

Some Maudu (Fabricated) Narrations in Tafsir Al-Dur Al-Manth'ur (Sura Al-Nahal)

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Abstract

Jalal Al-Din Al-Syuti was born in 849H/1445AH at Cairo the capital of Egypt. He was prolific writer and scholar of his time. He wrote books in many fields of Islamic studies such as: Quran, Hadith, Fiqh, Islamic History and many more. He is the writer of Three Tafasir, Tarjuman ul Quran, Tafsir Jalalain and Tafseer Al-Dur Al-Man'thur. It is the commentary of the Holy Quran. In the last days of his life, he got isolated from other activities and concentrated on writing books only. He wrote nearly 600 books

This commentary of the Holy Quran (Tafseer Al-Dur Al-Man'thur) is totally based on the narrations. It contains many kinds of traditions such as (authentic, unauthentic and fabricated etc). In this article, an analysis is made of some fabricated narrations mentioned by the writer in the 16th Chapter (Sura Al-Nahal) of the Holy Quran.

Lexical meaning of maudu (fabricated) narration

The Arabic word *maudu* (fabricated) is derived from the word *waza* which means created by someone (Not real or original). Such narrations are Unauthentic and useless.

Literal meaning of maudu

It means such a lie which is fabricated and related to the Holy Prophet Muhammad (SWA). In other words: anything which is not attributed to the Holy Prophet¹.

Warning on narrating maudu narration

To relate a lie and fabricated narration to Holy Prophet Muhammad (SWA), is a Greater sin. The Holy Prophet (SWA) said about such people:

1. "In the last eras there will be people who will narrate such narrations to you which neither you nor your forefathers had listened to. You should try to avoid them lest they may lead you astray².

He said on another occasion:

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2. "He who related a lie to me, he may seek his abode in the Hell³.
3. The scholars of Hadith agreed upon that no one should narrate the fabricated narrations. But they can only be narrated just to show its fabrication⁴.

Maudu Narrations in Tafsir Al-Dur Al-Manth'ure:

Hadith no 1:

وأخرج الخطيب والبيهقي عن عمر أنه قال على المنبر : يا أيها الناس تواضعوا فيني سمعت رسول الله صلى الله عليه و سلم يقول: "من تواضع لله رفعه الله وقال : انتعش رفعك الله فهو في نفسه صغير وفي أعين الناس عظيم ومن تكبر وضعه الله وقال : احسأ خفضك الله فهو في أعين الناس صغير وفي نفسه كبير حتى لو أهون عليهم من كلب أو خنزير

Khateeb and Baihaqi narrated that Umer (R.A) said while addressing the people from pulpit: Oh people! Be humble, for I have heard the prophet (SWA) saying that Allah elevates those who adopt humility: He further added, raise your head, because Allah has raised you, the one who is modest in his own opinions he is held in high esteem by others. And he who feels proud, he is lowered by Allah. And stay humble because Allah had made you humble. And the one who regards himself high, he is lowered in the estimation of people so much so that dogs and pigs consider them base and mean. (^{5, 6, 7, 8})

Status of the Narration

Albani Called this narration *Maudu* (fabricated)⁹.

Problem with the Narration

Saeed bin Salam narrates this narration and Scholars of Hadiths says about him:

Imame Bukhari called him *Munkir ul Hadith*¹⁰.

Abu Zurea called him the same¹¹.

Imame Nisae called him *Daeef* (weak) and *Matrook ul Hadith* (to be left)¹².

Ibne Abi Hatham called him *Munkir ul Hadith* (denier)¹³.

Ibne Hibban says: He (Saeed bin Salam) is from Basra (city of Iraq) and he was famous with Abu Al-Hassan. He narrates from Sufyan Thauri and Thaur bin Yazid and the people of Iraq narrates from him. Ibne Hibban says: He is the one who narrates baseless thing and he is *Munkir ul Hadith* (denier)¹⁴.

Ibne Shaheen called him *Kazzab* (Liar)¹⁵.

Al-Dare Qutni mentioned him in *Al-Duafa* (weak narrators)¹⁶.
Imame Al-Zahabi with the reference of Imame Ahmad called him Kazzab (liar)¹⁷.

Ibne Al-Jawzi with the reference of Yahya called him (nothing in Hadiths) while with the reference of Muhammad bin Abdullah called him Kazzab (liar)¹⁸.

