

Falsification of Hadith: A Study on the Effects and Solutions

Firdaus Khairi Abdul Kadir^{1*}; Asyraf Hj Ab Rahman²; Hailan Salamun³; Abdul Hanis Embong⁴;
Fakhratu Naimah Muhad⁵

^{1*}Center for Fundamental and Continuing Education (PPAL), Universiti Malaysia Terengganu, Malaysia.

^{1*}firdauskhairi@umt.edu.my

²Center for Fundamental and Continuing Education (PPAL), Universiti Malaysia Terengganu, Malaysia.

³Center for Fundamental and Continuing Education (PPAL), Universiti Malaysia Terengganu, Malaysia.

⁴Center for Fundamental and Continuing Education (PPAL), Universiti Malaysia Terengganu, Malaysia.

⁵Research Institute for Islamic Products & Civilization (INSPIRE), Universiti Sultan Zainal Abidin, Malaysia.

Abstract

The two main sources of Islam are the Quran and the hadith of the Prophet. From these two sources, there appear Ijma' (consensus) and Qiyas (analogic reasoning) as supporting complements to Islamic law. Both sources enable Muslims to apply any injunction (nass) to a new circumstance and create a new injunction. With the advancement of the information technology, these two sources are easily referred through cd, soft wares, online information which provide traditional and modern commentaries on the Quran. While the Hadith has been regarded as a secondary source and covers various aspects of human life in social interaction, economic life and personal welfare. The issue that come to our concern is that how to identify hadith authenticity and sources prior to be considered as Islamic source of reference. This is necessary to prevent Muslims from being exposed to negative effect such as their faith, religious law and other acts of worship. Furthermore, the number of fabricated hadiths keep increasing from day to day thus making the public are often confused about the legitimacy of the practice and source. This paper therefore will focus on the legality of hadiths of the Prophet that involve studying and examining its authenticity and to investigate their impacts on religious beliefs, besides suggesting solutions to the issue. The methodology employed involves analysis of secondary data from books and other modern writings. This study also used other qualitative methods such as interviews with Muslim religious leaders who will provide necessary views concerning the issue.

Key-words: Hadith, Fabricated Hadith, Islamic Society.

1. Introduction

Islam is a universal religion that encompasses all aspects in human life. Islam emerges in line with the advancement and demand of time since the days of Prophet Adam until the end of the world. The appointment of Prophet Muhammad as the seal of the messengers indicates the completeness and perfection of the Islamic shariah as accordance to the wills of Allah. This statement is clearly shown in chapter al-Maidah verse 3:

This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion.

Besides, Prophet Muhammad PBUH also reminded all Muslims during *Hajjatul Wada'* (farewell pilgrimage) by saying:

I have left behind me two things, if you attach to them, you will never go astray: the book of Allah and sunnah of the prophet.

Narrated by Malik in al-Muwatta'

After the demise of Prophet Muhammad PBUH, Islam is continuously spreading throughout the epochs by the guidance of al-Quran and *al-sunnah*. The source of religion from al-Quran is still preserved until today for the promise of Allah to guard its authenticity – as how stated in al-Quran, chapter al-Hijr verse 9:

Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.

Nevertheless, the worrying part is the position of hadith which is the foundation of the perseverance of *al-sunnah*. Henceforth, the Muslim scholars of hadith since the era of *tabi'ien* such as Imam Bukhari, Muslim, Ahmad bin Hanbal and others were struggling to classify the level of hadith in order to ensure the authenticity of hadith cum preserving them. Thus, there are well-known terminologies in the discipline of hadith which are *sahih*, *hadith hasan*, *hadith dhaif* and *hadith maudhu'*. In the meantime, there are also specific terms attached to the narrator of hadith such as *thiqah* (believable), *dhabit* (strong memorization) and sundries.

2. Literature Review

By referring the historical accounts of the compilation of hadith, it is found that the path taken was quite hard due to the existence of many false hadiths that have been spreading around since ages. According to al-Qatthan (2015), the categorization process of hadith was becoming tough due to the

existence of few groups that were self-claiming of their rightness after the war happened between Sayyidina Ali bin Abi Talib and Sayyidina Muawiyah bin Abi Sufian.

