

An Analytical Study Of Muhammad Syuhudi Ismail's Thought On Hadith Maudhu'

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Abstract: This study focuses on the thought of Muhammad Syuhudi Ismail regarding hadith maudhu' (fabricated hadith). The main problem addressed is how Muhammad Syuhudi Ismail identifies hadith maudhu', his methodology and criteria, and his perspectives on the social impacts of Hadis Maudhu' within society. This research aims to analyze in depth the identification criteria used by Ismail, evaluate his contributions, and assess the strengths and limitations of his work in hadith criticism. The research employs a qualitative library research method with a critical-analytical and hermeneutical approach to Ismail's works, particularly his book *Hadis Nabi Menurut Pembela, Peningkar, dan Pemalsunya*. The findings reveal that Syuhudi Ismail applies a systematic methodology by categorizing the traits of hadith maudhu' through two main dimensions: the narrator (rawi) and the text (matn). From the aspect of narrators, key indicators include direct confessions of fabrication and historical inconsistencies. Textually, Hadis Maudhu' exhibit linguistic anomaly, logical contradiction, or opposition to clear Qur'anic principles and mutawatir traditions. Ismail highlights that although some fabricated traditions contain morally good values, their negative socio-religious impact far outweighs any perceived benefit, as they distort the perfection of Islamic teachings. This study contributes to the development of contemporary hadith criticism, especially in contextualizing hadith scholarship within Indonesian society.

Keywords: Hadith Maudhu'; Muhammad Syuhudi Ismail; Hadith Criticism; Matan Analysis; Socio-Historical Approach.

Introduction

The hadith of the Prophet Muhammad (peace be upon him) is the second source of Islamic teachings after the Qur'an, serving theological, legal, and educational functions in the lives of Muslims. The existence of hadith not only complements and clarifies the general (mujmal) guidance of the Qur'an but also establishes new laws not explicitly stated in the sacred text. However, the historical transmission of hadith is inextricably linked to various complex social, political, and theological dynamics. Ever since the political turmoil during the late Rashidun Caliphate—particularly following the arbitration (tahkim) between Ali ibn Abi Talib, may Allah be pleased with him, and Mu'awiyah ibn Abu Sufyan, may Allah be pleased with him—the authenticity of hadith transmission began to be threatened by the emergence of hadith forgery (al-wadh'u fi al-hadith). Various interest groups fabricated statements falsely attributed to the Prophet Muhammad, peace be upon him, in order to legitimise their political, theological, and jurisprudential interests, as well as to encourage or deter religious practice (targhib wa tarhib).

The spread of maudhu' hadith has become one of the greatest challenges in preserving the authenticity of Islamic teachings. Although classical scholars such as Ibn al-Jauzi, al-Suyuti, Ibn 'Iraq, and al-Shaukani have compiled various collections of maudhu'at to filter out fabricated narrations, the spread of Hadis Maudhu' continues into the modern era, even proliferating rapidly through mass media and popular religious discourse. In Indonesia, Muslim communities often accept and practice narratives that are popular in the oral tradition of preachers without critically verifying their degree of authenticity. This leads to the formation of religious understandings that are erroneous, mystical, or even contrary to the principles of rationality and the core teachings of Islam.

In the context of hadith studies in Indonesia, Prof. Dr. Muhammad Syuhudi Ismail (1943–1996) occupies a highly significant position. As the first person to earn a doctorate in Hadith Studies from an IAIN in Indonesia, Syuhudi Ismail made a crucial methodological contribution through his historically and contextually oriented approach to the criticism of sanad and matn. Unlike Middle Eastern hadith scholars, who generally focus on hadith forgeries stemming from political conflicts or sectarian disputes, Syuhudi Ismail distinguished himself by focusing his attention on socio-religious phenomena within Indonesian society. He is more interested in analysing the social impact of the spread of Hadis Maudhu' in the categories of targhib and tarhib, the teachings of zuhud, and popular quotations that the public regards as hadiths of the Prophet. Syuhudi Ismail pays close attention to the social and communal impacts arising from the spread of Hadis Maudhu' (Hadis Maudhu'). He wants the Muslim community to have a comprehensive understanding of how to practise Islam by steering clear of Hadis Maudhu'.

Syuhudi Ismail's published works include: *Kaidah Kesahihah Sanad Hadis*, *telaah kritis dan tinjauan dengan pendekatan ilmu sejarah*. *metodologi Penelitian Hadis Nabi*. *Hadis Nabi Menurut Pembela, Peningkar, dan*

Pemalsunya. Ikhtisar Musthalah Hadis. Hadis Nabi yang Tekstual dan Kontekstual; telaah ma'ani hadis tentang ajaran Islam yang universal, temporal dan lokal. Pengantar Ilmu Hadis. Cara Praktis Mencari Hadis dan karya lainnya (Suaidi, 2020, pp. 25–26).

