



SOME MAUDU (FABRICATED) NARRATIONS IN TAFSIR AL-DUR AL-MANTH'UR (SURA AL-NISA OF THE HOLY QURAN)

Nasrullah Khan¹
Janas Khan²
Ziaullah Al-Azhari³
Muhammad Ayaz⁴
Abaad ur Rahman⁵
Jannat Naeem Khan⁶
Karim Dad⁷

ABSTRACT

"Tafseer Al-Dur Al-Man'thur Fi Tafseer Al-Math'ur" is the commentary of the Holy Quran written by Jalal Al-Din Al-Suyuti. He was born in Cairo, Egypt in 849H/1445AH. He was a renowned scholar of his time having mastery in many fields of Islamic Studies like Quran, Hadith, fiqh and history. In the last days of his life, he got isolated himself from all the worldly affairs and concentrated on writing books. He wrote almost in every field of knowledge and authored nearly 600 books. He died in 911H/1505 A.D and was buried at Cairo. (1) *"Tafseer Al-Dur Al-Man'thur"* is purely a math'ur commentary (based on narrations only), which contains many kinds of traditions such as (authentic, unauthentic and fabricated etc). In this research article an analysis is made of some fabricated narrations. These traditions are compiled by Al-Suyuti in his commentary under Chapter 4 (Sura Al-Nisa) of the Holy Quran.

Key Words: Tafseer, Commentary or exegesis of the Holy Quran. Hadith. Saying, Action and anything approved by the Holy Prophet: Muhammad (SWA). Maudu. Fabricated (Not attributed to the Holy Prophet). Da'eef. Weak (a terminology of hadith)

¹ PhD Scholar (Islamiyat), Peshawar University, Pakistan

² GDC, Mathra, Peshawar, Pakistan

³ Professor Institute of Islamic and Arabic Studies, University of Peshawar, Pakistan

⁴ PhD Scholar (Islamiyat), Peshawar University, Pakistan

⁵ Khyber Pukhtunkhwa Agriculture University, Peshawar, Pakistan

⁶ PhD Scholar (Islamiyat), Peshawar University, Pakistan

⁷ Lecturer AWKU, Mardarn, Pakistan

INTRODUCTION

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 Prophet. (2)

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 astray. (3)

He said on another occasion:

2. "He who related a lie to me, he may seek his abode in the Hell. (4)

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

Hadith No 1

Ibn-e-Abi Hathim narrated from Zuhri, he narrated from Ibn Al-Musayyab and he narrated from Abu Huraira (R.A), he said that the Holy Prophet (SWA) said: There are two types of "Ehsan"(piousness). One is the Ehsan of Nikah and the other is piousness (to Avoid all kind of sexual activities). (5)

Status

Muhammad Nasir al-Din Al-Albani has termed this narration as "maudu". (6)

Scholars of the Art of Hadith have discussed this narration. They say that:

The chain of the narrators of this narration contains Mubashir bin Ubair

Al-Dar Al-Qutni has called him as abandor of Hadith. (7).

Al-Haithami called him abandor (8).

Imam Bukhari called him as diner of Hadith. (9).

Ibn-e-Adi say that the narrations of Mubashir are Unauthentic (10)

Ibn-e-Hibban says: Mubashir reports maudu (fabricated) narration, therefore his narrations should not be accepted. (11)

Ibn Al-Jawzi calls him as liar and fabricator. (12)

Ibn-e-Abi Hatham with the reference of his father say that Mubashir is a diner and his narrations are Zaeef (weak) (13)

Al-Uqaili with the reference of his father say that Mubashir reports fabricated narrations. (14)

Ibn-e-Hajar with the reference of Ibn-e-Moeen say that Mubashir is Zaeef (waek) narrator. (15)

Hadith No 2

Al-Asfahani narrated from Anas (R.A) that the Holy Prophet (SWA) said:

The Honest Trader will be in the Shadow of A'arsh on the Day of Judgment

(16)

