EMBRYONIC HADITH FORGERY AT THE TIME OF THE PROPHET

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Abstract

This study discusses the phenomenon of hadith forgery that is thought to have occurred during the time of the Prophet Muhammad. Although there are differences of opinion among scholars regarding when this phenomenon first appeared, most arguments support that the forgery had its origins since the time of the Prophet, albeit on a limited scale. This study uses a descriptive qualitative approach with a library research method. Primary data sources are al-Mu'jam al-Awsat by al-Tabrani, Sarh Muskil al-Athar by al-Tahawi and Manhaj Naqd al-Matan Inda Ulama al-Hadith al-Nabawi by Salah al-Din al-Idlibi, as well as a number of other supporting literature. The analysis was conducted using the content analysis method to explore the motives and context of hadith forgery during the Prophet's time. The study found that attempts to falsify hadith during the Prophet's time had already existed as evidenced by several reports that indicated lies in the name of the Prophet and tended to be carried out by parties with worldly motives, not to fundamentally change religious teachings. This finding makes an important contribution in understanding the historical dynamics of hadith authenticity.
Keyword: Hadith Forgery, The Time of the Prophet, Historical Study.

Abstrak

Kajian ini membahas fenomena pemalsuan hadis yang diperkirakan terjadi pada masa Nabi Muhammad. Meskipun terdapat perbedaan pendapat di kalangan ulama mengenai kapan fenomena ini pertama kali muncul, sebagian besar argumen mendukung bahwa pemalsuan tersebut bermula sejak masa Nabi, meskipun dalam skala yang terbatas. Kajian ini menggunakan pendekatan kualitatif deskriptif dengan metode penelitian kepustakaan. Sumber data primer adalah kitab al-Mu'jam al-Awsat karya al-Tabrani, Sarh Muskil al-Athar karya al-Tahawi, dan Manhaj Naqd al-Matan Inda Ulama al-Hadith al-Nabawi karya Salah al-Din al-Idlibi, serta sejumlah literatur pendukung lainnya. Analisis dilakukan dengan metode analisis isi untuk menelusuri motif dan konteks pemalsuan hadis pada masa Nabi. Studi ini menemukan bahwa upaya pemalsuan hadis pada masa Nabi telah ada, sebagaimana dibuktikan oleh beberapa riwayat yang menunjukkan kebohongan atas nama Nabi dan cenderung dilakukan oleh pihak-pihak yang bermotif duniawi, bukan untuk mengubah ajaran agama secara fundamental. Temuan ini memberikan kontribusi penting dalam memahami dinamika historis keaslian hadis.
Kata Kunci: Pemalsuan Hadis, Masa Nabi, Kajian Sejarah.

INTRODUCTION

Hadith is a very popular term among Muslims. Generally, the word hadith is defined as the sayings, actions, and decisions of the Prophet. The term has always been used in Islamic literature to represent the second source of Islam after the Qur'an. The placement of the term hadith as the second source has been generally accepted since the beginning of Islam and its hierarchy slides smoothly from the noble words of the Prophet.[1]

Muslims agree that it is obligatory for every Muslim to hold fast to the Qur'an and Sunnah in all matters, both in this world and in the Hereafter. For the one who clings to them will never go astray and will never be harmed. As the Prophet said: "I have left something that if you hold fast to it, you will not be lost forever, namely the book of Allah and you will be asked about me".[2] Although the hadith has such a great function and position as a source of teachings after the Qur'an, as mentioned at the beginning of Islam, it was not written down officially like the Qur'an but only in the form of personal writings. This official writing effort was realized only after the caliphate of Umar Ibn Abdul Aziz (second century Hijri) through his orders to the governors and even to the scholars.[3]

The gap between the Prophet's death and the time of hadith writing (which was almost a century) provided an opportunity for certain groups to fabricate hadith either for what they considered "constructive" purposes (with the aim of improving worship and other deeds) or destructive purposes (with the aim of obscuring and tarnishing his teachings) in the name of the Prophet when he had never said or done so.[4] In other words, they have created Hadith Maudhu'. Hadith Maudhu' are fabricated and attributed to the Prophet falsely and deceptively whether intentionally or unintentionally.[5] The emergence of false traditions on the one hand poses a problem for the existence of true Prophetic traditions and is allegedly not free from false traditions, thus blurring the distinction between authentic and false traditions. The death of the Prophet not only deprived Muslims of a public figure in the history of Islam but was also the beginning of many problems among Muslims themselves.[6]

Scholars differ on when hadith forgery began. According to contemporary scholars, hadith forgery occurred during the caliphate of 'Ali b. Abi Talib. They reasoned that at that time there was a serious political conflict between 'Ali b. Abi Talib and Muawiyah b. Abi Sufyan. Each opposing group also tried to defeat its opponent, and tried to influence other parties who were not

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[1] Nawir Yusalem, Reformasi Pemahaman Terhadap Hadis (Bandung: CV. Perdana Mulya Sarana, 2009). 138

