



FALSE HADITH NARRATIVES ON SOCIAL MEDIA FROM THE PERSPECTIVE OF MUHAMMAD NĀSHIRUDDĪN AL-ALBĀNĪ

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Abstrak

Perkembangan hadis Nabi sering kali terkait dengan upaya pemalsuan. Seiring berjalannya waktu, hadis disebarluaskan melalui berbagai platform media sosial, termasuk hadis-hadis palsu yang ikut tersebar melalui platform tersebut. Tujuan penelitian ini adalah untuk memeriksa narasi hadis palsu dalam perspektif Al-Albānī berdasarkan pada kasus hadis “awal Ramadhan adalah rahmat, pertengahannya adalah pengampunan, dan ujungnya adalah pembebas dari api neraka” sebagai sampel penelitian, karena hadis ini banyak beredar di media sosial. Penelitian ini menggunakan metode kualitatif dengan menerapkan teknik analisis isi untuk mengidentifikasi kriteria yang digunakan Al-Albānī dalam beberapa kitabnya. Hasil penelitian menunjukkan bahwa Al-Albānī, sebagai pengkaji hadis yang terkenal dengan penelitian dan penilaian kualitas hadis, memiliki kriteria khusus dalam menentukan hadis palsu. Beberapa tanda yang diungkapkan tersebut termasuk dalam karakteristik sanadnya dan juga pada matan hadis. Berdasarkan kriteria Al-Albānī maka hadis yang memuji keutamaan bulan Ramadhan tersebut adalah palsu. Hal ini karena dalam sanadnya melibatkan perawi yang Munkar dan Majhul. Di platform media sosial seperti Instagram, Facebook, dan Twitter, hadis ini banyak dibagikan. Karena media sosial memudahkan hadis palsu menyebar dengan cepat, penting

bagi kita untuk memverifikasi kebenaran berita atau hadis apa pun sebelum menyebarkannya.

Kata kunci: Hadis palsu, Media sosial, Nāshiruddīn Al-Albānī

Abstract

The development of Prophetic traditions is often associated with attempts at forgery. As time goes by, hadiths are disseminated through various social media platforms, including false hadiths that are also spread through these platforms. The purpose of this study is to examine the narrative of fake traditions from Al-Albānī's perspective based on the case of the Hadīth "the beginning of Ramadan is mercy, the middle is forgiveness, and the end is deliverance from hellfire" as a research sample, since this Hadīth is widely circulated on social media. This study uses a qualitative method by applying content analysis techniques to identify the criteria used by Al-Albānī in several of his books. The results show that Al-Albānī, as a hadith scholar known for his research and assessment of hadith quality, has specific criteria in determining false hadith. Some of the signs revealed are included in the characteristics of the sanad and also in the matan of the hadith. Based on Al-Albānī's criteria, the Hadīth extolling the virtues of Ramadan is false. This is because the sanad includes narrators who are Munkar and Majhul. On social media platforms such as Instagram, Facebook, and Twitter, this hadith is widely shared. Since social media makes it easy for false traditions to spread quickly, it is important for us to verify the veracity of any news or hadith before sharing it.

Keywords: Fabricated hadith, Social media, Nāshiruddīn Al-Albānī

Introduction

Since the early days of Islam, many Companions and Tābi'īn have studied the attributes of the narrators with great diligence to balance the hadith as a source of Shari'ah (Khon, 2022, p. 103). Hadith analysis is

expected to fundamentally test and examine whether the authentic reality of the hadith can be proven, which includes the fragments of sentences revealed in the articulation of the text (matan), as well as the narrator who presented the hadith (sanad) (Istianah, 2018). The trustworthiness of the narrators is expected to avoid opportunities for manipulation of the hadith data, either in the form of additions or subtractions, so that the development of the history from the Prophet Muḥammad is truly preserved. This situation in hadith science is known as the fairness of the narrator. If Muslims do not have a sanad framework, it is likely that the Prophet's hadith will face similar consequences to the teachings of the previous Prophets. The sanad is the fulcrum in maintaining the cohesiveness and excellence of Islamic wisdom (Nadhiran, 2014, p. 93). False traditions (Maudhū') are considered the worst among the inauthentic traditions because they are fabricated, manipulated traditions that are falsely attributed to the Prophet.

Shaykh Muḥammad Nāshiruddīn Al-Albānī (d. 1999 CE) is one of the scholars who are very concerned about the spread of false traditions. He is an Albanian Salafi figure, known for his outstanding research on the Prophetic traditions. He often promotes religious values based on the Qur'an and Sunnah, as well as the practices of the Salaf Al-Saleh. In Al-Albānī's view, these three foundations are the main advantages of the Salafi approach over all other existing Islamic movements. He concludes that the explanation for Muslims going astray to this day is because they do not hold fast to these three essentials. Attempts to understand the revelation without these three stances will only result in new thoughts that have no basis among Muslims (Aziz et al., 2023, p. 26). As a hadith scholar, he wrote various books, some of which focused on weak and even false traditions, such as *Al-Aḥādīs Al-Dha'īfah wa Al-Maudhu'ah*, *Irwā'u Al-Galīl*, *Dha'īf Al-Targhīb wa Al-Tarhīb*, *Dha'īf Al-Jāmi' Al-Shagīr* and others.

Over time, hadith has become more widespread through various social media platforms. The influence of social media on society varies depending on how it is used (Daffa, 2022, p. 81). Social media can be a means of conveying information quickly and efficiently, but it can also be a place where fake news is spread. In this context, false hadith can be considered as part of the “Hoax” phenomenon, as both present untrue information. For people who create or spread misleading false traditions, it is guaranteed that they will suffer the consequences in hell, as a popular sahih hadith that the Prophet said: “Whoever lies in my name intentionally, then prepare himself for hell” (Bukhari, 1993, vol. 1, p. 434; Muslim, 1955, vol. 1, p. 10). Fake news can provide false data to its clients so that individuals who read the news can believe it. The impact of fake news is very detrimental to many parties (Tama & Sibaroni, 2023).