Status

Al-Albani has termed this narration as maudu. (17)

The certification of this narration contains Yahya bin Shoaib. The Scholars of the Art of Hadith discussed him as:

Ibn Al-Jawzi with the reference of Khateeb say that Yahya reports Maudu (fabricated) narrations from Hamee Al-Taweel. (18)

Ibn-e-Hibban say that reporting narration from Yahya should be avoided (19)

Abu-Nuaim Al-Asfahani say that Yahya reports maudu (fabricated) narrations from Al-Sawri. (20)

Noor-ul-Din Al-Kinani with the reference of Khateeb say that Yahya reports Maudu (fabricated) narrations from Hamee Al-Taweel. (21)

Ibn Al-Jawzi with the reference of Yahya bin Moeen said: Yahya is a lier narrator (22)

Ibn Al-Qaisarani say that Yahya reports maudu (fabricated) narrations from Al-Sawri. (23)

Ibn Al-Qaisarani say that Yahya reports maudu (fabricated) narrations (24)

Hadith No 3

Al-Bazaar reported from Ali (R.A), He said that the Apostle of Allah said: Oh Group of Women! Fear from Allah, and seek the happiness of your husbands. If a woman comes to know the rights of the husband, they will stand still in front of them at Breakfast and dinner times. (25)

Status

Al-Albani called this narration as maudu. (26)

In the certification of this narration the scholars of Hadith say about Al-Hakam bin Ya'ala Al-Maharebi:

Al-Haithami has called Al-Hamakam bin Ya'ala as abandoner. (27)

Ibn-e-Abi Hatham with the reference of his father called him as abandoner and denier. (28)

Ibn-e-Hibban says that he reports maudu from the people of Iraq and Syria. (29)

Ibn Al-Jawzi with the refernce of Al-Razi called him abandoner and with the reference of Abu Zur'a as denier of Hadith (30)

Imam-e-Bukhari called him as abandoner of Hadith (31)

In the certification of the same narration Abd-ul-Ghaffar bin Qasim Al-kofi is discussed by The Scholars of Hadith as:

Imam-e-Nisae called him as abandoner of Hadith. (32)

Ibn-e-Abi Hatham with the reference of his father called him as abandoner of Hadith (33)

Ibn-e-Hibban says that he brings changes in Hadith by bringing words forward to backward and vice versa, therefore his narrations should not be accepted. (34)

Al-Dar-e-Qutni called him Zaeef (weak in Hadith) (35)

Al-Zahabi with the reference of Ali Al-Madainee says that he is a fabricator. (36)

Hadith No 4

Ibn-Mardawayh and Abu Nuaim reported (in his book) Al-Hilya from Ibne Umer (R.A) that someone recited in front of Umer (R.A) the verse "As often as their skins are roasted through, We shall change them for fresh skins.". Ka'ab (R.A) said: I know the interpretation of this verse which I studied before embracing Islam. Umer said: Oh Ka'ab (R.A) say it. If it is according to the one which we heard from the Holy Prophet, we will approve you. Ka'ab (R.A) said: Before embracing Islam, I studied as: "As often as their skins are roasted through, We shall change them for fresh skins." It will be changed one hundred and twenty times in an hour. Umer (R.A) Said: I heard the Holy Prophet saying the same.. (37)

Status

Al-Albani has called this narration as maudu. (38)

In the certification of this narration a person Nafe Abu-Harmaz is been discussed by the scholars of Hadith as:

Al-Zahabi called him as abandoner in Hadith. (39)

Ibn Al-Qaisarani called him as abandoner in Hadith. (40)

Ibn-e-Abi Hatham with the reference of his father called him as abandoner of Hadith (41)

Al-Dar-e-Qutni mentioned him in his book: Al-Duafa Wal Matrookoon. (42)

Ibn Al-Jawzi with the reference of Imam Malik and Abu Zura'a called him as Zaeef (weak) in Hadith and with the reference of Al-Razi as abandoner in Hadith. (43)