Syuhudi Ismail does not focus on political factors but discusses the social impact on society, noting that the use of fabricated hadiths is not permitted, even if it is for the purpose of preaching, offering encouragement, or fostering religious motivation.

Previous research on Syuhudi Ismail's thought has been extensively conducted by academics. Taufan Anggoro explored Syuhudi Ismail's hermeneutics of hadith and his emphasis on contextual understanding and text-context analysis. Dayan Fithoroini analysed the dichotomy between textual and contextual hadith in Syuhudi Ismail's thought, highlighting the influence of the thought of al-Qarafi and ad-Dahlawi. Muhammad Nasrulloh and Doli Witro discuss Syuhudi Ismail's paradigm of hadith interpretation in relation to the relevance of the prophetic message. Arifuddin Ahmad, in his work *A New Paradigm for Understanding the Prophet's Hadith*, examines Syuhudi Ismail's contributions to the formulation of principles regarding the authenticity of the isnad and matn. However, most of these studies focus on the theory of hadith interpretation (ma'ani al-hadith) in general or on the methodology of sanad research. Studies that specifically and comprehensively elaborate on Syuhudi Ismail's thought regarding maudhu' hadith—including the criteria for identifying them, the case examples he raised, and their methodological implications—remain relatively limited.

Given this background, an analysis of Syuhudi Ismail's thoughts on maudhu' hadith requires systematic academic examination. This study is designed to address three main research questions:

1. What criteria and methods does Muhammad Syuhudi Ismail use to identify maudhu' hadith?
2. What are Muhammad Syuhudi Ismail's views and analysis regarding the impact of the spread of maudhu' hadith on the social and religious life of the community?
3. What are the methodological strengths and weaknesses of Muhammad Syuhudi Ismail's works in examining maudhu' hadith?

Method

This research method employs a qualitative approach in the form of library research. The primary data source for this study is a book by Muhammad Syuhudi Ismail titled; *Hadis Nabi Menurut Pembela, Peningkar, dan Pemalsunya* (Jakarta: Gema Insani Press, 1995). Secondary data sources include other works by Syuhudi Ismail, such as *Kaidah Kesahihan Sanad Hadis* (1988), *Hadis Nabi yang Tekstual dan Kontekstual* (1994), *Metodologi Penelitian Hadis Nabi* (1992), *Pengantar Ilmu Hadis* (1987), as well as relevant journal articles and books. Data analysis was conducted using a descriptive-analytical approach that combined content analysis and historical hermeneutics to gain a comprehensive understanding of the figures' thought processes within their socio-academic context.

Results and Discussion

1. Concepts and Criteria for Identifying Maudhu' Hadiths from the Perspective of Muhammad Syuhudi Ismail

Etymologically, al-Maudhu' is the object form of the verb wadha'a, which means "to place"; it is so named because of its reprehensible nature (Ath-Thahhan, 1994, p. 69).

Terminologically, al-Maudhu' is:

هو الكذب المخلوق المصنوع المنسوب الى رسول الله صلى الله عليه وسلم

Fabricated and concocted lies attributed to the Prophet Muhammad (peace be upon him). (Ath-Thahhan, 1994, p. 69).

According to Nuruddin 'Itr, the definition of a maudhu' hadith is:

الْحَدِيثُ الْمَوْضُوعُ هُوَ الْمَخْلُوقُ الْمَصْنُوعُ

A maudhu' hadith is a fabricated or made-up hadith.

According to the terminology of hadith scholars, "maudhu'" is defined as: Something falsely and maliciously attributed to the Prophet (peace be upon him)—something he neither said, did, nor approved of. Some refer to it as a fabricated hadith (Al-Khatib, 1989, p. 415).

A fabricated hadith (maudhu') is a statement—or a series of statements—that is not actually a hadith of the Prophet, but which some people refer to as a hadith of the Prophet. The content of a fabricated hadith is not always harmful or contrary to the general principles of Islamic teachings (Ismail, 1998, p. 55).

Some scholars classify fabricated hadiths (maudhu') as a type of weak hadith (dha'if)—specifically, the worst type—while others do not classify them as a type of hadith at all. The first view appears to be based on the use of the term "hadith," even though fabricated hadiths are not hadiths of the Prophet, whereas the second view holds that fabricated hadiths are not hadiths of the Prophet (Ismail, 1998, p. 55).

Thus, a *maudhu'* hadith is a hadith that has been deliberately fabricated and attributed to the Prophet Muhammad, peace be upon him... even though it has no actual connection to him. Some people regard this as a hadith because its narrators claim that it is one. However, scholars recognise and agree that such hadiths are fabricated and cannot serve as a basis for religious practice.