[2] Zaenal Abidin Syamsuddin, Ensiklopedi Penghujatan Terhadap Sunnah (Jakarta: Pustaka Imam Abu Hanifah, 2008). 39-40

[3] Sulaemang, Uumul Hadis (Sulawesi Tenggara: AA-DZ Grafika, 2017). 179

[4] Utang Ranuwijaya, Ilmu Hadis (Jakarta: Gaya Media Pratama, 1996). 187

[5] Munzier Suparta, Ilmu Hadis (Jakarta: PT Raja grafindo Persada, 2013). 177

[6] Idris Siregar, Ulumul Hadis (Medan: CV Merdeka Kreasi Group, 2022). 74

involved in the split. One of the ways they did this was by forging traditions.[7] Historically it is said that the first to fabricate traditions were the Shi'ah and the most widespread of them were the Rafidhah Shi'ah. On the other hand there are also those who claim that hadith falsification had already taken place at the time of the Prophet on the grounds that there is a hadith which states that "whoever deliberately fabricates false news in the name of the Prophet should prepare his seat in hell". Judging from the implied meaning of the hadith, there is an indication that it is likely that hadith forgery had occurred during the time of the Prophet. As also stated by Ahmad Amin, he states that the mutawatir hadith provides a portrait of individuals and groups at the time of the Prophet who had falsified the hadith.[8] This is what then becomes interesting to study because forgery already existed at the time of the Prophet. When the Prophet was still alive.

From the different opinions on when the falsification of the Prophet's hadith began, the author focuses on the discussion of the falsification of hadith during the time of the Prophet. This study tries to reveal in depth the history of the emergence of hadith forgery during the time when the Prophet was still alive. By trying to explore what was behind the falsification of hadith at the time of the Prophet.

There are several previous studies related to hadith forgery such as, Muhammad Nur Bani Abdullah in his writing, The Popular Event of "Fake" Maudu' Hadith, focuses on the phenomenon of the popularity of fake hadith that is rampant in the community so that it can find that this hadith is fake or not fake. Abdullah in his article, The History of Hadith Mawdu' in Mustalahul Hadith, focuses on a brief discussion of hadith maudu and its various motives. Zuman Malaka in his writing, Overview of Hadith Maudu', focuses on discussing the basics of Hadith Maudu' such as the characteristics of Hadith Maudu, understanding. Abdul Chaliq Muchtar in his writing, False Hadith, focuses on discussing the falsification of hadith during the time of the fitnah, namely the time of Ali Ibn Abi Talib and provides examples of falsely narrated hadith. When reviewing the results of the study, at first glance, it has been described in general about false traditions, but the research here has not found a specific discussion about the origin of hadith forgery at the time of the Prophet. Thus this study has a difference with the previous studies, so it is still significant to be studied.

RESEARCH METHODS

The research in this article uses descriptive qualitative research. The results of the study of this type of research are not in the form of numbers as produced in quantitative research where the data processing process uses a statistical approach. This research uses a qualitative method with library research with the technique of extracting data through documentation by looking for

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[7] Zikri Darussamin, Kuliah Ilmu Hadis (Riau Pekanbaru: Kalimedia, 2020). 190-191

[8] Ahmad Amin, Duha Al-Islam (Kairo: Maktabah al-Nahdhah al-Mishriyyah, n.d.). 210-211

references from various literatures, both through books, books, articles, and journals that have been published to obtain data that is still related to this study.[9]

The data sources for this research come from primary data sources and secondary data sources. Primary data sources in this study are the book al-Mu'jam al-Awsat by al-Tabrani, the book Sarh Muskil al-Athar by al-Tahawi, and the book Manhaj Naqd al-Matan Inda Ulama al-Hadith al-Nabawi by Salah al-Din Ibn Ahmad al-Idlibi. While secondary sources are obtained from various books, journals, books, or articles that support this research. Furthermore, the data that has been collected is analyzed by the author using the content analysis method, which analyzes and describes carefully and accurately the content of written or printed information objectively and systematically to reveal the message contained therein.

RESULT AND DISCUSSION

Architecture of Fake Hadith

The word hadith has several synonyms according to the experts of hadith science, namely, sunnah, khabar, and athar. The word hadith is etymologically derived from the root word hudutha which has several meanings namely, al-Jadid (new), al-Tari (soft, soft and new), al-Khabr and al-Kalam (news, talk and words). In the Qur'an, the word hadith is mentioned in approximately 27 places including the plural.[10]

In terms of terminology, many experts provide different definitions according to their scientific disciplinary backgrounds. The definition of hadith according to ushul scholars will be different from the definition given by hadith scholars. Hadith experts also provide definitions that differ in wording but the meaning is the same. Among them. Mahmud al-Tahhan who defines are:

$$ما أضيف الي النبي من قول أو فعل أو تقرير$$

Meaning: *"something that comes from the prophet, whether in the form of words or deeds or agreement"*.[11]

Hadith scholars explain that what is included in "things" is all news about the Prophet such as his characteristics, birth history and habits.

$$أقواله و أفعاله وتقريرته التي تثبت الأحكام$$

It means: *"All the words of the Prophet Saw, his actions and his statements can be used as evidence for establishing laws.*[12]