Al-Zahabi with the reference of Ibn-e-Moeen called him as liar. (44)

Ibn Al-Jawzi with the reference of Anas says that he is a Wada'a (fabricator), therefore no Muslim should report from him. (45)

Hadith No 5

Ibn-Mardawayh reported from Ibn-e-Abbas (R.A), he said that the Apostle of Allah said: "salam" (Islamic way of greeting is to say "Assalam-o-Alaikum") is one of the names of Allah which He put it among the people. When a Muslim meets another Muslim, he should say it (Salam: the name of Allah) in a better way (46)

Status

Al-Albani has termed this narration as *maudu* (47).

In the certification of this narration the scholars of hadith say about Ibrahim bin Hayyan:

Ibn-e-Adi called him as *Zaeef* (weak) and say that he reports *maudu* (fabricated) narrations. (48)

Ibn Al-Jawzi mentioned him in his book: *Al-Duafa Wal Matrokoon*. (49)

Al-Dar-e-Qutni mentioned him in his book: *Al-Duafa Wal Matrokoon*. (50)

Al-Zahabi called him *Zaeef* (weak) in Hadith. (51)

CONCLUSION

At the end of this research we can conclude that:

1. With the presentation of the above 5 narrations we can say that there are other *Maudu* (fabricated) narrations too.
2. Identification of such narrations is very important.
3. There should be a research work about them.

REFERENCES

Al-Zirakli, Al-A'alam, Vol.1, pp.172.

Ibn-e-Hajar Al-Asqalani, Nuzhat-ul-nazr fi tauzeeh Nuhbat-ul-al-fikar, vol.1, pp.107.

Sahih Al-Muslim, Preface, No.6. Ibid, No.3.

Tafsir Al-Dur Al-Manthur, Sura Al-Nisa, verse.24, vol.2, pp.481.

Tafsir Ibn-e-Abi Hatha, Sura Al-Nisa, verse.24, No.5105.

Al-Albani, Silsilat-ul-Ahadith Al-Zaefa Wal Mawdua, vol.2, pp210, No.797. Al-

Albani, Al-Jame Al-Sagheer, v.1, p335, No.2272.

Al-Dar Al-Qutni, Al-I'lal Al-Wardia Fi Ahadith-e-Nabwiyya, vol.9, pp.133, No.1677.

Al-Haithmi, Majma-ul-Zwaid, vol.6, pp.263, No. 10585.

Imam-e-Bukhari, Tareekh-ul-Kabir, vol.8, pp.11, No.1960.

Ibn-e-Adi, Al-kamil fi Al-Zu'afa, vol.8, pp.161, No.1900.

Ibn-e-Hibban, Al-Majroheen, vol.3, pp.30, No. 1074.

Ibn Al-Jawzi, Al-Zufa Wal Matrokoon, vol.3, pp.33, No. 2839.

Ibn-e-Abi Hatham, Al-Jarha Wa Ta'adil, vol.8, pp.343, No.1572.

Al-Uqaili, Al-Zuafa'a Al-Kabir, vol.4, pp.235, 1828.

Ibn-e-hajar, Tahzeeb-u-Tahzeeb, vol.10, pp.33. No.6467.

Tafsir Al-Dur Al-Manthur, Sura Al-Nisa, verse.29,30, vol.2, pp.495.

Al-Asfahani, Al-Targheeb, vol.1, pp. 447, No.794.

Albani, Al-Jame Al-Sagheer, vol.1, pp6251, No.6251.

Al-Albani, Zaeef Al-Targheeb Wa Al-Tarheeb, vol.1, pp.277, No.1109.

Al-Albani, Silsila Al-Ahadith Al-Zaeefa, vol.5, pp.426, No. 2405.

Ibn Al-Jawzi, Al-Mauduat, vol.2, pp.106.

