jews and Christians. – [This is

^{4.} Humairā' is an affectionate epithet of the Mother of the Believers 'Ā'ishah 🐝 in reference to her reddish complexion and young age. Note: the editors mention three exceptions to this rule which are authentic.

false] because a curse can never substitute the station of charity.

- I promise that whoever is called Ahmad or Muhammad will not enter the Fire.
- To whomever a boy is born and he is named Muhammad in order to seek blessing, he (the parent) and boy will enter Paradise.
- There is no Muslim who gets intimate with his wife and intends that if she is impregnated then he will call the child Muhammad, except that Allāh will provide him a boy.

And on this topic is a collection which is entirely fabricated.

THE SEVENTH SIGN

THE FABRICATED ḤADÌTH DOES NOT RESEMBLE THE WORDS OF THE PROPHETS LET ALONE THE WORDS OF THE MESSENGER OF ALLAH 紫

This is as Allāh the Most High states:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ° إِنْ هُوَ إِلَّا وَجْيَ يُوحَىٰ And nor does he (Muḥammad) speak of (his own) desire; it is only a revelation inspired. [Al-Najm (53): 3-4]

Meaning: nothing [the Prophet] uttered was but a revelation inspired to him. As such, (this category concerns) the hadīth which does not resemble the revelation, not even the words of the Companions — such as the hadīth:

Three things increase strength of sight: looking at greenery, running water and a beautiful face.

The likes of Abū Hurairah and Ibn 'Abbās, furthermore, Sa'id b. al-Musayyib, al-Ḥasan, and even Aḥmad and Malik 🚓 are far above the likes of these words!

[Other examples include] the hadīths:

- Looking at a beautiful face polishes the sight. This hadīth and its like were fabricated by some of the zanādiqah.
- Take to having beautiful faces and eyes with black pupils for Allah is shy to punish the beautiful with the Fire. - May

Allah curse its repulsive fabricator!

- Looking at a beautiful face is an act of worship.
- Blueness in eyes is good fortune.
- Allāh purifies a people from sins by causing baldness on their heads, and 'Alī is the foremost among them.
- The growth of nasal hair is a security from leprosy. Imām Ahmad b. Hanbal was asked about this and he said "there is absolutely nothing (authentic) about this."
- Whoever comes to Allāh with a beautiful face, and a beautiful name, and he uses it in the appropriate way which is not shameful, then he is from the finest of Allāh's creation.

Every hadīth in which the beauty of faces is mentioned, praised, contains a command to look at them, encourages seeking one's needs from them or mentions that the Fire will not touch them, are lies, forgeries and falsehood.

There are many hadīths in this category, and the closest thing to an authentic hadīth on this topic is *"If you are sent to me to deliver a message, then do so with both a good face and name."* This hadīth contains (in its chain of narrators) 'Umar b. Rāshid; Ibn Hibbān said about him: "He used to fabricate hadīth." Abū al-Farj b. al-Jawzī mentioned this hadīth in (his book) *Al-Mawdiāt*.

THE EIGHTH SIGN

PROPHETIC HADITHS RELATED TO HISTORIC EVENTS

As in the saying: "When such-and-such year occurs, such-and-such will occur, and when such-and-such month occurs, such-and-such will happen." Such as the words of the worst of liars:

When the moon eclipses in the month of Muharram, animosity and fighting (will occur) and the ruler will be diverted; if it eclipses in Ṣafar, such-and-such will occur.

And the liar continued to make up things about all the months, and all the hadīths in this category are lies, fabricated.

THE NINTH SIGN

HADITHS WHICH RESEMBLE THE WORDS OF DOCTORS

Such as hadīths in the capacity of doctors and the methods that resemble theirs most and befit them — such as the hadīths:

- Harīsah strains the back.
- Eating fish weakens the body.
- The hadith in which a man complained to the Prophet about having few children, so he commanded him to eat eggs and onions.
- Jibril came to me with the harisah of Paradise, so I ate it and I was bestowed with the (sexual) drive of 40 men.
- The believer is sweet, he loves sweet things. The evil liar reported this with another wording too: The believer is sweet and the disbeliever is alcohol-like.
- Eat dates on an empty stomach for they kill worms.
- Give your women dates to eat during their postpartum period.
- Whoever feeds his brother a morsel of a sweet dish, Allāh will change the bitterness of his circumstances.
- Whoever takes a morsel from a stream of faeces or urine, washes it and then eats it, he is forgiven.
- Blowing air onto food dispels the blessing.
- If any one of you experiences a buzzing or ringing noise in your ear, then let him seek blessing upon me and say: "Allāh mentions whoever mentions good about me." — And every hadīth on the topic of buzzing or ringing noises in the ear is a lie.

THE TENTH SIGN

ALL THE HADITHS ABOUT INTELLECT ARE LIES

[Examples in this category include] the hadīths:

- When Alläh created the intellect, He said to it: "Go forward." So it went forward. Then Alläh said to it: "Go back." So it went back. Then Alläh said: "I have not created anything as noble as you. By you I take and by you I give."
- Everything has a metal covering and the metal covering of piety (taqwā) is the hearts of the Ārifūn (Gnostics).
- A man is positively from the people of prayer and jihād but he will not be rewarded for them except by the amount of his intellect.

Al-Khațīb [al-Baghdādī] said: al-Suri narrated to us: I heard al-Hāfiz 'Abd al-Ghanī saying: al-Dāraquṭnī informed us that four people fabricated *The Book of Intellect*: the first was Maisarah b. 'Abd Rabbih, then Dāwūd b. al-Muḥḥabar stole it from him and placed *isnāds* other than those of Maisarah, then 'Abd al-'Azīz b. Abū Rajā' stole it from him and placed other *isnāds* in it, and finally Sulaimān b. 'Eesā al-Sijzī stole it and added further *isnāds*. [Al-Dāraquṭnī was referring to *The Book of Intellect* by al-Awadi the forgerer, the liar and it was a large book.] Abū 'l-Fatḥ al-Azdī said, "there is not a single authentic ḥadīth about the intellect." This was related by Abū Ja'far al-'Uqailī and Abū Ḥāṭim b. Ḥibbān. And Allāh knows best.

THE ELEVENTH SIGN

THE HADITHS WHICH MENTION AL-KHADIR IS ALIVE

[Examples of this category include] the hadīths which mention al-Khadir and his life, all of them are lies and there is not a single authentic hadīth about him being alive; examples include the hadīths:

- The Messenger of Allāh ﷺ was in the masjid and heard some words from behind him; the congregation went out (of the masjid) to have a look and there was al-Khadir.
- Al-Khadir and Ilyās meet every year.
- Jibrāʿil, Mikāʿil and al-Khadir gather at 'Arafah... This fabricated hadīth is lengthy.

Ibrāhīm al-Ḥarbī was asked about the age of al-Khadir and about him remaining (on earth) to which he replied:

Whoever remains absent then justice is not sought from him; no one introduced this issue among the people except the Shaițān.

Al-Bukhārī was asked about al-Khaḍir and Ilyās and whether they were both alive? He replied:

How can this be when the Prophet 3% said: "No one from among those who are present on earth will remain at the advent of one hundred years"?

And many other scholars were asked about this matter and they recited:

وَمَا جَعَلْنَا لِبَشَرِ مِن قَبْلِكَ الْخُلْدَ أَفَإِن مِتْ فَهُمُ الْخَالِدُونَ

And We did not grant any human being immortality before you (O Muhammad), then if you die, would they live forever? [Al-Anbiya (21): 34]

Shaykh al-Islām Ibn Taimiyyah was asked about this matter and he said:

If al-Khadir was alive then it would have been obligatory for him to go to the Prophet 32 and fight alongside him and learn from him. The Prophet 33 said on the Day of Badr: "O Allāh! If you destroy this clan, nobody on earth will be left to worship You (alone)!" And they (the clan, i.e. the Companions) were 330 men, all of whom are well known by their names, fathers' names and tribes; so where was al-Khadir on that day?!

Abū al-Farj Ibn al-Jawzī said:

The evidences that al-Khadir no longer remains in the world are four: the Qur'ān, the Sunnah, the consensus of the scholars who specialise in verification and common sense.

As for the Quran, then it is based on the statement of the Most High:

مَا جَعَلْنَا لِبَشِّرٍ مِّن قَبْلِكَ الْخُلُدَ أَفْإِن مِّتَّ فَهُمُ الْخَالِدُونَ.

And We did not grant any human being immortality before you (O Muhammad), then if you die, would they live forever? [Al-Anbiya (21): 34]

So if al-Khadir remains he would be immortal.

As for the Sunnah, then it is based on the following hadīth: "Do you see this night? No one from among those who are present on it will remain at the advent of one hundred years." The hadīth is agreed upon (by al-Bukhārī and Muslim); in *Ṣaḥīḥ Muslim*, on the authority of Jābir b. 'Abd Allāh, shortly before his death, the Messenger of Allāh 3 said: "There is not a soul present who will be alive at the advent of one hundred years."