The spread of fabricated hadith has become widespread in all directions, posing a serious threat that needs to be addressed by Muslims and scholars in modern times. Therefore, many researchers have focused on this matter. Such as the research of Usman & Wazir, (2018) entitled “The fabricated hadith: Islamic ethics and guidelines of hadith dispersion in social media.” The article examines a series of experiences and factors of hadith forgery and outlines the pattern of its spread through social media. The next research is Naseer Radhi Al-Zahri Ibrahim, (2020) with the title “The Fabricated Hadiths Raised by Ibn Al-Jawzi: A Critical Rhetorical Study of Their Impact Through Social Networks.” The article analyzes the fabricated hadiths in Ibn Al-Jauzi’s (d. 597 AH) book *Al-Maudhū’at* and their impact through social communication networks. Fauzi et al., (2022) with the title “Spreading Hadith Maudhu’ Via Information And Communication Technology: Reasons And Suggestions.” He discussed the spread of false hadith through digital information and communication technology. And Muhammad Ghifari, (2023) with the

research title “Strategi Efektif Dalam Mencegah Penyebaran Hadis Palsu di Media Sosial.” The article discusses the factors that impact the spread of false hadiths, the reasons behind their spread, and the adverse effects of the spread of false hadiths on the existence of Muslims.

Some studies also discuss the method and determination of unauthentic traditions according to Al-Albānī, including Umma Farida, (2020), with the title “Muḥammad Nāṣr Al-Dīn Al-Albānī and his Method of Correcting and Weakening the Hadith: A Critical Reading,” which discusses Al-Albānī’s method as one of the contemporary scholars working exclusively in the field of Hadith Science, where according to him *ijtihād* in the assessment of Hadith can still be done today, and the ability to determine whether a Hadith is true or false is not only limited to what has been done by classical scholars, but scholars today may be able to evaluate the validity or weakness of a Hadith that has not been assessed by previous scholars. And Ayub & Ahmad, (2022) with the research title “Sheikh Nāṣiruddīn Albānī’s criterion in hadith criticism: a research and analytical study.” The study says that Al-Albānī has followed the hadith scholars before him in criticizing a hadith, with an emphasis on the continuity of the *sanad*, the credibility of the narrators, and the fairness of the narrators. Of the existing studies, none has specifically addressed the false traditions that are widely circulated on social media with Al-Albānī’s perspective or criteria. The existing studies generally only discuss the method or determination of invalid traditions according to Al-Albānī in general.

This study explores false hadith and their narratives on social media through Al-Albānī’s perspective. Therefore, the author asks two main questions: How is a hadith considered false according to Al-Albānī? And what is the process of narrating a false hadith according to Al-Albānī’s criteria in the case of the hadith “The beginning of Ramadan is mercy, the middle is forgiveness, and the end of Ramadan is deliverance

from hellfire” which is widely circulated on social media? This Hadīth was chosen for the reason that it is commonly utilized by Da’i or laypeople and then shared widely through digital platforms. Through this study, it is hoped that the spread of false hadith or news through digital media can be used as a perspective on the dangers of spreading false hadith or news.

To answer this problem, the author uses a qualitative method through content analysis techniques to find out the criteria of false traditions according to Al-Albānī through his works namely *Silsilah Al-Ahādīs Al-Dha’īfah Wa Al-Maudhū’ah* and *Dha’īf Sunan Al-Tirmidzī*. Qualitative research emphasizes inquiry and understanding. It centers on drawing significance from experiences and opinions (Nassaji, 2020). While the data sources containing hadith about the virtues of Ramadan are several posts on social media such as Instagram, Facebook, and Twitter. To analyze these traditions, the author used data from books on the biographies of the narrators, such as Ibn Hajar Al-‘Asqalānī’s *Taqrīb Al-Tahdzīb*, Ibn Abī Hātim’s *Al-Jarh wa Al-Ta’dīl*, Al-Hāfidz Al-Mughlathay’s *Ikmāl Tahdzīb Al-Kamāl*, and others. Thus, this study combines traditional and contemporary sources to gain a comprehensive understanding of false hadith on social media from Al-Albānī’s perspective.

The Development of False Hadith

From the time of the Prophet Muhammad until now, hadith plays an important role in enforcing the law, because hadith is everything that comes from the Prophet, and everything that comes from him can be used as an argument in determining sharia law, with a number of conditions that must be met in the hadith. Erika & Mujiburrahman, (2022) revealed that a hadith generally arises from a situation where Muslims get problems related to legal propositions, then the companions will directly ask the Prophet Muhammad about it. The Prophet for

twenty-three years implemented the laws of Islam, spread his sunnahs, and explained worship and morals. Hence, the scholars relied heavily on knowledge of his sunnah, what was true of his teachings, and their implementation. This can only be achieved by being meticulous in narrating and investigating the state of the narrators, so that we can take from the words of those who are truthful.

In addition, the matan of the hadith is also very important to study. The Companions were very attentive to the text of the traditions. A model that is widely cited to support this proposition is the narration of 'Āisyah, the Prophet's wife, who annulled the Prophetic tradition described by 'Umār because it contradicted the Qur'ān. It is revealed in Sahihain, the tradition narrated by 'Umār, where the Prophet said: "A dead person will be tormented if his family weeps over him." 'Āisyah is said to have rejected this tradition as coming from the Prophet because of its contradiction with the Qur'anic verse: "One who commits a sin will not bear the sin of another." (QS An-Najm [53]: 38). This experience serves as a sign that the Companions of the Prophet had seriously analyzed the matan of the hadith (Kamaruddin, 2009, p. 57).