- Ibn-e-Hibban, Al-Majroheen**, vol.3, pp.127, No.1223.
- Abu Nuaim Al-Asfahani**, vol.1, pp.163, No.275.
- Noor-ud-din Al-Kinani, tanzeeh Al-Sharia**, vol.1, pp.127, No.19.
- Ibn Al-Jawzi, Al-Mauduat**, vol.3, pp.56.
- Ibn-e-Qaisarani, Marifat-u-Tazkira**, vol.1, pp.235, No.892.
- Ibn-e-Qaisarani, Tazkirt-ul-Huffaz**, vol.1, pp.337, No.853.
- Tafsir Al-Dur Al-Manthur, Sura Al-Nisa**, verse.34, vol.2, pp.517.
- Musnad Al-Bazar**, vol.2, pp.289, No. 712.
- Al-Albani, Silsila Al-Ahadith Al-Zaeefa**, vol.13, pp.46, No. 6020.
- Al-Haithmi, Majma-ul-Zwaid**, vol.4, pp.309, No. 7646.
- Ibn-e-Abi Hatham, Al-Jarha Wa Ta'adil**, vol.3, pp.130, No.589.
- Ibn-e-Hibban, Al-Majroheen**, vol.1, pp.251, No.238.
- Ibn Al-Jawzi, Al-Zufa Wal Matrokoon**, vol.1, pp.230, No. 973.
- Imam-e-Bukhari, Tareekh-ul-Kabir**, vol.2, pp.342, No.2684.
- Al-Nisae, Al-Zu'afa Wal Matrukeen**, vol.1, pp.70, No.388.
- Ibn-e-Abi Hatham, Al-Jarha Wa Ta'adil**, vol.6, pp.53, No.284.
- Ibn-e-Hibban, Al-Majroheen**, vol.2, pp.143, No.749.
- Al-Dare qutni, Al-Zu'afa Wal Matrukeen**, vol.2, pp.163, No.353.
- Al-Zahbi, Meezan-ul-A'atidal**, vol.2, pp.640, No. 5147.
- Tafsir Al-Dur Al-Manthur, Sura Al-Nisa**, verse.56,57, vol.2, pp.569.
- Abu Nuaim, Hilyat-ul-Awliya**, vol. 5, pp. 374.
- Al-Albani, Silsila Al-Ahadith Al-Zaeefa**, vol.14, pp.928, No. 6899.
- Al-Zahabi, Al-Mughni fi Al-Zuafa**, vol.2, pp.693, No. 6588.
- Ibn-e-Qaisarani, Zakheerat-ul-Huffaz**, vol.3, pp.1438, No.3151.
- Ibn-e-Abi Hatham, Al-Jarha Wa Ta'adil**, vol.8, pp.455, No.2087.
- Al-Dar-e-Qutni, Al-Zu'afa Wal Matrukeen**, vol.3, pp.134, No.548.
- Ibn Al-Jawzi, Al-Zufa Wal Matrokoon**, vol.3, pp.156, No.3503.
- Al-Zahbi, Meezan-ul-A'atidal**, vol.4, pp.243, No. 9000.
- Ibn Al-Jawzi, Al-Mauduat**, vol.2, pp.192.
- Tafsir Al-Dur Al-Manthur, Sura Al-Nisa**, verse.87, vol.2, pp.607.
- Ala-ud-Din Al-Hindi, Kanz-ul-Ummal**, vol.9, pp.114, No. 25244.
- Albani, Al-Jame Al-Sagheer**, vol.1, pp.593, No.3367.
- Al-Albani, Silsila Al-Ahadith Al-Zaeefa**, vol.8, pp.211, No. 3733.
- Ibn-e-Adi, Al-kamil fi Al-Zu'afa**, vol.1, pp.410, No.84.
- Ibn Al-Jawzi, Al-Zufa Wal Matrokoon**, vol.1, pp.31, No.52.
- Al-Dar-e-Qutni, Al-Zu'afa Wal Matrukeen**, v.1, p.250, No.14.
- Al-Zahabi, Al-Mughni fi Al-Zuafa**, vol.1, pp.13, No. 69.