

Fabricated Narrations about the Black Man

Taken from *Silsalatul-Ahaadeeth Ad-Da'eefah*

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In the Name of Allah, The Most Merciful, The Bestower of Mercy.

1. At-Tabaraanee in Al-Kabeer (2/122/3) and Al-Khateeb (14/108) reported by way of 'Abdullah Bin Rajaa who said: Yahya Bin Abee Sulaimaan Al-Madeenee informed me from 'Ataa Bin Abee Rabaah from Ibn 'Abbaas who said:

'Sudan was mentioned in front of the Messenger of Allah (sallallahu 'alaihi wa sallam) so he said':

"Leave me alone with respect to Sudaan. Indeed, the black man is only about (filling) his stomach and (satisfying) his private part".

2. At-Tabaraanee narrated (1/152/3) from Muhammad Bin 'Amr Bin Al-'Abbaas Al-Baahilee who said: Sufyaan Ibn 'Uyaanah narrated to us from 'Amr Bin Deenaar from 'Awsajah from Ibn 'Abbaas who said:

'It was said: O' Messenger of Allah nothing prevents the Ethiopians of Ibn Al-Mugheerah in coming to you except that they fear that you will return them. He (sallallahu 'alaihi wa sallam) said':

"There is no good in the Ethiopians. When they become hungry, they steal, and when they are full up, they fornicate. And indeed, they have in them two good qualities: The feeding of food (to others) and courage at the time of adversity".

3. Abu Sa'eed Al-Ashaj narrated in his Hadeeth (collection) [2/114]: 'Uqbah Bin Khaalid narrated to us: 'Anbasah Al-Basree narrated to me from 'Amr Bin Maymoon from Zuhree from 'Urwah from 'Aishah that the Prophet (sallallahu 'alaihi wa sallam) said:

"The negro, when he is full up he fornicates and when he is hungry he steals. And indeed in them they have forbearance and bravery".

4. Abu Nu'aym narrated in Akhbaar Asbahaan (1/314) from Rooh Bin Jabr who said: Al-Haitham Bin 'Adee narrated to us from Hishaam the freed slave of 'Uthmaan from Hishaam Bin 'Urwah from his father from 'Aishah that the Prophet (sallallahu 'alaihi wa sallam) said:

“Choose for your seeds (i.e. for your children in what they may look like) and marry amongst those who are compatible (with you) and beware of (marrying) the negro, for indeed he is a deformed creature”.

Each of the above narrations has been declared as being *Maudoo'* (fabricated) by the Imaam, the Sheikh-ul-Islaam, Sheikh Muhammad Naasir-ud-deen Al-Albaanee (may Allah have mercy on him) in his amazing work *Silsalatul-Ahaadeeth Ad-Da'eefah Wal Mawdoo'ah* (No. 727, 728, 729 and 730).

Each of the above narrations contain various narrators who differ in their levels of weakness (some severe, some not) as outlined by the Sheikh in his examination of the routes of transmission. However, it is because of the texts (wordings) of these narrations that Sheikh Al-Albaanee (may Allah have mercy on him) has gone to the extent of declaring them fabricated, and not just because of their weak chains of narration alone.

After narration No.727 (the 1st narration mentioned above regarding Sudan), Sheikh Al-Albaanee proceeds to outline that the weakness in the chain is due to the narrator Yahya Bin Abee Sulaimaan Al-Madeenee. Then the Sheikh, may Allah have mercy on him, says:

'And the summary of the saying (about this particular narration) is that this chain of narration is weak with it not being used to establish a proof. As for the text (of the hadeeth), then I have no doubt in its fabrication. And how wonderful is what Ibn-ul-Jawzee did in his mentioning of it in (his book) Al-Maudoo'at (the fabricated narrations). And the finding of fault (with what Ibn-ul-Jawzee did) by As-Suyootee is indeed but rigidity from him with respect to the chain of narration without him devoting attention to the text (of the hadeeth) and what it conveys by way of a meaning which the Sharee'ah is free from. For how can it make sense, that this just Sharee'ah finds the nation of Sudan, with all of its parts, blameworthy, and amongst them are pious, righteous, virtuous people just as in all the (other) nations. And I wish I knew, what the position of the one who is a non-Muslim from Sudan would be when this general blame upon his own race of people from the Sharee'ah of Islam reached him?

So without doubt, (it is as) Ibn-ul-Qayyim has said (in his book Al-Manaar), as it is coming up after the (next) hadeeth:

“The ahaadeeth about dispraising the Ethiopians and Sudan, all of them are a lie”.

And Sheikh Mulla 'Alee Al-Qaaree has affirmed it (that they are all lies) in his (book) Maudoo'at (fabricated narrations) [page 119]. Rather, indeed Ibn-ul-Qayyim (may Allah have mercy on him) has said concerning the cautioning against all of the affairs by which the hadeeth is known to be fabricated (page 48-49):

“And from them (these affairs which show it to be fabricated) are the lowly wordings of the hadeeth and their ugliness, whereby the hearing (of a person) rejects them and the intelligent one deems their meanings to be ugly”.

(Ad-Da’eefah, Page 158, Volume 2).