Countless words of wisdom and pearls of wisdom from the Companions have been attributed to the Prophet (peace be upon him)... by hadith fabricators. They have also fabricated many hadiths using words they invented and arranged themselves ('Itr, n.d., p. 301).

A *maudhu'* hadith is a hadith fabricated by liars, who attribute it to the Messenger of Allah, peace be upon him... These fabrications usually arise from the fabricator's own will, using words of their own invention and chains of transmission they have concocted themselves. It is not uncommon for some of them to fabricate chains of transmission that are attributed to the Prophet (peace be upon him)... by presenting beautiful pearls of wisdom, complete sentences, or concise proverbs—if their imagination does not allow them to create something new (As-Shalih, 1977, p. 243).

Muhammad Syuhudi Ismail defined *maudhu'* hadith based on an in-depth historical investigation into the roots of hadith forgery. According to Syuhudi Ismail, a *maudhu'* hadith, or fabricated hadith, is terminologically defined as a statement, action, or ruling that does not actually originate from the Prophet Muhammad, peace be upon him, but was fabricated by a certain person and then falsely attributed to him. Substantively, Syuhudi emphasises that the designation of "hadith" for these fabricated accounts is based solely on the claims or assumptions of the fabricator (*ar-rawi*), or on common usage among the general public. In reality, *maudhu'* accounts are not hadith at all.

In mapping out the classification of hadith scholarship, Syuhudi Ismail notes two tendencies among scholars regarding the status of *maudhu'* hadith:

1. Classifying *maudhu'* hadith as a subset of *da'if* (weak) hadith, representing the worst and most severely weakened category. The rationale of this group is based on an examination of the usage of the term "hadith" in the discourse of transmission.
2. Excluding *maudhu'* hadith from the category of hadith altogether. This group argues that since such narrations are pure fabrications and were never uttered by the Prophet Muhammad (peace be upon him), they are not worthy of being classified as the Prophet's hadith.

The reasons why people fabricate hadiths vary, including the following motives: (1) political; (2) economic; (3) sectarian (jurisprudential or theological schools); (4) to curry favour with those in power; (5) to live a life of asceticism; and (7) to make their preaching more appealing. Many people who are hostile to Islam also fabricate hadiths with the aim of undermining Islam from within (Ismail, 1998, p. 51).

Syuhudi Ismail asserts that the fabrication of hadiths constitutes a "great calamity" in the history of Islam. Before the official directive for the compilation (*tadwin*) of hadith was issued by Caliph Umar bin Abdul Aziz (d. 101 AH), the practice of forgery had already become widespread, driven by a wide variety of motivations. Syuhudi concluded that the factors driving the emergence of *maudhu'* hadith encompass six main motives:

1. Political Interests

Power struggles have led supporters of certain groups to fabricate false narratives to legitimise the leadership of their figures or to discredit their political opponents. *Kepentingan Ekonomi*

2. Group Interests (Schools of Jurisprudence and Theology)

The fanaticism of adherents of certain theological schools (such as the *Murji'ah* or *Rafidhah*) and *fiqh* factions in upholding their group's views.

3. Currying Favour with Those in Power

Sycophants among the liars who fabricate stories to please kings or caliphs.

4. The Motives Behind a Life of Asceticism and Preaching (*Tarhib wa Tarhib*)

A group of pious but ignorant people (*al-juhhal min as-sulaha'*) who fabricate accounts promising abundant rewards or the threat of severe punishment to encourage the public to be diligent in worship.

5. Efforts to Undermine Islam from Within

The *Zindiq* group, which deliberately created strange and contradictory narrations to disrupt Islamic creed and *Sharia*.

Syuhudi refers to the elements of the principles of *sanad* authenticity using the simplified terms "major and minor principles." Although his proposal differs slightly from what has long been adopted by hadith scholars, the framework used remains the same. Scholars have established at least five major principles of hadith chain authenticity, namely: (1) an unbroken chain; (2) trustworthy narrators; (3) reliable narrators; (4) freedom from *syuzuz*; and (5) freedom from *'illat*. Meanwhile, Syuhudi identifies only three major criteria: (1) an unbroken chain of transmission; (2) narrators who are trustworthy; and (3) narrators who are reliable or fully reliable. As for being free from *syuzuz* and *'illat*, he includes these as minor criteria for narrators who are reliable or fully reliable.

He established the principles of hadith chain authenticity, such as an unbroken chain, narrators who are just, and narrators who are *dhabith* or *tamm dhabith*. Other elements, such as being free from *syuzuz* and *'illat*, are

included as minor elements.