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[9] Sugiyono, Metode Penelitian Kuantitatif, Kualitatif Dan R&D (Bandung: Alfabeta, 2017). 60

[10] Abdul Majid Khon, Ulumul Hadis (Jakarta: Amzah, 2012). 1-2

[11] Mahmud al-Tahhan, Taysir Mustalah Al-Hadith (Iskandariyah: Markaz al-Hadith al-Dirasat, 1994). 16

The use of the word al-Hadith is getting wider after the death of the Prophet, which includes words and deeds as well as what can be received from the Prophet. Therefore, the word al-Hadith became a separate term among muhaddithin and scholars, which is everything that comes from the Prophet Muhammad. Scholars do not distinguish between hadith and sunnah. However, M. Azami argues that the sunnah is a model of the life of the Prophet Muhammad.[13]

The word al-Maudhu' is linguistically derived from the word wadha'a - yadha'u - wadh'an wa maudhu'an, which includes several meanings, including: to abort, humiliate, reduce, give birth, degrade, create, strip, lower, and others. However, the most appropriate meaning to be associated with the word al-Hadis in the discussion of hadith is the meaning of "having created." Hence, Maudhu' (based on the isim maf'ul form - something subject to action) would carry the meaning of created or fabricated. Based on the understanding of al-Hadis and al-Maudhu', it can be concluded that the definition of Hadith Maudhu' is something attributed to the Prophet Muhammad (S), whether in the form of his actions, words, agreement (taqrir), character traits, or nature, which is fabricated or falsified. In a more precise definition, the scholars of hadith define a maudhu' tradition as something that does not originate from the Prophet Muhammad (peace be upon him), whether in the form of words, deeds, or agreements (taqrir), but is attributed to him, whether intentionally or unintentionally, out of ignorance or deceit. According to Islamic preachers, the category of maudhu' traditions also includes the claims of some tariqah groups that their tariqah lineage originated from the Prophet Muhammad, although there is no evidence to support such claims, not even based on dhaif traditions. Hence this too falls under the category of maudhu' traditions. Another definition of a maudhu' tradition states that some hadith scholars define it as a fabricated lie attributed to the Prophet Muhammad.[14]

Hadith in the Time of The Prophet

The period of the Prophet was the earliest in the history of the development of hadith. This period is relatively short compared to the later periods, lasting 23 years from the 13th year before Hijri (610 M) to the 11th year of Hijri (632 M). This period is known as the period of revelation ('ashr al-wahyi) and the beginning of the growth of hadith. These conditions demanded seriousness and caution from the Companions as the first inheritors of Islamic teachings in receiving these two sources of teachings. In their hands they had to be preserved and transmitted sustainably to the next generation.[15]

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[12] Muhammad Ajjaj al-Khatib, Ushul al-Hadis (Beirut: Dar al-Fikr, 1975). 8

[13] Amanda Rizkia Annur et al., 'Hadis Sebagai Ajaran Dan Sumber Hukum Islam', *Religion: Jurnal Agama, Sosial, Dan Budaya* 2, no. 2 (2023): 550–58.

[14] Siti Marpuah and Farah Darwisyah Binti Ahmad Zamree, 'Kesan Hadis Maudhu' Dalam Amalan Umat Islam', Perada 2, no. 1 (30 July 2019): 25–33, https://doi.org/10.35961/perada.v2i1.27.

[15] Sohari Sahrani, Ulumul Hadis (Bogor: Ghalia Indonesia, 2010). 48

The verses of the Qur'an and the traditions of the Prophet became the soothing and source of happiness of the companions of the Prophet that they never found in the jahiliah period. They always try to memorize the teachings of Islam through the Qur'an including the traditions. In conveying his traditions sometimes the Prophet delivered through majlis al-Ilm that is, a place of recitation held by the Prophet to foster the congregation. Through this gathering the Companions had many opportunities to receive the traditions, some of them deliberately divided the task of obtaining information from the Prophet. Such was the case with 'Umar ibn al-Khattab who divided the task with his neighbor to get the hadith from the Prophet. Hence at the time of the Prophet the traditions were not solely narrated from the Prophet but some were narrated by the companions from other companions.[16]

The attention of the Companions to the hadith was very high to be remembered and conveyed to other Companions who were not present in the assembly. The Prophet became the center of sources, references, and the focus of questions when they faced a problem, either directly or indirectly such as through his wives in family and feminine matters because they were the ones who knew the Apostle best in family matters. As one Companion sent his wife to ask about the ruling on kissing one's wife during fasting. Umi Salamah replied: that the Messenger kissed her while he was fasting.[17]

At the time of the Prophet only a few companions were able to write so they relied more on memory in receiving traditions. According to 'Abd al-Nashr, God bestowed upon the Companions exceptional memory and memorization skills. They were able to narrate the Qur'an, Hadith and Poetry very well, as if they were reading them from a book. In the period of the Prophet, all the Companions spent a lot of time and attention only on the revelation of the Qur'an, so this period is called ashr al-wahyi wa al-takwin (the period of revelation and the formation of Islamic society). This period occurred during the lifetime of the Messenger of Allah (peace be upon him) and his attitude and wisdom about the need for caution in narrating hadith is seen in some of his hadith messages which contain caution in conveying hadith.[18] One such tradition is as follows:[19]