Initially, the sanad of the hadith was only slightly questioned during the time of the Companions. However, with the spread of Islam the traditions became more widespread and became a topic of general conversation due to the activities of hadith falsifiers who deliberately spread false traditions until they penetrated into various circles of society. Hadith researchers in the Middle Ages were usually divided into two classifications, the first being those who propagated the matan of the hadith, as well as those who relied heavily on the process of collecting and transmitting the sanad as a whole (Jamil, 2022).

Mauḍhu' or false hadiths are of great concern to the scholars of hadith because they relate to narrations attributed to the Prophet

Muhammad that are in fact false. The spread of false traditions began after the assassination of 'Uthman b. 'Affān by a rebel group, which triggered a conflict between 'Āisyah's group, Caliph 'Alī b. Abī Thālib, and Mu'āwiyah b. Abī Sufyān. This event caused a schism among Muslims, with some taking the side of being pro 'Ali (known as Shi'a), pro Mu'awiyah, and some opposing both (Khawarij). Factors that triggered the emergence of false traditions include political motivations, religious interests, attempts to defame Islam by certain parties, ethnic discrimination, sectarianism, and attempts to acquire wealth and power (Anam et al., 2022, pp. 52-53). The emergence of some of these groups had a negative impact on Muslims, and also on the Prophet's hadith which is the second source of law after the Qur'an, because after these events, many people distorted the Prophet's hadith (Muhajirin, 2016, p. 8). Therefore, the scholars began to intensify the monitoring of the development and transmission of the hadith in order to avoid forgery by irresponsible parties.

Hadith researchers used various strategies to identify the speakers of the hadith including their names, surnames, titles, genealogies, traits, teachers, status, and strengths and weaknesses (Shahid, 2022, p. 300). This written information of the people who acquired and narrated the traditions is one of the features or uniqueness of hadith science from other documents in the world. With great care, work ethic and skill, especially for the scholars of the hadith books, the sanads of the traditions are narrated one by one in sequence (Sahrani & Jamaludin, 2015, p. 134). This analytical effort was directed entirely at finding authentic traditions to enhance and salvage other traditions that were not authentic. The forgers of hadith attempted to falsify the Prophet's traditions due to their lack of faith and reckless behavior. They spread these traditions among the people for various purposes. These traditions are so well crafted that others believe that they are from the Prophet and should be followed (Yulanda, 2020).

When viewed from the sanad, the characteristics of a fabricated tradition include: The narrator of the hadith admits that he is a forger of the hadith. The narrator is considered by scholars to be a liar in the hadith. The narrator's subjectivity such as overestimating his leader or group. As for the text, the characteristics of a fabricated hadith include: The wording of the hadith is bad, which the Prophet could not have said. The text of the Hadith about reward or sin is very exaggerated, even though the practice is not an obligation. Contrary to sound evidence, reason, or historical facts. Contains predictions of the future, such as the phrase "if this year will be like this" etc. (Pahrudin, 2016, pp. 100–104).

Amro Ibrahim, (2021) states that one of the efforts of scholars in tackling the spread of false hadith is to record the names of narrators who forged or were accused of forging hadith. Thus, the next generation will know if the narrator is a liar or is accused of lying in his traditions. Ibrahim also quotes Imam al-Nawawī's (d. 676 A.H.) assessment that all reports from people who fabricate traditions, even at any time, will be rejected forever, even if the person repents.

For the layman, distinguishing between authentic and fabricated traditions may be difficult due to several factors. This is because not all hadith texts are guaranteed to be authentic and described. Moreover, to determine the validity of a hadith, one needs to look at its sanad and matan, which can be confusing. Moreover, lack of data and understanding of hadith studies can also make it difficult to distinguish between authentic and fabricated traditions. Therefore, in order to annihilate and strengthen the efforts to purify the traditions from the forgers, hadith researchers collected false traditions to record them and the reasons why they were false. Among them are:

Al-Suyūthī (d. 911 A.H.) in *Al-Laālī Al-Maṣnū'ah fī Al-Aḥādīṣ Al-Mauḍū'ah*, this book is a collection of false traditions credited to the

Prophet. It is considered an important reference for hadith researchers as it helps them distinguish and separate between authentic and fabricated traditions. The underlying factor in compiling the book was Al-Suyūṭhī's concern over the spread of false traditions among Muslims. Al-Suyūṭhī certainly involved contemplation and certain standards as a measuring tool in assessing a false tradition to be included in the book.

Ibn Al-Qayyim Al-Jauziyyah (d. 751 A.H.) in his *Al-Manār Al-Munīf fi Sahih wa Ḍha'if*, the book contains clarifications of certain traditions, recognizing which are sahih and which are Ḍha'if or Mauḍhū', resolving questions, and accommodating seemingly contradictory points among the traditions, while discussing important points and standards of false traditions.

Ibn 'Irāq Al-Kinānī (d. 963 AH) in his *Tanzih Al-Sharī'ah Al-Marfū'ah 'an as-Syanī'ah Al-Mauḍū'ah* which is a summary of Ibn Al-Qayyim's *Al-Mauḍū'āt* and al-Suyūṭī's *Al-La'ālī*. Al-Kinānī has summarized and abstracted these works so that nothing has been left out by the authors except a few views.

If a tradition is mentioned in these books, especially if the author of the book explains its falsity, then it can be assumed that the tradition is weak or even false. This is because these books were specifically compiled for that purpose. Another way to judge is to check who issued the tradition, whether it comes from a recognized book of hadith, such as in the canonical nine books of hadith (*Al-Kutūb Al-Tis'ah*), and so on that has a strong reputation and is therefore accepted.