In formulating the criteria for testing *maudhu'* hadith, Syuhudi Ismail combined the principles of traditional *sanad* and *matn* criticism with an in-depth historical analysis (the science of history). He divided the indicators of *maudhu'* into two main criteria:

Characteristics of Fabricated Hadiths in Relation to the Narrators (Critique of the Isnad)

- a. Direct Confessions by the Fabricators
The narrator openly admits that he has fabricated a hadith, as in the case of Abdul Karim al-Wadhdha', Abu 'Ishmah Nuh bin Abu Maryam, or Maisarah bin 'Abdi Rabbih. This admission constitutes the most definitive evidence in *sanad* criticism.
- b. Indications of Fabrication Equivalent to an Admission (Historical Anachronism)
There is historical evidence that it is impossible for the narrator to have met the teacher he claims to have studied under. For example, a narrator claims to have heard directly from a sheikh in a certain city, whereas historical records show that the narrator had not yet been born when that sheikh died, or that the narrator never traveled (*rihlah*) to that city.
- c. Isolation of the Narration by a Lying Narrator (*Kadzdzab*)
A narration is transmitted solely through a single narrator who has been labeled a liar by experts in *jarh wa ta'dil*, without any supporting chains (*muttabi'* or *shahid*) from trustworthy (*tsiqah*) narrators.

Characteristics of Fabricated Hadiths in the Text (Critique of the Matan)

In conducting research on the *matan* of hadith, Syuhudi Ismail established two principles, namely:

- 1) Examining the *matan* by assessing the quality of its *isnad*
- 2) Examining the wording of the *matan* that conveys the same meaning

Syuhudi Ismail also emphasized that in addition to paying attention to the wording of the *matan*, efforts to understand a hadith can be made by relating it to the Prophet's position. The Prophet had many roles, including as head of state, community leader, military commander, judge, head of the household, husband, and individual. Although this approach greatly aids in understanding the Prophet's hadiths, Syuhudi Ismail himself acknowledges that identifying hadiths based on the Prophet's functions is not an easy task. Moreover, this approach has not yet been universally accepted by all scholars.

Syuhudi Ismail emphasizes the importance of examining the text (*matan*) of a hadith by assessing the quality of its chain of transmission (*sanad*) and the structure of the wording (*lafadz*) that conveys the same meaning. In addition, he also stresses the importance of relating the hadith to the Prophet's role in order to understand it.

- a. Ambiguity in Wording and Language (*Rakahah al-Lafzh*)
The linguistic structure and style of the narration feel awkward, crude, or fail to reflect the beauty and grandeur of the Prophet Muhammad's (peace be upon him) style of speech (*jawami' al-kalim*).
- b. Ambiguity of Meaning and Contradiction with Common Sense (*Fasad al-Ma'na*)
The content of the narration contradicts pure rationality, empirical reality, or established scientific facts.
- c. Contradiction with the Text of the Qur'an and Mutawatir Sunnah
The text of the hadith explicitly violates general principles of the Qur'an or established *mutawatir Sunnah* without allowing for reconciliation (*al-jam'u*).
- d. Contains Promises of Extreme Rewards for Minor Deeds or Threats of Severe Punishment for Trivial Sins
A characteristic feature of fabricated narratives by storytellers (*al-qusshas*) intended to captivate listeners.
- e. Claims of a Conspiracy Among the Companions to Conceal the Truth
Texts that allege that all of the Prophet's Companions conspired to conceal a religious or political testament.

2. Comprehensive Approach: Universal, Temporal, and Local

Understanding hadith requires more than just grasping its content, meaning, and purpose. It also involves applying religious teachings to the contemporary context and striving to uncover the spirit embedded within them. To this day, prominent hadith scholars continue to engage in discussions regarding the interpretation of hadith. One such scholar in Indonesia is Muhammad Syuhudi Ismail. In his writings on hadith interpretation, he tends to emphasize the use of reason in understanding a hadith. His reasoning is based on the fact that current circumstances differ from those that existed during the time of the Prophet Muhammad, peace be upon him (Anggoro, 2019, p. 93).

One of Syuhudi Ismail's most distinctive methodological approaches is his classification of hadith messages into universal, temporal, and local categories. He argues that not all hadiths should be understood literally.

Syuhudi Ismail tends to adopt a contextual approach in hadith criticism by taking into account the *Asbab al-Wurud* (the circumstances surrounding the revelation of a hadith) when interpreting them. This helps in understanding the meaning of hadith more comprehensively. This can be seen by reading one of his works, *The Textual and Contextual Hadith of the Prophet: An Analysis of the Meanings of Hadith Regarding Universal, Temporal, and Local Islamic Teachings* (Jakarta: Bulan Bintang, 1st ed., 1415H./1994M).