As for the consensus of the scholars who specialise in verification, then al-Bukhārī and 'Alī b. Mūsā al-Riḍā said "al-Khaḍir is dead." Al-Bukhārī was asked about al-Khaḍir being alive and he replied:

How can this be when the Prophet 3% said: "No one from among those who are present on earth will remain at the advent of one hundred years"?

And from those who said al-Khaḍir is dead: Ibrāhīm b. Isḥāq al-Ḥarbī and Abū al-Ḥusain b. al-Munādī – both of whom were imams – and the latter would deride the view of those who said al-Khaḍir was alive.

Al-Qādī Abū Ya'lā reported al-Khadir's death on the authority of some of the companions of Ahmad. He also mentioned on the authority of some of the people of knowledge that [Ahmad] used as an evidence the fact that if al-Khadir was alive, it would have been obligatory on him to go to the Prophet 56. He further said: Ahmad narrated to us, on the authority of Suraij b. al-Nu'mān, who said: Hushaim narrated to us: Mujāhid reported to us: from al-Sha'bī, from Jābir b. 'Abd Allāh that the Messenger of Allāh 52 said: "By the One in whose Hand is my soul, if Mūsā had been alive, he would not be able to follow but me."

How then could [al-Khaḍir] be alive and not pray the Friday prayer with the Messenger of Allāh ﷺ, the congregational prayers or

fight alongside him? Is it not the case that when Easā & will descend to the earth, he will pray behind an imām from this nation and he will not put himself forward lest that is perceived as a violation of the prophethood of Muḥammad ﷺ?

Abū al-Farj further said:

How farfetched is the understanding of those who affirm the presence of al-Khadir and forget the desertion of the Sharia that the concealment of his presence would imply!

As for the evidence based on common sense, then it has 10 perspectives:

The one who affirms he is alive says that he is a son of Ādam because he is from his offspring. This is wrong for two reasons:

- Al-Khadir's age at this time would be 6000 years according to what is mentioned in the book Yūhannā al-Mu'arrikh, and the likes of this is far from the customary (lifespans) in respect to human beings.
- If he was the son of Adam because he is from his offspring, or the fourth in generation from Adam's grandson - as it is claimed, and that he is the minister of Dhū l'-Qarnain, then his form is unlike our bodily forms, instead he would be excessively tall and wide. It is stated in the Ṣaḥīḥain (al-Bukhārī and Muslim) in the ḥadīth of Abū Hurairah 45, that the Prophet 35 said: "Allāh created Adam sixty arm cubits in height and the creation (of man) has never stopped shrinking after him." And no one from among those who saw al-Khadir have mentioned that he had an enormous figure or that he is one of the oldest humans.

...³ If al-Khadir was present before Nūh, then he would have embarked on the ship with him, and no one has ever reported this.

^{5.} The second aspect is missing in the original.

The scholars agree that when Nūḥ descended from the ship, everyone who accompanied him died, then their offspring died and none remained expect the progeny of Nūḥ. The evidence for this is the saying of the Most High:

> وَجَعَلْنَا ذُرِّ يَتَّهُ هُمُ الْبَاقِينَ And We made his progeny the survivors. [Al-Ṣāffāt (37): 77]

And this nullifies the view of those who say that al-Khaḍir lived before Nūḥ.

If it was true – that a man from the sons of Ādam would live from the time of his birth to the end of time, and his birth was before Nūh– then this would the greatest of signs and miracles and his story would be mentioned in the Qur'ān in more than one place because he would be from the greatest signs of Allāh's Lordship; Allāh sa has mentioned that Nūh's lifespan was 950 years and counted this a sign, then what about whoever lives on till the end of time!? Due to this, some of the people of knowledge said, "no one introduced this issue among the people except the Shaiṭān."

The view that al-Khadir is alive is a saying about Allāh without knowledge, and that is prohibited according to the Quranic text. The second point is obvious; as for the first, then if [al-Khadir] being alive was established, the Quran, Sunnah or al-Ijma would have indicated it. Here is the Book of Allāh yet where does it say in it anything about al-Khadir being alive? And here is the Sunnah of the Messenger of Allāh 🕱 yet where does it contain anything which indicates it in any manner or form? And the scholars, have they agreed that he is alive?!

In general, those who lean towards the view al-Khadir is alive cling to narratives in which a man says in them that he saw [al-Khadir]; O Allāh how strange! Does al-Khadir have signs which whoever (claims to have) seen him was able to recognise him by?! And many of them have been deceived by a person saying he is al-Khadir. It is accepted that it is not permissible to believe the one who says such a thing without a proof from Allāh. So where did the one who believes the claimant get this impression that he is being truthful and is not lying?!

Al-Khaḍir separated with Mūsā b. 'Imrān, the one the Most Merciful spoke to, and he did not accompany him further; he said to Mūsā:

> هٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ This is the parting between me and you. [Al-Kahf (17): 78]

How then could [al-Khadir] have been pleased with himself to part from the likes of Mūsā then meet with the most ignorant of worshippers who have departed from the Sharia, who neither attend the Friday prayer, congregational prayers, gatherings of knowledge nor do they know anything from the Sharia? They say "al-Khadir said to me...", "al-Khadir came to me..." and "al-Khadir advised me..."; how strange it is! [Al-Khadir] separates from the one who Allāh the Most High spoke to and instead, accompanies the ignoramuses and those who neither know how to perform ablution nor how to pray.

The ummah has agreed on the fact that with respect to whoever claims he is al-Khadir, if he said that he heard "such-and-such from the Messenger of Allāh ﷺ", then no attention would be paid to his words and he would not be utilised as a proof in the religion on the basis that al-Khadir neither met the Messenger of Allāh ﷺ and nor did he pay him allegiance; [likewise] if this ignoramus was to claim that [the Messenger of Allah ﷺ] was never sent to [Al-Khadir] which is a statement that contains some level of disbelief.

If al-Khadir was alive, then jihād against the disbelievers, guarding the frontiers in the path of Allāh, deployment in the army rows for an hour, attendance of the Friday prayer and the congregational prayers and teaching people some knowledge would be much better for him than travelling in and between the wild through deserts and barren lands. And isn't this but the biggest insult on him and disparagement!?

THE TWELFTH SIGN

THE HADITHS WHOSE FALSITY IS INDICATED BY SUPPORTING AUTHENTIC EVIDENCES

An example is the hadīth of \overline{U} jb. \overline{U} q the Giant, which whomosoever fabricated, did so to defame the reports about the Prophets; such people have the audacity to try! This hadīth mentions "[\overline{U} j's] height was 3,333 and one-third arm-cubits tall" and that when Nūh feared that he would drown (during the flood), he said to \overline{U} j "Carry me in this bowl of yours!" It also mentions that the flood didn't even reach up to his [\overline{U} j's] heels, he plunged into the sea and it [the water] reached up to his midriff, he grabbed a whale from the seabed which he grilled under the eye of the sun and that he uprooted an enormous rock the size of Mūsā's army and wanted to subdue them with it so Allāh gouged his neck in the form of a collar!

It comes as no surprise that someone would be brazen enough to lie about Allāh with the likes of this, the only surprise is that some people have added this hadīth to their books of knowledge, tafsīr, etc. and did not clarify its condition. According to [the fabricators], this giant was not from the progeny of Nūḥ, even though Allāh the Most High said:

> وَجَعَلْنَا ذُرَّ يَتَّهُ هُمُ الْبَاقِينَ And, [Nūḥ's] progeny, we made survivors. [Al-Ṣāffàt (37): 77]

[Allāh] informs us that whoever remained on the earth (after the flood) was from the progeny of Nūh, so if 'Ūj really did exist, he would not have remained after Nūh. And in addition to this, the Prophet $\frac{1}{8}$ said:

Allāh created Ādam and his height in the heavens was 60 arm cubits tall; and the creation has not stopped shrinking since then.⁶

Moreover, between the heavens and the earth is the distance of a 500 year journey and its ceiling is likewise; if the sun is in the fourth heaven, then between us and it is a tremendous distance! How then, can one who is 3000 arm cubits tall reach it in order to grill a whale by it?! Undoubtedly, this story and its likes are from the fabrications of the heretics from the People of the Book who seek to mock and ridicule the Messengers and their followers.

Another example (from this category) is the hadīth:

[An] extra-terrestrial mountain made of green emeralds encompasses the world just as a wall encompasses a garden and the heavens are raised over it and overshadow it and so it takes a blue hue.

This hadīth and its likes have increased the philosophers and their likes in disbelief. Another hadīth in this category states:

Verily the earth is located on a rock, and the rock is located on the horn of bull; if the bull shakes its horn, the rock shakes thus the earth shakes and that is an earthquake.