Hadith no 2

ابن عساکر عن ابن عمر قال : قال رسول الله صلى الله عليه و سلم : " من لبس الصوف وانتعل المخصوف وركب حماره وحلب شاته وأكل مع عياله فقد نحى الله عنه الكبرأنا عبد ابن عبد أجلس جلسة العبد وأكل أكلة العبد إني أوحى إلي أن تواضعوا ولا يبيغ أحد على أحد إن يد الله مبسوطة في خلقه فمن رفع نفسه وضعه الله ومن وضع نفسه رفعه الله ولا يمشي امرؤ على الأرض شبرا بيتغي سلطان الله إلا أكبه الله

Ibne Asakir narrates from Ibne Umer that the Holy Prophet (SAW) said: He who wore woolen clothes (of low price), wore sketched shoes, rode donkey, milked his goat and ate with his family would be protected from pride. I am a slave, son of a slave, I sit like a slave, eat like a slave and it has been revealed to me to adopt humility and to avoid inflicting cruelty on anyone. Allah's authoritative hands has covered all his creatures. He who rises (in arrogance), Allah makes him fall. And he who adopts humility, Allah elevates him. He who seeks to acquire divine power over a span of earth, Allah will topple him¹⁹.

Albani Called this narration *Maudu* (fabricated)²⁰.

Problem with the Narration

This narration is narrated by *Abu Al-Huda Saeed Bin Sanan*. Schaolars of Hadiths say about him as:

Imame Bukhari called him *Munkir ul Hadith* (to be left)²¹.

Imame Nisae called him as *Matruk ul Hadith* (Abandoned)²².

Ibne Hibban says: Saeed Bin Sanan narrates from Abu Al-Zahiriyya and the people of Syria narrates from him. He (Saeed) is but when he alone narrates any narration then it should not be taken from him²³.

Dare Qutni mentioned him in his book *Al-Duafa Wa Al-Matrokoon*²⁴.

Abu Nuaeem Said: *Saeed* narrates from Abu Zahiriyya, the Manakeer (unacceptable narrations)²⁵.

Ibne Al-Jawzi Said: *Saeed* narrates from Abu-Zahiriyya. Imame Ahmad called him Daeef (Weak in Hadith) and Yahya Bin Mueen Called him Nothing in Hadiths, and unauthentic. Ibne Al-Jawzi called his (*Saeed's* narrations) *Bwateel* (Unauthentic).

Imame Bukhari and Abu Hatham Al-Razi called him *Munkir ul Hadith* (). Imame Nisae called him *Matrok ul Hadith* (Deserted in Hadith). Dare Qutni called him labled as *Muthham Bil Kizb* (Liar in Hadith)²⁶.

Imame Zahabi called *Mathrook* (The Left one) and *Muthham Bil Kizb* (Labelled as Liar)²⁷.

Ibne Al-Qaisarani called him *Laisa Bishaien Fil Hadith* (Nothing in Hadiths)²⁸.

Ibne Addi Said: The narration of (*Saeed*) reported from Abu-Zahiriyya are *Ghair Mehfooz*.²⁹

Ibne Hajar called him *Matrook* (The Left one)³⁰.

Hadith no 3

وأخرج وكيع عن جابر بن عبد الله قال : قال رسول الله : القناعة مال لا ينفد³¹.

Wakee narrates from Jabir Bin Abduallah that the Holy Prophet (SAW) said: Contentment is such a wealth as does not end.

Status of the Narration

Albani Called this narration *Maudu* (fabricated)³².

Ibne Abi Hatham with the reference of his Father Abu Hatham called this narration as *Batil*.³³

Abu Abdur rahman Al-Hut with the reference of Al-Zahabi called the chain of this narration as *Daeef* (weak)³⁴.

1st Problem with the Narration:

- ✓ This narration is reported by Abdullah Bin Ibrahim Al-Ghiffari. The Scholars of Hadiths say about him: Al-Uqaili said: that in the narrations of Abdullah he used to be confused³⁵.
- ✓ Imame Zahabi called him he used to fabricate hadiths³⁶.
- ✓ Abu nuaeem Said: he used to narrate *Munkir* narrations³⁷.

- ✓ Ibne Hibban said: He used to report *Maqlobat* from authentic narrators³⁸.
- ✓ Imame Zahabi with the reference of Dare Qutni says that he (Abdullah) narrated Munkir (to be left) narrations³⁹.
- ✓ Ibne Hajar with the reference of Abu Dawood called him sheikh Munkir ul Hadith (The greatest Denier of Hadith), Imame Hakim says: he reports fabricated narrations from weak narrators⁴⁰.

