

Hadith fabricators shall be exposed!

It has been narrated that after Imam Jawad(as) married the daughter of Mamoon in the presence of a large number of people, Yahya bin Aktham turned to the Imam(as) and said, "It has been narrated that the Archangel Gabriel visited the Prophet(PBUH&HF) and stated, 'Oh Mohammad! The Almighty gives his greetings to you and says, 'I am pleased with Abu Bakr; ask him if he is also pleased with me.' 'How do you view this hadith?" (9)

Imam (as) replied, "I do not deny the rank of Abu Bakr, but the narrator of this view should also consider the sermon given by the Prophet of Islam during his last Hajj."

The Prophet (PBUH&HF) said: "There are many men who associate me with falsifications, and after my demise, many more will continue this unspeakable act. Whoever knowingly associates my prophet hood with deceit and fabrications, his resting place shall be eternal perdition. Hence, compare all my hadiths with the book of Allah (swt) and my Sunna in order to verify their authenticity.

Imam Jawad (as) added, "The book of Allah contradicts the narration in regards to Abu Bakr, as the Almighty says: 'And certainly we created men, and We know what his mind suggests to him, and We are closer to him than his life-vein.'" (10)

Is it even logical to claim of Allah's approval from Abu Bakr or Allah's misunderstanding of Abu Bakr's feelings? Nauzhibillah!

Yahya stated, "It has been narrated that 'on earth Abu Bakr and Umar are like Gabriel in heaven.'"

Imam (as) replied, "Attention should be heeded to this Hadith because Gabriel and Mikaeel are two beloved Angels in the presence of the Almighty. They have neither erred nor disobeyed Allah (swt). On the contrary, even though Abu Bakr and Umar eventually accepted Islam, they nonetheless spent the majority of their lives in shirk and idolatry. Hence, it is unfathomable to compare these two personalities to that of Angels Gabriel and Mikaeel."

Yahya said, "It has also been narrated that 'Abu Bakr and Umar are the two elder masters of paradise.' (11) What is your opinion about this?"

Imam (as) replied, "It is also impossible to consider the authenticity of this narration as the inhabitants of paradise are youthful; furthermore, the Bani Ummaya falsified this hadith in order to eradicate the hadith of our beloved Prophet where he states, 'Hasan and Hussein are the two youthful masters of heaven.' "

Yahya said, "It has been narrated that 'Umar bin Khattab is the light of the people of paradise.' "

Imam (as) stated, "This claim is implausible because in paradise, Adam (PBUH), Muhammad (PBUH&HF), all the Prophets, and the beloved Angels of the Almighty Allah are present. Hence, how can paradise fail to illuminate by their presence but by the light of Umar?

Yahya said, "It has been narrated that <<Sakeena>> speaks the language of Umar; whatever Umar utters is angelic advice.

Imam (as) replied, "I do not deny the rank of Umar; but even with Abu Bakr's higher status, he climbed the pulpit and said, 'I have a Satan who misleads me. Whenever you witness me straying, return me to the straight path.' "

Yahya said, "It has been narrated that the Prophet (PBUH&HF) said: 'If I hadn't been raised as a Prophet, surely Umar would have been raised as one' ". (12)

Imam (as) replied, "The book of Allah (swt) (Qur'an Majid) is more truthful than this hadith. The Almighty has said in His book: 'And remember We took from the prophets their covenant: as (We did) from thee: from Noah...' (13) from this Verse it is clear that the Almighty took a covenant of the Prophets, so how could He (swt) change His covenant? None of the Prophets (PBUT) engaged in shirk even for a blink of an eye. How can Allah (swt) raise someone as a Prophet who spent most of his life associating partners with the Almighty? The beloved Prophet also said: 'I was raised as a Prophet when Adam was between a soul and a body (before he was created).' "

Again Yahya said, "It has been narrated that the Prophet (PBUH&HF) said, 'Revelation was never cut from me unless the time I assumed it has been delivered to the family of Khattab (father of Umar),' meaning Prophet hood was transferred from me to them."

Imam (as) replied, "This claim is inconceivable as the Prophet (PBUH&HF) would never doubt his own prophet hood. The Almighty says: 'Allah chooses messengers from among angels and men' (14). (Therefore by divine right, there remains no doubt in regards to the legacy of prophet-hood)

Yahya said, "It has been narrated that the Prophet (PBUH&HF) said, 'If divine punishment was to strike, no one would be saved, save Umar'.

Imam (as) said, "This statement is unthinkable as the Almighty said to the Prophet of Islam (PBUH&HF), 'But Allah would not punish them while thou remain with them, nor will He punish them while they seek forgiveness.' (15) Therefore, Almighty Allah would not punish them as long as the Prophet (PBUH&HF) was amongst them and as long as Muslims sincerely sought repentance." (16)

علامه اميني در كتاب الغدير (ج 5، ص 321) مي نويسد: اين حديث دروغ و از احاديث مجعول محمد بن بابشاذ است (

و لقد خلقنا الانسان و نعلم ما توسوس به نفسه و نحن اقرب اليه من حبل الوريد» (سوره ق: 16) « 10)

علامه اميني اين حديث را از برساخته هاي «يحيي بن عنبسه» شمرده و غير قابل قبول مي داند، زيرا يحيي شخصي جاعل حديث و 11) دغلكار بوده است (الغدير، ج 5، ص 322). «ذهبي» نيز «يحيي بن عنبسه» را جاعل حديث و دغلكار و دروغگو مي داند و او را معلوم الحال شمرده و احاديثش را مردود معرفي مي كند (ميزان الاعتدال، الطبعة الاولى، تحقيق: علي محمد البجاوي، دار احياء الكتب العربية، 1382 هـ. ق، ج 4، ص 400).

9) Allama Amini in Kitab alGhadir (Vol 5, Page 321) states, "This hadith is a lie, a fabrication amongst the falsities of Muhammad bin Bashaz

(50:16) «و لقد خلقنا الانسان و نعلم ما توسوس به نفسه و نحن اقرب اليه من حبل الوريد» 10)

11) Allama Amini considers this Hadith a fabrication of Yahya bin Anbasa due to his history of dishonesty. (AlGhadir, Vol 5, Pae 322). Dhahabi also views him as a fabricator and dismisses his hadiths. (میزان الاعتدال، الطبعة الاولى، تحقیق: علي محمد البجاوي، دار احیاء الکتب العربیة، 1382 هـ. ق، ج 4، ص 400)

12) Allama Amini has exposed the dishonesty of this hadith's narrators (AlGhadir, Vol 5, Page 312 and 316).

13) (33:7) «و اذ اخذنا من النبیین میثاقهم و منك و من نوح»

14) (22:75) «الله یصطفی من الملائكة رسلا و من الناس»

15) (8:33) «و ما كان الله لیعذبهم و انت فیهم و ما كان الله معذبهم و هم یستغفرون»

طبرسی، احتجاج، نجف، المطبعة المرتضویة، 1350 هـ. ق، ج 2، ص 247-248-مجلسی، بحار الانوار، الطبعة الثانية، تهران، المكتبة الاسلامیة، 1395 هـ. ق، ج 50، ص 16
80-83-قرشی، سید علی اکبر، خاندان وحی، چاپ اول، تهران، دار الکتب الاسلامیة، 1368 هـ. ش، ص 644-647-مقرم، سید عبد الرزاق، نگاهی گذرا بر زندگانی امام جواد-علیه السلام-، ترجمه دکتر پرویز لولور، مشهد، بنیاد پژوهشهای اسلامی آستان قدس رضوی، 1370 هـ. ش، ص 98-100