Strange indeed are those who blackened their books with these deliriums! Another hadīth in this category reads:

^{6.} The words "in the heavens" are not found in the original hadīth, but are explicitly mentioned about Ādam in another hadīth recorded by al-Bukhārī and Muslim.

A female jinn used to visit the Prophet 3% and she was delayed on one occasion. [The Prophet 3%] said: "What delayed you?" She replied that her relative had died in India and she went there to pay her condolences; during her journey, she saw Iblis praying on a rock; she said to him: "What brings you to mislead the Sons of Ādam?" [Iblis] replied: "Leave me alone about this!" [The female jinn] said: "You pray though you are Iblis?!" [Iblis] replied: "Oh fool! I certainly hope that when Allāh responds to His oath, He will forgive me!" [The narrator said:] I have never seen the Prophet 3% laugh like he did that day.

Ibn 'Adī stated in *Al-Kamil*: it was reported to us by 'Abd al-Mu'min b. Aḥmad [who said]: it was reported to us by Minkar b. al-Hakam [who said]: it was reported to us by Ibn Lahī'ah, from his father, from Abū al-Zubair, from Jābir — who then mentioned the ḥadīth. Allāh the Most High knows best why Ibn Lahī'ah put this in his books, even though he was greater in ḥadīth than needing to circulate the likes of this delirium!

Another example of a hadīth from this category is the hadīth of "Hāmah b. al-Hīm b. Lāqīs, the son of Iblīs." This hadīth is lengthy and there are others like it. Another hadīth is that of Zuraib b. Barthamlā; Ibn al-Jawzī said about it, "the hadīth of Zuraib is false."

THE THIRTEENTH SIGN

THE FABRICATED HADITH CONTRADICTS A CLEAR MATTER IN THE QURAN

An example of this category is the hadīth regarding the duration of the world, that it is 7,000 years and that we are living in the seventhousandth year, which is from the clearest of fabrications! If it were true then every person would know that the time remaining before the Standing (i.e. Judgement Day) from our time on earth is 251 years.⁷

Allāh the Most High says:

يَشأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُوْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّي لَا يُجْلِيها لِوَقْتِها إلَّا هُوَ ،نْقُلَتْ فِي السَّمَاوَاتِ وَالأَرْضِ : لَا تَأْتِيكُمْ إِلَّا بَغْنَةُ مِيَسْأَلُونَكَ كَأَنَّكَ حَفِيَّ عَنْها ـ قُلْ إِنَما وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

They ask you about the Hour (i.e. the Day of Resurrection): "When will its appointed time be?" Say: "The knowledge thereof is with my Lord (alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have good knowledge of it. Say: "The knowledge thereof is with Allāh (alone) but most of mankind know not." [Al-Aʿrāf (7): 187]

^{7.} i.e. if the fabricated hadīth was true and the people at Ibn Qayyim's time were living in the seven-thousandth year, the year would have been considered as 6749 AI-l, which is 25t years before the end of that millennium. This important deduction indicates that Ibn Qayyim wrote this work in the year 749, three years before his death.

Allāh the Most High says:

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ

Verily Allāh! With Him (alone) is the knowledge of the Hour... [Luqmān (31): 34]

And the Prophet 3% said "Nobody knows when the Hour will occur except Allāh."

And in our era, someone who claims to have knowledge but feigned about what he was not given, publicly lied and said that the Messenger of Allah $\frac{1}{36}$ "knew when the Hour would occur." It was said to him, it has certainly been stated in the hadīth of Jibrīl (by the Prophet $\frac{1}{36}$) "The one questioned about it knows no more than the questioner!" Then this [liar] changed this phrase from its correct place and said that it means "You and I, we know!" This is one of the greatest examples of ignorance and terrible distortions!

The Prophet 36 had more knowledge about Allāh than for him to say to someone whom he thought to be a bedouin "You and I know the time of the Hour." Unless the ignoramus is claiming the Prophet 36 knew that it was Jibrīl (all along)! Nevertheless, the Messenger of Allāh 36 said in truth:

By the One in whose Hand is my soul, Jibrīl has not come to me in a form except that I have recognised him except on this occasion." And in another wording: "Jibril has never appeared to me in disguise other than this occasion."

Another wording reads "Bring the bedouin back to me." And the Companions went and searched for him but did not find any trace of him."⁸ The Prophet 🕱 only knew it was Jibrīl after some time,

^{8.} These wordings appear to be paraphrased or combined between the various versions recorded in the books of hadith. The first phrase is almost identically recorded by Ahmad in *Al-Musnad:* "That was Jibril, he came to teach you all

as 'Umar stated: "I remained for a while, and then the Prophet said: 'O 'Umar! Do you know who the questioner was?'" The distorter claims the Prophet 38 knew it was Jibrīl during the time of the question, and that he did not inform the Companions about it except after some time.

The Prophet's 33 saying in the hadith "The one questioned about it knows no more than the questioner!" is comprehensive and includes every questioner and person being questioned; so whoever asks, or is asked about the Hour, then their condition is [like that of the Prophet 33 and Jibrīl]; yet these extremists believe that the knowledge of the Messenger of Allāh 33 was in agreement with that of Allāh like one and the same, and that everything Allāh knows, the Messenger of Allāh 33 knew! But Allāh the Most High states:

وَمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِتُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى التِفَاقِ لَا تَعْلَمُهُمْ فَخُنُ نَعْلَمُهُمْ

And among the bedouins among you, some are hypocrites, and so are some among the people of Medina; they exaggerate and persist in hypocrisy; you (O Muhammad) know them not, we know them... [Barā' (9): 101]

This is in (Sūrah) Barā' at its end, and it is one of the last verses revealed in the Quran; this [was the situation] though the hypocrites were neighbours of the Prophet 🕱 in Medina.

In this respect, [an evidence is found in] the hadīth about 'Ā'ishah's is knotted jewellery, which, when the Prophet 35 sent

your religion; he has not come to me in a form except that I recognised him except on this occasion." A similar wording is also recorded by al-[abarānī in *Miljim al-Kabīr*. The second is recorded in *Şaḥiḥ Ibn Khuzaimah* as: "...for by the one in whose Hand is my soul, [Jibrīl] has never appeared to me in disguise since visiting me, before this occasion; I did not recognise him until he left." The third phrase is recorded in a similar fashion by Aḥmad and others.

out a party (of Companions) to search for, they agitated a camel and found it under its feet.

Another [evidence] is the hadīth about fertilising dates wherein the Prophet ﷺ said "I don't think anything will harm [these dates] if you leave them." So the people left them and they turned bad, so the Prophet ﷺ said "You are better informed about your worldly affairs." This was reported by Muslim on the authority of 'Ā'ishah ﷺ."

Allāh the Most High states:

قُل لا أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ

Say (O Muhammad): "I don't tell you that with me are the treasures of Allāh, nor (that) I know the unseen…" [Al-Anʿām (6): 50]

And Allāh states:

وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ

[Say (O Muhammad)] "...If I had the knowledge of the unseen, I would have secured for myself an abundance of wealth..." [Al-A'rāf: 188]

And [another evidence can be found] in the trial that afflicted 'Ā'ishah \bowtie and the people slandered her; the Prophet \nexists did not know the truth about the matter until revelation from Allāh was sent down which acquitted her.

Yet and still, these extremists believe that the Prophet 3undoubtedly knew about the situation as it really was, he sought the people's opinion about separating from her, and he called the sweet basil ['Ā'ishah 3 and requested from her — though he was well-aware of the situation—: "If you committed a sin then seek Allāh's forgiveness" while he knew with full certainty that she did not commit a sin?!

^{9.} The wording is paraphrased.

Without doubt, the motivation behind the people who commit this exaggeration is their certainty that Allāh will explate their sins and enter them into the Paradise, and that whenever they go to extremes, they attain proximity to Allāh and distinction; therefore, they are the worst sinners among the people due to this and the most severe of them in opposition to the Sunnah. Such people have a clear likeness to the Christians who went to the worst extremes with respect to the Messiah and opposed his Sharia and religion in the worst way.¹⁰

The inference is that such people believe in these clearly fabricated hadīths and they distort authentic hadīths from their original wordings in order to promote their dogmas.

[REGARDING ERRORS IN SAHIH MUSLIM]

In the same way [as a hadīth contradicting a clear evidence], there occurs an error in the hadīth of Abū Hurairah "Allāh created the dust (of the earth) on Saturday..." This is found in Ṣaḥīḥ Muslim but it was an error to attribute it to the Prophet \mathfrak{K} ; in fact it was only the statement of Ka'b al-Aḥbār; the Imām of Ahl al-Ḥadīth Muḥammad b. Ismā'īl al-Bukhārī stated this in his book *Tārīkh al-Kabīr* as did other Muslim scholars - and it is as they said because Allāh informed us that He created the heavens and the earth and all that is between them in six days," but this ḥadīth enumerates the days it took to create them as seven. And Allāh knows best.