In consequence, the separate sects namely as Shiite, Muawiyah and Kharijite were established. All of these three groups were fabricating false hadiths for the sake of showing that their ideologies were endorsed by Islamic perspective. This confusion was increasingly alarming when certain of Sufis practitioners who were fabricating false hadiths for the purpose of motivating others to do *ibadah* (religious practice) as well. For instance, Abu Ismah Nuh bin Maryam, one of the Sufi masters during that days who fabricated false hadiths pertaining to the advantages of reciting certain chapters in al-Quran (Muthalib, 2016).

The current situation is also perturbing due to the dissemination of false hadith is possibly can be scattering around in a very short of time through the modern technology (Ahmad Shah, 2016). The main medium of dissemination is probably from online applications such as Facebook, WhatsApp and others. This medium is becoming the threat for Malays when these kinds of applications are set as channels for the dissemination of false hadith without prior screening. Besides, he also stated that most of the false hadiths were disseminated without the original source in Arabic language. The spreaders of false hadiths are sharing the texts in Malay language hence the scholars of hadith are being at difficulties in deriving the original text. Perhaps, the original source has never existed or might be existing, however, the screening and meticulous evaluation needed to be done for confirming its authenticity or vice versa.

Mohamed Najib, Abd Rahim, Mohd (2019) in their research paper entitled 'Fake Hadith: A Review on the Awareness of It in the Society' presented the findings of the internet usage and utilization of hadith among current Muslims. Despite that internet is massively used by all the respondents, they realize that the specific criteria are required in order to acknowledge the level of hadith and the acquired data is accurate and firm. Among the important criteria that should be considered by the users pertaining to the information of hadith found in the internet are: the requirement to know the source of data, the requirement to verify the authenticity of hadith, the statement of hadith able to be discussed with the experts in the field of hadith. By all those certain criteria practiced in finding the text of hadith, the awareness able to be widened cum the dissemination of false hadith may be lessened.

In parallel to the advancement of current internet network, Zulkipli (2011) stated that Islamweb is regarded as a website that able to identify the level of authenticity of certain hadith. This website has successfully harmonizing the advancement of storing the texts of hadiths in the internet

with the attachment of the benefits and facilities that help in applying the knowledge of *takhrij al hadith* (identification of hadith narrator). However, the advantage and specialty of this website does not mean that the researcher is no longer require to refer the original books of hadith. Moreover, it is very important to give extra validation for the acquired information. The presence of this information is merely facilitating the researcher to get the introductory information on certain hadith. It is also to create a form of conveying and spreading the hadith with fast and efficient, cum curbing the dissemination of false hadith.

In relation to this matter, there are many popular false hadith in Malay community (Ramle, 2016). Those hadith have existed for a long time and become a firm belief among certain of Malays. Among several of false hadith that are hovering around the community is a hadith on prohibition of entering the paradise for those who dislike children, hadith about kissing children will put someone on the higher rank in the paradise and the hadith on the rewards and benefits received by breastfeeding and caring mothers. He also stated that most of the hadith that explain about the incident of *Isra'* and *Mi'raj* are considered as weak or fabricated hence should not be referred and disseminated among the community. Nonetheless, there are also authentic hadith pertaining to this story. Therefore, it is better to put the responsibility on the religious authority to convey a right idea on the incident of *Isra'* and *Mi'raj* by referring the authentic hadith before taking chance in sharing it to the society.

Likewise, the story of the former prophets such as Ayoub, Dawud, Shuib, Khaidir and others; most of the accounts are not based on the authentic source of hadith. Those stories are majorly derived from the *Israeliyyat* accounts. This is stated by Ibrahim (2006) in his book, *Kisah-kisah Para Nabi yang Tidak Boleh Dijadikan Hujah* (Stories of Prophets that Unable to Set as Evidence). He also explained on the phenomenon of Muslim understanding that are majorly attached to the stories of Prophet Muhammad PBUH but grounded on the basis of false hadith or the extremely weak hadith such as hadith *munkar*, *matruk* and sundries. Nonetheless, these kinds of hadith are always opted by religious individuals as important contents during conveying stories about Prophet Muhammad PBUH.

