

The Fabricated Hadith: Revisited

Hadis Palsu: Suatu Tinjauan Semula

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Abstract

The issue that arises is the words of the Prophet Muhammad (PBUH) as a religious leader that were falsified by a few irresponsible parties that plagued the Muslim community after his death. It was a significant evil for the community since their religious rituals would be disallowed, and their religious grasp even defaced. It became even more convoluted without attempting to clarify the status of the hadiths, as some individuals in a vulnerable position accepted all of the alleged Prophetic sayings (PBUH). Using the qualitative method, this research thus revisits the dangers of hadith falsification. This article found that hadith experts have always endeavoured to clarify the stance of the hadiths that are widely disseminated among Muslims as proof of God's concern for the integrity of Islam until the end of time. Specifically, the fabrication of hadith poses grave problems in those religious beliefs revealed in hadith that would ultimately be accepted and thought to be true.

Keywords: *Fabricated, Hadith, Society, Text, Transmission*

Abstrak

Isu yang timbul apabila hadis melalui sabda Nabi Muhammad SAW sebagai pemimpin agama dipalsukan oleh segelintir pihak yang tidak bertanggungjawab melanda masyarakat Islam selepas kewafatan Baginda SAW. Ia adalah satu ancaman besar bagi masyarakat kerana ritual keagamaan mereka tidak benar di samping pemahaman agama yang telah rosak. Situasi ini menjadi lebih mencelarkan tanpa adanya penjelasan tentang status hadis-hadis tersebut apabila sesetengah individu dalam kedudukan yang tidak berdaya menerima secara mudah semua yang dianggap disabdakan oleh

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Nabi SAW. Dengan menggunakan kaedah kualitatif, kajian ini meninjau semula bahaya pemalsuan hadis. Artikel ini mendapati bahawa para ulama hadis sentiasa berusaha untuk menjelaskan pendirian mereka terhadap hadis-hadis palsu yang disebarkan secara meluas dan tular dalam kalangan umat Islam sebagai bukti cakna Allah AWT terhadap keutuhan agama Islam hingga akhir zaman. Secara khusus, keberadaan hadis palsu menimbulkan masalah besar dalam kepercayaan agama apabila ia dikategorikan sebagai hadis yang akhirnya diterima dan dianggap benar.

Kata kunci: *Hadis; Palsu; Masyarakat; Teks; Penulisan*

Introduction

According to the Quran, God's purpose in creating man on earth is to worship him (Hill, 2011). In demonstrating that the hadith of the Prophet (PBUH) is essential to guiding Muslims toward a better way of living. The Quran identifies the Prophet (PBUH) as a role model for Muslims (Pickthall, 1970). The role of hadith (prophetic tradition) is the first question answered from a religious standpoint. The Qur'an is a condensed scripture containing just the core of God's words. By practising his hadiths and adhering to the Prophet's words and actions, Muslims can better grasp the Quran. As Islam's secondary scriptures, hadith are significant because they elaborate on the Quran's needs. The hadith meticulously details all of the Prophet's rites and customs, thus, it is vital to refer to his sayings while reading the Qur'an (Kazi, 1990). Furthermore, the Prophet's actions and words must have been divinely inspired, since the Quran asserts that he never spoke of his own will (Pickthall, 1970). From here, we argue that fabricating hadiths, whether in the Quran or hadiths, that do not have facts is prohibited.

The study by Malek (2000) clearly shows that most Muslims continue to be apathetic. They do not really care about hadith or small issues that scholars have discussed, but as long as based on fairly research and questioning may accept everything that can hold true. Therefore, keeping faith in hadith is a very critical issue, and its impact is more cultural than religious ones. Even though the religious propagandists did not increase of devotion towards hadith, but the anti-hadith not going to make of Muslims for anything less adhere to them (Usman, Wazir, & Ismail, 2017). Hence, adherence to the hadith and religion have become a cultural object. Due to studies have shown that the layman Muslims do not spend much time to think about Islam and consider the Islamic contemporary issues. They genuinely had confidence of faith, and can make a valuable input to the investigation. However, their indifference against Islam have given the notion that following a certain religion become common culture more than a choice of faith. The conclusion here is the Muslim society did not consider about

the hadith. Any impressions of hadith in their lives do not come from a religious preservation, but of cultural habits. Being a Muslim today is a cultural identity more than a religious one (Akhtar, 2014).