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ، حَدَّثَنَا هَمَّامٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " لَا تَكْتُبُوا عَنِّي، وَمَنْ كَتَبَ عَنِّي غَيْرَ

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[16] Idri, Studi Hadis (Jakarta: Kencana, 2010). 14

[17] Abdul Majid Khon, Ulumul Hadis. 10

[18] Kamaruddin Ladona, Studi Hadis (Yogyakarta: Dee publish, 2023). 47

[19] Abu al-Husain Muslim al-Hajjaj al-Naisabury, Al-Jami' al-Sahih (Beirut: Dar al-Kitab al-Ilmiah, 1916). 229

الْقُرْآنِ فَلْيَمْحُهُ، وَحَدِّثُوا عَنِّي، وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ – قَالَ هَمَّامٌ: أَحْسِبُهُ قَالَ – مُتَعَمِّدًا

فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّار

Meaning: "Do not write from me (other than the Koran) and whoever writes from me other than the Koran, then erase it. Narrating hadith from me is okay. Whoever lies in my name Himam said, I thought he said it, let him occupy his seat in hell." (HR. al-Bukhari).

The prohibition of writing down traditions was not general to all companions; there were certain companions who were given permission to write down traditions. The Prophet prohibited writing traditions for fear of mixing them with the Qur'an and on other occasions he allowed it. As narrated by 'Abdullah Ibn 'Umar he said: "I used to write down everything that I heard from the Messenger of Allah, I wanted to preserve and memorize it. But the Quraysh forbade me to do so." They said: "You want to write it down when the Messenger of Allah said it in a state of anger and pleasure". Then I refrained from writing the hadith until I narrated the incident to the Messenger of Allah.[20] He said:

اُكْتُبْ فَوَالَّذِيْ نَفْسِيْ بِيَدِهِ مَا خَرَجَ عَنِّي إِلَّا حَقٌّ

Meaning: "Write, by the One in Whose power I am, nothing comes out of me except the truth."

From the two versions of the hadith between the prohibition and the authorization it is unlikely that both versions appeared at the same time and simultaneously. Hence it is most likely that the prohibition of recording hadith was first imposed before it became permissible. The recording of traditions became permissible after the factors underlying the prohibition were no longer a concern. From the very beginning the Companions had attempted to record the events and teachings of the Prophet and this action was authorized. In spite of the seemingly contradictory traditions regarding the writing down of traditions, the fact remains that some of the Companions kept personal records of their own collections of traditions.[21]

Researchers explain that there were two forms of hadith recording carried out by the Companions during the time of the Prophet: al-Sahifah and al-Majmu'ah. al-Sahifah al-Sadiqah was the hadith record carried out by 'Abdullah Ibn 'Amr while al-Sahifah al-Sahihah was written by Hammam Ibn Munabbih. While al-Majmu'ah was a collection of traditions compiled by companions such as 'Ali Ibn Abi Talib, Ibn Abbas and Ibn Mas'ud. Thus at the time of the Prophet there were already hadith records in the possession of certain companions. The prohibition of

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[20] Muhammad Abu Zahwu, Al-Hadis Wa al-Muhadditsun Aw 'Inayah al-Ummah al-Islamiyah Bi al-Sunnah al-Nabawiyah (Riyad: al-Mamlakah al-'Arabiyah al-Su'udiyah, 1984). 54

[21] Munawir Umar, 'Otentisitas Dan Validitas Hadits Nabi Serta Contoh-Contoh Haditsnya Dan Problematikanya', *Quran and Hadith Studies* 6, no. 2 (2017): 1.

writing down traditions at the time of the Prophet seems to have depended on the individual recorders their needs, abilities and the extent to which they could distinguish between the Qur'an and the traditions so that the two would not get mixed up. Some scholars are of the opinion that the prohibition of recording hadith has been nullified by the permissibility of writing hadith which means that the prohibition of recording hadith was applicable only in the early days of Islam for fear of mixing the Qur'an with the hadith. However, when the number of Muslims grew and they began to understand the content of the Qur'an, the prohibition was abolished and the recording of traditions became permissible.[22]

The Origin of Hadith Forgery During the Time of the Prophet

The word *al-Wadh* (forgery) is partly interpreted as a mere lie to the Prophet as well as a very widespread practice of inserting various falsehoods in the Prophetic traditions. Talking about the emergence of the practice of fabricating traditions during the time of the Prophet actually arises from the Prophet's tradition which reads "whoever lies in my name, then get ready to occupy his seat in hell." This tradition is an unquestionable tradition.[23] This hadith is a tradition whose validity is not disputed among scholars both among ushul scholars and hadith scholars. Not only is it considered sahih but it has reached the degree of mutawatir.