In the meantime, Muthalib (2016) published the related book on the phenomenon of the existence of false and weak hadith in his book entitled '*40 Hadis Palsu dan Lemah Populer*' (40 Popular False and Weak Hadith). This book explained few of hadith that are strongly believed by the Malay community although their status is either false or weak. Among those hadith is the fabrication of statement that says the children of adultery are not allowable to be in paradise and

others. This book also compiling few practices that are not supported by authentic hadith but presenting certain advantages in order to motivate the laymen to observe it. In Islam, any form of wisdom behind certain practices must be referred to al-Quran and hadith of prophet that are certainly assured of their authenticity.

Sayadi (2012) in his writing entitled '*Hadith Daif dan Palsu Dalam Buku Pelajaran Al-Quran Hadis di Madrasah*' (Weak and False Hadith in Al-Quran and Hadith Syllabus in Madrasah) also highlight the presence of false hadith in the learning syllabus in madrasah. After studying the hadith in the syllabus books of '*Al-Quran Hadis Madrasah Ibtidaiyah (MI)*' and '*Thanawiyah (MTs)*', he concluded that there were 18 hadith were studied in that *Madrasah Ibtidaiyah* and 11 from it are authentic. The rest of 3 hadith are categorized as extremely weak and the other 1 is a false hadith. Supposedly, all the hadith taught in the madrasah syllabus are categorized as authentic until the students able to master the field of hadith *sahih*.

According to al-Qaradhawi (2004) in his book '*Kaifa Nataamul Ma'al Sunnah*', he underlined few important points that should be a guidance for Muslims in order to ensure that the *aqidah* and Islamic shariah is continuously preserved until the end of the day. The first point is Muslims should ensure on the authenticity of hadith based on the academic perspective of Muslim scholars instead of referring the non-Muslim scholars. The second point is, Muslims must have a genuine understanding on the text of hadith based on its context according to what Prophet Muhammad PBUH had said. The third point is, that particular hadith must not contradict to al-Quran or authentic hadith.

Abdul Sukor (2015) explained that among the disseminating factors of false hadith is the acceptance of certain community on this kind of hadith, especially when it is stated in ancient Islamic *turath* books. Therefore, the method of curbing this issue become hard due to the strength of this book, in term of its content, method of delivery technique, the strength of author's influence and sundries.

Yahya (2018) gave his opinion that the current Muslims are better to understand the position of false hadith from the aspect of laws and issues that create the raising of false hadith in Islamic history. The book written by Ghouri (2017) used the organized approach in explaining the condition and position of hadith, and the view scholars pertaining to the position of false hadith. Discussions also involve directly with the evaluation of hadith, study of hadith and the speakers who are directly participated with the books of hadith. There is no method allows the false hadith to be applied for the purpose of motivating Muslims to love Islam as it is form of deception against Prophet Muhammad PBUH.

3. Research Methods

In this research, the methodology used was content analysis of ancient and modern books. This kind of research methodology was opted since the discussions on Islamic *hukm* (legal ruling) require research based on content analysis or library research. In the meantime, qualitative approach was also opted by interviewing a key informant who actively participating in this research field, Dr Ahmad Fadluldin bin Mohamad, Senior Assistant Director, Yayasan Islam Terengganu. Besides, these findings were also supported by content analysis, as well as researcher observations.

4. Results and Discussion

The findings of this study found that the current community are living in a quite chaotic lifestyle and exposed to many kinds of lies and falsification until it is hard for Muslims to find the genuine authenticity. There are many cases of *aqidah* deviation that caused by the esoteric practices that have no Islamic foundational of al-Quran and al-hadith (Haron, 1999). Those who are involve in esoteric practices always attributing their wrong belief to Islamic teaching, however, the studies show that those practices are only depending on certain books that are judged as heretical by the Malaysia religious authority. Besides, there are many customary practices in Malay society that are not on the basis of authentic hadith, but merely following the previous generation rituals (Yusof, 2007). Henceforth, many new practices appear in society such as *bid'ah* rituals on the day of Asyura, shaving the front hair of baby, *sanding* (sitting-in-state) ceremony and others. With these kinds of practices, it is indirectly exposing the Muslim generation to fictional and fabrication practices that are regarded as part of *ibadah* by certain of them.

