

## The Beginning of Fabrication in the Hadith of the Prophet (May Allah's Peace and Blessings Be upon Him): Analysis of the Factors That Led to It

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**Abstract:** In the name of Allah the Most Gracious the Most Merciful, All Praises and Gratitude are due to Allah the Creator, Cherisher and Sustainer of the entire universe, May the Most perfect and endless peace and Blessings of Allah be upon the Seal of Allah Prophets, Muhammad Ibn Abdullahi the Quraishite, the Hashmite the Adnanite as well as noble household, prestigious Companions and followers up till the last Day. The paper discusses many things which were used in seeking the knowledge of Hadith, such as making *Rihlat* (Journeys) to meet the original reporters, exposing and keeping close on those who follies by fabricating Hadith, the scholars divided the liars unto two main categories, also the paper elucidates numerous things that led to the fabricating of Hadith. Furthermore, the paper explains plethora issues which include the following, scholars divided the liars unto two main categories, criticism of the conditions of the Narrators (*Naqd Al-Ruwwat wa bayan ah Walihim*), setting up principles for identifying and classifying the Hadith into sound, good and weak tradition. The analytical was used in conducting the research.

**Keywords:** Fabrication, Hadith, Prophet, Companions, Narrators.

### INTRODUCTION

#### The Name of Allah the Most Gracious, the Most Merciful

It is gratifying clear to any truth-seeking person that the Sahabah (Companion) of the Prophet (May Allah's peace and blessings be upon him) never participated in fabrication of Hadith. It is inconceivable of anyone to ethnic that they did so to stay never invented has and attributed it to him intentionally or even unintentionally after heaving sacrificed their lives, property, forsaken their parents and relatives in defense of the truth, that they would even turn around and fabricate saying against the Prophet (May Allah Peace and Blessings upon him).

The Companions (May Allah be blessed with them all) accepted corrections from each other and even from their juniors in life. Umar Ibn Al-Khattab, the second Caliph, once intended to stone an adulteress with her pregnancy and Ali ibn Abi Talib advised him against that until the woman delivered. He accepted the verdict because there was no evidence whatsoever to stone her together with the pregnancy<sup>1</sup>.

There was no any trace of fabrication among the Prophetic period except what was falsely reported that a man denied that the Prophet (May Allah Peace and Blessings upon him) had given him authority over certain land and a woman it was claimed that the Prophet (May Allah peace and blessings upon him) ordered that the man should

be killed or burnt alive. But the repent was never reported in any of the notable books of sunnah<sup>2</sup>. Apart from this purported, there were no more cases whatsoever.

In the time of the senior followers (*Tabi'in*) also, there was no visible traces of fabrication until the time of the junior successor, some people started fabricating hadith to support their whims and caprices but no scholar of repute had ever taken part in this movement.

It was where the Fitrah (art strife) broke out as a result of the murder of caliph Uthman ibn "Affan (May Allah be pleased with him) and the subsequent strife at the time of the fourth caliph Ali Ibn Abi Talib (May Allah be pleased with him) that fabrication of hadith started.

It was unanimously agreed that Abdullahi Ibn sabe a Jew who entered Islam with other motives started fabricating reports<sup>3</sup> in priority of Ali Ibn Abi Talib even considering him as lord and object of worship. He also started spreading rumous throughout the cities of Islam in order to spread mischief and misgivings about the Third Caliph and this administration and cater on for taking avenge for this death.

It was also accepted that the seceders (Khawarij) one of the deviant sect who went out the centre of Ali that one day Bashir Al-Adawi, was narrating hadith and he refused to pay attention to him, upon this Bashir objected to him, and he told him that:

<sup>1</sup> Al-Saba'i, Mitto, *Al-Sunnah wa Makanatuh Fi Al-Tashri Al-Islamiyya* published phd press, syria, (Damascus) 1397 AH (1960) p.77

<sup>2</sup> Al-saba'I, Ibid, pp238-241

<sup>3</sup> Ibid, pp78-80

one time before if we heard a man saying: Allah's Apostle said our eyes quietly turned toward him and we listened attentively with our eyes but when people started climbing and descending (telling lies), we do not take hadith except from the ones we knew<sup>4</sup>

Abul Aliya<sup>5</sup> and Sufiyan Al-Thauri<sup>6</sup> were among the many notables who used to go and hear hadith from its direct sources.

It is not only the scholars who asked about Isnad, but ever common people and this was the practice in all centres of learning especially, in Iraq where fabrication was more pronounced. Sufiyan Ibn Unayyah once. Was asked and the narrated about the legal verdict of a woman who fell into menstruation during Hajj that she should do all Hajj sites except the Tawaf (Circumambulation) surround the Ka'bah. He bed down who asked the question enquired about the Isnad of the reported verdict, Sufiyan, then confirmed him that Abdurrahman Ibn Alqasim from his father from Aishah to that effect the bed down was so happy that he praised him and wished him good for giving him the Isnad.