Criteria of False Hadiths According to Al-Albānī

Shaykh Muḥammad Nāshiruddīn ibn Nūh Najatī Al-Albānī was born on October 17, 1914 in the city of Askhoderā, Albānīā, and died on October 2, 1999 in Jordan. Al-Albānī was a prolific writer and lecturer who authored around a hundred books, some of which have

been translated into various languages. His father, Nūh Najati, one of the Hanafi school of thought, was a researcher there. Al-Albānī was once a woodworker, but he was not very effective at his job. Then he worked as a clock repairman, which he pursued until he became famous for his work. In addition, it was from this work that he earned income and risk. Before traveling in search of knowledge, he received his first education from his father. Although he was considered a controversial scholar because of his different approach to assessing the validity of hadith from classical scholars and even received considerable criticism from fellow scholars of his time, his role and contribution to the development of modern hadith studies are worthy of appreciation.

According to Al-Albānī, *ijtihad* in assessing hadith is possible today. He believes that the ability to decide whether a tradition is authentic or *Tha'if* is not only limited to what previous hadith scholars did, but researchers today may also have the option of assessing the validity or otherwise of a tradition that has not been evaluated by previous scholars (Umma Farida, 2020). Sheikh Al-Albānī does follow the hadith scholars before him in criticizing a hadith, with an emphasis on the continuity of the *sanad*, the credibility of the narrators, and the fairness of the narrators. However, he sometimes shows inconsistency in his assessment of some narrators (Rahim & Syafri, 2022).

As a hadith scholar who focuses on *mentakhrij* and assessing the quality of traditions, Al-Albānī has his own standards in determining the authenticity of traditions, especially when it comes to false traditions. Although Al-Albānī does not explicitly state the standard of a false hadith according to him, from the analysis of some of his books, the author finds several criteria that according to Al-Albānī indicate a false hadith. These criteria are as follows:

The confession of the narrator of the hadith that he is a forger of

the hadith.

The confession of a forger of traditions is well known to the scholars of Islam. If a narrator admits that he is a forger of traditions, then certainly all the narrations coming from him are considered false and unacceptable and should not be transmitted to others except to convey their falsity. For example, the narrator ‘Abdul Karīm ibn Abī al-‘Awjāi was known as a Zindiq (a hypocrite who pretended to be Muslim) who forged many traditions. It is said that when ‘Abdul Karīm ibn Abī al-‘Awjāi was ordered to be put to death, he confessed to himself that he fabricated four thousand false traditions that made the unlawful lawful and the lawful unlawful (Ibnu Katsir, 2003, vol. 1, p. 436). In this regard, Al-Albānī includes in his book *Silsilah Al-Aḥādīth Al-Dha’īfah wa Al-Maudhū’ah* as criteria for false traditions, an example of which is the hadith:

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ [سورة الرعد: ٩٣]، قال: يمحو من الرزق ويزيد فيه ويمحو من الأجل ويزيد فيه.

“Allah erases what He wills and establishes (what He wills)”
[Surah Ar-Ra’d: 39], He says: “He removes from sustenance and adds to it, and He removes from life and adds to it.”

Narrated by Ibn Sa’d in *Al-Ṭabaqāt*. Al-Albānī said that this sanad is very weak and may even be spurious; the defect lies with Muhammad Al-Kalbī, because he was a Shi’a who was accused of lying, and he himself admitted that he had lied in the hadith (Al-Albani, 1992, vol. 1, p. 228).

The narrator is recognized as a liar or accused of lying by the scholars.

If a hadith scholar has judged a hadith narrator to be a liar, then his entire narration will also not be accepted and should not be narrated to anyone. An example is the narrator named Ya’qūb ibn Al-Walīd Al-

Madānī who is known as a forger of traditions by the scholars. Imam Ahmad said that Ya'qūb was one of the liars who narrated from those who were Thiqaḥ. It is not proper to document his traditions except with astonishment (Ibnul Jauzi, 1966, vol. 1, p. 242). Al-Albānī also said that the traditions of narrators who are considered liars by scholars are Mauḍhū, for example the hadith:

لا يقبلُ اللهُ لصاحبِ بدعةٍ صوماً، ولا صلاةً، ولا حجاً، ولا عُمرَةً، ولا جهاداً، ولا صرفاً، ولا عدلاً، يخرج
من الإسلام كما يخرجُ الشعرُ من العجين.

“Allah will not accept the fasting, prayer, hajj, umrah, jihad, charity, or justice of the one who commits Bid’ah. He is out of Islam just as a hair comes out of the dough.”

Al-Albānī said that this Hadīth is false because of the presence of Muḥammad b. Muḥṣan in its chain of transmission, who is a liar, as Ibn Ma’īn and Abū Hātim said, and al-Hafīz (Ibn Hajar) said in al-Taqrīb that they (Ibn Ma’īn, and Abū Hātim) had denied it (Al-Albani, 1992, vol. 3, p. 685).

The existence of a narrator concealing his defects (Mudallis) in his chain of transmission.

Al-Albānī judged the narrators who were considered Mudallis to be Ḍha’īf and even Mauḍhū. According to Al-Albānī, the judgment about the state of the Mudallis narrator is an opinion resulting from ijtihad. Hence, there can be contrasts among hadith scholars (Syukrillah, 2019, p. 129), such as the following hadith:

كان يركع قبل الجمعة أربعاً، وبعدها أربعاً لا يفصل بينهما.

“He would pray four rak’ahs before the Friday prayer, and four rak’ahs afterward without separating them.”

Al-Albānī said that this Hadīth was narrated by al-Thabaranī in

al-Mu'jam al-Kabīr from Baqiyyah b. al-Walīd, from Mubassyar b. 'Ubaid, from al-Hajjāj b. Arṭhah, from 'Athiyyah al-'Awfī, from Ibn 'Abbās by Marfū'. It was also narrated by Ibn Mājah in his Sunan from the same route. Al-Albānī quotes Al-Būṣhīrī that the sanads are all weak, with Baqiyyah b. Al-Walīd committing Taswiyah Tadhīb, Mubassyar b. 'Ubaid a liar, Al-Hajjāj b. Arṭhah also a Mudallis, and 'Athiyyah Al-'Awfī Ḍha'if (Al-Albani, 1992, vol. 3, p. 45).