According to Abdul Kadir (2010), since the early days of Prophet Muhammad PBUH, he realized that this phenomenon will happen after his demise. Hence, during the end of his life, he reminded to his companions about the disputation that will affecting the future Muslims. His words were narrated by one of the companions namely Irbadh bin Sariah, as follows:

The messenger of Allah has given his advice to us, where that reminder touches our heart and makes our eyes tear. One of us said, “tell us something oh Rasulullah, (previous reminder) is just a sign of farewell. What are you exactly want to tell us?”. Prophet Muhammad said, “indeed, whoever lives after me will witness many disputations. It is compulsory upon you to obey to my *sunnah* and the *sunnah* of the *Khulafa' al-Rasyidin* after me. They will be guided by Allah. Steadfast to them (the

sunnah of the prophet and *Khulafa' al-Rasyidin*), and bite that *sunnah* with molar. Careful with new invention in *ibadah*, since all new practices are *bid'ah*.

Hadith Narrated by Abu Daud, Tarmizi, Ibn Majah and Ahmad

According to main informant, he explained that this hadith indicates on how concern Prophet Muhammad towards his ummah even after his demise. Such concern has its value since the observation of the researcher found that people are tending to do certain practices without prior reference. This reminder and advice are to ensure that Muslims are doing investigation before conducting any practices. Does this practice is in accordance to *sunnah* of prophet and his companions? If certain practices appear without the basis of Islamic Syariah, it is feared not be in line with the requirement of Islamic Syariah. Therefore, it is better to abstain that kind of practice. This perspective coincides with the threat and warn of Prophet Muhammad PBUH against those who spread the false hadith as how said by him:

Indeed, deception against me is not similar upon others. Whomsoever that makes a lie against me (fabricate a false hadith) purposely, be ready to be put in hellfire.

Hadith Narrated by Muslim

Although Prophet Muhammad PBUH gave his strict warn to his ummah for not making a lie on his name, yet the creator of false hadith still able to ignore this reminder. They have been existed since the days of *Khulafa' al-Rasyidin*. According to the research done by Ahmad Shah (2016), there are three views on how the dissemination of false hadith happened.

- i. It started since the days of Prophet Muhammad. Therefore, he advised to his companions about the dissemination of false information against him will get place in hellfire. That hadith is how narrated by Imam Muslim in his book of Sahih.
- ii. Indeed, deception against me is not similar upon others. Whomsoever that makes a lie against me (fabricate a false hadith) purposely, be ready to be put in hellfire.

Hadith Narrated by Muslim

This is a strict reminder by Prophet Muhammad PBUH to whomever in his ummah that disseminates the false hadith. This aforementioned hadith is regarded as *mutawathir maknawi* since it

was narrated by many of his companions. This kind of situation proves that the beginning seeds of disseminating the false hadith had been realized by Rasulullah.

- i. Started from the end of the reign of Sayyidina Uthman bin al-Affan. This statement is supported by the incident of toppling the Caliphate Uthman triggered by Abdullah bin Saba', a Judaist that was superficially embraced Islam but tried to debase Islam from within. Hence, many of false hadith were disseminated to topple down Caliphate Uthman and tried to put up Sayyidina Ali bin Abi Talib.
- ii. The dissemination of false hadith started to be traced after the appointment of Sayyidina Ali bin Abi Talib as the fourth Muslim caliphate. That appointment was not received oath of allegiance by Muawiyah bin Abi Sufian, a governor of Syria at that time. Therefore, 2 civil wars between Muslim, War of Jamal and War of Siffin had taken place. The conflict was not merely a physical war, but beyond that; the war of mental that used false hadith to strengthen their arguments. Since then, Muslim community was divided into many sects such as Shiite, Kharijite, Murjiah and others.

5. Dissemination Factors

In the meantime, there were also other factors in the age of *tabiien*, such as the fabrication of hadith for strengthening the influence of certain teachers or to please the heart of the rulers. As a result of continuous fabrication of hadith has creating confusion among Muslim in determining the originality of hadith until now.

The dissemination of false hadith is happening worldwide, including to Muslims in this Malay Archipelago. Recently, after few observations, there are few factors that lead towards its dissemination:

- i. The dissemination of false hadith in Malay text without its original form in Arabic language. This kind of dissemination is easily happening where the local language is simply comprehended by Muslims in this region, as well as effortlessly spreading it through current applications such as WhatsApp, E-Mail, Facebook and others. Generally, for Muslims, any text that attributed to Prophet Muhammad PBUH is hastily shared without any further consideration. Supposedly, someone needs to refer to the religious authority or scholars before disseminate it to others.

