

جملہ حقوق بحق فقہ الحدیث پبلیکیشنز محفوظ ہیں



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

Allaah (SWT) has sent His Deen to the people through two channels. One is through Qur`an and the other is Ahadith. Allaah (SWT) has Himself assumed the responsibility of its security as has been clarified in Qur`an itself. Therefore as the Qur`an is secure in its original shape, the Hadith is also secure in its original shape. No one could modify the original text of both of these references up till now, nor it could be modified till the day of resurrection.

However, it can not be denied that in different eras, various rags, liars, and the enemies of Islam, cooked up such narrations to achieve their evil designs of alteration in the Deen. But since Allaah (SWT), Himself took up the responsibility of the security of Deen, therefore He created in each era such reliable Ulema and Muhadditheen who with their hard work separated the Za`eef and self made Ahadith from the huge stock of Ahadith and presented before the world the Sunnah of the Prophet through the Saheeh Ahadith.

One of these great personalities is Allama Naasiruddin Albani (RA) of the present era whose vast knowledge and the great work done by him need no introduction. Besides authoring various religious books, he also separated the Saheeh and the Za`eef Ahadith from different Ahadith collection. One of the series of his research is the fresh effort, by one of his talented pupil, 'Sheikh Ehsaan bin Muhammad al-Utaibi RA', is this work.

The author has tried to compile one hundred Z`aeef and self-made narrations which the illiterate Ulema and orators of our age narrate forcefully in their speeches and the people act

accordingly, and this saves the way for the Bida'h although their position is nothing other than falsehood and telling lies upon the Prophet (PBUH).

This book is highly useful and the narrated Za'eef Ahadith can be learnt by heart easily as the compiler has narrated only the text and the reference to avoid unnecessary details.

I have been bestowed by Allaah (SWT)'s divine help to translate this Arabic book in Urdu (and one of my friends translated it in English on request of various people from the world). While doing so, besides translating the book from Arabic, I have collected in the form of foreword all the necessary information, relating to the topic. This foreword comprises, definition of Za'eef Ahadith, their kinds, the causes of their production, the instructions about their mentioning and narration, the Bida'h in the present era based on the Za'eef Ahadith, the Prophet's warning for such narrations, how to save ourselves from acting upon these, the books containing such narrations, and other relevant information. The terminology that forms the basis for the knowledge about Ahadith, has also been mentioned prior to the Preface.

Praise be to Allah (SWT), that this book is a source for the recognition of Za'eef Narrations and the security against the Bida'h in the society. Therefore, this book is the need of every Muslim family. May Allah (SWT) make it a means for reformation of the general public and the success for the compiler. Aameen!

Hafiz Imran Ayub Lahori

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(From Maghrib to `Ishaa prayer only)

hfzimran_ayub@yahoo.com

www.fiqhulhadith.com

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Foreword

Definition of Hadith

The literary meaning of Hadith is "something new and modern". The plural of this word is "Ahadith", against the relevant rules. Religious scholars have defined "Hadith" as follows:

(كُلُّ مَا أُضِيفَ إِلَى النَّبِيِّ ﷺ مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ تَقْرِيرٍ أَوْ صِفَةٍ))

“Any word, practice, speech or deed, attributed to the Prophet Muhammad (PUBH).”

Types of Ahadith

There are two types of Ahadith with respect to their authenticity.

1. Popular Ahadith (مقبول احاديث).
2. Unpopular Ahadith (غير مقبول احاديث).

Popular Ahadith are the Ahadith in which the aspect of truth is predominant. According to the Shariah, directions in this type of Ahadith the action on these is obligatory as these are authentic and the final word on the relevant topic.

On the other hand, unpopular hadith is the hadith in which the aspect of truth is not predominant. For these types of Ahadith, action is not obligatory. Since our topic is these very Za`eef narrations, only these will be briefly discussed in the lines to follow.

Definition of Za`eef Hadith

Literarily, the word “Za`eef” (ضعيف) is used as an antonym to the word, “Powerful” which comprises both the physical and the intrinsic aspects of the issue. However, here only the intrinsic aspect is taken. Ulemaa` have defined the Za`eef Ahadith as under:

((كُلُّ حَدِيثٍ لَمْ يَجْتَمِعْ فِيهِ صِفَاتُ الْحَدِيثِ الصَّحِيحِ وَلَا صِفَاتُ
الْحَدِيثِ الْحَسَنِ))

"Any hadith which does not fulfill the conditions /properties of a Saheeh hadith or that of a Hasan Hadith, falls in the Category of Za`eef Ahadith."

The conditions / Properties of the Saheeh hadith is that all its narrators are just and having good memory and they get the narrations from the people who, also, are just and have a good memory, like them and this condition is maintained from the beginning of the sanad (chain of narrators) to its end. Moreover there is no hidden thing attached to the hadith.