For Ahmad Amin the above hadith is sufficient evidence that forgery actually took place during the Prophet's lifetime. Ahmad Amin considers that the above hadith is really in the context of a warning from the Prophet to those who lie on his behalf. There are at least three strong reasons for Ahmad Amin in building his argument: Firstly because the hadith had not been recorded in a separate hadith book at that time. Secondly, memory or memorization was sufficient in narrating the hadith. Thirdly because it was very difficult to collect all the activities that the Prophet did during those twenty-three years.[24]   In this case Amin does not distinguish between forgery motivated by religious or secular elements.

If the word al-Wadh is understood to mean simply lying to the Prophet then the practice of forging hadith has been going on since the time of the Prophet. In fact there are reports that prove that forgery has existed since the Prophet was alive although they do not directly prove the existence of hadith forgery on a large scale. This opinion is based on a tradition narrated by al-Tabrani from 'Abdullah Ibn 'Amr Ibn al-Ash as follows:[25]

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[22] M. Abdurrahman dan Elan Sumarna, Metode Kritik Hadis (Bandung: Remaja Rosdakarya, 2011). 7

[23] Muhammad Ibn Ismail Ibn Ibrahim Ibn al-Mughirah al-Bukhari, Sahih Bukhari, vol. 9 (Beirut: Dar Tawq Najah, 2020). 273

[24] Ahmad Amin, *Fajr Al-Islam* (Mesir: Muassatu Handawi, 2012).

[25] Abu al-Qasim Sulaimana Ibn Ahmad al-Tabrani, Al-Mu'jam al-Awsat (Kairo: Dar al-Haramain, 1995). 318

– 2091 حَدَّثَنَا أَحْمَدُ قَالَ: نا أَبُو طَلْحَةَ مُوسَى بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ قَالَ: نا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ قَالَ: نا وُهَيْبُ بْنُ خَالِدٍ قَالَ: نا عَطَاءُ بْنُ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، أَنَّ رَجُلًا لَبِسَ حُلَّةً مِثْلَ حُلَّةِ النَّبِيِّ صلى الله عليه وسلم، ثُمَّ أَتَى أَهْلَ بَيْتٍ مِنَ الْمَدِينَةِ فَقَالَ: النَّبِيُّ صلى الله عليه وسلم أَمَرَنِي أَيَّ أَهْلِ بَيْتٍ شِئْتُ اسْتَطْلَعْتُ، فَقَالُوا: عَهْدُنَا بِرَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ لَا يَأْمُرُ بِالْفَوَاحِشِ قَالَ: فَأَعَدُّوا لَهُ بَيْتًا، وَأَرْسَلُوا رَسُولًا إِلَى رَسُولِ اللَّهِ، فَأَخْبَرَهُ، فَقَالَ لِأَبِي بَكْرٍ وَعُمَرَ: ﴿انْطَلِقَا إِلَيْهِ، فَإِنْ وَجَدْتُمَاهُ حَيًّا فَاقْتُلَاهُ، ثُمَّ حَرِّقَاهُ بِالنَّارِ، وَإِنْ وَجَدْتُمَاهُ قَدْ كُفِيتُمَاهُ فَحَرِّقَاهُ، وَلَا أَرَاكُمَا إِلَّا وَقَدْ كُفِيتُمَاهُ﴾ ، فَأَتَيَاهُ فَوَجَدَاهُ قَدْ خَرَجَ مِنَ اللَّيْلِ يَبُولُ، فَلَدَغَتْهُ حَيَّةٌ أَفْعَى، فَمَاتَ، فَحَرَّقَاهُ بِالنَّارِ، ثُمَّ رَجَعَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، فَأَخْبَرَاهُ الْخَبَرَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: ﴿مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

It means: "There was a person who was wearing clothes like the Prophet's clothes and he came to a house in Medina saying, "Indeed, the Prophet, peace be upon him, has ordered me to visit any household I wish." burn the body with fire, and if you find it dead, it means you are free from it. Then Abu Bakr and 'Umar went looking for the man but found he had gone out at night and was pecked to death by a snake, they both returned to the Messenger and said, 'Whoever deliberately lies in my name, let him take his place in hell." (HR. al-Tabrani).

There is another history which provides corroborating evidence that falsification of hadith was true during the time of the Prophet as narrated by Abdullah Ibn Zubair and Buraidah as follows:[26]

– 378 حَدَّثَنَا أَبُو أُمَيَّةَ، حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ صَالِحِ بْنِ حَيَّانَ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ حَيٌّ مِنْ بَنِي لَيْثٍ مِنَ الْمَدِينَةِ عَلَى مِيلَيْنِ وَكَانَ رَجُلٌ قَدْ خَطَبَ امْرَأَةً مِنْهُمْ فِي الْجَاهِلِيَّةِ فَأَبَوْا أَنْ يُزَوِّجُوهُ فَجَاءَهُمْ وَعَلَيْهِ حُلَّةٌ فَقَالَ: إِنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَسَانِي هَذِهِ الْحُلَّةَ وَأَمَرَنِي أَنْ أَحْكُمَ فِي دِمَائِكُمْ وَأَمْوَالِكُمْ بِمَا أَرَى وَانْطَلَقَ فَنَزَلَ عَلَى الْمَرْأَةِ فَأُرْسِلَ إِلَى رَسُولِ اللهِ عليه السلام فَقَالَ: " كَذَبَ عَدُوُّ اللهِ ، ثُمَّ أَرْسَلَ رَسُولًا " وَقَالَ: " إِنْ أَنْتَ وَجَدْتَهُ حَيًّا فَاضْرِبْ عُنُقَهُ وَلَا أُرَاكَ تَجِدُهُ حَيًّا ، وَإِنْ وَجَدْتَهُ مَيِّتًا فَحَرِّقْهُ بِالنَّارِ فَجَاءَهُ فَوَجَدَهُ

