

# Fabricated Ahadeeth

1. "We have returned from the Lesser Jihaad to the Greater Jihaad (i.e. the Jihaad against oneself)"

Related by al-Bayhaqi with a da'eef isnaad according to al-Iraaqee. Ibn Hajr said that this was a saying of Ibraaheem bin Abee Ablah, a Taabi'ee, and not a hadeeth of the Messenger (SAW). ['Kashf al-Khafaa' (no.1362)]

2. "Love of ones homeland is part of faith."

as-Saghaanee declared it to be maudu (fabricated) ['al-Mawdoo'aat' (pg. 7)]

as-Sakhaawee said, "I have not found it" ['Maqaasid al-Hasanah' (pg. 218 no. 386)]

al-Albaanee declares it to be fabricated.['Silsilah ad-Da'eefah' (1/110 no.36)]

The scholars have discussed it's meaning and differed to what extent the meaning is correct if at all, see the discussions in the above three references for detail.

3. "Allaah says, 'I was a hidden treasure, and I wished to be known, so I created a creation (mankind), then made Myself known to them, and they recognised Me.'"

As-Sakhaawee (d.902, the student of ibn Hajr al-Asqalaanee) said, "ibn Taymiyyah said, 'this is not from the words of the Prophet (SAW), and there is no known isnaad for it be it saheeh or da'eef.' And az-Zarkashee and our Shaykh (ibn Hajr) followed him (in this verdict)." ['al-Maqaasid al-Hasanah' of as-Sakhaawee (no. 838)]

As-Suyutee (d.911) said, "this has no basis (laa asla lahu)" ['Durural Muntathira' of as-Suyutee (no.330)]

al-ljloonee (d.1162) said, "this saying occurs often in the words of the sufis, who have relied on it, and built some of their principles on it."['Kashf al-Khafaa' of al-ljloonee (no.2016)]

al-Albaanee (contemporary) says, "this hadeeth has no basis" ['Silsilah ad-Da'eefah' (1/166)]

4. "Allaah says, 'Were it not for you (O Muhammad) I would not have created the universe.'"

As-Saghaanee (d.650) said, "maudu (fabricated)" ['al-Ahaadeeth al-Mawdoo'aat' of as-Saghaanee (pg. 7)]

and likewise al-Albaanee ['Silsilah ad-Da'eefah' (1/450 no.282)]

ash-Shaykh Mulla Alee Qaaree (d.1014) said, "maudu, but it's meaning is correct..." ['al-Asraar al-Marfoo'ah' of Alee al-Qaaree (pp 67-68)], and quotes two narrations to prove this:

- a. The hadeeth related by ibn Asaakir, 'were it not for you, the world would not have been created'. Ibn al-Jawzee (d.5\*\*) related this and said, "maudu (fabricated)" ['al-Mawdoo'aat' of ibn al-Jawzee (1/288)] and likewise as-Suyutee. ['al-Laa'ee' of as-Suyutee (1/272)]
- b. The hadeeth related by ad-Dailamee, "O Muhammad! Were it not for you, the Garden would not have been created, and were it not for you the Fire

would not have been created." Al-Albaanee said, "it is not correct to certify the correctness of it's meaning without establishing the authenticity of the narration from ad-Dailamee, which is something I have not found any of the scholars to have addressed....Suffice to know that ad-Dailamee is alone in reporting it, then I became certain of it's weakness, rather it's flimsiness when I came across it in his 'Musnad' (1/41/2)....." ['Silsilah ad-Da'eefah' (1/451 no.282)]

5. "The one who knows himself, knows his Lord."

as-Sakhaawee said, "Abu al-Mudhaffar as-Sama'aanee said, 'this is not known as a hadeeth of the Messenger, rather it is only related as a saying of Yahya bin Mu'aadh ar-Raazee.' And likewise an-Nawawee said, 'it is not established'" ['al-Maqaasid al-Hasanah' (pg. 491 no.1149)]

as-Suyutee said, "this hadeeth is not authentic" ['Haawee lil Fataawee' (2/351)]

Alee al-Qaaree quoted from ibn Taymiyyah saying, "fabricated" ['al-Asraar al-Marfoo'ah' (pg. 83)]

al-Allaamaa Fairozabaadee said, "this is not from the Prophetic ahaadeeth, despite the fact that the majority of people make it so, and it is not authentic at all. It is only related from the Jewish traditions as 'O mankind! Know yourself and you will know your Lord'" ['ar-Radd alaa al-Mu'tarideen' (2/37)]

al-Albaanee says, "it has no basis" ['Silsilah ad-Da'eefah' (1/165 no.66)]

6. "Allaah says, 'neither My Heaven or My earth can contain Me, but the heart of My believing servant can contain Me.'"