In the book *Tamām Al-Minnah Fī Al-Ta'līq 'alā Fiqh Al-Sunnah*, Al-Albānī speaks of the ruling for the one who is proven to have committed Tadhīb, if he is a just person, then his tradition is not recognized unless he explicitly states that he heard the tradition. In fact, there are some scholars who do not accept the traditions of this person at all. However, according to Al-Albānī, the more correct opinion is the former, as explained by Al-Hafiz Ibn Hajar (Al-Albani, 1999, pp. 18–19).

There are narrators who are not recognized among scholars (Majhūl).

A Majhūl narrator is any narrator who is not well known to hadith scholars, not recognized by scholars, and no judgment or assurance is made about his fairness and biography. Al-Albānī strongly rejects the narrations of Majhūl narrators and considers them to be *Mauḍhū'*. The following is an example of a Majhūl hadith that he considered *Mauḍhū'*:

خيركم من لم يترك آخرته لدنياه، ولا دنياه لآخرته، ولم يكن كلا على الناس.

“The best of you is the one who does not leave his afterlife for the sake of his world, and does not leave his world for the sake of his afterlife, and does not become a burden to others.”

Al-Albānī considered the sanad of the Hadīth to be *Mauḍhū'* due to the presence of a narrator named Nu'aim b. Sālīm, then Al-Albānī quoted from Al-Lisān, where Ibn Al-Qaṭṭān said: He is not known (Al-

Albani, 1992, vol. 2, p. 1).

The majority of scholars rejected the traditions of Majhūl narrators, among those who rejected them were Al-Khaṭīb Al-Baghdādī, Abū Ḥātim Al-Rāzī, Ibn Al-Subkī, and Ibn Katsīr, all of whom even stated that this rejection was agreed upon by the scholars. However, Imam Al-Nawawī said that the narration of Majhūl narrators is still accepted on condition that the Majhūl narrators narrate to Thiqaḥ narrators or strong memorization (Wahyudi, 2020, pp. 27–28).

Perawi Munkar dan meriwayatkan dari satu jalur.

Febri Romdoni in his book “Problematics of the Munkar Hadith” says that the limitation of the Munkar Hadith is the contradiction between the Dha’īf narrator and the Thiqaḥ narrator (Romdoni, 2019, p. 15). Imam Muslim in the Muqaddimah of his Saḥīḥ book says that the sign of a Munkar hadith is when its narration is compared with the narration of a Thiqaḥ narrator and is agreed upon when its narration contradicts or almost contradicts the Thiqaḥ narration, or even does not fully agree (Muslim, 1955). Al-Albānī assumes that if the narrator of a Hadīth is Munkar and he narrates from only one route, then it is certain that his Hadīth is Mauḍhū’, even if it is narrated in a well-known book of Hadīth, such as the Hadīth narrated by Imam Al-Tirmidzī:

إن الله أوحى إلي. أي هؤلاء الثلاثة نزلت فهي دار هجرتك: المدينة، أو البحرين، أو قنسرين.

“Verily Allah revealed to me: Among these three places will be the place of your migration: Medina, Bahrain, or Qinnasrin.”

Al-Albānī in Ḍha’īf Sunan al-Tirmidzī states that the Hadīth is Mauḍhū’. This is because it is Gharīb (unfamiliar), known only from the route of Al-Fadl ibn Mūsā, and narrated by Abū ‘Āmir alone. In addition, it has a narrator named Gaylān ibn ‘Abdullāh al-‘Āmirī in its chain, whom Ibn Hibbān considers to be a Munkar (problematic) hadith narrator.

Due to the unreliability of this narrator and his lone narration, Al-Albānī concluded that this hadith is false (Al-Albani, 1991, pp. 523–524).

Not found in the books of hadith or its chain (sanad) is not found.

The validity of a hadith is established when there is a sanad and the narrators in the sanad are strong. If there is no sanad or it is not found in the books and memorization of the scholars, then its validity should be questioned. The sanad is the most important part of the hadith, so if there is no sanad then it is certain that the hadith is fabricated. Al-Albānī said that any tradition that has no provenance is Bāthil (false), such as the well-known tradition that is often shared on social media, namely:

اختلاف أمتي رحمة.

“Differences among my people are a blessing.”

Al-Albānī stated that hadith researchers have tried hard to find the sanad of the hadith, but to no avail. So much so that Al-Suyūthī in Al-Jāmi’ Al-Saghīr says: “Perhaps this hadith is found in some books of scholars that did not reach us.” Al-Albānī refutes this, stating that this cannot be the case because, if so, some of the Prophet’s traditions would be lost to the ummah - something that no Muslim can accept. On the other hand, critical scholars reject the meaning of this hadith. Ibn Hazm in Al-Ihkām Fī Ushūl Al-Ahkām says that this is not a hadith, in fact it is the worst judgment, because, in such a case, if difference is mercy, then at that time, agreement is wrath, and this cannot be said by a Muslim, because there is only agreement or difference, and only mercy or wrath.” Even in another place, Ibn Hazm said: “This is a falsehood,” as will be explained in the discussion of the hadith to come (Al-Albani, 1992, vol. 1, p. 141).

The meaning of the hadith is unusual.

The next criterion relates to the text of the hadith. Al-Albānī believes that the validity of a tradition can be triggered by its odd redaction. This is in line with Ibn Al-Qayyim's opinion that if the wording of a hadith uses words that are strange, exaggerated and could not have been uttered by the Prophet, then it is certain that the hadith is false. An example is the hadith:

الدين هو العقل، ومن لا دين له لا عقل له.

“Religion is reason, and the one who has no religion has no reason.”

Al-Albānī says that the Hadīth is *Mauḍhū'*. He states that one of the things that needs to be cautioned is that all the traditions that are mentioned about the primacy of reason in the Hadīth, none of them are authentic. These traditions vary between weak and false, and he has traced what Abū Bakr b. Abī ad-Dunyā wrote in his book *Al-'Aql wa Fadluh*, none of which is authentic. Al-Albānī then quoted Ibn Al-Qayyim as saying in *Al-Manār*: “All traditions about the intellect are lies” (Al-Albani, 1992, vol. 1, p. 45).