قَدْ لَدَغَتْهُ أَفْعَى فَمَاتَ فَحَرَّقَهُ بِالنَّارِ ". فَذَلِكَ قَوْلُ رَسُولِ اللهِ صلى الله عليه وسلم: " مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

Meaning: *"It is said that in an area on the outskirts of Medina, there was a man who came to the local people to solve a problem that occurred and wanted to marry one of the girls in the area. He said to the public: I was given a mandate by the Messenger of Allah to decide this matter with my ijtihad. However, the local people objected to marrying one of their daughters to the man, until finally they sent someone to confirm the validity of the man to the Prophet. It turned out that the Prophet denied this and asked to hunt him down and kill him. Then, the man was found dead in a state of being stung by a snake and then burned. At that time the Prophet said with the words: whoever lies about me, let him take his seat in hell."*

According to Salah al-Din al-Idlibi in the two narrations there is nothing that doubts the truth of the companions and nothing that undermines the justice of the companions. But beside them there were hypocrites who tried to create lies on behalf of the Prophet to damage the credibility of Islam and they were the source of the emergence of hypocritical practices. Hence it is possible that some of them lied under the guise of attributing the lies to the Prophet. Therefore the two narrations can serve as evidence that attempts to falsify hadith had occurred since the time of the Prophet if the meaning of al-Wadh (falsification) is meant as a mere lie to the Prophet although it is very limited. However, if by forgery is meant a very widespread practice of inserting falsehoods into the Prophet's traditions then forgery began to occur during the "Fitnah al-Kubra" i.e. the conflict between the Companions of 'Ali and Muawiyah. In this regard this lying took place in worldly affairs only and only with regard to the perpetrator of the lie. And in matters of religion in general, there are no false reports attributed to the Prophet.[27]

Salah al-Din al-Idlibi states that the two narrations in question do not cast doubt on the truthfulness or fairness of the companions of the Prophet. This statement reflects the position of scholars who believe that the companions had high integrity in conveying the hadith. This view is in line with the principle of companions' fairness ('is al-ṣaḥābah), which is considered an urgent foundation in the study of hadith science. al-Idlibi points out that there were hypocrites around Muslims who tried to undermine Islam by creating lies in the name of the Prophet. This group is considered an outsider and does not represent the community of companions but is present in the midst of Muslims. This statement emphasizes the systematic efforts of certain parties to distort the teachings of Islam especially through the falsification of traditions.

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[27] Salah al-Din Ibn Ahmad al-Idlibi, Manhaj Naqd Al-Matan 'Inda 'Ulama al-Hadith al-Nabawi (Kairo: Dar al-Fatah, 2013). 50-51

The fact that "attempts to falsify hadith had occurred since the time of the Prophet" provides a significant illustration that this phenomenon was not entirely new after the death of the prophet. al-Idlibi distinguishes that the lying that occurred at that time was only a worldly matter and was limited to the perpetrators of the lying. This indicates that in matters of basic religion the traditions that reached the Muslims were kept pure. It also strengthens the argument that Islam has provided a mechanism to protect the revelation and teachings of the Prophet through a rigorous verification process from the very beginning. The emphasis that no false narrations were attributed to the Prophet in matters of religion demonstrates al-Idlibi's belief in the sanctity of Islamic teachings passed down through the hadith. It also indicates the existence of a strict filter at the time of the Prophet and afterwards to ensure that only authentic reports were accepted in matters of religion.

The Scholars' Debate on Hadith Forgeries during the Prophet's Time

The phenomenon of hadith forgery is such a crucial issue in history that when it arose is still debated among Muslim scholars. There are at least two opinions regarding when hadith falsification emerged; firstly it existed since the time of the Prophet. Secondly hadith falsification only occurred when the seeds of division were visible among Muslims especially after the death of 'Uthman Ibn 'Affan. Among those who argue that forgery has existed since the time of the Prophet is Ahmad Amin. The legitimacy of his perception is the hadith "whoever lies against me should have his seat in hell". According to him, the Hadith which mentions the threat to those who lie in the name of the Prophet indicates that hadith forgery may have occurred during the time of the Prophet.[28] According to Amin's perspective this hadith is problematic since since the time of the Prophet not only d}aif hadiths of doubtful status but also false hadiths that clearly did not originate from the Prophet already existed at that time.[29]