^{10.} By taking him as a god besides Allāh.

^{11.} See al-A'rāf: 54; Yūnus: 3; Hūd: 7; al-Furqān: 59; al-Sajdah: 4; Qāf: 38; al-Hadīd: 4.

Signs of a Fabricated Hadith

THE FOURTEENTH SIGN

THE FABRICATED HADITHS REGARDING THE ROCK IN BAIT AL-MAQDIS

An example of this category is the hadīth which is reported about the stone being "the lowest throne of Allāh" – exalted is Allāh from the lies of the fabricators! When 'Urwah b. az-Zubair heard this, he said, "Sanctified is Allāh! Allāh the Most High says:

> وَسِعَ كُرْسِيْهُ السَّمَاوَاتِ وَالْأَرْضَ His Kursī extends over the heavens and the earth... [Al-Baqarah (2): 255]

Yet the rock is His lowest throne?!"

Every hadith regarding the rock is a lie and fabrication," and the foot that is in it is a lie fabricated from the actions of the falsifiers, those who popularised it hoping to increase traffic to visit the location.

The most that can be said about the rock is that it was the *qiblab* of the Jews, and it has a station in terms of location much like Saturday has in terms of time: Allāh has replaced it with the Ka'bah in the Sacred House (al-Bait al-Ḥarām) for this Muḥammadan nation.

When the Leader of the Believers, 'Umar b. al-Khattab desired to build Masjid al-Aqṣā, he consulted with the people about whether

^{12.} According to the editors, there are exceptions in this chapter which are authentic.

he should build it in front of the rock or behind it. Ka'b said to him, "O Leader of the Believers! Build it behind the rock!" So 'Umar replied:

O son of the Jews! You have mingled with the Jews! Rather, I will build it in front of the rock so that the people praying do not face it."

And they built it as it stands today.

The liars have forged many things about the virtues of the Masjid and Bait al-Maqdis. Yet what is authentic in respect to its virtue is based on the Prophet's 鸳 saying:

Do not set out on a journey except to three Masjids: al-Masjid al-Harām, al-Masjid al-Aqṣā and this Masjid of mine.

This is recorded in the *Two Sahihs*. In addition to this is the hadīth of Abū Dharr, who asked the Messenger of Allāh ﷺ "Which Masjid was the first to be built on earth?" The Messenger of Allāh ﷺ replied "Al-Masjid al-Haram." Then Abū Dharr asked, "Which one was built after?" And the Messenger of Allāh ﷺ said: "Al-Masjid al-Aqṣā..." This hadīth is agreed upon.

Yet another hadīth is that of 'Abd Allāh b. 'Amr:

When Sulaimān built the Bait (al-Maqdis), he asked his Lord for three things: rulership in concordance to Allāh's law and he alone was granted this; a dominion which none would have after him and he alone was granted this; and that anyone who travelled to this Bait for no other reason but to pray in it would be forgiven his sins and would be in a state similar to the day his mother delivered him. I (the Prophet) hope Allāh grants this too.

This hadīth is in the *Musnad* of Ahmad and the *Sahīh* of al-Hākim. On this subject, there is a fourth hadīth other than the ones mentioned above, which is reported by Ibn Mājah in his *Sunan* and it is muddled (*mudiarib*): "A prayer performed in [al-Masjid al-Aqsā] is worth 5000 prayers."

And It has been reported that the virtue of (of praying in) Bait al-Maqdis is worth 500 prayers, and this is more likely.

It is authenticated that the Messenger of Allāh ﷺ travelled by night [to al-Masjid al-Aqṣā], he prayed in it and lead the Messengers in that prayer, he tied al-Barāq by the ring of its door and he was raised to the heavens from it. It is also true that the believers will find sanctuary in it from Yajūj and Majūj (Gog and Magog). This is a summary of what has been authentically related in the ḥadīths.

Thereupon the liar has opened up a bag of lies and completed many fabricated hadīths about the Bait (al-Maqdis) and al-Khalīl (a reference to either the land of Hebron or Prophet Ibrāhīm (2006).

May Allāh disfigure those who lie about Him and about the Messenger of Allāh ﷺ, and do the same to those who distort what has been authentically transmitted from the Prophet's speech! Oh Allāh! Who from this ummah will deal with these two parties!

THE FIFTEENTH SIGN

HADITHS REGARDING THE VIRTUES OF THE MONTH OF RAJAB AND OTHER DAYS AND MONTHS

Examples of this category include hadīths regarding specific prayers made in the day and night, such as prayer during the day or night on Sunday, prayer during the day or night on Monday, and so on till the end of the week; all of them are lies and some of them have been mentioned previously.

Likewise, the hadiths regarding the *Raghā'ib* prayer on the night of the first Friday in the month of Rajab; all of them are lies and forgeries on the Messenger of Allāh \cong .

The basis behind such hadīths is what 'Abd al-Raḥmān b. Mundah reported, and he is sudūq, who reported on the matter of Ibn Jahḍam – a ḥadīth fabricator – who said: it was narrated to us by 'Alī b. Muḥammad b. Sa'īd al-Baṣrī (who said): it was narrated to us by my father (who said): it was narrated to us by Khalaf b. 'Abd Allah al-Ṣan'ānī, from Ḥumaid al-Ṭawīl, from Anas who attributed it to the Messenger of Allāh \gtrsim (*yarfǎahu*): 'Rajab is the month of Allāh, Sha'bān is my month and Ramaḍān is my nation's month...' This ḥadīth further contains the following phrase: 'Do not fall negligent of the first Friday of Rajab for indeed its night has been titled *Raghā'ib* by the angels.'

And the fabricator of this lengthy hadith mentioned it in its entirety.

Ibn al-Jawzī said "[The experts of ḥadīth] suspected Ibn Jahḍam and associated him with lying." He further said:

I heard 'Abd al-Wahhāb al-Ḥāfiẓ say: "The men in its isnād are unknown; we looked up all the books but could not find them."And some of the Huffāẓ said: "In fact, they were probably never even created!"

Every hadīth which mentions fasting in Rajab or praying some nights during it are lies and forgeries. For example:

- W/hoever prays 20 units of prayer after sunset on the first night of Rajab... will pass the Bridge (on the Day of Judgement) without reckoning.
- Whoever fasts a day in Rajab and prays two units of prayer in which he recites in the first unit Ayah al-Kursī (2:255) 100 times, and in the second unit, "Qul Huwa Allāhu Ahad... (11:1-4) 100 times: he will not die until he sees his place in Paradise (prior to his death)."
- And the hadiths which contain: "Whoever fasts a day in Rajab such-and-such."

All of them are lies. The closest thing to an authentic hadīth on this matter has been reported by Ibn Mājah in his *Sunan*, that "the Messenger of Allāh ﷺ forbade fasting in Rajab."

THE SIXTEENTH SIGN

HADĪTHS REGARDING PRAYER IN THE MIDDLE NIGHT OF SHA'BĀN

An example of this category is the hadīth:

O 'Alī Whoever prays 100 units of prayer on the middle night of Sha'ban, reciting in each unit "*Qul Huwa Allāhu Ahad…*" 1000 times, Allāh will fulfil every request that he makes that night.

There are many random reports like this, [including]:

And he is granted 70,000 maidens (of Paradise), each of whom will have 70,000 servants and 70,000 children... and his two parents will each intercede for 70,000 people.

How strange it is that from among those people who have experienced the scent of the knowledge of the Sunnah have then been beguiled by the likes of these deliriums and performed such a prayer; this prayer was invented 400 years after the advent of Islam and emerged from the area of Bait al-Maqdis; numerous hadīth have been fabricated about it, including:

Whoever recites "Qul Huwa Allāhu Ahad…" 1000 times on the middle night of Sha'ban… — and the ḥadīth is lengthy— Allāh will send 100 angels to him with glad tidings.

And the hadith:

Whoever prayers 20 units of prayer on the middle night of Sha'ban, reciting in each unit, "Qul Huwa Allāhu Ahad..." 30 times, he will be allowed to interceded on behalf of 10 people who deserved to be in the Fire."

And there are other hadīths like these, all of which are unauthentic.

THE SEVENTEENTH SIGN

THE POOR WORDING OF THE HADITH AND THE FOULNESS OF ITS MEANING INDICATES ITS FALSITY

[The fabricated hadīth in this category are] such that the ears repel them, one's nature discards them and they are disagreeable to the intellect; such as the hadīth:

Four are never satisfied by four: females by males, the earth by rain, the eyes from looking (at unlawful matters) and the ears from news.

And the hadith:

Have mercy on a noble person among a people who are meek, a rich man among a people who are needy and a scholar who plays with children.