Al-Ghazaalee mentioned this in his 'Ihya' Ulum ad-Deen' with the wording, "Neither My Heaven nor My earth can contain Me, but the soft humble heart of my believing servant can contain Me".

Al-Haafidh al-Iraaqee (the Shaykh of ibn Hajr) said in his notes to 'al-Ihya', "I find no basis for it." And as-Suyutee agreed with him, following az-Zarkashee.

Al-Iraaqee then said, "but in the hadeeth of Abu Utbah in at-Tabaraanee there occurs, 'the vessels of your Lord are the hearts of the righteous servants, and the most beloved to Him are the softest and most tender ones'"

ibn Taymiyyah said, "it (the original hadeeth) is mentioned in the Israelite traditions, but there is no known isnaad from the Prophet (SAW) for it."

as-Sakhaawee said, agreeing with as-Suyutee, "there is no known isnaad from the Prophet (SAW), and it's meaning is that his heart can contain belief in Me, love of Me and gnosis of Me. But as for the one who says that Allaah incarnates in the hearts of the people, then he is more of an infidel than the Christians who specified that to Christ alone."

Az-Zarkashee said that one of the scholars said that it is a false hadeeth, fabricated by a renegade from the religion. He also said that at-Tabaraanee has related from Abu Utbah al-Khawlaanee from the Prophet (SAW) that, "Truly, Allaah has vessels from amongst the people of the earth, and the vessels of your Lord are the hearts of his righteous slaves, and the Most beloved of them to Him are the softest and most tender ones" [ 'Kash al-Khafaa' (no.2256)]

al-Albaanee declared the last mentioned hadeeth to be hasan (good) [ 'Silsilah as-Saheehah' (no.1691)]

7. "I was a Prophet while Aadam was between clay and water." and the hadeeth, "I was a prophet when there was no Adam and no clay"

ibn Taymiyyah said, "This has no basis. Neither from the point of view of transmission or intellect, for not a single scholar of hadeeth mentions it and it's meaning is invalid. For Adam was never in a state in which he was between clay and water, for clay consists of water and mud, rather he was in a state between the spirit and body.

Then these misguided people think that the Prophet (SAW) was physically present at that time, and that his person was created before all persons, and they support this with ahaadeeth which are lies (against the Prophet), for example the hadeeth that he used to be Light surrounding the Throne..." ['Radd alaa al-Bakree' of ibn Taymiyyah (pg. 9)]

as-Suyutee said, "maudu" and endorsed the above words of ibn Taymiyyah. ['Dhail al-Mawdoo'aat' of as-Suyutee (pg. 203)] And he also says about the second hadeeth mentioned above, "this is something added by the general masses" ['ad-Durural Muntathiraa' (pg. 155 no. 331)]

az-Zarkashee (d.794) said, "as-Suyutee made clear that these two ahaadeeth have no basis, and that the second was something added by the general masses. And ibn Taymiyyah preceded him in this, and ruled that the wordings were rejected and that they were lies, and as-Sakhaawee endorsed this in his 'Fataawaa'..." 'Sharh al-Muwaahib' of az-Zarkaane (1/33)]

as-Sakhaawee said, "as for what is common on the tongues, 'I was a Prophet while Adam was between clay and water'" then we have not found it with this wording not to speak of the addition, 'I was a Prophet when there was no Adam and no clay.'" ['al-Maqaasid al-Hasanah' (pg. 386 no. 837)]

In the above words of ibn Taymiyyah, he refers to the following authentic hadeeth, "I was a prophet while Adam was between the spirit and body" narrated by at-Haakim and others [See 'Silisilah as-Saheehah' of al-Albaanee (no. 1756) for detailed documentation.]

But this hadeeth is explained by the narration of at-Tirmidhee in which the Prophet (SAW) was asked, "when was the Prophethood made obligatory for you" to which he replied, "while Adam was between the spirit and the body" [At-Tirmidhee chpt. 'The virtues of the Prophet (SAW)' (vol. 10 of the commentary of al-Mubaarakfooree.)]

Meaning when Adam was is the state in which the soul was about to enter the body. [ 'Tuhfatul Ahwadhee bi Sharh Jaami at-Tirmidhee' (vol. 10, chpt. 'The virtues of the Prophet (SAW)') of al-Mubaarakfooree (d.1311)]

And by the hadeeth related in the Saheehs of al-Haakim and ibn Hibbaan, "I was written as a Prophet in the presence of Allaah while Adam was intertwined in his clay."

As for the hadeeth, 'I was the first Prophet to be created and the last to be sent' narrated by Abu Nu'aym in 'ad-Dalaa'il' (pg. 6) and others then this is weak (da'eef) as declared by al-Munaawee and adh-Dhahabee (d.748) and al-Albaanee. ['Silisilah ad-Da'eefah' (2/115 no.661) for detailed documentation.]