

## Explanation of the Hadeeth : Part 5

al-Bukhaaree reported (no.1291): "Aboo Nu`aym narrated to us: Sa`eed ibn `Ubayd narrated to us: from `Alee ibn Rabee`ah: from al-Mugheerah-radiyallaahu `anhu- who said: I heard Allaah's Messenger (ﷺ) say:

(إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ)

<<Attributing a lie to me is not like attributing a lie to anyone (else). Whoever attributes a lie to me deliberately, then let him take his sitting place in the Fire.>>... [Also reported by Muslim in the introduction to his 'Saheeh' (no.4).]

al-Haafiz Ibn Hajar said in 'Fathul-Baaree':

"((Attributing a lie to me is not like attributing a lie to anyone)): i.e. anyone else besides me. Its meaning is that lying upon other people is something which people have become accustomed to and easily fall into. However lying upon me does not have the same level of ease. So even though it may be easier to commit, yet it is more severe in its sinfulness... And likewise affirmation of the aforementioned threat does not necessitate that it is permissible to attribute lies to others. Rather the forbiddance of lying upon other people is proven by other evidence. The difference is, however, that the person who attributes a lie to him has the threat over him that the Fire will be made his abode, contrary to the case of lying upon anyone else...".

an-Nawawee said in his explanation of 'Saheeh Muslim':

"As for the text of the hadeeth, then it is a tremendous hadeeth -at the limit of authenticity; and it is said that it is 'mutawaatir'. Aboo Bakr al-Bazaar mentioned in his 'Musnad' that it was reported from the Prophet (ﷺ) by about forty of the Companions-radiyallaahu `anhum. Also Imaam Aboo Bakr as-Sayrafee in his explanation of 'ar-Risaalah' of ash-Shaafi`ee- rahimahumallaahu-related that it was reported as being traced back to the Prophet (ﷺ) from more than sixty Companions.

And Abul-Qaasim `Abdur-Rahmaan ibn Mandah mentioned the number of those who reported it, and he numbered eighty- seven of them, and then he said: 'And others.' Also some of the memorizers mentioned that it was reported from sixty-two of the Companions, and that they included the ten promised Paradise. He said: "And there is no hadeeth known to have been narrated by the ten except this one." And some have said: It was reported by two-hundred Companions, and then the number of those who reported it grew and grew. al-Bukhaaree and Muslim agreed upon reporting it in their 'Saheehs' from a hadeeth of `Alee, az-Zubayr, Anas, Aboo Hurairah, and others...

As for the wording of its text, then his (ﷺ) saying : <<Let him take his sitting place in the Fire>>..., then it is said that it is a supplication with the wording of a command, meaning: may Allaah prepare that for him; and likewise: then let him enter the Fire. Or it is said: It is a piece of news in the wording of a command, and that its meaning is: He has caused that to become binding, so therefore let him accustom himself to it...

Then the meaning of the hadeeth is that this is his recompense; and he may actually receive it, or Allaah-the Generous- may pardon him; and it is not to be stated outright that he will enter the Fire. So this is the approach with regard to all the textual threats of Hell-Fire upon the people of major sins- apart from Unbelief. With regard to them all it is said: This is his recompense: he may receive it or he may be pardoned. Then if he is recompensed with it, and entered into the Fire, then he will not remain in it forever. Rather he will certainly come out of it, through the Favour and Mercy of Allaah-the Most High; and no one who died upon Tawheed will remain in the Fire forever. This is a principle agreed upon by the people of the Sunnah (Ahlus-Sunnah)... As for lying (al-kadhib), then in the view of the people of rhetoric from our companions it is to inform about something with that which is contrary to it- whether deliberately or unthinkingly; and this is the position of the Ahlus-Sunnah... And you should know that this hadeeth comprises points of benefit, and a number of principles:

**Firstly:** Affirmation of this principle for the Ahlus-Sunnah that lying includes deliberately informing about something with that which is contrary to the reality, and also doing so unthinkingly.

**Secondly:** The seriousness of the forbiddance of lying upon him (ﷺ), and that it is a tremendous evil, and a destructive major sin. However the person does not become an Unbeliever through this lie, unless he deems it to be lawful. This is what is well-known from the positions of the scholars from the different groups of people... Then whoever lies upon Allaah's Messenger (ﷺ) deliberately, in a single hadeeth, becomes a wicked sinner; and all his narrations are rejected, and their being used as evidence is annulled...

**Thirdly:** That there is no difference, with regard to the forbiddance of lying upon him (ﷺ), between whether it relates to rulings or relates to something which does not contain a ruling-such as encouragements, deterrents, admonitions, and so on. It is forbidden in all of this, and it is one of the greatest of major sins, and one of the worst of evil acts-by consensus (ijmaa`) of those Muslims whose saying is counted in matters of consensus. This is contrary to the *Karraamiyyah* sect of innovators who falsely claim that it is permissible to fabricate a hadeeth for encouragements and deterrents (at-targheeb wat-tarheeb), and they were followed upon this by many ignorant ones who ascribe themselves to *zuhd*, or who are ascribed to it by ignorant ones like themselves...

**Fourthly:** It is forbidden to narrate a fabricated (mawdoo`) hadeeth if the person knows that it is a fabrication, or strongly suspects it to be a fabrication. So whoever narrates a hadeeth which he knows, or strongly suspects, is a fabrication, and he does not make clear its condition, then he enters under this threat; and he becomes one of those who have lied upon Allaah's Messenger (ﷺ). This is also indicated by the previous hadeeth: <<Whoever narrates a saying from me which he thinks to be a lie (upon me), then he is one of the liars.>>

This is why the scholars have said: It is befitting that whoever wants to narrate or mention a hadeeth, that he examines. So if it is 'Saheeh' or 'Hasan' then he says: Allaah's Messenger (ﷺ) said: such and such, or 'he did it'-or the like of this-from wordings ascribing it with certainty; and if it is weak (da`eef) then he should not say: 'He said..', or: 'He did', or: 'He commanded', or: 'He forbade'; or the like of that from wordings of definite ascription. Rather he should say: 'Such and such is related from him', or: 'Such and such occurs from him', or: 'It is related', or: 'It is mentioned', or: 'It is quoted', or: 'It is said', or: 'It has reached us', or the like; and Allaah-the One free of all imperfections- knows best. "

Translated by *Abou Talhah Daawood ibn Ronald Burbank*