Another line of thought regarding the method of understanding the text of hadith is found in his book titled *Textual and Contextual Hadith of the Prophet: An Analysis of the Meanings of Hadith Regarding Universal, Temporal, and Local Islamic Teachings*. According to him, there are hadith texts that must be understood textually, contextually, and there are also those that must be understood both textually and contextually at the same time. This indicates that the content of the Prophet's hadiths includes elements that are universal, temporal, and local (Dadah & Rahmat, n.d., p. 183).

In addition, according to Syuhudi Ismail, another crucial aspect to consider as a method for understanding hadith is examining the nature of the Prophet's communication with his companions. This is because the Prophet's sayings were not always one-way (without being preceded by a specific question or event—non-Asbab al-Wurud), but some of the Prophet's sayings were the result of two-way communication preceded by a question or event (Asbab al-Wurud). Such two-way communication was sometimes specific in nature and applied only to the person with whom he was speaking at that time, while other instances were general in nature and applied to the entire Muslim community from generation to generation (Suaidi, 2020, p. 28).

In the process of identifying Maudhu', he requires researchers to understand the role of the Prophet (peace be upon him)... when delivering his sayings: was he speaking as a Messenger conveying revelation, a head of state, a judge, or an ordinary individual? For example, the hadith regarding the "greater pilgrimage" associated with Friday at Arafah. Syuhudi Ismail identifies this as a Maudhu' because it lacks a clear chain of transmission (sanad) and is more of a cultural construct of a society seeking to imbue a specific moment with special significance, rather than originating from authentic sharia guidance.

Using this method, Syuhudi Ismail successfully positions the hadith not as a static, frozen text, but as a dynamic teaching whose authenticity must be historically verified before it can be applied in practice. He emphasized that the study of hadith—through takhrij, i'tibar, and criticism of the sanad and matn—is an academic obligation for every student of Islam to protect the purity of the religion from the "pollution" of false narratives that are often infiltrated in the name of the Prophet Muhammad, peace be upon him...

Syuhudi's significant contribution to the development of hadith scholarship in Indonesia is evident in his work *"The Textual and Contextual Hadiths of the Prophet: An Analysis of the Meanings of Hadith Regarding Universal, Temporal, and Local Islamic Teachings."* He helped Muslims understand Islamic teachings that are relevant to their times and contexts. His research methodology involves examining hadith through their meaning/idea, considering historical context, and analyzing seemingly contradictory hadith through contextualization using the al-jam'u (compromise) method. Syuhudi's approach emphasizes the analysis of hadith texts while taking into account historical context, the customs and traditions of Arab society, and the Prophet's role when conveying the hadith, highlighting the need for a comprehensive and contextual understanding of hadith.

He distinguishes between hadith that must be understood textually, contextually, or both simultaneously. This demonstrates that the Prophet's hadith possess universal, temporal, and local aspects that must be carefully understood.

Through his holistic, contextual, and critical approach to hadith criticism, Muhammad Syuhudi Ismail has made a significant contribution to the development of a more comprehensive and relevant method of hadith analysis.

3. Case Study of Popular Fabricated Hadiths in Syuhudi Ismail's Work

One of Syuhudi Ismail's most remarkable contributions is his courage in highlighting examples of narrations that are widely popular among Indonesian Muslims and widely believed to be "Prophetic hadiths," even though these narrations are fabricated or lack a valid chain of transmission. The following is an analysis of several hadith cases examined by Syuhudi Ismail:

Hadith on the Command to Align the Hadith with the Qur'an

مَا جَاءَ عَنِّي مِنْ حَدِيثٍ فَأَعْرِضُوهُ عَلَى الْقُرْآنِ فَإِنْ وَجَدْتُمْ لَهُ أَصْلًا فَخُذُوهُ وَإِلَّا فَارْذُوهُ

"Whatever hadith you receive from me, compare it with the Qur'an. If you find its basis in the Qur'an, accept it; if you do not, reject it."

Syuhudi Ismail explains that this narration has a very weak chain of transmission and has been rejected by scholars of hadith criticism; it has even been deemed fabricated (maudhu'). The text of this narration is dangerous because it gives the impression that there is a saying of the Prophet that contradicts the Qur'an, and it undermines the independent role of the Sunnah in establishing new laws (bayan at-tasyri').

Hadith: Prayer as the Weapon of the Believer

الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ وَعِمَادُ الدِّينِ وَنُورُ السَّمَاوَاتِ وَالْأَرْضِ

"Prayer is the weapon of the faithful, the pillar of religion, and the light of heaven and earth."