Contradicts more authentic evidence, common sense, and/or historical reality.

If a Hadīth of doubtful authenticity contradicts a more valid argument, then it is certainly problematic. Al-Albānī considers such traditions to be *Mauḍhū'*, such as the following:

قال لي جبريل: لبيك الإسلام على موت عمر.

Gabriel said to me: “Welcome Islam, on the death of ‘Umar.”

The Hadīth is considered *Mauḍhū'* by Al-Albānī, whose defect comes from the narrator named Habīb, who was the son of Abū Habīb

Al-Masrī. The Hadīth also contradicts historical realities and common sense: the fact that ‘Umār b. Khattāb was a great contributor to Islam does not make his death good news for Islam (Al-Albani, 1992, vol. 9, p. 47).

Exaggerates the reward or punishment for non-obligatory religious practices.

The exaggeration of reward or punishment when the action performed is not obligatory and does not make sense is of questionable quality. Al-Albānī considers traditions with this formulation to be *Mauḍhū’*, an example of which is the tradition:

من حج البيت ولم يزرني فقد جفاني.

“Whoever makes the pilgrimage to the House of Allah and does not visit me has indeed failed me.”

Al-Albānī considers this Hadīth to be *Mauḍhū’*, in that it implies that neglecting the pilgrimage to the Prophet’s grave will lead to a major sin. He explains that although making a pilgrimage to the Prophet’s grave is a recommended act, it is not obligatory like the Hajj. Therefore, according to him, it does not make sense that someone who abandons the pilgrimage to the Prophet’s grave would be considered to have disappointed the Prophet (Al-Albani, 1992, vol. 1, p. 471).

False Hadiths and Their Narration on Social Media

The flow of hadith forgery is very easy to develop, especially in societies with low literacy levels, where they usually easily recognize data directly without confirming it. Whereas Allah subhanahu wa ta’ālā has told people in Q.S. Al-Hujurat verse 6, if you get news from

an infidel, or someone who is ignorant of knowledge, you should check it first (Maulana, 2017). The ease of sharing data without checking its authenticity is also one of the factors that accelerate the spread of false hadith on social media. The spread of false hadith can lead to questions and vulnerability in practicing religion. The spread of false hadith can also have a negative impact on the harmony of religious networks (Ghifari, 2023). It can encourage the development of contempt and division among individuals and groups (Sulistyan & Pinilih, 2019). Abd Majid, (2018) also argues that false traditions can also lead to mixed beliefs, misguided worship, and can kill the sunnah. Therefore, it is very important to study the sanad and matan of hadith in the contemporary era where false hadith or hoax news is easily spread through social media. New systems have been created to achieve a new standard of legitimization of hadith isnads. Several studies have been conducted in the field of information and technology to assess authentic hadith using a collection of computer databases. As conducted by Nuzulha Khilwani Ibrahim et al., (2017) who reviewed the design and digital framework for authenticity testing of hadith sanads.

Most of the false hadith content spread on social media focuses on acts of worship, the reward or sin of non-obligatory acts, the virtues of certain days or months, and Mu'amalah activities. Some social media accounts often post false traditions about the virtues of a particular month, and these are often brought up when the day or month has already arrived. For example, the hadith that states: "The month of Rajab is the month of Allah, the month of Sha'ban is my month, and the month of Ramadan is the month of my people," is often shared on Instagram and Twitter platforms. First, the Twitter account @inayahnrr, in its post on March 7, 2019. In his tweet, the user quoted the hadith and mentioned information about fasting on certain dates in the month of Rajab, as well as inviting fasting for those who have a desire, while stating that those

who cannot fast can increase their worship and other deeds. Second, the Instagram account @ppmqlirboyo, in its post on January 27, 2024, shared a reel or video of shalawat, followed by a caption that stated: “The Prophet SAW said: ‘The month of Rajab is the month of Allah, Sha’ban is my month, Romadhon is the month of my people.’ The month of Rajab is the month of Allah, so it is recommended by the Prophet to increase istighfar, repentance to Allah Ta’ala. May we be among those who are blessed with the months of Rajab, Sha’ban, and be reunited with the month of Ramadan, Aameen.”

In the opinion of some scholars, the hadith is a fake, as Ibn Al-Qayyim Al-Jauziyah in *Al-Manār Al-Munīf fī Shahīh wa Dha’īf* commented that the chain of transmission includes a narrator named Ibn Jahḍham, whom Ibn Al-Jauzi accused of lying about the hadith (Ibn Qayyim, 2019, vol. 1, pp. 83–84). Al-Dzahabi also states that this tradition is a forgery known only from the narration of Ibn Jahdham. He is accused of having fabricated this tradition (Al-Dzahabi, 1993, vol. 28, p. 351).

The hadith that reads “The beginning of the month of Ramadan is mercy, the middle is forgiveness, and the end is deliverance from hell,” Al-Albānī in his *Silsilah Al-Aḥādīth Al-Dha’īfah wa Al-Maudhū’ah*, classifies it as a Munkar hadith. In another work, *Dha’īf Al-Jāmi’ Al-Shagīr wa Ziyādatih*, he says that this tradition is very weak (Dha’īf Jiddan). This hadith is widely spread on various social media platforms, especially Facebook, Instagram, and Twitter, where many accounts spread the hadith with the aim of glorifying the month of Ramadan and its virtues. The author selected a sample of five social media accounts that have posted this hadith, including:

First, on March 22, 2024, a Facebook account owned by Diah shared a photo highlighting the virtues of the month of Ramadan, with a caption: “The beginning of the month of Ramadan is mercy, the middle

is forgiveness, and the end is deliverance from hell (HR. Al-Baihaqi). After taking the first 10 days seriously, it is time to be more active in worshipping the second 10 days of Ramadan.”