Since the beginning of the Islamic world, Muslims have been studying Hadith constantly; according to (Siddiqi, 1996), during the time of the Prophet Muhammad, a large number of companions sought to understand the essence of what the Prophet said and did, and they passed it on to others. Some record the Prophet's words in *sahifahs*, which they subsequently read to their students and distribute to their families and Followers. After the Prophet's death, when his companions dispersed worldwide, some of them and their supporters embarked on a long, grueling journey to gather Hadith. They discovered a distinct body of literature that aided them in comprehending the Hadith, determining its credibility and authenticity, and deducing some theological disciplines. Their unusual activity in preserving and disseminating Hadith is unprecedented in history. The degree of perfection attained by the *isnad* (chain of transmitters) system in Hadith, the exhaustive literature on *asma' al-rijal* (biography and criticism of the narrators) that they compiled as an aid to the formal complaint of traditions, the literature on *usul al-hadith* (hadith principles) that they collected as an aid to material criticism, and the literature on *mawdud'at* (a collection of fabricated Hadith) in connection with what has been forged and falsified of the Prophet Muhammad, remains unrivaled in the history of literature to this day.

Rather than this, the Quran and Hadith have worked in tandem to shape the global community's life. Hadith are the principal sources for Prophet Muhammad's biography (*Sirah*), filling in details of events referenced briefly in the Quran and providing a wealth of information about the Prophet's personality, family, and career. Additionally, the Prophet Muhammad's example in word and deed, as recorded in the Hadith, aids Muslims in interpreting the Quran by highlighting the circumstances surrounding the Book's revelation, clarifying obscure verses and words, and recounting instances in which the Quranic text was applied to real-world situations. For example, as a chronicle of the Prophet's *sunna*, the Hadith literature sources Islamic law (*shari'ah*) (Usman & Ibrahim, 2014). By adopting the qualitative method, this paper investigates the dangers of hadith fabrication and its historical origins which include potential intention from the fabricators. Finally, we provide some suggestions to deal with the impact of fabricated hadith on society.

Revisiting Fabricated in Hadith: Its Historical Origins

The majority of Muslims also acknowledge the authority of the Hadith, a collection of the Prophet Mohammed's sayings and deeds (Boutz, Benninger, & Lancaster, 2018). However, the Hadith contains some fabricated Hadith misattributed to the Prophet. Sources of these fabrications originated in Judeo-Christian narratives (Isra'iliyyah and Masihiyyah). There are numerous Hadiths concerning the creation of the universe and life, details of which are omitted from the Quran (Taslaman, 2021).

We argued that the falsification of hadith has been going on for a long time and was most noticeable after the death of the Prophet (PBUH). According to al-Siba'i (2008), a fabricated hadith is a report created by a liar associated with the Prophet. It may include either the text, the chain of transmitters, or both. Even if it is done with the genuine aim of promoting what is represented as a good cause, it is still considered a fabrication, and credibility will not be granted based on the intentions and objectives of deliberate falsification. Amin (1986) suggested that falsified Hadith is not confined to isolated instances but spreads far beyond Medina's first generation of Muslims. This phenomenon has been correlated with expanding the Islamic domain's boundaries and the increased influx of new Persians, Romans, Egyptians, and Syrian immigrants. They are easy targets for the Hadith's malign effect.

According to Kamali (2005), when the compilation of Hadith began, experts held divergent views. Some scholars agree that the era of 'Uthmān is the starting point; others place it slightly later, around the year 40 H, when a governmental clash between 'Ali, the fourth Caliph, and Mu'awiyah, the governor of al-Sham, resulted in soldiery conflict and the fragmentation of Islam into numerous parties. Moreover, falsification in the tradition began early on, when Abu Bakr, the first caliphate, declared a war of apostasy (Riddah) against people who refused to pay alms (Kamali, 2005). Forty years represents a more favorable terminus for generating genuine and ongoing societal confrontations in Kamali's mind. When they appeal to the Muslims' divisiveness and hatred, they add a religious dimension to their arguments using the Quran and Sunna. When the deviant elements cannot locate any authority for their ideas in the references, they are subjected to aberrant commentary on the source material or launch a blatant deception. The traditions transmitted by the advocate of heresy (innovation evil) and others participating in the issue were questioned. They were primarily isolated or omitted as a result of this growth.

