# NEGATIVE IMPACT OF FABRICATED HADITH UPON THE IMAGE OF SAM

PROF. DR. MOHD ASRI ZAINUL ABIDIN



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For suggestions and comments:
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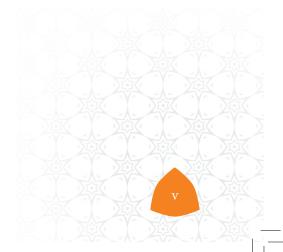


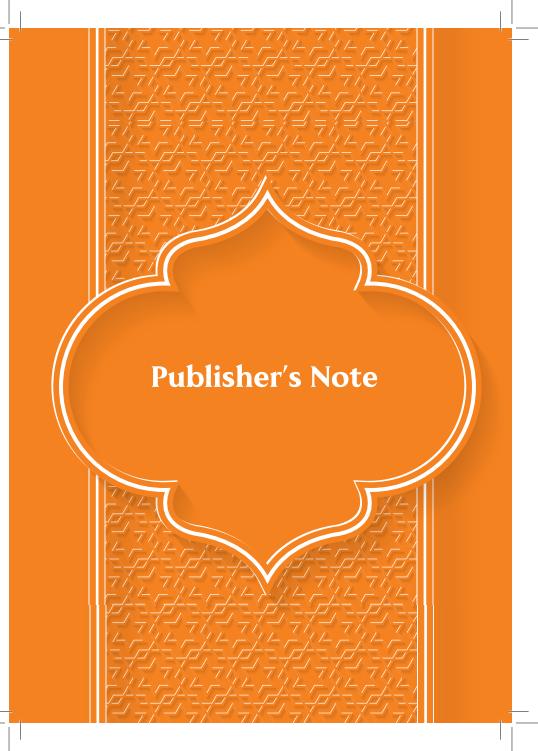
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## **Publisher's Note**

Throughout Islamic history, Muslim scholars, both past and present, have cautioned against the dangers of fabricated aḥādīth in circulation among society and their detrimental effects on the beliefs, ethics, transactions, and issues of Islam and Muslims. These fabricated aḥādīth have led to divisions among Muslims, enticing them towards polytheism and violating established principles and fundamentals of the religion, rejecting abiding by authentic aḥādīth.

Hence, Allāh has designated esteemed scholars for this nation. They meticulously examined these aḥādīth, distinguishing the authentic from the weak, ensuring no ḥadīth remained unaddressed, and attributing each to the Messenger of Allāh . These scholars transcended any particular era or locale, persisting throughout the ages, as Allāh did not deprive this nation of their guidance in any period.

They presented numerous works and publications dedicated to documenting Prophetic traditions, safeguarding them from distortion and manipulation by enemies of the religion, people of desires, the ignorant, and the weak souls. They established principles and guidelines to differentiate between authentic and weak ahādīth and to recognize the fabricated ones, especially considering the clear warning of Prophet Muhammad about the seriousness of this issue, as he said: "Whoever intentionally attributes lies to me should prepare for **his place in the Fire."** This *hadīth* is widely transmitted, narrated by approximately seventy or even a hundred companions, and considered among the aḥādīth narrated by the ten companions promised Paradise, as mentioned in Fath al-Bārī in the explanation of Ṣaḥīḥ al-Bukhārī by Imām Ḥajar al-'Asqalānī.

In the present time, we witness the spread of misleading and false information, especially on social media and other platforms, particularly concerning the noblest of creations and the attribution to him of fabricated sayings and deeds, with significant laxity in its dissemination by some Muslims. Therefore, it is imperative to clarify

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this danger to individuals and communities, reminding them to avoid falling into dangers unintentionally and encouraging students of knowledge to focus on and acquire proficiency in this vital field of Islamic sciences.

We express our gratitude to Shaykh Prof. Dr. Mohd Asri Zainul Abidin (may Allāh preserve him) for his dedicated efforts in writing and teaching this subject. We are pleased and honored by his permission to publish and distribute this booklet in English and Malay. We ask Allāh to make it beneficial and acceptable to everyone.

# Abu Ahmed Farid Kuala Lumpur