Second, on April 10, 2023, the Twitter account @SenawangTV shared a photo showing the last 10 nights of Ramadan, accompanied by the caption: “THE LAST 10 NIGHTS OF RAMADAN. ‘The beginning of Ramadan is mercy, the middle is Maghfirah, and the end is ‘Itqun Minan Nar (deliverance from hellfire).’ May we all continue to be Istiqomah in worship on the last day of Ramadan & be able to meet the night of Lailatul Qadar, Aamiin.”

Third, on March 20, 2024, Instagram account @fitriaishany shared a Reels highlighting the ninth day of Ramadan. In the caption, she wrote: “The beginning of the month of Ramadan is mercy, the middle is forgiveness, and the end frees from hell. (HR. Al-Baihaqi). So what are the privileges of the first 10 days of Ramadan? The opening of the door of mercy. The door of Allah’s mercy will open in the first ten days of Ramadan. Therefore, Muslims are encouraged to do a lot of good that can bring rewards and blessings.”

Fourth, the Twitter account @AchmatRuyat in his post on March 24, 2023 he wrote: “Tarling Ramadan 1444 H. ‘Awwaluhu rahmah, wa awsatuhu maghfirah, wa akhiruhu ‘itqun minannar; The beginning of the month of Ramadan is mercy, the middle is forgiveness, and the last is freedom from hellfire.’ Thus said the Prophet Muhammad SAW.”

Fifth, the Facebook account Asti Andriyani, on March 13, 2024 uploaded a photo containing hadith about the virtues of this Ramadan, in the caption she wrote: “Assalamu’alaikum, morning spirit. Morning inspiration, ‘The beginning of the month of Ramadan is mercy, the middle is forgiveness, and the last is freedom from hellfire’ (HR. Baihaqi). Let’s compete in worship at the beginning of Ramadan, so that we can get the

mercy that Allah will give to His servants.”

This hadith has two transmission routes, both of which are unreliable. The first is attributed to Sallām ibn Sawwār through Maslamah ibn Al-Shalt, from Al-Zuhrī, from Abū Salamah, from Abū Hurayrah, who was reported by Al-‘Uqailī in Al-Dhu‘afa’ Al-Kabīr, Ibn Adī, Al-Khathīb in Al-Muwaddih, Al-Dailamī, and Ibn ‘Asakir. The second route is from ‘Alī ibn Zaid ibn Jud’an, from Sa’id ibn Al-Musayyib, from Salmān al-Fārisī, which was reported by al-Baihaqī in Shu‘abul Īmān, and Ibn Khuzaimah in his Saheeh.

The first narration, as reported by al-‘Uqailī in al-Dhu‘afā al-Kabīr, says:

حدثناه أحمد بن داود قال: حدثنا هشام بن عمار قال: حدثنا سلام بن سوار قال: حدثنا مسلمة بن الصلت، عن الزهري، عن أبي سلمة، عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: أول شهر رمضان رحمة، وأوسطه مغفرة، وآخره عتق من النار.

Narrated Ahmad ibn Dāwud, who said: Narrated Hisyām, who said: Narrated Sallām ibn Sawwār, who said: Narrated Maslamah ibn Al-Shalt, from Al-Zuhrī, from Abī Salamah, from Abī Hurayrah, who said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “The beginning of Ramadan is mercy, and its middle is forgiveness, and its end is deliverance from Hellfire.” Al-‘Uqailī says, in the virtues of the month of Ramadan, the sanads derived from sources other than this are better than the sanads from this route (Al-‘Uqaili, 1984, vol. 2, p. 162).

Al-Albānī quotes Al-‘Uqaili as stating that the tradition has no origin in the narration of Al-Zuhrī. Similarly, Ibn ‘Adī stated that Sallām is Munkarul hadith, and Maslamah Majhūl (Al-Albani, 1992, vol. 4, p. 70). As described earlier, one of the criteria used by Al-Albānī to identify

false traditions is the presence of a Munkar narrator who narrates the hadith from one line, or the presence of a Majhūl narrator. In this sanad, both criteria mentioned by Al-Albānī are present.

Sallām ibn Sawwār Al-Dimasyqi, with the cognomen Abu Al-Mundzir. He is called Al-Dimasyqi because he lived in Damascus and narrated hadith from the people of Damascus (Al-Jurjani, 1997, p. 323). He was a narrator of Sunan Ibn Mājah, especially in Abwāb Al-Nikāḥ, bāb Tazwīj Al-Harāir wa Al-Walūd, but his hadith was considered false by Ibn Al-Jauzī and Al-Suyūthī. Sallām b. Sulaimān b. Sawwār Al-Madainī narrated traditions from Abū 'Amr b. Al-'Alā, Mugīrah b. Muslim Al-Sirāj, Qais b. Al-Rabī', and Maslamah b. Al-Shalt, among others. Abū Ḥātim stated that he was not a strong narrator (Laisa bi Al-Qawī) (Hatim, 1952). Yaḥyā b. Ma'īn said: There is no problem with him (La ba'sa bih), then Ibn Al-Junaid asked Ibn Ma'īn about Sallām: Is he Thiqaḥ? Ibn Ma'īn replied: He is not Thiqaḥ (Al-Maqdisi, 2016, vol. 5, p. 351). In the book Ikmāl Tahdzīb Al-Kamāl, Al-Naqqāsh and Al-Hākim state that Sallām ibn Sawwār narrated false traditions (Mughlatay, 2011, vol. 3, p. 557). Ibn Hajar rated Sallām as a Tha'īf narrator from the ninth Ṭhabaqāt (Al-Asqalani, 1986, p. 261).