Additionally, 'Aesyah became the victim of narration fabrication, as hadiths are virtually the primary source material for reconstructing 'Aesyah's life; any critical biographer must take a consistent approach to this issue. According to Geissinger (2011), Nabia Abbott, the first western historian to

write a biography of ‘Aesyah, concentrates mainly on hadiths discussing the latter’s marriage, familial relationships, and political engagement. Abbott casts doubt on the historical integrity of numerous legends that depict her as a source of religious enlightenment. Different factions have manufactured numerous hadiths arguing specific legal or theological reasons.

Thus, al-Bukhari, in full Abu Abd Allah Muhammad ibn Isma’il al-Bukhari (810-870), one of the greatest Muslim compilers and scholars of Hadith, utilized what he believed to be the precise measurement of gathering actual knowledge to be reserved in writing form against falsification, which was a prevalent occurrence (Motzki, 2009). Logic dictates that his work will reflect false Hadith or a strong reaction against fabrication during his lifetime. The first option was and remains implausible for a straightforward reason: Muslim academics and the general public regard his work as the most authentic book after the Quran and the most ancient and authoritative compilation (Yahya, 2014).

Numerous researchers have recently concentrated their efforts on hadith authentication and classification. Hadith Authentication is the process of categorizing hadiths as authentic or not authentic. There are four distinct categories of hadith authenticity: *sahih*, *hasan*, *maedu’* and *da’if*. The validity of hadiths is critical because they serve as the source of legislation for Muslims, along with the Holy Quran. Hadith categorization is the process of categorizing hadiths according to their substance. By classifying hadiths, they become easier to find and recognize. The online availability of hadith contents may increase the risk of fabricated authentic hadiths. Additionally, these online hadith repositories must be organized for ease of usage. Thus, it is worthwhile to review and analyze existing hadith authentication and classification (Binbeshr, Amirrudin, & Mohammed, 2021).

The Intention of Hadith Fabrication

In the science of hadiths, fabricating falls into two categories: (i) hadith *mawdu’* (fabricated), which refers to a hadith that was consciously fabricated, and (ii) hadith *mawdu’* which refers to a hadith that was unintentionally fabricated. This category encompassed hadith *batil* (invalid Hadith). However, the discussions are currently focused on the goals or factors of hadith falsification, and specifically, on the following causes:

i. Storytellers

Traditions formed by storytellers were sparse in the first century but have grown in number throughout time. The scholars discovered their fabrications and subjected them to harsh criticism.

Brown (2009) cites popular storytellers as another source for manufacturing hadiths. They enchanted crowds on the streets of major cities such as Baghdad. These storytellers would attach Jewish, Christian, or old Persian lore to the Prophet. In terms of intent, storytellers posed a more significant threat than political leaders or parties fabricating hadiths. They gain an advantage by preying on their listeners' credulity, even though some of them have been obliged to forge tradition to instill awe and respect for religion (Juynboll, 1969). Furthermore, the Storyteller fabricated the following Hadith:

According to Afsaruddin (2009), Ahmad ibn Hanbal and Yahya ibn Ma'in were compelled to say prayers at the Rusafah mosque when a storyteller approached them and began reading the following: Ahmad and Yahya referred to our tradition on the authority of 'Abd al-Razzaq, whom Ma'mar, Qatada from Anas confirmed:

"The Prophet said: "Whosoever said: "there is no god but Allah, Allah will create for him for every word he utters this formula a bird with golden beak and feathers pearls." He resumed the story, and if he tried to write, that would take around twenty pages. By doing so, Ahmad starts to appear with amazement on Yahya. So Ahmad says: "Do you utter this hadith?" Yahya replied: "By Allah, I have never heard of this tradition until today."

