



الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
بِوَسِيْلَتِي اِسْلَامُهُ اَنْبَارًا يَجْنِبًا مُلْدِيْنَا

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ABSTRACT

This research investigates *ahadith* in the book of “*Ihya’ Ulum al-Din* by Imam Al-Ghazali” which deals with *al-mubalaghah* or *al-mujazafah* (exaggerated reward) on the rewards for minor actions or punishments for minor offences. The researcher tries to determine appropriate criteria for measurement of *al-mujazafah* and the authenticity of the *ahadith* that are found in the *Ihya’ Ulum al-Din* as well as how each is related to the false *ahadith* (*maudhu’*). The study also focuses on investigating the reasons why the false *ahadith* were created in those narrations. The researcher uses the inductive, analytical and critical methods. The researcher identifies the *ahadith al-mujazafah* (exaggerated prophetic traditions) from the *Ihya’* and then deduces their authenticity (*takhrij*) based on the primary and secondary books of prophetic *ahadith*. The findings indicate that most of these *ahadith* are regarded as “*la aslu laha*” (do not have a source) or “*mawdhu’*” (fabricated) or “*da’ifah d’afan syadiidan*” (extremely weak) and “*da’ifah d’afan khafifan*” (slightly weak). The study also reaches several significant results; the most important being the fact that the exaggerated *ahadith* were falsely created. These *ahadith* do not have any origin or reliable reference in the prophet’s narrations and therefore cause confusion in measuring human deeds, either rewards or punishments. These *ahadith* were created to attract the Muslims to do good in order to be close to Allah and to make them avoid bad deeds and they were invented in the name of the true Islamic teaching. The intentions of the fabricated *ahadith* (*maudhu’*) were, at best, mixed. Muslims, therefore, would need to scrutinize their authenticity by comparing them to established works on the *ahadith*.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Islamic Revealed Knowledge and Heritage (Quran and Sunnah Studies).

Muhammed Abul Lais,
Supervisor.

I certify that I have read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Islamic Revealed Knowledge and Heritage (Quran and Sunnah Studies) .

Shayuthy Abdul Manas,
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This thesis was submitted to the Department of Quran and Sunnah is accepted as partial fulfillment of the requirement for the degree of Master of Islamic Revealed Knowledge and Heritage (Quran and Sunnah Studies).

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This thesis was submitted to the Kulliyah of Islamic Revealed Knowledge and Human Sciences and is accepted as partial fulfillment of the requirement for the degree of Master of Islamic Revealed Knowledge and Heritage (Quran and Sunnah Studies).

Hazizan Md. Noon,
Dean,
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DECLARATION

I hereby declare that this thesis is the result of my own investigations, except where otherwise stated. Other sources are acknowledged by footnotes giving explicit references and a bibliography is appended.

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Signature: _____

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