This hadith was narrated by Abu Ya'la and al-Hakim from Ali, may Allah be pleased with him. Although al-

Hakim deemed it authentic, al-Albani and other critical scholars pointed out a break in the chain of transmission and the presence of a flawed narrator. Syuhudi Ismail analyzes the implications of its text: this narration excessively positions prayer as if it were the sole means of resolving problems, thereby stifling rational effort, hard work, and the application of knowledge in the lives of the faithful.

This fabricated hadith is so widely known that it is often cited by preachers, yet it is not a hadith from the Prophet Muhammad (peace be upon him). Meanwhile, there are many other hadiths that can be used in preaching, which possess a stronger level of authenticity.

Hadith on Keeping a White Rooster to Ward Off Misfortune

مَنْ اتَّخَذَ دِيكًا أَبْيَضَ لَمْ يَقْرُبْهُ شَيْطَانٌ وَلَا سِحْرٌ

“Whoever keeps a white rooster, the devil and witchcraft will not come near him.”

The statement above is a fabricated hadith. It is possible that such a statement stems from the traditional beliefs of a particular region. At the same time, it cannot be ruled out that the “recipe” of a traditional healer who calls for a white chicken as a “protection against misfortune” has been influenced by or is consistent with the hadith in question (Ismail, 1998, p. 61).

It has been confirmed as a *maudhu'* hadith. Syuhudi focuses his analysis on the local cultural context and shamanistic practices that have infiltrated religious discourse. This narrative undermines tawhid because it ascribes a mystical role to animals in protecting humans, whereas, according to Islamic doctrine, the true Protector is none other than Allah SWT.

Hadith: An Agate Ring Wards Off Poverty

تَحْتَمُوا بِالْعَتِيقِ فَإِنَّهُ يُنْفِي الْفَقْرَ

“Wear an agate ring, for indeed, an agate ring wards off poverty.”

There are several accounts that are similar to the “hadith” mentioned above. Some of these accounts state that the agate ring brings blessings, good fortune, and success to its wearer. Upon closer examination, it turns out that all of these accounts are fabricated hadiths (Ismail, 1998, pp. 61–62).

All the hadiths regarding the magical properties of agate rings are *maudhu'* (fabricated). Syuhudi Ismail bluntly states that these fabricated hadiths were most likely created by agate merchants in the past to boost sales of their merchandise. In substance, these hadiths mislead the public by disregarding the laws of economic causality.

Hadith on the Virtues of the Wukuf at Arafah on Friday (the Greater Hajj)

أَفْضَلُ الْأَيَّامِ يَوْمُ الْعَرَفَةِ إِذَا وَافَقَ يَوْمَ الْجُمُعَةِ وَهُوَ أَفْضَلُ مِنْ سَبْعِينَ حَجَّةً فِي غَيْرِ جُمُعَةٍ

“The most virtuous day is the Day of Arafah when it falls on a Friday, and it is more virtuous than performing the Hajj 70 times on any other day.”

The term “*haji akbar*” for the Hajj season in which the wukuf coincides with Friday appears to be based on the fabricated hadith cited above (Ismail, 1998, p. 63).

This narration does not have an unbroken chain of transmission reaching back to the Prophet (peace be upon him). (Fabricated). Syuhudi Ismail demonstrates how this fabricated hadith has led to a misunderstanding among Muslims who believe that performing the Hajj on a Friday carries a “Greater Hajj” status that is irrationally multiplied, even though the term *Al-Hajj Al-Akbar* in the Qur'an refers specifically to the peak of the Day of Sacrifice itself.

The absurdity of this fabricated hadith lies in its claim that the Day of Standing (Wukuf) at Arafat, when it coincides with Friday, is more virtuous than the Day of Standing that does not coincide with Friday. This hadith lacks a verifiable chain of transmission, meaning the authenticity of its narration cannot be traced back to the Prophet Muhammad (peace be upon him).

Hadith: Children Born Out of Adultery Will Not Enter Paradise

لَا يَدْخُلُ الْجَنَّةَ وَلَدُ الزَّانَا وَلَا شَيْءٌ مِنْ نَسْلِهِ إِلَى سَبْعَةِ آبَاءَ

“A child born out of wedlock will not enter Paradise, nor will his or her descendants for seven generations.”

The chain of transmission for this hadith is extremely weak and stands in absolute contradiction to the principles of the Qur'an. Syuhudi Ismail emphasizes that this fabricated narration promotes a dangerous doctrine, implying that Islam teaches “inherited sin,” whereas the Qur'an establishes the principle of universal justice: *wa la taziru waziratun wizra ukhra* (no one shall bear the burden of another's sin).

The Sufi Saying “Man 'Arafa Nafsahu...”

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

“Whoever knows himself truly knows his Lord.”