Both remained quiet until the Storyteller ended the story. The Storyteller then accepts donations and waits for those to come with their gifts, but Yahya beckoned him with his hand. He came to think that it was a sign for him. Yahya then asked him: "Who narrated this to you?" He said: "Ahmad and Yahya." Yahya said: "But I am Yahya ibn Ma'in, and this is Ahmad ibn Hanbal! We have not heard this story among the traditions of the Prophet. It is nothing but a lie!" Then the Storyteller asked: "Are you Yahya ibn Ma'in?" Yahya replied: "Yes! The Storyteller continued: "I have always heard that Yahya ibn Ma'in is a fool, the fact that I never realized until this moment." Then Yahya said to him: "How do you know that I am stupid?" He answered: "You act as if there were no other people in the name of Yahya ibn Ma'in and Ahmad ibn Hanbal. For me, I have recorded Hadith on the authority of seventeen people with names and Ahmad ibn Hanbal and Yahya ibn Ma'in." Then Ahmad whispered to Yahya: "Let him leave."

ii. The Heretics

Heretics and other deceptive groups helped it by failing to oppose and destroy Islam publicly. As a result, they created havoc and confusion among the populace by creating narrations and lying

about the Prophet Muhammad (Abdullah & Abdul Manas, 2009). A heretic was described as one who denies the prophecy's veracity. al-Ghazali (1993), in full Abu Hamid Muhammad ibn Muhammad al-Tusi al-Ghazali, (1058-1111), Muslim theologian and mystic, worried that this phrase categorizes Heretics as either absolute or specific. A complete heretic denies the resurrection of the dead and the appearance of the world's Creator. A clear Heresy acknowledges the Creator's details but rejects the knowledge of the universe. According to some sources, "heretics" refers to individuals who denied Allah's divine characteristics (al-'Iraqi, 1961). al-Suyuti (1998), in full Jalal al-Din Abu al-Fadl 'Abd al-Rahman ibn Abi Bakr al-Suyuti, (1445-1505), Egyptian scholar whose works deal with a wide variety of subjects, provided the following example of a Heretic fabrication in a hadith:

"Firstly, when Allah wants to create Himself, He creates the horse and let him run fast until it sweats. Then He made Himself from the sweat".

Thus, al-Sabbagh observes that heretics are incapable of altering the Quran; they are anti-Islamic and inspired to fabricate numerous hadiths transmitted and written at the dawn of Islam (al-Sabbāgh, 1977). However, Siddiqi asserts that the Heretics' anti-Islamic motivations prevented them from using hadith forgery, as such activity was discouraged by Muslims (Siddiqi, 1961). In this instance, they wreaked havoc on Islamic history (Ibn al-Jawzi, 1966).

iii. Favor Seekers

Other than the Heretics, scholars believe that the other several reasons for fabricating Hadith in classical Islam are the desire for favors from the numerous party leaders, the various sectarian missionaries, the caliphs and their leaders, as well as those who suffer from their theological or legal theories.

al-Siba'i cited a notable episode in which Ghiyath ibn Ibrahim approached Caliph al-Mahdi (d. 785) while playing with the pigeons (al-Siba'i, 2008). Ghiyath read al-Mahdi the Prophet's famous remarks, as reported by Abu Dawud:

"There shall be no bets except a camel race, hoofed animals, or in the case of shooting (competition)."

Ghiyath then added the phrase "and pigeons" to appease the Caliph. As a result, al-Mahdi bestows magnificent prizes on him but adds: "Indeed, your neck is the neck of a liar who inserts false words into the Prophet's mouth," before ordering the pigeon slain.

iv. Political Differences

The early generations witnessed a pristine purity in Hadith transmission up to the second century. However, the turbulence during the end of 'Uthman's caliphate and his subsequent assassination spurred strife, taking on a religiopolitical dimension. Widespread factionalism regarding the caliphate's socio-political ideals, the Companions' judgment and arbitration techniques, and the legitimacy of the Caliphs resulted in an influx of fake Hadith. Hadith scholars made painstaking steps to counter, battle, and recheck the methodology of hadith transmission through the incorporation of *isnad* and *matn* critique in the restructured hadith methodology. Scholars with modernist leanings argue that hadith fabrications irreversibly damaged the hadith corpus, corrupting it and rendering most people unable of separating rejected narrations from legitimate (sahih hadith) (Adil, 2021).