And the hadīth "Dispraise the weaver, the cobbler, the goldsmith or any lawful item of production." This is a lie on the Messenger of Allāh 38 because Allāh and His Messenger never censure lawful item of production. Another example of this kind is the hadīth:

Whoever leaves the world drunk, enters the grave drunk, he will be resurrected from his grave drunk and ordered in to the Fire drunk, to a mountain which will be called drunkenness. And the hadith:

Allāh owns an angel called 'Umārah who rides a horse made of rubies whose eyesight is very strong; the Angel roams the lands and stops at marketplaces shouting: "Make such-and-such expensive! Make such-and-such cheap!"

And the hadith:

Allāh owns an Angel made of stone who is known as 'Umārah; he descends on a donkey made of stone every day and he fixes the prices then ascends.

THE EIGHTEENTH SIGN

HADITHS WHICH DISPARAGE ABYSINIA AND SUDAN

All [such hadīth in this category] are forgeries, such as:

- When a negro is satiated he fornicates and when he is hungry he steals.
- Beware of the negro! Indeed he is a deformed creature.
- Keep me away from Sudan! The blacks are only concerned with their bellies and private parts!

And the ḥadīth which states the Messenger of Allāh 美 saw some food and said, "Who is this for?" 'Abbās replied to him: "I feed it to the Abyssinians." The Messenger of Allāh 賓 said:

Do not do that; when they are hungry, they steal; and when they are satiated, they commit fornication."

Signs of a Fabricated Hadith

THE NINETEENTH SIGN

HADITHS WHICH CENSURE EUNUCHS, MAIDS, AND SLAVES

Examples [of this category of fabricated hadith] include:

- If Allah had seen any good in the ennuch, he would have brought from their loins a progeny who would worship Him.
- The worst kind of capital in the end of times will be the slaves.

THE TWENTIETH SIGN

HADITHS WHICH, WHEN THEY ARE ANALYSED IN LIGHT OF OTHER EVIDENCES, INDICATE THEY ARE FALSE

An example of a hadīth [from this category] is the document about the Jizyah being imposed on the people of Khaibar. This is a lie based on several factors:

- The story mentions the martyrdom of Sa'd b. Mu'adh but in fact, he died before that during the battle of al-Khandaq.
- It contains a phrase like "Mu'awiyah b. Abi Sufyan wrote..." but Mu'awiyah only embraced Islam at the time of the Conquest of Mecca and he was a free man.
- The verse about the Jizyah was not revealed at that time, and none of the Companions or Arabs knew about it; it was only revealed after the Year of Tabūk at which stage the Prophet \$\$ charged the Jizyah on the Christians of Najran and the Jews of Yemen. The Prophet \$\$ did not take Jizyah from the Jews of Medina because they made peace with him before the revelation of the verse; then some of them were killed and the remainder from them were evicted to Khaibar and the Levant; the Prophet \$\$ made a treaty with the people of Khaibar before the obligation of Jizyah. Hence, when the verse of Jizyah was revealed, the affairs remained as they were, and he \$\$ began imposing the Jizyah on whoever did not present himself during the treaty with him; it is from this point in time that the doubt regarding the people of Khaibar occurs.
 The story mentions that the Messenger of Allah \$\$ burdened
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and exploited them but the fact of the matter is that during the Prophet's time, there was no burdening, no exploitation and no taxes.

- The story mentions the Messenger of Allah & did not set down a binding covenant but instead said "We will determine whatever we wish on you." Why would the Messenger of Allah & impose the Jizyah set out for the People of the Covenant, which provided a binding and on-going covenant, but then he would not provide them a binding, on-going security?!
- The likes of this report have been transmitted due to many reasons and causes; how then could it have occurred but its knowledge escaped the carriers of the Sunnah, the Companions, the Tabi'in and the Imāms of Hadīth, but the Jews alone knew about it and transmitted it?
- The people of Khaibar did not offer any incentive which would lead to the Jizyah being lifted from them; they went to war against Allah and His Messenger, they fought him \$\$ and his Companions and unsheathed their swords to their faces, they poisoned the Prophet \$\$ and they accommodated his enemies who motivated others to kill him \$\$! So for what reason would this care and attention for them occur: for what reason would an obligation be waivered, one which Allah made as a chastisement on those who do not follow the religion of Islam?!
- The Prophet & did not waiver the Jizyah on those who lived far away from him and did not display any hostility to him, such as the people of Yemen and Najran. Why then, would the Prophet & lift the Jizyah from the people of Khaibar who were his neighbours but they showed hostility to him, disbelieved in him and behaved stubbornly?! And it goes without question that whenever a party increases in disbelief and becomes harsher in their enmity and hostility, then they are more deserving of a penalty, not the lifting of Jizyah!

- If the Prophet 委 had lifted the Jizyah from the people of Khaibar as is claimed, they would have been the best treated disbelievers and it would not have been proper to stipulate that they leave from their properties and country at whatever time. For it is not permissible to remove the People of the Covenant (Ahl adh-Dhimmah) who affirm the Jizyah from their lands and homes as long as they abide by the laws of the covenant. How could it be, that the Prophets appealed to them by lifting the Jizyah and absolved them from the humiliation felt in paying it, then what humiliation is greater than him then denying them their lands and ousting them to a strange land! How can these two things be combined?!
- If this story was true, the Companions of the Messenger of Allāh 35, the Tabi'ūn and Fuqahā would not have held an opposite position on the matter; but there was not among the Companions, the Tabi'ūn or the Fuqahā even a single man who said it was not obligatory on the people of Khaibar to pay the Jizyah. Instead they said that the people of Khaibar to pay the same with respect to paying Jizyah, and they alluded to this forged document and plainly spelled out that it was a lie.

These points are similar to what have been mentioned by Shaykh Abū Hamid, al-Qadi Abū at-Tayyib, al-Qadi Abū Ya'la and others; al-Khatib al-Baghdadi also mentioned this document and clarified that it is a lie from numerous angles.

I placed this document, which was enveloped in silk brocade, in the hands of Shaykh al-Islam [Ibn Taymiyyah] and he was in a gathering surrounded by Jews who were giving him some good news and they honoured him; when he opened the book and pondered over it he spat on it and said: "This is a lie from numerous angles!" Then he mentioned them. At that point, the Jews stood up to leave in a state of disgrace and humiliation.

SECTION

A COMPREHENSIVE LIST OF FABRICATED HADITHS AND A UNIVERSAL CRITERION TO RECOGNISE THEM

HADITHS RELATED TO PIGEONS ARE ENTIRELY UNAUTHENTIC

Examples include such hadīth as the following: "The Messenger of Allāh ﷺ would be amazed at the sight of pigeons", "The Messenger of Allāh would love looking at greenery, citron fruit and red pigeons" and the hadīth which states that when a man complained to the Messenger of Allāh ﷺ about loneliness, he ﷺ said to him:

If you were to take a pigeon for a partner, it would entertain you and you would acquire its young.

Also the hadīth "Keep pigeons with clipped wings, indeed they will distract the jinn from your children" and "There is no competing except in racing camels, archery, racing horses or birds."

These are from the fabrications of the liar Wahb b. Wahb Abī al-Bakhtarī.'' Zakariyyah b. Yaḥyā as-Sājī stated:

It has reached me that Abū al-Bakhtarī visited al-Rashīd while he was flying pigeons, so al-Rashid said to him: "Have you memorised (any hadīth) about them?" So [Abū al-Bakhtari] replied: "It was narrated to us by Hisham b. 'Urwah, from his father, from 'Ā'ishah, that the Prophet ﷺ would fly pigeons." At this point al-

^{13.} It is also held that the fabricator was Ghiyāth b. Ibrāhīm al-Nakha'ī.

Rashid retorted: "Get away from me!" After which he said: "If this man (Abū al-Bakhtarī) did not happen to be from the Quraish, I would have removed him from his position!" —referring to his position as a judge.

He was the one who visited al-Mahdī and found him playing with pigeons so he reported to him (the following): "There is no competing except in racing camels, archery, racing horses or birds." When he left, al-Mahdi said: "I swear that the back of your neck is that of a liar on the Messenger of Allāh ﷺ!" Then he ordered that the pigeons be slaughtered for inspiring a lie on the Messenger of Allāh ﷺ.

The most authentic thing in this regard is the hadīth in which the Messenger of Allāh ﷺ saw a man following a pigeon, so he said "A devil following a devil!"

ḤADĪTHS RELATED TO SEIZING CHICKENS ARE ENTIRELY UNAUTHENTIC

Examples of such hadīths include "Chickens are the spoils of war for the poor of my nation" and "The rich were ordered to seize the spoils of war and the poor were ordered to seize chickens."

HADÎTHS WHICH CENSURE CHILDREN ARE ENTIRELY FALSE, FROM BEGINNING TO END

Examples of such hadīths include: "If one of you were to raise a puppy dog once 160 years have passed, it would be better for him than raising a child", the hadīth "If a child is angry, the rain falls in mid-summer" and the hadīth "No child will be born after 100 years pass whom Allāh will find a need for."