This statement has been widely quoted by Sufis and presented as a hadith of the Prophet. Those who quote

the above “hadith” do not mention the names of its narrators. According to research by hadith scholars, this statement is not a hadith of the Prophet because there is not a single chain of transmission linking it to the Prophet. Ibn Taymiyyah stated that the above hadith is fabricated (Ismail, 1998, p. 64).

Initially, it was Sufi circles that popularized this fabricated hadith, but it later spread throughout society—which is certainly impermissible, given its danger to the faith of the Muslim community.

According to research by hadith critics such as Yahya bin Mu'adz, al-Nawawi, and Ibn Taimiyah, this statement has no marfu' chain of transmission whatsoever (laisa bi tsabit). This statement is a wise saying by Yahya bin Mu'adz al-Razi. Syuhudi emphasizes that although its meaning parallels religious contemplation, claiming it as a saying of the Prophet is an unjustifiable fabrication.

The Saying “Hubbul Wathan Minal Iman”

حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ

“Love for one's country is part of faith.”

According to research by hadith scholars, this statement is not a hadith of the Prophet, even though quite a few people claim otherwise. It appears that the statement above originated when Muslims had entered a historical period of fighting for their national interests (Ismail, 1998, p. 64).

Al-Sakhawi and al-Suyuthi assert that it is lam aqif 'alaihi (its chain of transmission from the Prophet, peace be upon him, cannot be traced). Syuhudi Ismail explains that this expression arose in the historical context of the national struggle. Although the essence of loving one's homeland is a positive attitude and does not contradict Islamic teachings, presenting it as a marfu' hadith still constitutes an act of fabricating a tradition.

4. The Social and Religious Implications of the Spread of Fabricated Hadiths

The da'if and maudhu' hadiths circulating in society not only contain virtues consistent with the principles of Islamic teachings, but also contain various vices or teachings that contradict the principles of Islam. Thus, the da'if and maudhu' hadiths circulating in society do not only have a positive impact on the understanding of Islam, but also a negative one (Ismail, 1998, p. 70).

As a result of the various “guidelines” contained in these da'if and maudhu' hadiths, the teachings of Islam have come to be “portrayed” as no longer consistent with the true perfection of Islam. This can lead to a distancing of the true values of Islam from its adherents, particularly those who are educated and critical thinkers.

Thus, refraining from using Dha'if Hadiths (those that are severely weak) and Maudhu' Hadiths does not merely mean avoiding the misuse of the Prophet Muhammad's name, but also preserving the perfection of Islam (Ismail, 1998, p. 70).

Muslims have a responsibility toward their religion to guard themselves against fabricated hadiths (hadith maudhu'), given the great harm they cause to the sanctity of the Prophet Muhammad and the dignity of Islamic teachings themselves.

Syuhudi Ismail's thinking on fabricated hadiths does not stop at the technological-methodological level but extends into the sociological dimension of religion. Syuhudi bases his analysis on the fact that the spread of fabricated hadiths has a destructive impact on scholarly discourse and religious practice.

The Chain Of Implications And Solutions Regarding The Spread Of Fabricated Hadith:

The Spread of Fabricated Hadiths in Society

Social and Religious Impacts:

- Undermines the image of the perfection of Islamic teachings.
- Drives educated and critical members of society away from religion.
- Fosters an attitude of fatalism and undermines the work ethic.
- Blurs the line between authentic doctrine and mythical traditions.

Methodological Solutions:

- Promotion of critical research on isnad and matn.
- Hadith literacy education for preachers and academics.
- Provision of standard literature on rijal and 'ilal at universities.

Syuhudi Ismail identified four main implications of the widespread circulation of maudhu' hadiths:

The Defamation of Islam's Image and Its Perfection

The quotations from several weak (dha'if) hadiths—meaning those with severe weaknesses—and fabricated (maudhu') hadiths cited above may serve as an indication that some of the content found in weak and fabricated hadiths is, in fact, consistent with Islamic teachings. The matters contained in these weak and fabricated hadiths are not limited to issues of the merits of good deeds and social matters, but also pertain to worship, sources of doctrine, attitudes towards life, creed, and other topics. Consequently, communities that accept weak and fabricated hadiths as truth may result in a distorted portrayal of Islamic teachings. On the one hand, Islamic teachings may indeed be understood as they should be; on the other hand, however, they may deviate significantly

from the actual tenets of the faith (Ismail, 1998, p. 68).

The Qur'an states that Islam is a perfect religion. However, the inclusion of fabricated hadiths that are irrational, contain superstitions, and feature extreme promises and threats has led to Islam's teachings being portrayed as "flawed" and contradictory.