- ii. The tendency of Muslims to get extra rewards from certain practices. It is undeniable that there are hadith on explaining the advantages from certain practices such as the virtuousness gained by performing prayer in Masjidil Haram as how said by Prophet Muhammad PBUH:

Pray in Masjidil Haram is thousand times better than other mosques.

Narrated by Ahmad and Ibn Majjah

However, there are certain irresponsible individuals that fabricated certain rewards for certain practices for encouraging Muslims to perform them. Supposedly, Muslims should be alert with this issue and examine each of the conducted practices.

- i. There are few of Muslim individuals that are taking for granted about the dissemination of false hadith although that fabricated statement is too excessive (Ahmad Shah, 2016). For instance, the false hadith related to the benefit of *ibadah* on 10th Muharram. The creator of that hadith stated that Allah will atone all the sins from 50 years earlier and 50 years of the future. Besides, they will be granted the rewards of 10 times performing pilgrimage, 1000 times performing umrah and 1000 times of the rewards gained by the martyr. Allah will also command all the animals to pray and ask for His forgiveness. This statement is too excessive, but still massively disseminated around the community. According to Ramle (2016), there are abundant of false and weak hadith that become a reference for Muslims in this archipelago. Hence, he published an academic book purposely to explain the status of that few popular hadith in order to give a clarification to the community members.
- ii. There are many false hadith written in the great religious books that becoming references for Muslims. For instance, the book of *Ihya' Ulumuddin* by Imam Ghazali. It is undeniable that Imam Ghazali is one of the prominent Muslim scholars in the field of philosophy. He played a very important role in refuting the arguments of pro-Greek philosophy during his time. Besides, among his great writings entitled *al-Aqtisad fi al-I'tiqad* (Moderation in *Aqidah*) has becoming a main reference in the field of *aqidah* taught in University al-Azhar, Egypt. However, his expertise was not qualified in the field of hadith. Therefore, his writings have assimilated between authentic, weak and false hadith (Ahmad Shah, 2016).

6. Examples of Popular False Hadith in Malay Archipelago

There are many false hadith that have been disseminated around until Muslims in this region are accepting that those hadith are authentic. Indirectly, this kind of understanding may bring deviation from the genuine Islamic teaching. Among those hadith are:

i. Seek knowledge unto China

Seek knowledge even unto China.

According to Ibn Taimiyyah, that hadith is false due to one of narrator of hadith namely Abu Atikah Tharif bin Sulaiman was known as the fabricator of hadith. Other scholars that evaluate this hadith as fabricated were al-Jarrahi in his book, *al-Khafa'*, Nasiruddin al-Albani in his book *Silsilah Ahadith al-Dhaifah wa al-Maudhunah*, Ibn Arraq al Kannani in his book entitled *Tanzih al-Syariah*, al-Qara in his book *al-Maudhu'at al-Kabir* and al-A'jluni in his book *al-Khafa'*.

ii. Seek Knowledge from the Cradle to the Grave

Seek knowledge from the cradle to the grave

This hadith is constantly used by speakers to motivate the Muslim ummah to seek knowledge without considering their level of age. The content of this hadith is very interesting and in line with the first revelation received by Prophet Muhammad which is *Iqra'* that is set as a manifestation of Muslims with the concept of seeking knowledge. However, this hadith is not having any attribution to Prophet Muhammad PBUH and this was firmly emphasised by former Saudi Arabia *mufti*, Syeikh Abdul Aziz bin Baz.

iii. Prophet is the City of Knowledge and Ali as its Door

I am the city of knowledge and Ali is its door. Whomever wants to seek for knowledge, must go through its door (Ali).

