

*Some MauĪĒ (Fabricated) Narrations in TafsĒr Al-Dur
Al-Manth'ur (SĒrĒ'h A'al-e-ImrĒn of The Holy Qura'n)*

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ABSTRACT:

"TafsĒr Al-Dur Al-Man'thur Fi TafsĒr Al-Math'ur" is one of the six hundred publications of JalĒl Al-Din Al-Suyuti (849H/1445AH). It is purely a math'ur (based on narrations only) commentary of the Holy Quran. It contains many kinds of traditions (AĥĒdiths) such as (authentic, unauthentic and fabricated etc) Here is a research analysis of some fabricated narrations compiled by al Suyuti in his commentary under Chapter 3 (SĒra'h A'al-e-Imran) of the Holy Qura'n.

JalĒl Al-Din Abd-ur-Rahman bin Abi Bakar bin Muhammad Al-SuyĒĪi was born in 849H/1665 A.D at Cairo, Egypt. At the age of eight, he memorized the Holy Qura'n and many other different things. Moreover, he got the education of Hadith, fiq'ah, grammar, Philosophy and medicine from the famous scholars of Egypt. After gaining expertise in all these, he was appointed as Teacher at Shuyookhniya School which he served for 17 years. He was fond of literature. Therefore he started writing at an early age.

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In the last age of his life, he got isolated himself from all the worldly affairs and concentrated on writing. He wrote almost in every field of knowledge present at that time and authored nearly 600 books. He died in 911H/1505 A.D and was buried at Cairo. ⁽¹⁾

Key Words:

Tafsġr, Commentary or exegesis of the Holy Quran.

Hadith. Saying of the Holy Prophet: Muhammad (SWA).

Mġġġ. Fabricated (Not attributed to the Holy Prophet).

Daeef. Weak (terminology of hadith).

Tafseer Al-Dur Al-Manthur:

Al-Dur Al-Manth'ur Fi Tafsir Al-Math'ur is a comprehensive commentary of the Holy Quran by Al Suyuti. In this book he has derived narrations from nearly 400 books including the six authentic books of Hadith of the Holy Prophet Muhammad (S.A.W.W) called *Sahah-e-Sitta* and has compiled a great treasury of Narrations.

Despite of having a good knowledge of the art of Hadith and its authenticity, the author did not comment on the *status* of Hadith in this commentary. While doing this a large number of fabricated narrations came in this book. A Critical analysis of all these narrations is very important. This article shows this attempt.

In this research an analysis of a few fabricated narrations has been attempted upon, compiled by Al-Suyuti under Chapter 3 (Sura A'al-e-imrġn) of the Holy Quran.

Lexical meaning of *mġġ* (fabricated) narration:

The Arabic word *mġġ* (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 *mġġ*:

It means such a lie which is fabricated and related to the Holy Prophet Muhammad (S.A.W.W). In other words anything which is not attributed to the Holy Prophet.⁽²⁾

Warning on narrating *Mawġġ* narration:

To relate a lie and fabricated narration to Holy Prophet Muhammad (S.A.W.W), is a greater sin. The Holy Prophet (S.A.W.W) 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" in the views of the Scholars:

Ibn-e-Hajar Asqalani says:

"The scholars of Hadith agreed upon this: to narrate *Mawġġ* narration is forbidden but only if it's nature (i.e *Mawġġ*) is expressed. (5)

Khateeb Al-Baghdadi says:

It is necessary for a Narrator not to narrate *Mawġġ* and wrong things and Hadiths.⁽⁶⁾

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

Hadith No 1:

Tibrani narrated from Anas (R.A) in Al-Maujam Al-Awsat that the Holy Prophet (SWA) said:

"If the habits and morals of slaves, quadruplets and children become corrupted, recite in its ear (the verse "Do they seek for other than the Religion of Allah? ").⁽⁷⁾

Status:

Muhammad Nasir al-Din Al-Albani has termed this narration as "*mĒuĪĒ*".⁽⁸⁾

Scholars of the Art of Hadith say about the authenticity of the above mentioned narration that:

The chain of the narrators of this narration contains Abu Khalf al A'maa, Muhammad bin Abdullah bin Ubaid bin umair and Al-hakam bin yahya bin Atta Almaharibi.

Ibn-e-Hajar Asqalani has termed abu khalaf al a'maa as *abandoner*.⁽⁹⁾

Al-Zahabii with the reference of Yahya bin Moeen says that Yahya bin Atta is a *liar* and Abu Hathim has termed him as *denier* of hadith.⁽¹⁰⁾

Ibn-e-Adi with the reference of Imam Bukhari has termed, Muhammad bin Abdullah bin Ubaid bin Umair al-Laisi as a *denier* of hadith and Nisae has termed him as *abandoner*.⁽¹¹⁾

In the certificate of this Hadith, Al-Haithamee has termed Muhammad bin Abdullah bin Ubaid bin Umair as *abandoner*.⁽¹²⁾

Al-Zahabi with the reference of Ibn-e-Moeen, has termed this narration as *unauthentic*⁽¹³⁾.

