

EXPOSING THE CRITERIA FOR FAKE HADITH IN THE SCIENCE OF MUSTOLAHUL HADITH

Nasiri¹

Email: nasiri.abadi20@gmail.com

Abstract: *Scholars differ on when the forgery of hadith began. People have falsified various hadiths for varying motives and purposes. Furthermore, for certain interests, people are able and willing to fabricate them. The term "hadith" is defined as a hadith attributed to the Prophet Muhammad (peace be upon him) fabricated and false, even though he did not actually say he did or established it. Using a "maudhu" hadith is invalid, and it is forbidden to narrate it unless forced or to have the hadith examined by a scholar. Based on existing historical data, hadith forgery is not only carried out by Muslims but also by non-Muslims for various motives and interests, including political conflict, the efforts of heretics, fanaticism towards nations and tribes, influencing the laity, and so on.*

Keywords: *Hadith, Maudhu'*

A INTRODUCTION

The issue of "maudhu" hadith stems from political conflict during the reign of Caliph Ali ibn Abi Talib, which led to the creation of fabricated hadiths aimed at defeating opponents and influencing certain groups. As a result of this political division, nearly every group fabricated "maudhu" hadiths to strengthen their respective factions.

The reality is that, with varying motives and goals, people have fabricated various hadiths. Furthermore, for certain interests, people have the ability and courage to fabricate hadiths.

All Muslim theologians agree that the fabrication of hadiths gradually increased in frequency from the middle of the first century of the Hijri era, until authors such as Bukhari, Muslim, and others compiled their nearly flawless collections of hadiths. In doing so, they gave the hadith literature a definitive form of authenticity.

Scholars differ on when the fabrication of hadiths began. Among them:

1. According to Ahmad Amin, "maudhu" hadiths originated during the lifetime of the Prophet Muhammad (peace be upon him). The reason used as an argument is the words of the Prophet SAW.

¹Sekolah Tinggi Agama Islam Taruna Surabaya

From Anas bin Malik radhiyallahu'anhu, Rasulullah shallallahu 'alaihi wa sallam said, "Whoever deliberately lies in my name, let him take his seat in hell." (Narrated by Bukhari and Muslim.)

According to Ahmad Amin, the Prophet Muhammad (peace be upon him) believed that there were parties who wanted to lie to him. Therefore, this hadith is a response to the prevailing phenomenon at that time, which means that it is highly likely that hadith forgery had occurred during the Prophet's time. Therefore, the Prophet threatened those who fabricated hadith.

2. Saladin Ad Dhabi stated that forgery of hadith concerning worldly issues had already occurred during the Prophet's time. The reason given is the hadith narrated by At-Thahawi (d. 321 AH/933 CE) and At-Thabani (d. 360 AH/971 CE). Both hadiths state that during the Prophet's time, someone had fabricated false news in the Prophet's name. The person claimed to have been authorized by the Prophet to resolve a problem in a community around Medina.

He then proposed to a young woman from that community, but the proposal was rejected. The community then sent a messenger to the Prophet to confirm the messenger's news. The Prophet never ordered anyone to use his name. The Prophet then ordered his companions to kill the person in question, while ordering that if the person in question had died, the body should be burned. In both hadiths, narrated by Thahawy and Thabrani, the sanad is weak. Therefore, these narrations cannot be used as evidence.

3. According to the majority of muhaddisin, the forgery of hadith occurred during the caliphate of Ali ibn Abi Talib. They argue that the state of hadith since the time of the Prophet, until the conflict between Ali ibn Abi Talib and Muawiyah ibn Abi Sufyan (d. 60 AH/680 CE), was still free from forgery.

During the time of the Prophet, forgery of hadith was clearly impossible, while during the caliphates of Abu Bakr as Shidiq, Umar ibn Khatab, and Uthman ibn Affan, forgery of hadith did not occur. This demonstrates how persistent, careful, and vigilant they were regarding Hadith. As evidence that Abu Bakr, with his caution, once burned his hadith notes. Siti Aisyah, his daughter, stated that her father had burned notes of around five hundred hadiths. Because he was worried about making mistakes in narrating hadith. Umar ibn Khattab also did the same. Abu Hurayrah stated that if he had narrated many hadiths during Umar's time, he would have been

whipped by Umar. And Uthman ibn Affan also had the same attitude as the previous caliph. Meanwhile, the era of Ali ibn Abi Talib was very different because at that time there was a conflict between Ali and Muawiyah, each trying to defeat the other. One way was by creating false hadiths.

B UNDERSTANDING THE HADITH OF MAUDHU'

Al Maudhu' is a noun derived from wadha-a, ya dha-u wadh-an, which means Al isqath (to place or store), al ikhtira' wal ikhtilaq (to fabricate or fabricate), and al tarku (to abandon).

Meanwhile, the meaning of the hadith maudu' according to the term is::

هُوَ مَا نُسِبَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِخْتِلَاقًا وَكَيْدًا بِمَا لَمْ يَقُلْهُ أَوْ يَفْعَلْهُ أَوْ يُقَرِّبْهُ

"The hadith attributed to the Messenger of Allah SAW were fabricated and lies, even though he did not say what he did or establish it."

Some of them said that what is meant by the Maudhu' hadith is:

هُوَ الْمُخْتَلَعُ الْمَصْنُوعُ الْمُنْسُوبُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زُورًا وَبُهْتَانًا سَوَاءً كَانَ ذَلِكَ عَمْدًا أَوْ خَطَأً

"This hadith which was made up by someone (a liar) was attributed to the Messenger of Allah by force and lies, whether intentionally or not."