This hadith always brought up by speakers to picture on the supremacy of Sayyidina Ali pertaining to his religious knowledge. However, majority of Muslim scholars evaluate that this hadith is extremely weak or false. Among them was Imam Bukhari who said that this hadith has no characteristic to be qualified as authentic hadith. Meanwhile, Ibn Mai'n stated that this hadith is bogus and has no originality derived from Prophet Muhammad PBUH. In evaluating that hadith, Ibn

Tahir al-Maqdisi also explained that Abu al-Salat al-Harawi, Uthman bin Khalid, and Ismail bin Muhammad bin Yusuf are among the transmitter of this hadith. These three figures were known for being liar. Another prominent Muslim scholar of hadith namely al-Zahabi stated that this hadith is false.

iv. Wearing Turban during Prayer

Indeed, prayer with turban is better than 25 times prayers without turban.

In a glance, there is nothing wrong with this hadith. Moreover, the practice of wearing turban is always associate with the sunnah of the Prophet. However, this sunnah is not to be considered as *ibadah* since it was part of Arabian custom at that time, as similar as wearing cloak, riding horse, practicing archery and others. With this kind of confusion, it makes this hadith easily disseminated for encouraging the Muslims to practice it without any further evaluation by prominent scholars of hadith.

In this study, there are few of scholars' opinions regarding the status of this hadith. Among them was Imam Ibn Hajar al-Asqalani in his book, *Lisan al-Mizan*, stated that this hadith is denounced (*munkar*) and false. This hadith is almost similar to another hadith of saying the benefit of wearing turban will be bestowed upon 10,000 of goodness. In the meantime, according to Ibn Arraq al-Kannani in his book *Tanzih al-Syari'ah* stated that Abban bin Abi 'Iyash was one of the transmitter of this hadith.

v. Advantage of performing *tarawih* prayer

There is a long hadith explains on the advantages of performing *tarawih* prayer that is commonly done during Ramadhan nights. It is believed that this hadith was narrated by Sayyidina Ali bin Abi Talib. Briefly, this hadith says that whoever performs this prayer on the first night of Ramadhan, all of his or her sins will be atoned by Allah and become as pure as a newborn baby. Meanwhile, on the second night, all of their parents' sins will be forgiven by Allah. That is how the list goes on until the end of Ramadhan; where each of the nights will have a special advantage – even, there is a night that Allah will bestow upon His servants the rewards of performing hajj and umrah. There is also the advantage of getting rewards of the prophets as how stated in the advantages of performing *tarawih* prayer on the 17th night of Ramadhan.

In a glance, it is clearly indicating the falsification of this hadith. How it is possible that the rewards of 8th night of *tarawih* prayer will be as similar as the rewards of Prophet Ibrahim. According to Imam Qayyim al-Jauziyyah, he stated that the creator of that false hadith was a wicked and liar person. Besides, it is impossible for us to get the rewards of the prophets.

However, it is such a disappointment when the advantages of performing the *tarawih* prayer are publicly disseminated, even written on the boards around the mosques during the month of Ramadhan. Furthermore, there are also imams that read aloud those advantages before conducting the *tarawih* prayer.

7. Steps to Curb the Issue

Based on the discussions with the main key informant and observations of the researcher, there are few identified ways that able to curb the dissemination of false hadith. This kind of effort must be seriously managed before the understanding of the community get worsened. Few of those steps are:

1. All Muslims must be alert to any narration or lesson that is attributed to Prophet Muhammad PBUH. For the sake of ensuring the authenticity of *sunnah* is well preserved, supposedly we refer to the religious individuals that are known for their expertise in the field of hadith.
2. The speakers should not be too enthusiast and easily use any hadith that has no certainty on its evaluation. Ideally, the speakers should evaluate the status of that particular hadith before sharing it to others. It is feared that the conveyed hadith is one of the false hadith. Hence, indirectly, we are exposed to the slander of disseminating the false hadith which was greatly disallowed by the Prophet Muhammad PBUH.
3. To all religious individuals, it is a better option to use the books that are already identified in compiling the authentic hadith. Hence, it is recommended to use the recognized hadith books such as *Muawwat' Malik*, *Sahih Bukhari*, *Sahih Muslim*, *Riyadhul Salihin*, *Fathu Bari* and other books that are certified for their authenticity.
4. The authorities also should launch the translation movement of Arabic hadith books that have been already evaluated meticulously (*tahqiq*) by the experts of hadith. The aim of this suggestion is to easily serve the religious speakers in referring the right hadith.

5. To all social media users such as Facebook, WhatsApp, Telegram and others, they need to be careful in sharing the quote of hadith that are received through their accounts. Please ensure that the hadith is authentic before spreading it to other friends.