This is not the case with Salah al-Din al-Idlibi. He believed that there had been forgery of the Prophet during his lifetime. However, the motive for the forgery that occurred at that time was not for the sake of religion but only in worldly affairs as carried out by the hypocrites with the evidence of the history explaining the asbab al-wurud of the hadith about the prohibition of lying about the Prophet. Whereas in the matter of revelation which is binding in terms of Sharia there is no real evidence in any of the narrations.[30]

The second opinion is the antithesis of the opinion expressed by Ahmad Amin and Salah} al-Din al-Idlibi. This second opinion denies the existence of hadith forgery at the time of the

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[28] Ahmad Amin, Fajr Al-Islam. 229

[29] Idri, Studi Hadis. 249

[30] Abd. Majid Abd. Majid, 'Diskursus Tentang Tipologi Hadis Dalam Kehidupan Masyarakat (Studi Analisis Terhadap Keberadaan Hadits Maudhuâ)', Jurnal Ilmiah Al-Mu'ashirah 14, no. 2 (24 April 2018): 114, https://doi.org/10.22373/jim.v14i2.2907.

Prophet. Among its figures are; Akram Diya' al-'Umari, Mustafa al-Siba'i, Syuhudi Ismail. They doubted and refuted the assumptions made only on the basis of one hadith above. For them Ahmad Amin was too rash and hasty in concluding. According to them there is no concrete evidence of forgery in the name of the Prophet when he was alive. As for the Prophet's words threatening people who lie above merely want to warn against being so bold and reckless in the name of the Prophet in any form. Because basically the Companions who lived side by side with the Prophet had a great respect for him. Therefore it is impossible for one of them to do something fatal in the name of the Prophet. Then according to them there is not a single history that can be accounted for its authenticity as evidence that there has been forgery in the name of the Prophet.[31]

Mustafa al-Siba'i corroborates that it is impossible for the companions of the Prophet, as the main axis of the spread of religious teachings to commit forgery in the name of the Prophet. According to him they were very careful in conveying traditions from the Prophet. This kind of thing can be proven by tracing the narrations related to this matter. al-Baihaqi (W.458) and al-Hakim (W.405) narrated from the companion al-Barra': *Not all of us heard the traditions from the Prophet because each of us had a job and a busy life. However, at that time, no one dared to lie in the name of the Prophet, so the companions who were present in the Prophet's gathering would tell the traditions they heard to other companions who were absent.[32]* For al-Siba'i this narration is a strong enough reason that there was no possibility of forgery during the time of the Prophet by his companions. If hadith forgery had actually occurred during the Prophet's time, it would have spread mutawatir among the Companions, given its evil and heinous nature. Since in the context of their faith such an act was strictly forbidden and considered a grave sin there was no way the Companions would have kept quiet or concealed it.[33]

Then the figures affiliated with this second opinion also do not really believe that there has really been a lie after the Prophet died, especially during the three periods of caliphate, namely Abu Bakr, Umar Ibn al-Khattab and Uthman in factual or historical data that can be trusted and accounted for. Of course, data or expressions that can provide information on the strong suspicion of hadith forgery during these periods have a different perspective for this affiliation.

M. Syuhudi Ismail argues that Amin's argument that hadith manipulation was already realized during the Prophet's era is not supported by valid evidence or data. The opinion is based more on conjecture, with reference to the hadith that warns people against lying in the name of the

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[31] Alamsyah Alamsyah, 'Pemalsuan Hadis Dan Upaya Mengatasinya', *Al-Hikmah Journal for Religious Studies* 14, no. 2 (2013): 188–98.

[32] Abu 'Abdillah al-Hakim al-Naisaburi, Al-Mustadrak 'Ala al-Sahihain (Beirut: Dar al-Ma'rifah, n.d.). 127

[33] Mustafa al-Siba'i, Al-Sunnah Wa Makanatuha Fi al-Tasyri' al-Islami (Beirut: al-Maktab al-Islami, 1985). 237-238

Prophet. According to him it was more of a warning from the Prophet to the Companions and later generations as he feared that there would be forgery of traditions in the future as he realized how much the Companions wanted to transmit the traditions.[34]

In conclusion, both Akram Diya' al-'Umari, Mustafa al-Siba'i and M. Syuhudi Ismail who do not suggest that there was no falsification of hadith during the time of the Prophet, they rather strongly suggest that the manipulation of hadith only occurred in the year 40 AH or the era of the leadership of Ali Ibn Abi Talib.[35] Another explanation states that the falsification of hadith occurred at the end of the tenure of Uthman Ibn Affan because the killing of Uthman was the forerunner of the schism among the companions of the Prophet.[36]