2nd Problem with the Narration:

- ✓ The second narrator of this narration is *Al-Mukadir Bin Muhammad Bin Al-Munkadir*.
- ✓ Scholars of Hadiths say about him:
- ✓ Ibne Al-Jawzi says that he (Al-Munkadir) narrates from his father and Qutaiba. Imame Ahamad says: he often committed mistakes in narrations. Al-Saedi called him Daef (weak). Imame Nisae and Abu -Zura Called him (Weak). Yahya says: he is nothing in Hadeeths but Imame Ahmad called him authentic⁴¹.
- ✓ Ibne Shaheen with the reference of Ibne Mueen called him nothing (in Hadeeths)⁴².
- ✓ Ibne Hibban says that he narrates baseless things from his father. After we noted this, his narrations should not be reported⁴³.
- ✓ Ibne Hajar with the reference of Ibne Al-Madini says that he (Abdullah), was a noble but nothing in Hadeeths⁴⁴.

Hadith no 4

وأخرج ابن جرير من طريق معاوية بن قرة - رضي الله عنه - عن أبيه قال : قال رسول الله صلى الله عليه و سلم : " طوبى شجرة غرسها الله تعالى بيده ونفخ فيها من روحه تنبت بالحلى والحلل وإن أغصانها لترى من وراء سور الجنة

Ibne Jareer narrated that Mua'awia Bin Qura narrated from his father, he said that the Holy Prophet said: "Tuba" is a tree which Allah (SW) has planted with his own hand and then instilled it with his soul (spirit). It bears ornaments and its branches can be seen from outside the paradise⁴⁵.

Status of the Narration

Albani Called this narration *Maudu* (fabricated)⁴⁶.

1st Problem with the Narration:

This narration is reported by Al Hassan Bin Shabib Al-Baghdadi. The Scholars of Hadiths say about him: According to Ibne A'adi: he narrates fake narrations from authentic narrators. He gives narrations the status of Marf'u to Mursal narration⁴⁷.

2nd Problem with the Narration:

The chain of the narrators have a person with the name of Muhammad Bin Ziyad Al-Yashkari. The scholars of Hadiths say about him: Imame Nisae called him abandoned in Hadith.⁴⁸

- ✓ Abu Nuaim said: He reports fake narrations from Maimoon Bin Mehran⁴⁹.
- ✓ Ibne Hibban said: He links fake narrations to authentic narrators⁵⁰.
- ✓ Imame Bukhari labeled him as Liar in Hadith⁵¹.
- ✓ Imame Dahabi with the reference of Ibne Mueen, Dare Qutni and Abu Zur'a called him Liar⁵².
- ✓ Ibne A'adi with the reference of Ibne Amr Bin Ali called him as "abandoned in Hadith" while with the reference of Amr Bin Zurara called him famous in fake narrations⁵³.
- ✓ Ibne Hajar with the reference of Abu Hatham and Al-A'ajali called him as "abandoned in Hadith" and with the reference of Imame Hakim said that he links fake narrations to Maimoon Bin Mehran⁵⁴.

3rd Problem with the Narration:

The chain of this narrations also has a person with the name of Furat Bin Abi Al-Furaat. The Scholars of Hadiths say about him: Ibne A'adi said: weakness in his narrations is very clear⁵⁵.

Imame Dahabi with the reference of Abu Hatham called him *Suduq* (a true narrator) (⁵⁶)

Ibne Al-Qaisarani called him Daef (weak in narrations)⁵⁷.

Ibne Al-Jawzi with the reference of Yahya called him Nothing (in narrations)⁵⁸.

Hadith no 5

وأخرج الحكيم الترمذي في نوادر الأصول عن ابن مسعود قال : قال رسول الله صلى

الله عليه و سلم: الفاجر الراجي لرحمة الله أقرب من العابد القنط

Al-Hakeem Al-Tirmizi in his book Nawadir Al-Usool narrated from Ibne Masud, he said that the Holy Profphet said: A sinner who is hopeful (optimistic) about the mercy of Allah is better than the worshipper who does not have such hope⁵⁹.

Status of the Narration

This narration is narrated by Two chains but both the chains are *Maudu*. (fabricated)⁶⁰.

Albani Called this narration *Maudu* (fabricated)⁶¹.