The conditions of a "Hasan" hadith are the same as for the Saheeh Ahadith, but its narrators although just, are not so good in memory in comparison to those narrating Saheeh Ahadith. And they should be continuous till the end of the sanad.

One of the types of Saheeh hadith is "Saheeh le-Gherihi. (صحيح لغيره)." This hadith is in fact a hasan hadith but it has also been narrated by other such like or more authentic authorities.

Similarly another type of Hasan Ahadith is "Hasan le-Gherihi." This, in fact, is the Za`eef Narration, but it has been proved by one or more other asnaad. Moreover, the reason of the Zu`f (weakness) of the hadith is not the falsehood of its narrator. Briefly, the hadith 'Hasan le-Gherihi' is the Za`eef hadith which is also proved by one or more asnaad of the same or more authentic ones. Moreover, the reason for the Zu`f of the hadith is the memory or illiteracy of its narrators or discontinuity in its asnaad.

Some details regarding the Saheeh & the Za`eef Ahadith have been mentioned here just to provide information to the readers about the conditions/properties which make a hadith saheeh or

100 FAMOUS WEAK AHADITH

The Prayer, that does not stop one from wicked deeds, is not a Prayer

1 - ((من لم تنهه صلاته عن الفحشاء والمنكر، لم يزد من الله إلا بعداً)) . وفي لفظ: ((فلا صلاة له))

1 – “Whosoever Worship/Prayer does not prohibit him from the excessive and the disapproved, has no increase from Allah except of distance.” and in another narration: “then he has not Worshipped/Prayed”.¹

Useless conversation in the Mosque, eats up the virtues

2 - ((الحديث في المسجد يأكل الحسنات كما تأكل البهائم الحشيش)) . وفي لفظ: ((الحديث في المسجد يأكل الحسنات كما تأكل النار الحطب)) :

2 – “Talking in the mosque devours good works as cattle devour grass”, and in another narration: “Talking in the mosque devours good works as fire devour wood”.²

An Example of the deeds for this life and the life hereafter

3 - ((اعمل لدنياك كأنك تعيش أبداً ، واعمل لآخرتك كأنك تموت غداً))

¹ Al-Dhahabi said: Ibn Al-Junaid said: a lie and falsehood. And Al-Hafiz Al-Iraqi said: its chain is loose/soft (Layin), and Al-Albani said: void and false (Baatil) from both its chain (Sanad) and its text (Matn). "Meezaan Al-I'tidaal" (3/293), "Takhreej Al-Ihyaa" (1/143), "Al-Silsilah Al-Da'eefa" (2/985).

² Al-Hafiz Al-Iraqi said: I found no base for it. Abdulwahab ibn Taqi Al-din Al-Subki said: I found no chain for it, and Al-Albani said: It is baseless (La Asla Lahu). "Takhreej Al-Ihyaa" (1/136), "Tabaqaat Al-Shafi'ya" by Al-Subki (4/145), "Al-Da'eefa" (4).

3 – “Conduct yourself in this world, as if you are here to stay forever; prepare for eternity as if you have to die tomorrow”.¹

The Prophet (PBUH): An orbit for the good luck of every pious Person

4 – ((أنا جدُّ كلِّ تقيِّ))

4 – “I am the grandfather [forefather] of every pious person”.²

The Prophet (PBUH): Sent as a Teacher

5 – ((إنما بعثتُ مُعَلِّمًا))

5 – “I was only sent as a teacher”.³

Revelation from Allah to this world

6 – ((أوحى الله إلى الدنيا أن اخدمي من خدمني وأتعبني من خدمك))

6 – “Allah Almighty and Exalted told the lower world, Serve the one who serves Me and tire the one who serves you”.⁴

Protect yourself from a beautiful woman

7 – ((إياكم وخضراء الدمن فقيل: ما خضراء الدمن؟ قال المرأة الحسناء في المنبت السوء))

7 – “Beware of the green dung (khadra' al-diman). It was asked: What is the green dung? He said: The beautiful woman with an evil origin”.⁵

¹ Al-Albani said: Cannot be traced directly to the Prophet (La Yasih Marfu') i.e. not authentic of the prophet Mohammad (peace be upon him). "Al-Da'eefa" (8).

² Al-Suyuti said: I do not know it, and Al-Albani said: It is baseless (La Asla Lahu) "Al-H'awi" by Al-Suyuti (2/89), "Al-Da'eefa" (9).

³ Al-Iraqi said: its chain is weak, and Al-Albani said: Weak (Da'eef). "Takhreej Al-Ihyaa" (1/11), "Al-Da'eefa" (11).

⁴ Al-Albani said: Fabricated (Mawdu'). "Tanzeeh Al-Sharee'a" by Al-Kinani (2/303), "Al-Fawa'id Al-Majmoo'a" by Al-Shawkani (712), "Al-Da'eefa" (12).

⁵ Al-Iraqi said: Weak, and it was also weakened by ibn Al-Mulaqqin. Al-Albani said:

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