### By Making Rihlat (Journeys) to Meet the Original Reporters

The Sahabah (May Allah be pleased with them) started this journey in order to meet original reporters from among themselves even without doubt on the narration of the Hadith like the popular case of Abu Ayyub Al-Ansari who travelled from Madinah to Egypt to meet Uqbah Ibn Amir Al-Juhani to confirm<sup>7</sup> a reporter whom they both heard from the Prophet (May Allah and blessings be upon him) as well as the café Jabir Ibn Abdullahi was travelled from Madinah to Syria to confirm a report from another Sahabi Abdullahi Ibn Umair Al-Ansari (May Allah be pleased with them)<sup>8</sup>. Likewise, scholars keep to this practice

<sup>4</sup> Ibid, in the introduction, see also Al-Siba'I M.H, AlOsunnah wa Makanatuha, Al-Tashric Al-Islamiyya: Syria, (Damascus) Dar Al-fikr, 1379 A.H )1960) published phd, p. 91.

<sup>5</sup> Ibid, pp 91-92 see also AbulBar, Ibid Al-Tamhid (introduction) cited in Al-Khatib, M.A Al-sunnah Qatlat Tadwin lebanon (Birut) Dar al-Fikr, 1400A.H (1980) third edition, p. 223

<sup>6</sup> Ibid, in both citations

<sup>7</sup> Ibn Hanbal, Imam Ahmad, Mushad Ahmad Ibn Hanbal, from the Hadith of Abu Ayyal Al-Arsari (May Allah be please with him).

<sup>8</sup> Al-Balhari, Imam, Sahih Al-Bukhari, Kitab Al-Ibn.

and popularized it. The chains used to be shortened if the original reporters were met. Masruq, Sufiyan At-Thauri, Ahmad Ibn Hanbal, Yahaya Ibn Ma'in, Sa'id Ibn Musayyab, and Imam Al-Zuhri among other where well known among others for other efforts. In fact, in those days there were hardly any student or scholar of hadith who had not understand such journeys.

### Exposing and keeping close on those who follies by fabricating Hadith

The hadith scholars used to expos those who are known for fabricating Hadith not minding whatever consequences. There was a time when Abu Amir Al'sha'abi a popular *Tabi'i* (May Allah have mercy upon him passed by Abu Salih who was giving lecture on the exegesis (Tafsir) of the Qur'an, he caught hold of him by ears and said: fie upon you! how do you comment on the Qur'an while you don't even know how to read it. Shubih Ibn Al-Hajj another *Tabi'* (May Allah have mercy upon him) was also known for this. He used to take such hairs to the authorities even fight them physical.

He also discouraged those who listened to the liars. An example once took place in Iraq when he discouraged the people from attending the Majlis (sitting place for quest of knowledge) of Ja'far Azzubair and encouraged them to attain that of Imran Ibn Hudair who unlike Ja'far was a noble narrator it was said among the Hadith scholars that, if not for shi'tah, Hadith would not have been known in Iraq. Sufiyan Al-Thauri was also another leading expert in this regard. The liars used to be afraid of him, it was said:

Had it not been for Sufiyan Al-Thauri, cautiousness in the religion would have died down<sup>9</sup>, other renowned scholars in the regard were: Abdur-rahman Al-Mahdi, and murrah al-hamdani e.t.c as for the well-known liars, Hammad ibn yazid Al-mahki, isa ibn ma'imun, and hadith Al-A'war<sup>10</sup> were nurturing among others.

### The scholars divided the liars unto two main categories

- Those who tell lies in their daily transaction with people
- Those who tell his against the Prophet (May Allah peace and blessing upon him).

<sup>9</sup> Ibid, p 23

<sup>10</sup> Imam Al Nawawi, salih Muslim bi shuruh Al-nawawi, Lebanon: (Bevat) dar Al-bucr (R.d) vol 1 pp 8-99

About the first category, the Hadith scholars are unanimously on the person who found telling lies to the people in his daily transactions, with people that no reports should be taken from him, to this effect, Imam Malik Ibn Anas (May Allah have mercy upon him) stated that: knowledge is not taken from four (people) a man who displays weak understanding given if he happens to be the more frequent a man who tell lies in his (daily) conversation even though, I do not accuse him of telling lies against Allah's Apostle (Sallallahu Alahi Wasallam) the person of Whimsical opinion (in the religion) dialing men towards his whims and caprices, and one aged person who has voices and piety of he does not know (actually (what he narrates).<sup>11</sup>

Other people whose reports were not accepted are (i) Zanadiqah (Hypocrites) i.e the perpetrators of major sin (ii) the one mindful ones (Almustfilun) (iii) Al-Makhtslitin (those whose memory muddled up in their last days (iv) the Detective in memory (v) the one who could not distinguish between reliable and unreliable reporters (vi) the Ashole Al-bidah (people of whimsical opinions in the religion).<sup>12</sup>

The second category contained those who were known for daily lies against the Prophet (May Allah peace and blessings be upon him) their report was never accepted and they were always exposed and reminded about the danger of attracting to the Prophet (May Allah peace and blessings be upon him) what he had not said. In many instances they were publicly executed in order to discourage other from this herious crime.