1st Problem with the Narration:

This narration is reported by Zaid Al-U'mi. The Scholars of Hadiths say about him:

- ✓ Abu Zur'a called him fabricator in Hadith⁶².
- ✓ Ibne Al-Jawzi says that Imame Ahmad called him *Salih* (good in Hadith) while Imame Nisae called him *Daeef* (weak in narrations)
- ✓ Ibne Hibban says that he narrates fabricated narrations with the reference of Hazrat Anas (R.A), therefore takin narrations from him should be avoided⁶³.
- ✓ Ibne Sa'ad called him *Daeef Fil Hadith* (weak in narrating Hadiths)⁶⁴.
- ✓ Ibne Hajar with the reference of Ibne Al-Madini called him *Daeef* (weak)⁶⁵.
- ✓ Al-Dahabi with the reference of Ibne Mu'een and Dare Qutni called him *Salih* (good in narration of Hadiths)⁶⁶.
- ✓ Ibne Abi Hatham with the reference of his father Abu Hatham called him *Daeef* (weak) but said that his narrations are coated and written⁶⁷.

2nd Problem with the Narration

- ✓ Ziyad Bin Maimoon Al-Taqqi is another narrator in the chain of this narration, the scholars of Hadith say about him: Imame Bukhari *Abandoned* (left him hadiths) him⁶⁸.
- ✓ Imame Nisae called him *Matruk al Hadith* (abandoned in hadiths)⁶⁹.
- ✓ Abu Nu'aim called him *Matruk* (abandoned in hadiths)⁷⁰.
- ✓ Ibne Al-Jawzi called him a *Liar*⁷¹.

- ✓ Imame Dahabi with the reference of Murra called him *Nothing* in narration and with the reference of Yazeed bin Haroon called him a *Liar*⁷².

3rd Problem with the Narration

- ✓ Usman bin Mistar Ayshabi is another narrator in the chain of this narration. Scholars of Hadith say about him: Imame Bukhari called him *Munkir ul Hadiths*⁷³.
- ✓ Abu Zur'a called him *Daeef* (weak in Hadiths)⁷⁴.
- ✓ Imame Nisae called him *Daeef* (weak in Hadiths)⁷⁵.
- ✓ Ibne Abi Hatham with the reference of his father Abu Hatham called him *Daeef* (weak in Hadiths) and *Munkir ul Hadiths*⁷⁶.
- ✓ Imame Dahabi with the reference of Ibne Hibban said that he narrates fabricated narrations and links to Authentic people⁷⁷.
- ✓ Ibne Hajar with the reference of Al-Ajali said that he narrates fabricated narrations from Authentic people⁷⁸.
- ✓ Dare Qutni mentioned him in his book *Al-Dua'fa*⁷⁹.

4th Problem with the Narration:

- ✓ The chain of this narration has a person with the name of Abdullah bin Yahya Al-Taqaifi. The scholars of hadith say about him: Al-U'qaili called him *Daeef* (weak in Hadiths)⁸⁰.
- ✓ Imame Al-Dahabi called him *Daeef* (weak in Hadiths)⁸¹.
- ✓ Al-Dahabi with the reference of Ibne Mu'een called him *Daeef* (weak in Hadiths)⁸².
- ✓ Ibne Hajar called him *Daeef* (weak in Hadiths)⁸³.

Conclusion

The above coated narrations expose that:

- ✓ There are different fabricated narrations in Tafsir Al-Dur Al-Manthur.
- ✓ Some narrations are reported from the Liar reporters.
- ✓ Such narrations and reporters should be identified and verified so that such narrations should not be reported without verification.
- ✓ This type of research can make the said Tafsir (Al-Dur Al-Manthur) more Authentic.

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6. *Al-Baihaqi, Shoab ul Iman, V. 6, p 276, Hadith No:8140*
7. *Khateeb Al-Baghdadi, Tareekhe Baghdad, V. 2, p 471*
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10. *Imame Bukhari, Tareekh Al-Kabir, V.3, p481, Hadith No:1610*
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12. *Al-Nisae, Al-Duafa Wa Al-Matrokoon, V.1, p52, Hadith No:269*
13. *Ibne Abi Hatham, Al-Jarha Wa Al-Tadeel, V.4, p32, Hadith No:131*
14. *Ibne Hibban, Al-Majroheen, V.1, p321, Hadith No:395*
15. *Ibne Shaheen,, Tareekh Asma Al-Duafa Wa Al-Kazzabin, V.1, p99, Hadith No:248*
16. *Al-Dare Qutni, Al-Duafa Wa Al-Matrokoon, V.2, p156, Hadith No:267*
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34. *Abi Abdur Rahman Al-Hoot, Al-Sani Al-Matalib Fi Ahadith Mukhtalifa VI, p206, Hadith:1021*
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