So the Maudhu' hadith is not a hadith that originates from the apostle or in other words it is not a hadith of the apostle, but rather a word or action of a person or certain parties for some reason then attributed to the apostle.

C THE LAW AND BACKGROUND TO THE EMERGENCE OF THE MAUDHU HADITH

Muslims have agreed that the law of deliberately creating and narrating Maudhu' hadith is absolutely haram, for those who already know that the hadith is fake. As for those who narrate it with the aim of telling people that this hadith is fake (explaining it after narrating or reading it), there is no sin on them.

Those who don't know at all then narrate it or they practice the meaning of the hadith because they don't know, there is no sin on them. However, after receiving an explanation that the history or hadith that he is telling or practicing is a fake hadith, he should immediately leave it, if he continues to practice it, while there is no other way or sanad at all, the law is not permissible.

So the law of the Maudhu' hadith is invalid, it is haram to narrate it, unless forced to do so or to report the hadith to a scientific expert. And based on existing historical data, forgery of hadiths is not only carried out by Muslims but also by non-Muslims.

The mass conversion of followers of other religions to Islam, a result of the success of Islamic da'wah throughout the world, indirectly contributed to the emergence of fabricated hadith. We cannot deny that while some of these converts were genuinely sincere, others embraced Islam only out of compulsion to submit to Islamic authority at the time. This group is known as the Hypocrites.

There are several motives that drove them to fabricate fabricated hadith, including:

1. Political Conflict

The division of the Muslim community due to politics occurred during the reign of Caliph Ali ibn Abi Talib, and this had a significant impact on sectarian divisions and the emergence of fabricated hadith. In order to defeat other groups, they were willing to fabricate fabricated arguments. The Shia and Rafidhah groups, among those most frequently fabricating hadiths, were the most common.

Among the hadiths fabricated by the Shia are:

مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى آدَمَ فِي عِلْمِهِ وَإِلَى نُوحٍ فِي تَقْوَاهُ وَإِلَى إِبْرَاهِيمَ فِي عِلْمِهِ وَإِلَى مُوسَى فِي هَيْبَتِهِ وَإِلَى عِيسَى فِي عِبَادَتِهِ فَلْيَنْظُرْ إِلَى عَلِيٍّ

"Whoever wants to see Adam regarding the height of his knowledge, wants to see Noah regarding his piety, wants to see Abraham regarding his kindness, wants to see Moses regarding his greatness, wants to see Isa regarding his worship, should see Ali.

1. The business of the zindiq

The Zindiq are a group of people who really hate Islam, whether Islam as a religion or as the basis of the state/government. And they can vent their hatred through confrontation and falsification of both the Koran and hadith. Hammad bin Zaid said "the hadiths made by the Zindiq people amount to 12,000 hadiths.

2. Fanatical about nation, tribe, country, language and leaders

They create fake hadiths because they are driven by ego and blind fanaticism and want to highlight a person, nation, group or something else. The group that is fanatical about the Abu Hanifah school of thought once published a false hadith "in the future there will be a person from my people named Abu Hanifah bin Nu'man, he is like a torch for my people."

3. Influencing the laity with stories and advice. They fabricate false hadiths to gain the sympathy of their listeners and impress them with their abilities. The hadiths they cite are exaggerated and illogical.

4. Disagreements Between Schools of Thought and Theology

The emergence of false hadiths in fiqh and theology stems from followers of various schools of thought. They are bold enough to fabricate them because they are driven by fanaticism and a desire to strengthen their respective schools of thought.

5. Instigating a Passion for Worship, Without Understanding Their Actions.

Many scholars fabricate false hadiths to gain a closer relationship with Allah SWT and uphold their religion. Nuh ibn Abi Maryam fabricated a hadith concerning the virtues of reciting certain surahs in the Quran.

6. Fawning Over Rulers

Some also fabricate false hadiths to gain rewards or sympathy from their leaders, such as Ghiyyas ibn Ibrahim, a figure often described as a forger of hadiths about competitions.

Of the several motives for creating false hadiths above, they can be grouped into four:

- a. intentionally damaging religion
- b. unintentionally damaging religion

- c. believing that creating false hadiths is permissible
- d. not knowing that they are creating false hadiths

D CHARACTERISTICS OF MAUDHU' HADITH

Scholars have established principles that serve as the basis for determining maudu' hadiths. Scholars have established signs or characteristics that must be carefully observed in order to distinguish between maudu' and non-maudhu' hadiths. These characteristics are as follows:

a. Characteristics found in the sanad

1. The confession of the author of the maudu' hadith, Maisaroh ibn Abi Rabbih Al Farisi, who admitted to having created a maudu' hadith about the virtues of the Quran. He also claimed to have narrated 70 hadiths about the virtues of Ali (ra).
2. The historical fact that the narrator did not meet or was not a contemporary of the person he claimed to be his teacher. For example, Ma'mun ibn Ahmad al Haravi admitted that he heard a hadith from Hisyam Ibnu Hammer al Hafid Ibn Hiban asking, "When did you (Ma'mun) come to the land of Syria", Ma'mun answered in 250 H.
3. The story itself is famous for its lies.

b. Characteristics found in matan

1. contrary to reason
2. contrary to the Koran
3. contrary to the sunnah or mutawatir hadith
4. contrary to ijma'

E CLOSING

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Based on existing historical data, hadith forgery is not only carried out by Muslims but also by non-Muslims for various motives and interests, including political conflict, the efforts of heretics, fanaticism toward a nation or tribe, influencing the laity, and so on.

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