With the reference of Abu Hathim, Al-Zahabi has termed Al-Hakam bin Yahya bin Atta as *abandoer* of hadith.⁽¹⁴⁾

Imam Bukhari has termed him as a *denier* and *abandoner* of hadith.⁽¹⁵⁾

Hadith No 2:

Al Asfahani narrated from Ayesha (R.A) that she heard Muhammd (S.A.W.W) saying:

"The affection of Allah becomes mandatory for the one who got anger and then became patient".⁽¹⁶⁾

Status:

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

Al-Zahabi has termed this narration as *MauĪĒ* because in it's certification Abu Salih Ahmad bin Dawood Almisri is a *liar*.⁽¹⁸⁾

Ibn-e-qaisrani said: "This narration is reported from Maalik who is a *denier*. And ma'asab (who is Matraf Al-nisaboree Al-Asam, he generally reports from the *deniers* of hadiths.⁽¹⁹⁾

Ibn-e-hajar Asqalani has termed this narration as *MauĪĒ* because in it's certification Abu Salih Ahmad bin Dawood bin Abdul Ghaffar is a *liar*.⁽²⁰⁾

Hadith No 3:

Tibrani has reported from Ammar bin Yasir (R.A) that the Prophet (SAW) said: Good morals is a great creation of Allah.⁽²¹⁾

Status:

Al-Albani called this narration as *MawġĒ*.⁽²²⁾

In the certification of this narration the scholars of Hadith say about Amer bin Al-Haseen Al-Aqele:

Al-Haithami has called Amer bin al-haseen as an *abandoner* of hadith.⁽²³⁾

Al-Dar-e-qutne has called him as *abandoner*.⁽²⁴⁾

Al-Zahabi with the reference of Abu-Hathim has called Zahib-ul-hadith and with the reference of Abu Zura'a as *Wah* (nothing in Hadith).

Imam Bukhari has called him as *abandoner* of hadith.⁽²⁵⁾

Al-Zahabi with the reference of Nisae has called him as *abandoner* and with the reference of Yahya bin Moeen called him *Unauthentic*.⁽²⁶⁾

Ibn-e-abi hathim with the reference of his father has called him as a *liar, unauthentic* and *denier* of hadith.⁽²⁷⁾

Al-Dar Al-qutni has mentioned him in his book (Al-Zuafa Wal Matrokeen).⁽²⁸⁾

Hadith No 4:

Tibrani has reported from Ayesha Siddiqa (R.A) in Mujam Al-Sagheer that the Holy Prophet (SWA) said:

Repent upon every sin is valid lest a person with bad morals should commits a bigger sin than the sin from which he repents.⁽²⁹⁾

Status:

Al-Albani has called this narration as *MawġĒ*.⁽³⁰⁾

In the certification of this narration the scholars of Hadith say about Amer bin Jame'e:

Al-haithame has called him as a *liar*.⁽³¹⁾

Al-Dar-e-qutne has called him as *unauthentic* in hadiths.⁽³²⁾

Nisae has called him as *abandoner*.⁽³³⁾

Inb-e-abi hathim with the reference of his father has called him as *unauthentic* in hadith.⁽³⁴⁾

Al-Zahabi has termed him as a *denier* and an *abandoner* in hadith.⁽³⁵⁾

Ibn-e-Adi has called him as a *Lier*.⁽³⁶⁾

Hadith No 5:

Tibrani has reported from Anas (R.A) that the Holy Prophet (SWA) said:

A man who opts for Astragalomancy (istikhara), will not be in vain and he who counsels, will not be repented.⁽³⁷⁾

Status:

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

In the certification of this narration the scholars of hadith say about Abdul Salam bin Abd-ul-Quddus:

Al-haithami has termed him as *unauthentic*.⁽³⁹⁾

Abu hathim has termed him as *unauthentic*.⁽⁴⁰⁾

Ibn-e-hibban says: He reports *maudu* narrations.⁽⁴¹⁾

Ibn-e-adee says: He reports *denied* narrations.⁽⁴²⁾

And in the certification of the same narration scholars of hadith say about Abd-ul-Qudos bin Habib:

Al-Haithami has termed him as *unauthentic*.⁽⁴³⁾

Abd-ur-Rahman Al-Hooth has called him as *unauthentic*.⁽⁴⁴⁾

Abu Hathim has called him as *Daeef* (weak).⁽⁴⁵⁾

Nisae has termed him as *abandoned*.⁽⁴⁶⁾

Ibn-e-Adi has called him as a *denier* of hadith.⁽⁴⁷⁾

Ibn-e-abi hathim with the reference of Abu Zurara has called him as *unauthentic*.⁽⁴⁸⁾

Al-Zahabi with the reference of Ibn-e-Mubarak has termed him as a *liar*, with the reference of Al-fallas and Ibn-e-Moeen called him as *abandoned* in Hadith.⁽⁴⁹⁾

Conclusion:

This study indicates that the above mentioned narrations as proved, are *maudu* narrations which exist in Tafseer Al-Dur al-Manth'ur Fi-Tafsir Al-Math'ur. Apart from the mentioned narrations there are many more such narrations exist in this Tafsir. They need to be identified and verified in the light of the Science of Hadith.

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