HADĪTHS RELATED TO FUTURE EVENTS

This has been alluded to earlier, and they include every hadīth which begins with "When it is such-and-such year, such-and-such will occur." Examples of such hadīths include:

In Ramadān a thud will take place so great that it will awaken the sleeper, throw the standing person on to the ground and dislodge the beams from the shelters; in Shawwāl, [this place will be a] deserted; in Dhu al-Qa'dah, the tribes will begin to divide one another, and in Dhu al-Hijjah, blood will be shed.

And the hadīth:

In Ramadān, a sound will occur which, if it happens to be on the middle night of the month and it is Friday, then 70,000 people will be struck down and another 70,000 will fall deaf by it.

The hadīth "At the advent of 100 years, Allāh will send a cold wind with which He will take the soul of every believer" and the hadīth:

When it is the year 130, the strange events will be: the entire Qur'an will be memorised by an oppressor, the *mushaf* in the house of a people who do recite it and a righteous man among an evil community.

The hadīth:

When it is the year 135, the devils which (Prophet) Sulaimān b. Dawud imprisoned in the sea of Algiers will break out, nine-tenths of them will go to Iraq causing doubts among the people with the Qur'an, while the remainder will do so in the Levant.

The hadīths "When it is the year 150, then the best of your children will be the girls among them", "When it is the year 160, such-and-

such will occur" and the hadīth:

To the year 40, my Companions will be the people of faith and action, to the year 80, [the community will be] the people of righteousness and piety, to the year 120, [the community will be] the people of kinship and mercy, to the year 160, [the community will be] the people of cutting ties and enmity; then there will be bloodshed, then there will be bloodshed.

The ḥadīth "Epidemics will occur after 200 years" and the ḥadīth "When 380 years have passed my ummah, seclusion will be made lawful to them and fleeing to the peaks of mountains."

HADITHS REGARDING ASHURA

Examples include hadīths about applying kohl, grooming oneself, being generous and praying on the Day of 'Āshūrā', as well as other descriptions of the virtues of doing certain acts during that day. There is nothing authentic about this matter, not even one; nothing has been affirmed from the Prophet \cong about this matter, except for the hadīths about fasting on the day, as for anything else, then it is false.

I provide the following hadīth as an example regarding this subcategory: "Whoever is generous to his family on the Day of Āshūrā', Allāh will be generous to him for the rest of the year." Imām Aḥmad said, "This ḥadīth is not authentic."

As for the hadīths regarding applying kohl, anointing oneself with oil and perfume, then they have been made up by liars. Others turned the Day the other way around and made it a day of pain and sorrow. Both parties are innovators who are far removed from the Sunnah.Ahl as-Sunnah carry out on this day what the Prophet \cong ordered of fasting, and they refrain from what Shaițān orders: innovation. HADĪTHS REGARDING THE VIRTUES OF CERTAIN SURAHS FROM THE QUR'AN

Examples include the mention of virtues of certain Sūrahs, from the beginning of the Qur'an to its end, and the reward for the one "whoever recites such-and-such Sūrah then his reward will be suchand-such." Much like the hadīths mentioned by al-Tha'labī and al-Wāḥidī at the beginning of every Sūrah, as well as al-Zamakhsharī at the end. 'Abd Allah b. al-Mubarak said, "I think they were invented by the *Zanadigab.*"

As for the authentic hadīths about certain Sūrahs, then they include:

- The Opening of the Book (Sūrah al-Fātiḥah), its likes has not been revealed in the Torah, Bible or Psalms.
- Al-Baqarah and Āl Imrān are two shining lights.
- Ayah al-Kursī is the master verse of the Quran.
- Whoever recites the last two verses of Sural al-Baqarah at night will be sufficed.
- Shaitān does not go near the house in which Sūrah al-Baqarah is recited.
- Whoever recites the first 10 verses of Sūrah al-Kahf will be protected from the trial of Dajjal.
- "Qul Huwa Allāhu Ahad" and that (reciting) it is equivalent (in reward) to reciting a third of the Quran. And nothing has been authenticated about the virtues of a Sürah like it has been for this Sūrah.
- The hadith that the Mu'awwidhatayn (Sūrahs al-Falaq and al-Nās) which states that those who seek refuge in Allāh will not find anything similar to it.
- And the hadith in which [the Messenger of Allāh \$\$] said:
 "Verses have been revealed to me that none have seen the likes of before." Then he recited the Mu'awwidhatayn.

The following hadiths are related to the abovementioned but do not reach the same level of authenticity:

- "Idha zulzilat..." (Sūrah al-Zalzalah) is equivalent (in reward) to reciting half of the Qur'an.
- "Qul ya ayyu hal kafiroon..." (Sūrah Kāfirūn) is equivelant (in reward) to reciting a quarter of the Qur'an.
- "Tabarak-alladhi bi yadihil-Mulk..." (Sūrah al-Mulk) is a salvation from the punishment of the grave.

As for the remainder of hadīths then they are even further (from authenticity), such as hadīths containing the Prophet's \cong saying: "Whoever recites Sūrah such-and-such, he will be given such-andsuch reward." These are fabricated about the Messenger of Allāh \cong . The fabricator of these hadīth knew very well what he was doing and said, "My intention was to busy people with the Quran instead of other things!"

And some of the ignoramuses among the fabricators have said in this light: "We are lying for the Messenger of Allāh ﷺ, not on him!"

Whichever ignoramus says this does not realise that whoever says [the Messenger of Allāh ﷺ] said something which he did not, he has lied on him, and is deserving of a grave punishment.

HADĪTHS FABRICATED ABOUT THE VIRTUES OF [ABŪ BAKR] AS-SIDDIQ

[Some of] the virtues of as-Siddiq have certainly been fabricated by ignoramuses who associate themselves to the Sunnah. [Examples include:]

- Indeed Allāh will manifest Himself to the people on the Day of Standing in a general manner, and to Abū Bakr in a specific way.
- Allah has not poured anything in to my heart except that I

have poured it in to the heart of Abū Bakr.

- ...and whenever [the Prophet 36] yearned for Paradise, he would kiss the grey hairs of Abū Bakr.
- Abū Bakr and I are like two betting horses.
- Indeed when Allah selected the souls, He selected the soul of Abū Bakr.
- The Messenger of Allah z and Abū Bakr would converse, and I would be like a negro between them.
- If I was to relate to you all the virtues of Umar and Umar is like Nüh among his people – the virtues would never cease; indeed Umar is a good deed from those of Abū Bakr.
- Abū Bakr has not preceded you all (in virtue and faith) by lots of fasting or prayer; he has only preceded you all by something dignified in his chest. —And this hadith is from the words of Abū Bakr b. Tyāsh.

FABRICATIONS ABOUT 'ALI

The hadīths which the Rāfiḍah have fabricated about 'Alī are so many they cannot be enumerated.

Al-Hāfiz Abū Ya'lā al-Khalilī stated in his book *Al-Irshād*: "The Rāfidah have fabricated around 300,000 hadīths about the virtues of 'Alī and the Ahl al-Bait." This is not far-fetched because if you were to follow up everything they have collected about this subject, you would find it as mentioned by Abū Ya'lā (or thereabouts).

HADITHS RELATED TO THE VIRTUES OF MUAWIYAH B. ABI SUFYAN

Examples of this sub-category include the hadīths which the ignoramuses among *Ahl as-Sunnah* have fabricated in respect to the virtues of Muʿāwiyyah b. Abī Sufyān. Ishāq b. Rahāwaih stated: "There is nothing authentic related about the virtues of Muʿāwiyyah b. Abī Sufyān from the Prophet ﷺ."

I believe that what he meant, and what the Ahl al-Ḥadīth mean, by this, is that there is no authentic ḥadīth regarding his virtues specifically, aside from what has been authentically reported, about the virtues of the Companions and the Quraish in general, and Muʿāwiyyah is included among them both.

ḤADĪTHS ABOUT THE VIRTUES OF ABŪ HANIFAH OR ASH-SHAFI'I, May allāh have mercy on them both

Hadīths in this sub-category include what the fabricators have stated about the virtues of Abū Hanīfah and al-Shāfi'ī by name in the text. Likewise, it includes what the fabricators have fabricated wherein the Messenger of Allāh ﷺ dispraised them. All that has been reported in this regard is a lie and forgery.

HADITHS ON VIRTUES OR FLAWS

Hadīths included in this sub-category include:

- The hadiths which fault Mil āwiyyah; every hadith which does so is a lie.
- Every hadith which faults 'Amr b. al-'As is a lie.
- Every hadith which faults Banu Umayyah is a lie.
- Every hadīth which lauds al-Manṣūr, al-Safāh and al-Rashīd is a lie.
- Likewise, every hadith which lauds or faults Baghdad, Basra, Kufa, Merv, Qazvin, Ashkelon, Alexandria, Nusaybin or Antakya is a lie.
- Likewise, every hadith which states the offspring of al-Abbās are forbidden to the Fire is a lie.
- Every hadith which mentions that the Caliphate will be placed in the hands of the progeny of al-Abbās is a lie.
- Similarly, every hadith which praises the people of Khorasan who march out with Abd Allāh b. Alī and the progeny of al-Abbās is a lie.