8. Conclusion

As a conclusion to the presented issue, supposedly all Muslims should alert and take a critical attention towards the foundational element in religion. The religious individuals should be more serious in ensuring the authenticity of Islamic shariah hence it may be continuously preserved forever. Muslims' failure in defending the authenticity of the hadith will make the future Muslims generation vulnerable to the problems of *bid'ah* and superstitious that are surely opposed by the Prophet PBUH. In a way of handling this confusion, apparently we should obey the advice of Prophet Muhammad PBUH as had been stated in the hadith narrated by Irbad' bin Sariah. In that particular hadith, the Prophet PBUH disclosed that the generation after him will witness various of disputations and confusions in religion. He also reminded that it has become an obligation upon Muslims to follow his *sunnah* and the *sunnah* of *Khulafa' al-Rasyidin* which were guided by Allah (Basmieh, 1987). Therefore, it is our priority to seek the *sunnah* of Prophet Muhammad that can be clearly found in the books of authentic hadith to be used as a lifetime reference. By presenting and exposing the factors of dissemination of false hadith and steps to curb this issue, it allows the Muslims to be more careful in the dealing with this issue besides reminding those amongst new Muslim reverts to be steadfast to Islam as their new religion and not to be indulged in the confusions and polemics. As Muslims who are committed in preserving the authenticity of hadith, it is compulsory for them to examine the hadith before sharing it to others, hence avoid to be involved in the issue of fabrication against the name of Prophet Muhammad PBUH. The authenticity of hadith must be preserved so that Muslims will not be deviated by the influence of false hadith which may lead to heresy in religion.

Conflict of Interest

There is no conflict of interest.

Acknowledgments

This paper is part of the research project (FRGS-59613) under MOHE (KPT) Malaysia conducted together with other team members from UMT and Unisza.

References

- Abdul Kadir, F.K. (2010). *Bid'ah dalalah*. Council of the Islamic religion and Malay Customs Terengganu (MAIDAM): Kuala Terengganu.
- Abdul Sukor, A.H (2015). *Hadith Mawdu: History and Ways to Recognize It*. Kuala Lumpur: Department of Development Islam Malaysia.
- Ahmad Shah, F. (2016). The Spread of False Hadith in Mass Media and Social Media: Realities and Challenges. *Hadith: The Scientific Journal of Berwasit*, 9-28.
- Al-Qathan, M.K. (2015). *An easy way to understand the sciences of hadith*. Soul Library: Kuala Lumpur
- Basmieh, A. (1987). *Mustika hadith*. Prime Minister's Office. Kuala Lumpur.
- Haron, A.F. (1999). *The influence of mysticism in the Muslim community in Malaysia*. Yayasan Islam Terengganu: Kuala Terengganu.
- Ibrahim, B. (2006). *The stories of the prophets that cannot be used as arguments*. Darul Nu'man: Kuala Lumpur.
- Kulkipli, S.N. (2011). *Learning to Access Authoritative Hadith Texts on the Internet: A Study of the Islamweb Website*. In: *The Sunnah of the Prophet, Current Realities and Challenges*. Kuala Lumpur: Academy of Studies Islam UM.
- Mohamed Najib, L.A., Abd Rahim, Y., & Mohd, O. (2019). Fakes Hadith: A Review on the Awareness of It in the Society. *International Refereed Journal of Engineering and Science*, 8(3), 13-15.
- Muthalib, A.R. (2016). *False and weak hadiths popular*. PTS Publishing House: Selangor.
- Ramle, R. (2016). *Hadith false and popular in the community*. Karya Bestari: Selangor.
- Sayadi, W. (2012). Weak and False Hadith in Al-Qur'an Hadith Textbooks in Madrasahs. *Journal "Analysis"*, 19, 227-241.
- Yahya, S.A. (2018). *False Hadith A Comprehensive Brief Review* by Syed Abdul Majid Ghouri. 2017. Darul Syakir Enterprise. Institut Kajian Hadis (INHAD), college University Islam International Selangor. *Hadhari Journal*, 10(1), 149-153.
- Yusof, M.S. (2007). *Heresy: the confusion of religion and custom*. Yayasan Islam Terengganu: Kuala Terengganu.