A Crisis of Trust Among the Educated Class

The positive impact contained in the statements of weak and fabricated hadiths cannot offset their negative impact. A society with increasingly higher levels of knowledge and education will form a mistaken impression of the very source of Islamic teachings. Various negative criticisms levelled against Islam appear to be inseparable from the negative impact caused by the beliefs of the public—particularly Muslims—regarding Islamic teachings as they understand them from the "guidance" provided by weak and fabricated hadiths. The perfection of Islam, as declared by the Qur'an, is "tarnished" by the spread of these various weak and fabricated hadiths (Ismail, 1998, pp. 68–69).

The negative impact on the understanding of Islamic teachings resulting from various "guidelines" contained in these *da'if* and *maudhu'* hadiths has led to Islam being "portrayed" in a way that does not reflect the true perfection of Islam. This can have the effect of alienating Islam from its adherents, particularly those who are educated and critical thinkers (Ismail, 1998, p. 70).

An educated, critical-thinking modern society will be reluctant to accept Islam if the teachings delivered from the pulpits are filled with fabricated accounts that contradict logic, scientific facts, and the principles of justice.

The Rise of Fatalism and the Decline in Work Ethic

Fake hadiths about the miracles of agate rings, white chickens, or instant forgiveness of sins undermine the Muslim community's work ethic, critical thinking, and scientific spirit.

Misuse of the Prophet's Name (peace be upon him)

Narrating a fabricated hadith without explaining that it is *maudhu'* is threatened by the Prophet (peace be upon him) with the punishment of Hell, as emphasised in the *mutawatir* hadith: "Whoever deliberately lies in my name, let him prepare to take his seat in Hell."

The majority of hadith scholars also agree that lying is a major sin. All hadith scholars reject reports from liars. All fabricated hadiths are invalid, rejected, and cannot be relied upon, as they constitute lies and fabrications attributed to the Messenger of Allah (peace be upon him).

A *maudhu'* hadith is the worst kind of *da'if* hadith and the most dangerous to Islam and its followers. The scholars agree that it is not permissible for anyone who knows a hadith to be *maudhu'* to narrate it—regardless of their purpose—unless they include an explanation of its *maudhu'* status and a warning against using it. The Messenger of Allah, peace be upon him, said in a very well-known hadith ('Itr, n.d., pp. 301–302).

مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يُرَى أَنَّهُ كَذِبٌ، فَهُوَ أَكْذَابِيْنَ

Whoever narrates a hadith from me knowing that it is false is himself a liar.

5. Evaluasi Kritis: Kelebihan dan Kelemahan Metodologis Syuhudi Ismail

To objectively assess Syuhudi Ismail's intellectual contributions to contemporary hadith studies, it is necessary to analyze the methodological strengths and limitations found in his works.

Table 1: A Methodological Evaluation of Syuhudi Ismail's Thought

Areas of Study	Methodological Advantages	Methodological Weaknesses / Limitations
Analytical Approach	Integrated & Systematic: Combining the disciplines of <i>rijal al-hadith</i> , <i>jarh wa ta'dil</i> , and historical analysis (historical critique).	Sometimes they rely too heavily on the criticism of the <i>isnad</i> , as classical scholars did, and fail to thoroughly analyze the philological aspects of the text.
Context of the Subject of Study	Contextual-Local: Highlighting popular fabricated hadiths in the <i>targhib-tarhib</i> category that are prevalent in Indonesian society.	It does not sufficiently examine the political landscape of the Middle East in the 1st–2nd centuries AH, which is the root cause of the forgery of major hadiths.
The Rationality of the Text	Courageous and Critical: Analyzing Inconsistencies in the Content of Hadiths Based on Qur'anic Justice and Historical Facts.	A very strong rationalist approach has sparked opposition from conservative, textualist clerical groups.
Educational Relevance	Praktis dan Aplikatif: Memberikan panduan konkret bagi akademisi dan praktisi dakwah untuk menyaring hadis.	Limited to popular examples, it does not cover the entire corpus of classical <i>maudhu'at</i> .

Conclusion

Based on an analysis of Muhammad Syuhudi Ismail's thoughts on maudhu' hadith, this study concludes three main points:

1. Syuhudi Ismail applies an integrated set of criteria for testing maudhu' hadith through sanad criticism (acknowledgment of forgers, historical anachronisms, and the isolation of false narrators) and matn criticism (linguistic ambiguities, contradictions with logic, contradictions with the Qur'an or mutawatir Sunnah, and extreme promises or threats).
2. The spread of maudhu' hadiths within society has destructive socio-religious implications, such as undermining the rationality of Islamic teachings, fueling fatalism, and tarnishing Islam's reputation in the eyes of educated academics.
3. Syuhudi Ismail's work demonstrates methodological strengths in contextualizing hadith issues in Indonesia, although it still has limitations in terms of detailed philological analysis of the texts.

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