- Likewise, every hadith that states such-and-such city is from the cities of Paradise or the Fire, is a lie.
- Every hadith which faults Yazid b. Mi awiyyah is a lie.
- And every hadith which enumerates the Caliphs among the progeny of al-Abbäs is a lie.
- Likewise every hadīth which faults al-Walid and Marwān b. al-Hakam is a lie.
- The hadith which faults Abū Mūsā is one of the foulest of fabrications.
- And the hadith: "The Messenger of Allāh 🕸 looked at Mitāwiyyah and Amr b. al-Ās and said: '(O Allāh!) Make them respond to a trial? And expel them both to the Fire!" This supplication is a lie and forgery.

HADĪTHS REGARDING THE SCIENCE OF DISCOURSE AND POLEMICS (ILM AL-KALAM)

Every hadīth which states that faith does not increase nor decrease is a lie and forgery.

Another party fabricated this the opposite way, and invented hadīths stating that the Messenger of Allāh \approx said: "Faith increases and decreases." These words are correct, and there is a consensus on this matter among the *Salaf* as mentioned by al-Shāfi'ī and others. However, these words have been falsely attributed to the Messenger of Allāh \approx .

This is similar to the consensus of the Companions, the Tābi'ūn, Ahl as-Sunnah and the Imams of Fiqh that the Quran is the Word of Allāh that has been revealed and not created. But these words have not appeared in any hadīth from the Messenger of Allāh \cong and whoever reports something like it from him has erred.

FABRICATED HADITHS ABOUT ABLUTION (WUDU')

 Every hadith that mentions drying oneself after ablution is not authentic.

- Likewise, the hadith that mentions wiping the nape during ablution is false.
- The hadiths that describe remembrances that are to be recited when washing specific limbs are all false, absolutely unauthentic.

The closest thing (in authenticity) on this subject is the hadīths about *al-Tasmīyyah* (reciting the *Basmalah*) during ablution. Imām Ahmad said: "No hadīth has been established regarding *al-Tasmīyyah* during ablution" —But these hadīths are fine (Hasan at best).

Similarly, the hadith which mentions pronouncing the testification of faith after completing the ablution (is also fine), wherein the one making ablution says:

I testify that there is none worthy of worship but Allāh alone, without partners; I testify that Muḥammad is His slave and Messenger; O Allāh! Make me from the people who repent much and make purification much!

In another ḥadīth reported by Baqī b. Makhlad in his *Musnad*: Exalted You are, O Allāh, Our Lord! All praise is for You! I

testify that there is none worthy of worship but You; I seek Your forgiveness and I repent to You!

This is pronounced after ablution, while *al-Tasmīyyah* is before – as reported by the compilers of the *Sunan* and *Masānīd*. As for the narrations about reciting an invocation while washing each limb, then these are false.

HADĪTHS REGARDING MENSES AND WHO IS REQUIRED TO PRAY As for the estimation of the menses being at least three days, and at most 10 days: nothing authentic has been related about this at all, in fact they are all false. The same goes for the hadīth "There is no prayer for the one who is required to pray." Ibrāhīm al-Ḥarbī said:

I asked Ahmad b. Hanbal about this hadith, and he said: "I don't know of it." And I have not heard of this in a hadith of the Messenger of Allāh \Re either.

MISCELLANEOUS FABRICATED HADĪTHS

Examples of false hadīths:

- Whoever gives me glad tidings about the coming of April, I will guarantee him Paradise.
- Whoever harms a dhimmi has harmed me.
- The day of your fasting and sacrificing is the day which falls at the head of the year.
- The beggar has a right, even if he arrives on a horse.
- Imām Aḥmad stated: "There are four ḥadīths regarding the marketplaces which have no basis from the Messenger of Allāh ड़"—then he mentioned them.

Other false hadīths include:

- "If the beggar was not to lie, the one who gives to him would not be successful." – Imām al-Uqaylī said: "There is nothing on this subject that has been established from the Prophet 32."
- "Seek good from the merciful and those with pleasing faces."
 —Imām al-'Uqayli said: "There is nothing on this subject that has been established from the Prophet 3."
- In the same light, there are no authentic hadiths which contain a warning from becoming weary with the people's needs. Imām al-'Uqayli said: "Hadiths have been reported on this subject, not one of them is established."
- "Generosity is closer to Allāh, closer to the people and closer to Paradise, while stinginess is its opposite." Ad-Dāraquinī said:

"No hadīth from any route has been established regarding this."

- Similarly, (there are no authentic) hadīths about concubines, such as the hadīth "Take concubines (for yourselves) for they are the blessed wombs." Imām al-'Uqayli said: "There is nothing authenticated about concubines from the Prophet 3."

GENERAL RULINGS ON FABRICATED HADITH

- Every hadith which praises celibacy is false.
- The hadīths which prohibit cutting lote-trees (are all false). Al-'Uqayli said: "There is nothing authentic about cutting lote-trees." And Ahmad said: "There is no authentic hadīth about this."
- Included in this subcategory, of which some have been alluded to earlier, are all the hadiths that praise lentils, rice, broad beans, aubergines, pomegranates, raisins, dandelions, leek, watermelons, bananas, cheese or harisah – and they amount to a sizable collection; all of them are lies, from the first to the last. The nearest thing to an authentic hadith about food is "The best food in the world and hereafter is meat." Al-'Uqayli said: "There is nothing authenticated in this text from the Prophet \$."
- On this subject there is the hadith which prohibits cutting meat with a knife because it is from the ways of the non-Arabs. Imām Ahmad said: "This is not authentic." And the Messenger of Allāh ¥ would cut the meat of lamb and eat it.
- Included in this subcategory, are the hadiths which prohibit eating in the marketplace. All of them are false. Al-Uqayli said: "Nothing has been established on this subject from the Prophet 3."
- Included in this subcategory, are the hadiths about watermelons and their virtue, and they amount to a sizable collection. Imām Ahmad said: "There is nothing authenticated about

Signs of a Fabricated Hadith

the virtue of watermelons, except that the Messenger of Allāh 35 used to eat them."

HADITHS ABOUT THE VIRTUES OF CERTAIN FLOWERS AND ROOSTERS

The hadīths about the virtues of certain flowers, such as the hadīth about the virtue of daffodils, roses, marjoram, violets and horse radish - all of them are lies. The hadīths about the virtues of the rooster are all false except one hadīth "When you hear the crowing of the rooster, then ask Allāh of His bounties." This has been mentioned earlier.

HADITHS ABOUT HENNA

There is nothing authentic from the hadīths about henna – and they amount to a sizable collection.

The best thing regarding henna is stated in a hadīth recorded by at-Tirmidhī: "Four things are from the ways of the Messengers: siwak, perfume and henna and marriage."

I heard our Shaykh Abū al-Ḥajjāj al-Mizzī saying: "This is an error on the part of some of the narrators. Only khitan – with a *min*, i.e. circumcision was mentioned (and not henna). This is how it was reported by al-Mahāmilī from his Shaykh al-Tirmidhi. What is apparent to me is that the word (khitan) fell at the end of the line and the last letter ($n\bar{u}n$) was dropped from it, so some people reported it as henna, some as shyness ($hay\bar{a}$) but it was only khitan." And al-Mizzī authenticated the hadīth about applying henna and katm (a black dye from a plant in Yemen).

Included in this sub-category is wearing agate rings. Al-'Uqali said: "Nothing about this has been established from the Prophet z" as well as the hadīth which prohibits looking at women enquiringly.

Al-'Uqaylī said: "Nothing has been preserved about this from an established route."

THE HADITHS WHICH MENTION THE ILL-BEGOTTEN CHILD WILL NOTENTER THE PAR ADISE, AND THE CORRECT INTERPRETATION REGARDING THIS

An example of a hadīth in this category is "The ill-begotten child will not enter Paradise." Abū al-Farj Ibn al-Jawzī said:

Hadīths have been reported in this regard; nothing in them has been graded authentic and they contradict the statement of Allāh the Most High:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ "And none shall bear the burden of another." [Al-Isrā' (17): 10]

I believe that those hadīths, if they were authentic, do not contradict this verse because a child is not forbidden from Paradise on account of his parents' actions. Rather, something pure does not take form from an immorally-produced sperm in general, and none will enter the Paradise except pure souls. But if the child is pure though it was ill-begotten, then it will enter Paradise. The narration is talking in general in regards to this specific matter.