Major political and sectarian crises throughout classical Islamic history provided fertile ground for hadith fabrication for propagandistic objectives (Brown, 2009). Following the assassination of 'Uthman ibn 'Affan, Islam's third Caliph, history confirms a pivotal point in the fight between Mu'awiyah and 'Ali. The conflict contributed to various religious denominations, notably the Shiites and Kharijites. Certain hadiths praising 'Ali or Ahl Al-Bayt are produced by Shiites and are referred to as the merits (fada'il) genre.

According to al-Siba'i (2008), Ibn Abi al-Hadid (d. 1257), the renowned reviewer of *Nahj al-Balaghah*, stated plainly that at the outset, fabrications motivated by hostility for Shiites opponents and deceptions were placed into the Hadith based on merit by them. When the Bakriyyah (those who support Abu Bakr) discovered what the Shiites had done that they manufactured hadiths to support their leaders. When the Shiites discovered what the Bakriyyah had done, they strengthened their activities.

v. Prejudice

For this reason alone, al-Siba'i (2008) cites Hadith in favor of Abu Hanifah and denigrates al-Shafi'i: "There shall be in my people a man named Muhammad ibn Idris would be more harmful than Satan and must have a man in my people who called Abu Hanifah will be the lamp of my umma."

According to Ibn Qayyim al-Jawziyya (d. 751/1350), another instance of valuing one's race is the Hadith that allegedly states (al-Jawziyyah, 1994): "When God is angry, he sent down the Quran in Persian. And when he is satisfied, then he revealed in Arabic."

vi. Ignorant Ascetics

Surprisingly, a substantial number of hadiths were fabricated and spread by devout Muslims to inspire people to be more religious and moral (Brown, 2009). al-Siba'i argues that they fabricated

hadiths to draw people closer to God, encourage them to dedicate significant time to various types of devotion, and motivate them to be more righteous (al-Siba'i, 2008). When reminded of the Hadith's threat to people who defy Allah, they stated: "We do not tell lies against him but for him." Furthermore, al-Albani (1972) cited this case, stating:

"The world is barred to those in the Hereafter, and the hereafter is prohibited to people in the world, and both this world and the hereafter are strictly prohibited to the people of God."

From here, we stress on Islam, that the goal cannot justify the various means that are prohibited by religion. Although the purpose is good, but it is done in a wrong way, such as cheating, fabricating, etc., it is still wrong from the religious side. In sum, for better understanding on the goal of hadith falsification, please see Figure 1.

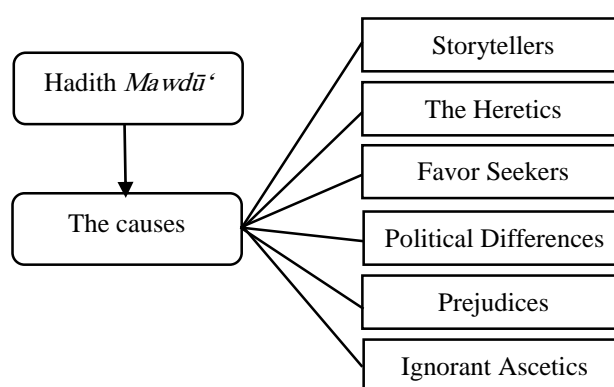


Figure 1: The Causes of Hadith Fabrication

Some suggestions for the impact of fabricated Hadith on society

The science of *al-Jarh wa al-Ta'dil* did not seek to disfigure or exalt the narrator but rather to protect Islam's purity and holiness from the liars' craftiness. As a result, this science is significant, and the task must be carried out. We cannot tell whether anything is genuine, fake, or weak (Muhammed Ali, Ibrahim, Usman, Nazri, & Abdul Kadir, 2015). As a result, hadith scholars have always attempted to explain the position of hadiths, which are widely distributed among Muslims as proof of God's continued concern for the purity of Islam till the end of time. The fabrication of Hadith, in particular, poses grave fears that the religious principles included in Hadith would eventually be accepted and thought to be true (Usman et al., 2018). In this regard, how can one determine the authenticity of a falsified hadith and its impact on society? As a result, this research proposes focusing on several of the following:

i. Numerous signs of fabrication in Hadith

When scholars categorized the Hadith into several categories, they also identified the signs of forgery in the Hadith of opinions on the text (matn) and transmission (isnād), which can be summarised in fewer than two headings:

a. The scholars cited at least seven aspects in the Hadith as indicators of fabrication, as follows: (i) When a hadith reeks of scholastic fanaticism, (ii) When a hadith's meaning and purpose are corrupted, (iii) When a hadith should have been known to a large number of people but was only reported to one, (iv) When statements that may be unhistorical and fail to pass the test of historical reality, (v) Hadith's language, (vi) When a relevant hadith promises (vii) Statements that are in direct contradiction to the Quran in any form that is not compromising and a logical interpretation is possible are typically rejected (al-Salih, 1996; al-Siba'i, 2008; Hashim, n.d.).

b. Shakir (1983) observes that forgery can be discovered during transmission when combined with human intention (interests and motives). A hadith recounted by Muhammad ibn al-Hajjaj al-Lakhmi illustrates this point: "cookies strengthen the spine." According to this, Hadith used to sell the cookies. Second, counterfeiting in the transmission is sometimes indicated by the insertion of falsehoods, as evidenced by Maysara bint 'Abd Rabbih al-Farisi's admissions of forging Hadith based on the Quran. Finally, another method of detecting hadith falsification is when the reporter is well-known for fabricating Hadith and stands alone in doing so, yet no one else has reported it. As a result, evidence of transmission falsification is primarily discovered by reference to the broadcasters' biography and repute (al-Fadli, 2011). There is a wealth of literature about the biographies of Hadith's transmitters, and prominent people have lied. Moreover, this strategy is frequently used as a starting point for recognizing indicators of fabrication in a particular hadith.

Additionally, we found that another valuable instrument that scholars can use to ascertain the authenticity of the isnad is the dates and time variables involved in the transmission of Hadith. This procedure determines if the reporter has met the individual he has identified as his immediate source or whether personal contact between them has not occurred or was not possible. In this regard, a significant aspect of determining signs of fabrication in the chain of transmission is determining the geographical location of the individuals and checking whether they lived in the same generation or period (al-Fadli, 2011).

ii. The Effects of Fabricated Hadiths on Society

As predicted by The Prophet, the most progressive era of Muslim generations gave way to an age of deception and fabrications. At that time, people began purposefully manufacturing Hadith. This is why numerous hadith scholars have created books devoted only to invented hadiths (to expose them as unauthentic). Numerous fabricators used to fabricate bogus hadiths with this goal in mind. As a result, any discrepancies between the accepted narrations would be regarded as a minimum (compared to the situation). According to al-Kandahlawi (2004) Ibn Lahi'a stated:

“There is someone who was a Khawarij leader (a sect of heretics). Later in life, he got spiritual guidance to repent of all his errors. “Before accepting a hadith, ensure that you check the terms of its narrators,” he urged. When the Khawarij desired to spread a message, we used to manufacture a hadith to do this.”

Hadith experts have reported numerous comparable remarks, such as Ibn Hajar al-‘Asqalani (1372-1449), one of the most influential thinkers of the 15th century and a prolific scholar, most notably of hadith. Al-‘Asqalani (1986) explicitly mentions such instances in his book *Lisan al-Mizan*. The forger admits to creating Hadith. Certain fabricators, such as the Rafidis, the Khawarij, and others, were created solely to preserve their philosophy. As a result, hadith scholars established various principles, such as that if a person adheres to the Rafidi sect, his narrations about the Prophet's home (ahl al-bayt) should be ignored. According to al-Kandahlawi (2004), Hammad ibn Zayd narrated that ‘Abd al-Karim ibn Abi al-Aawja’, one of the hypocrites, was hanged during the reign of the Abbasi Caliph, al-Mahdi. When he was hanged, he stated: “I had manufactured four thousand hadiths in which I made several illegal acts legal and vice versa.”