#### **Criticism of the conditions of the Narrators** *(Naqd Al-Ruwat wa bayan ah Walihim)*

The Sahabah and those who succeeded them (*Tabi'un*) use to ask the reporters including the time of hearing from the sources. From this they detected the truthful from the liars. Sufiyan Al-thauri Saudi, when the narrators' tone to telling lies, we took to knowing their history in order to detect the truth from the liars.<sup>13</sup>

One of the strongest pieces of evidence to show the extent of the Hadith scholars' objectivity was

<sup>11</sup> Al-Baghda, A-Khatib, Sharf Ashal Al-Hadith, plate B, Al-kifayah fi ibn Al-Riwayah or Jami hi Allah Al-Rawi, plate

<sup>12</sup> . Al-Subki, M.H., op. cit, p 93

<sup>13</sup> Al-nawawi, Imam Sahih Muslim Bi shurhu Al-nawai,

op at pol 1, p 121

the case of Ah-ibn Al-madini one of the teachers of Imam Al-Bukhari (May Allah have mercy upon them) when someone asked him whether or not one could take Hadith from his father. He replied: please! Ask someone else about this beside me. But they repeated the question. When that, he lowered his head (for a while) and raised it up, saying: this a religious matter, verily he (my father) is a weak reporter<sup>14</sup>.

A person might be good and pious but he might not be up to the capacity of being a reliable reporter either because, he could not distinguish reliable sources from the unreliable ones or he could be unmindful, or detective in memory. That is whatever the biographing of the people is followed, if they happened to fall into the category<sup>15</sup>.

The scholars considered this (Tatabbu') following up as an act of religion, to expose the liars and look at the condition of the reporters better it is better be contend with people in the day of judgement rather than to contend with the Prophet (May Allah peace and blessings be upon him) who could challenge them as their effort to counter the fabrication attempts and action to say against him that which had not said is reality.<sup>16</sup>

This was reported from Yahya ibn Qattan A similar verdict was reported from Abdullahi ibn Al-mubarak, Sufiyan Al-thauri, and Malik ibn Anas<sup>17</sup> to mention but a few.

#### **Setting up principles for identifying and classifying the Hadith into sound, good and weak traditions**

Hadith in the second century of the Hijrah was mainly divided into two main categories. Sahih Hadith which is a report narrated by reliable reporters from other reliable narrators, complete in the chain of transmitters from the beginning of the chain up to its end and the report should not have conflicted with a majority report, neither should it have any hidden object. While the second category is Da'if (weak) hadith which is any tradition that

<sup>14</sup> Ibid, vol. 1, p 121 see also Al-Shekhawi, M.A, Al-Ilan Bi Al-Taubikh li man ilhammal – tarikh, damascus ated in Al-khatib, M.A op. ut , p. 233

<sup>15</sup> Al-Basghdahi, A'Khatib, Al-jami bi Akhleq Al-Rawi Plate A, p 160.

<sup>16</sup> Al-Subai, M.M op at, p 92. See also Al- Baghdadi , A khatib, Al-kifayah Ilm Al-riwayah, p 44

<sup>17</sup> Abdulbar, Ibn, Al tamhid, introduction p. 12, item B

has lost one or more of the conditions of the sound hadith.

Each one of these two categories were further suberized unto many classes of hadith. There is a third category good hadith which was later discovered by Imam Tirmidhi and accepted by other scholars like Imam Al-Bukhari and Imam Muslim and later generations, Hasan Hadith is a hadith where none of the above conditions or qualities of the sahih category is completely missing but the only difference is that the reporters in this category as not retentive to the degree of the sahih reporters.<sup>18</sup>

## CONCLUSION

These are some of the effects that the hadith scholars used in purifying hadith from external and internal infiltrations. But another gigantic effort is to set up. Empirical indicators both from the Matn text of the hadith and the sand chain of transmitters that will show whether a particular hadith is authentic or fabricated. Therefore, there are signs of fabrication identifiable from the Sanad and the matn of hadith that indicated fabrication of the report contrary to what the orientalist asserted that the hadith scholars were only concerned with fabrication from the Sanad not from the Matn which a flagrant lie these signs are giving to be discussed, Allah willing in the next chapter. Praise to be Allah at the ends as it was in the beginning.

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<sup>18</sup>Al0Siba'I M.H, oplit, pp 94-95, Alkhitib, M.A, op.ct., pp 235 – 237

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