And it has been reported in censure of the ill-begotten child "that his evils are three." This hadīth is Hasan, and its meaning is authentic upon consideration, for the evil of the parents is exposed, and the sperm is immorally-produced so its evil is in its origin, and the evil of the parents is due to their action (of fornification).

WIDELY-CIRCULATED HADITHS WHICH ARE NOT AUTHENTIC Included in this sub-category is the following hadith: "There is no back-biting an evil-doer." Ad-Dāraquṭnī and al-Khaṭīb said: "This has been reported from numerous routes but it is false."

As with the ḥadīths which prohibit cursing fleas. Al-'Uqaylī said: "There is nothing authenticated about fleas from the Prophet ﷺ."

This sub-category also includes the hadīths about playing chess, that it is permitted or forbidden. All of them are lies on the Messenger of Allāh \cong and the only thing confirmed on this matter is that the Companions forbade it. And the hadīth "Do not execute a woman if she leaves Islam." Al-Dāraquṭnī said: "This ḥadīth has not been authenticated from the Prophet \cong ."

As with the hadīth "Whoever if bestowed a gift and he is among a group, then they are partners in the gift." Al-'Uqaylī said: "Nothing authentic has been reported on this matter." And al-Bukhārī stated in his *Sahih*: "Chapter: Whoever is bestowed a gift and he is among a group, he has the most right to it." He further said:

It has been mentioned on the authority of Ibn 'Abbās that his company are partners in the gift, but this is not authentic.

And the hadith "Indeed 'Abdur-Rahman b. 'Awf will enter the Paradise crawling." Our Shaykh (Ibn Taymiyyah) said: "This has not been authenticated from the Prophet #."

And the hadīths regarding the *Abdāl, Aqṭāb, Aghwāth, Nuqabā', Nujabā' and Awtād* are entirely lies on the Messenger of Allāh ﷺ. The closest thing to an authentic hadīth about this is the following:

Do not curse the people of the Levant for indeed among them are Budalā'; whenever a man among them dies, Allāh replaces him with another.

This was mentioned by Aḥmad and it is not authentic too because it is Munqati'.

FABRICATED HADITHS REGARDING THE RULES OF PRAYER

Included in this sub-category are the hadīths which forbid one from raising his hands in the prayer before bowing and after raising from it (*raf* * *al-yadain*). All of them are lies on the Messenger of Allāh \cong ; there is nothing authentic in this regard. For example, the hadīth of 'Abd Allāh b. Mas'ūd: "I will perform a prayer before you like the prayer of the Messenger of Allāh \cong " —Then he performed a prayer and did not raise his hands except in the first occasion.

Ibn al-Mubarāk said:

The hadīth – about raising the hands – has been established from Sālim, from his father; and the hadīth of 'Abd Allāh b. Mas'ūd \approx has not established.

Another example is the hadīth:

I prayed with the Messenger of Allāh 3%, Abū Bakr and 'Umar, and they did not raise their hands except during the commencement of the prayer.

This hadīth is Munqati' and not authentic. And regarding the hadīth of Yazīd b. Abī Ziyād, from Ibn Abī Laylah, from al-Barā': "The Messenger of Allāh would raise his hands close to the ears when commencing the prayer and would not repeat this", Ash-Shāfi'ī said: "Some people have accused Yazīd of erring." Imām Ahmad said: "This hadīth is baseless." Yahyā said: "Ibn Abi Ziyad is weak in hadīth." Ibn 'Adī said: "He is not reliable." And this hadīth has been graded weak by the majority of the Ahl al-Ḥadīth who said: "It is not authentic."

As with the hadīth of Wakī', from Ibn Abī Lailah, from al-Hakam, from Muqsim, from Ibn 'Abbās - and from Nāfi', from Ibn 'Umar, who both said that the Messenger of Allāh 🕸 said: The hands are raised on seven occasions: during the commencement of the prayer, when facing the Qiblah, at the mounts of Safa and Marwa, 'Arafah, Muzdalifah and the two Jamarāt.

The attribution of it to the Messenger of Allāh 🕸 has not been authenticated. The correct version is that it is the statement of Ibn 'Umar and Ibn 'Abbās.

And the hadīth which al-Bayhaqī reported in *al-Khilāfiyāt*, from the reports of 'Abd Allāh b. 'Awn al-Jarrāz (who said): it was narrated to us by Mālik, from al-Zuhrī, from Sālim, from Ibn 'Umar, that the Prophet $\frac{1}{56}$ "would raise his hand at the commencement of the prayer and would not repeat this (thereafter)." And whoever is able to smell the fragrance of hadīth from afar can swear by Allāh that this is fabricated.

As with the hadīth of 'Abbād b. al-Zubair:

The Messenger of Allāh 35 would raise his hands at the commencement of the prayer and then he would not raise them (thereafter).

This is fabricated along with the hadīth which Muḥammad b. 'Ukāshah al-Kirmānī fabricated and attributed to Anas: "Whoever raises his hands before bowing then his prayer does not count." May Allāh disfigure its fabricator!

THE HADITHS WHICH STATFS THAT PEOPLE WILL BE ATTRIBUTED TO THEIR MOTHERS' NAMES ON THE DAY OF STANDING

Included in this sub-category is the hadīth:

Indeed the people on the Day of Standing will be attributed to their mothers and not their fathers.

This is false, and the authentic hadīths on this matter state the opposite. Al-Bukhārī states in his *Ṣaḥīḥ*: "Chapter: The people will be attributed to their fathers on the Day of Standing." Then he mentioned the hadīth:

A banner will be erected by every treacherous person in accordance to his treachery. It will be said: "This is the treacherous act of soand-so, the son of so-and-so."

And there are other hadiths on this subject.

MISCELLANEOUS HADITHS

Included in this sub-category is the hadīth which mentions the Prophet % attended a gathering for the poor and danced until his shirt tore. May Allāh curse whoever fabricated this! Look how brazen this ugly liar was!

The hadīth "If one of you was to think good about a rock, it would benefit him." This was invented by the polytheists who worship idols.

The hadīth "Give a helping hand to the poor for they will indeed have a fortune on the Day of Standing." But what fortune?

The hadīth "Whoever loves but abstains from doing something forbidden and holds back, then he will die a martyr." This is a lie on the Messenger of Allāh \mathfrak{B} .

The hadīth "Whoever eats by the deceased, he will be forgiven." This is also fabricated; and the most that has been reported in this respect is when a person slept, he saw such-and-such people.

The hadīth "Whoever cuts his finger-nails in the opposite way will never be sore-eyed." This is one of the worst fabrications!

The ḥadīth:

If one of you is called on by his mother while he is praying, then

he should respond to her, and if he is called on by his father, he should not.

This was reported by 'Abd al-'Azīz b. Abān al-Qurashī al-Umawī. Al-Bukhārī said: "The [scholars of ḥadīth] rejected him." Ibn Ma'īn and others said: "He was a liar and would report fabricated ḥadīths."

And the hadīth of Jābir regarding the *Tashahud*, which begins with "*Bismillāh; at-taḥiyyatu lillāh…*" This was reported by Humaid b. al-Rabī', from Abū 'Aṣim, from Ibn Juraij, from Abū al-Zubair. Ibn Ma'īn said: "This Humaid is a liar." And al-Nasā'ī said: "He is worthless."

This marks the completion of the book and all praise belongs to Allāh in every circumstance.

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ABOUT THE BOOK

Al-Manār al-Munīf fī 'l-Ṣabīh wa 'l-Da'īf, or The Towering Lighthouse on the Sound and Weak [Hadīth] by Ibn Qayyim (d. 1350) is one of the best known works on the subject of fabricated hadīth and also one of the author's last, written in 1348, almost three years prior to his death. The original book contains three fatwas by Ibn Qayyim on the subject of hadīth scrutiny and this book contains a complete translation of his second fatwa, the lengthiest of the three and covering approximately 100 pages; in it, the author was asked to explain whether it is possible to identify fabricated hadīths without knowing the science of isnād criticism. and goes on to identify numerous signs that indicate a hadīth is false.

ABOUT THE AUTHOR

Shams al-Dīn Muḥammad b. Abū Bakr al-Dimashqī, or Ibn Qayyim al-Jawziyyah, as he is known the world over, is one of the most celebrated Sunni Muslim scholars from the medieval period. Born in Damuscus in 1292, Ibn Qayyim was the son of a respected rector of Al-Jawzīyyah, a Ḥanbalī school; he flourished in his studies, becoming a master in the sciences of Islam having studied under great scholars including Ibn Taymiyyah (d. 1328), al-Dhahabī (d. 1348) and Ibn Jamā'ah (d. 1332). He authored numerous works of various sizes, including the monumental fiqh exposé entitled *Flām al-Muuvuaqi'īn 'an Rabb al-ʿĀlamīn* and a critical study of the Prophetic sīrah entitled Zād al-Ma'ād fī Khayr al-'Ibād.

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