Furthermore, even if one believes that many hadiths were distorted on purpose, Goldziher (2012) noted that partisans in the early doctrinal conflicts falsified and altered hadiths to provide Prophetic validation for their ideas. Referring to Malek (2000), the politicians invented hadiths to disseminate their political propaganda, knowing that using the Prophet's name would automatically legitimate the assertion. Furthermore, Khalifa (2001) concurred with Goldziher, who believes that the devil fabricates hadiths to divert Muslims from the path of God.

Koya (1996) noted that Islamic scholars have responded to the challenge of hadith fabrication through various levels of research, investigation, and strenuous effort. Even the Hadith may still be produced and propagated, but there was no longer a severe obstacle for anyone seeking to learn the

Prophet's authentic teachings. The efforts of hadith scholars have been significantly undermined due to the damage caused by hadith fabrication. For example, in Malaysia, fabrication hadith was a long-standing issue that must be treated seriously. This fabrication is used and applied within Muslim life, such as faith, worship, and human connection. However, we noticed that the Muslim community is unaware that such hadiths may have a significant impact on their lives, as adoption of any hadith that does not pass through the screening and filtering process of Hadith will almost certainly result in severe consequences, as the damages found in a fabricated hadith will be accepted and believed as truth.

In sum, the implications of the spread of fabricated hadith have the same effect as the spread of fake money, including threats to the security and harmony of the country. The spread of counterfeit money is capable of collapsing financial institutions and causing administrative affairs to become chaotic, thus threatening the security of the country and the people. The spread of false hadiths in the community, especially through publication, could lead to distortions of faith, affecting public harmony and order. Among the factors that lead to the falsification of hadith is to satisfy a grudge against Islam to divide Muslims from within the community itself.

Conclusion

Any good matter will be copied and fabricated, and Hadith was no exception. However, just because fakes are being circulated does not indicate that genuine ones have vanished entirely. The primary motivation for fabricating Hadith was paradoxical; the believers' intense devotion to the Prophet Muhammad was regarded as impenetrable by the forces of evil. The fabrications were aware that they could only persuade Muslims to accept incorrect beliefs if presented as Hadith.

Islam has historically been the primary source of resistance to oppression. Hadith was manufactured to pacify this opposition. This category contains hadiths urging Muslims to submit unconditionally to their rulers. Several of these fabrications were futuristic and promised to foretell the arrival of the Abbasid. Thus, anti-Islamic organizations unable to openly oppose Islam turned to fabrications of Hadith to spread uncertainty and shyness among Muslims. Other hadiths have been fabricated to justify or condemn particular sects. Numerous hadiths were published to extol the virtues of Ali. During Muawiyah's reign, a proclamation was issued prohibiting hadiths from Ali; hadiths were also circulated to criticize or criticize or criticize downplay the role of Aesyah and women in general. Tribal and racial allegiances also played a role in the manufacture of Hadith. Reports glorifying the Arabs, the Quraysh, the kings of Damascus, and numerous tribes were produced and spread. Attempts

at deception also resulted in fabrication. This category includes hadiths that promise enormous rewards for little good deeds. Multiple tiny small gestures of goodness were ranked greater than martyrdom in Islam.

This paper found the dangers of hadith falsification and as a consequence, hadith experts have always endeavoured to clarify the stance of the hadiths that are widely disseminated among Muslims as proof of God's concern for the integrity of Islam till the end of time. Thus, spreading false hadith without explaining its falsity is a great sin. Fraud and conspiring with it is a sin according to Islamic teachings. Not to mention if the lie uses the name of Allah and His Messenger. The effect is great and dangerous. Those who are deceived by the deception will practice something that is thought to be from God when in fact it is not. If the content of the lie is something that clearly contradicts the facts, or something that is 'derogatory', then God or His Messenger will be blamed. Maybe it will eliminate people's faith in religious teachings. Therefore, Islam forbids at all the act of creating false hadiths like the affirmation of the Prophet (PBUH) in his hadiths.

Also, Muslims are advised to refer to the religious department and certified religious experts to verify the authenticity of the hadith status on social media. It is a matter of concern because the freedom to share information on social media has opened up opportunities for irresponsible individuals to spread false hadiths and wrong teachings. Thus, it can cause confusion to the understanding of religious teachings and harmony of Muslims in this country.

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