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Injunctions regarding Feeble *Ahādīth*♦

The experts of *Ahādīth* have sorted out authentic *Ahādīth* from many false and concocted ones during the classical age and have given different grades to them on the basis of their authenticity. However, many of the degraded narrations have somehow crept into the treasure of authentic ones, especially in hearsay and common parlance. The participants of the Eleventh Seminar contemplated on the matter and resolved as follows.

- 2.1 After a thoughtful discussion on this issue, the seminar came to the conclusion that there has always been an uproarious contention amongst the scholars on this topic. Some of them have given every kind of reliable and unreliable tradition, the status of correct and valid. It, in no way, conforms to the saying of Prophet Muhammad (Pbuh):

"من كذب عليٍّ متعمداً فليتبوأ مقعده من النار"

"Anybody who lied upon me deliberately, then he has made his abode in the hell."

On the other hand, there are some scholars who consider a Tradition totally rejectable and unauthentic, if there exists some weakness in its *Isnad* (chain of narrators), even though feeble *Ahādīth* are also acceptable on certain occasions under special circumstances.

In explicit words, it means that if a narrated Tradition is Feeble because of some weakness in its *Isnad*, it does not necessarily mean that it's text and content is unacceptable under all circumstances.

- 2.2 Forged or concocted traditions are completely unreliable. Neither can any conclusion drawn from them nor can they be used as a reference without mentioning their status. However, in case a concoctor of *Hadīth* is identified in the chain of narrators, it would not be fair and wise to presume it's text and content forged relying on its *Isnad* alone without scrutinizing it's contents by other methods. The *Hadīth* concerned might have been narrated through some other *Isnad* in which there is no concoctor.
- 2.3 If a Tradition has been quoted by several renowned jurists, *Mujtahids* (persons who possess deep knowledge of Islamic Shariah especially Islamic jurisprudence) and *Muhadditheen* (great scholars of *Ahādīth*) as a proof or they have suggested to act upon it or going further they have interpreted the text in some other way and decided a meaning other than the apparent meaning

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instead of rejecting it, then it is called *Talaqqi-bil-Qubool* (received by acceptance).

- 2.4 By means of *Talaqqa-bil-Qubool* (received by acceptance), even a weak Tradition by *Isnad*, gets the status of an accepted one.
- 2.5 Besides *Talaqqi-bil-Qubool*, the weak Traditions become reliable and hence acceptable if they are in consistence with the true *Ahādīth* and pronouncements of the *Sahaba*.
- 2.6 The Traditions whose narrators are not accused of being liars and *Fāsiqs* but happen to be persons with a weak memory shall be strengthened by examining them in various ways. This kind of Tradition falls under the category of *Hasan li-Ghairihi* (correct by other ways) provided that the narrator in the other *Isnad*, is also accused of having a weak memory only and not of being a liar and a *Fāsiq*. The weak Traditions which are in a vivid contrast with other established texts or the weakness is due to the narrator's being accused of being a liar or a *Fāsiq*, then these would not be acceptable and applicable neither in the acts of virtues nor in precepts.
- 2.7 Feeble Traditions are valid for persuasion, and encouragement and intimidation; provided they do conform to the basic principles of Shariah and are not too feeble. While acting upon them, one may expect reward or punishment as stated in them but one should not have the unflinching belief in them.
- 2.8 In view of the present deterioration in academic standards, it would be apt and better for scholars to quote only the established, correct and authentic Traditions in their orations and writings. Nevertheless, if it is necessary to quote a weak Tradition, they should certainly mention their status, rank and degree of authenticity in an appropriate manner so that quoting of feeble and unauthentic Traditions may not prevail in society.
- 2.9 If the weakness of a Tradition lies in its *Isnad*, due to the narrator's weak memory and not because of lack of justness and, moreover, it is not contradicting any correct or established text, it can be justifiably utilized for precautionary obligations, i.e. to ascertain the desirability and undesirability of something.
- 2.10 Those matters on which any other evidence from the Shariah point of view does not exist, the Tradition having weak *Isnad* could be employed to prove and verify other matters as well. These Traditions are relatively better than the reasoning based upon reasons unstated in Shariah. Moreover, this has been the stand adopted by our entire predecessors.¹

¹ Ml. Dr. Abdullah Jolam did not agree with clauses 9 & 10.