Almost all Muslim scholars agree that one of the main contributing factors to the falsification of traditions was the political disputes among the Muslims. From the perspective of most Sunnis, the falsification of hadith occurred during the reign of 'Ali Ibn Abi Talib where 'Ali's reign was a continuation of the conflict over who killed 'Uthman. From here then gave birth to divisions that formed groups in Islam such as Shi'ah, Khawarij and others.[37]   The Shi'a group known as the militant group of 'Ali's loyalists, became the first highlight in history to forge traditions in the name of the Prophet. Akram Diya' al-'Umari sees that the falsification of traditions was born purely because of political disputes whether it was sectarian such as the Shi'a, Khawarij, and others or tribal politics such as the Umayah and Abbasid dynasties so that each of these affiliations had traces of hadith falsification. However he did not give a definite suspicion as to who was the first to falsify the traditions. In his observation most of the early scholars emphasized that the source of the hadith falsification was the Shia. This can be found in the great warnings of the salaf scholars about the Shi'a such as: Abu Hanifah (W. 250 H), Abdullah Ibn Mubarak (W. 181 H), Malik Ibn Anas (W. 179 H), Sharik Ibn Harun (W. 177 H), al-Shafi'i (W. 204 H).[38]

On the other hand political polemics not only led to the birth of hadith forgery but also evolved into theological sectarianism such as Shi'a, Khawarij, Sunni and others. Strangely however, not all theological affiliations agree that hadith falsification actually occurred in the history of Muslims. According to Ibn Kathir (W:774H) there were a handful or a few theologians who denied the occurrence of hadith forgery at all. Because in their view even though the Prophet

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[34] M. Syuhudi Ismail, Kaidah Kesahihan Sanad Hadis (Jakarta: Bulan Bintang, 1998). 93

[35] Burhanuddin A. Gani, 'Historisitas Hadis Maudhuâ', Jurnal Ilmiah Al-Mu'ashirah 14, no. 1 (24 November 2017): 45, https://doi.org/10.22373/jim.v14i1.2238.

[36] Edi Kuswadi, 'Hadits Maudhuâ Dan Hukum Mengamalkannya', <i>El-Banat: Jurnal Pemikiran Dan Pendidikan Islam</i> 6, no. 1 (2016): 80–88.

[37] Mochamad Nur Bani Abdullah, 'Peristiwa Populernya Hadis Mauḍū ' " Palsu', Dalam Jurnal Holistic Al-Hadis 4, no. 1 (n.d.).

[38] Akram Diya al-'Umari, Buhuth Fi Tarikh Al-Sunnah al-Musharrafah (Madinah: Maktabah al-'Ulum wa al-Hikam, n.d.). 17

had warned against it in several narrations it was difficult for them to understand the real occurrence of hadith forgery either when the Prophet was alive or in later times. However, for Ibn Kathir (W. 774H) this perception was not so urgent to respond to because factually in history the traditionists have proven the existence of hadith forgery. It would not have been possible for the scholars to formulate the criteria for the acceptance and rejection of traditions without the background of hadith forgery.[39]

Regarding when hadith falsification took place, some scholars think that it existed during the time of the Prophet. But it continued in later times especially when the political dispute heated up between 'Ali Ibn Talib and Mu'awiyah Ibn Abi Sufyan. At that time the falsification of hadith was unstoppable and continued both during the Umayyad and the 'Abbasid periods. In conclusion, it is generally accepted that the falsification of traditions is inseparable from the political interests of the past whether the perspective is that it took place during the Prophet's era or that it emerged only after the death of Uthman Ibn 'Affan.

Scope dan Issue yang diketengahkan terkait dengan kajian-kajian umum dan yang berorientasi kepada membangun paradigma masyarakat yang lebih maju. Jenis penelitian bisa berupa kajian literatur, kualitatif, kuantitaif maupun *mixed method.*

CONCLUSION

The narrations show that the manipulation of hadith has been in existence since the time of the Prophet. This practice emerged as a form of lying by certain individuals or groups who tried to use the Prophet's name for material gain and to damage the reputation of Islam. This study identifies two main opinions as to when hadith forgery first occurred. The first opinion suggests that forgery occurred during the Prophet's era as indicated by traditions that strongly warn against forgery in the name of the Prophet as well as narrations that take the form of forgery in the name of the Prophet. The second opinion says that the falsification of hadith occurred only after the Prophet's death especially during the fitnah al-kubra conflict that took place during the era of 'Ali Ibn Abi Talib. Among those who agree that hadith falsification started during the time of the Prophet are Ahmad Amin and Salahuddin al-Idlibi. Whereas like Akram Diya' al-'Umari, Mustafa al-Siba'i rejects the view that hadith falsification occurred during the time of the Prophet.

The differing views of scholars regarding the forgery of traditions during the Prophet's time reflect the diversity of methodologies in assessing traditions and their historical context. Although there are indications of forgery based on certain narrations, the view of the majority of scholars is that systematic forgery of hadith occurred only after the Prophet's death, especially

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[39] Abu al-Fida Isma'il Ibn 'Umar Ibn Kathir al-Qurashi al-Dimashqi, Al-Baith al-Hadith Ila Ikhtisar 'Ulum al-Hadith (Beirut: Dar al-Kitab al-'Ilmiah, 2010). 76

during the political divisions during the time of Caliph Ali ibn Abi Talib. This shows the importance of critical approach and verification in maintaining the authenticity of hadith.

Acknowledgements

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