Maslamah ibn Al-Shalt, he narrated from Al-Naḍhr ibn Ma'bad, and narrated to Abū Ḥajar 'Amr ibn Rafī'. Abū Ḥātim stated that his tradition was abandoned (Matrūk) (Hatim, 1952, vol. 8, p. 269). Maslamah, as Al-'Uqailī explains that he never narrated from Al-Zuhrī, there is no record in the hadith books that he narrated from Al-Zuhrī.

The second route, as reported by al-Baihaqī in Shu'abul Īmān, says:

وأخبرنا أبو زكريا بن أبي إسحاق المزكي، حدثنا والدي، قال قرئ على محمد بن إسحاق بن خزيمة أن علي بن حجر السعدي حدثهم، حدثنا يوسف بن زياد، عن همام بن يحيى، عن علي بن زيد بن جدعان، عن سعيد بن المسيب، عن سلمان الفارسي قال: خطبنا رسول الله صلى الله عليه وسلم في آخر يوم من

شعبان فقال: ... وهو شهرٌ أوَّلُه رحمةٌ، وأوسطُه مغفرةٌ وآخره عتقٌ من النار...

Abū Zakariyā ibn Abī Ishāq Al-Muzakkī narrated to us from my father, who said that Muhammad ibn Ishāq ibn Khuzaimah was recited (this tradition), that ‘Alī ibn Hujr Al-Sa’dī narrated it to them, Yūsuf b. Ziyād, from Hammām b. Yahyā, from ‘Alī b. Zayd b. Jud’ān, from Sa’īd b. Al-Musayyib, from Salmān Al-Fārisī, who said: The Messenger of Allah (blessings and peace of Allah be upon him) addressed us on the last day of Sha’ban and said: ‘...and it is a month whose beginning is mercy, its middle is forgiveness, and its end is deliverance from hell...’ (Al-Baihaqi, 2000, vol. 3, p. 306).

According to Al-Albānī, this Hadīth is Munkar and its chain is weak because of ‘Alī ibn Zayd ibn Jud’an, who is considered weak by Ahmad and others. Imam Ibn Khuzaymah explained the reason by saying: “I did not rely on him because of his poor memorization.” Hence, when narrating this tradition in his Sahih, he added the statement: “If this narration is sahih.” Al-Mundzirī acknowledges this in Al-Targhīb and says that Al-Baihaqī also narrated it through this route. Al-Albānī further said that Ibn Khuzaymah’s inclusion of this tradition in his sahih book shows that he may have included a tradition that was not considered sahih as a warning. This fact is overlooked by some people who write books in defense of the caliphs and companions where they refer to the authors as “respected scholars and noble servants of the hadith.” They say: “I am a respected scholar and a noble steward of the hadith.” They say: “Ibn Khuzaymah narrated it in his sahih book and authenticated it.” This can be said if they did not see Ibn Khuzaymah’s statement after the hadith. However, if they do see it, it is a blatant lie against Ibn Khuzaymah. This is not surprising for them because their book, like the one before it, is full of endless lies and slander, so spending time responding to it is a waste for people who are not affected by warnings (Al-Albani, 1992, vol.

2, p. 263).

There are two problematic narrators in its chain of transmission. The first is 'Alī ibn Zayd ibn Jud'an Al-Tamimī from Mecca. Al-Sājī said: "He is known for his honesty, and it is acceptable to narrate from him according to the majority of scholars, although his reliability is not generally recognized." Ibn Hibbān further said: Ibn Jud'an made mistakes and hesitated, and this often happens in his narrations, so it is worth abandoning. Al-Nasā'ī also said in his book *Al-Jarh wa Al-Ta'dīl*: He is not reliable. Al-Baladhurī said: 'Alī b. Jud'an was a narrator and died of an epidemic in the land of Banu Dabbah without leaving any descendants, whereas his brother Muhammad b. Zayd had descendants in Basrah (Mughlatay, 2011, vol. 5, p. 353). From these two lines, the hadith cannot be accounted from the Prophet.

The second is Yūsuf b. Ziyād al-Nahdī, whose kun yah is Abū 'Abdillāh. Imam Al-Bukhārī commented on Yūsuf b. Ziyād in *Al-Tārikh Al-Kabīr* that he is a Munkar narrator (Al-Bukhari, 2019, vol. 10, p. 450). It should be noted that if Al-Bukhārī declares a narrator to be bad, then his narration is not acceptable. Al-Dzahabī explained that Ibn Al-Qattān narrated from Al-Bukhārī who revealed that when Al-Bukhārī referred to someone as "Munkar Al-Hadith," then the narration from that person is not considered valid (Al-Sulaimani, 2009). Similarly, Ibn Abī Hātim also narrated from his father that Yūsuf was "Munkarul Hadith" (Hatim, 1952, vol. 9, p. 222). Therefore, these two channels of transmission cannot be used as proof for this Hadīth, since they both have narrators who are both considered Munkar. According to Al-Albānī, a Munkar narrator can be categorized as a fabricator of false traditions.

Although the message contained in this hadith is positive as it highlights the importance of the month of Ramadan in Islam as an opportunity to gain goodness and there are many other traditions that

also praise the month of Ramadan, the transmission of this hadith has a very problematic narrator. In the science of hadith, if there is even one problematic narrator, the hadith cannot be used as a proof. Moreover, if there is a narrator who is considered to have fabricated the tradition, then his entire narration will be rejected. Ibn Hajar Al-‘Asqalānī states that there are levels of criticizing a narrator. The worst level uses hyperbole in its criticism. The most obvious is the use of superlatives such as “Akdzabin Nās” (the most deceitful of men), as well as phrases such as “Fī Al-Wad” (he fabricates traditions), or “Ruknu Al-Kadzib” (he is the pillar of lies), and the like. Then: The use of terms such as “Dajjāl,” “Kadzāb,” or “Wad”; although these also have elements of hyperbole, they are not as severe as the previous ones. Between the worst and the lesser levels of Jarh there are clear levels, namely expressions such as “Matrūk” (abandoned), “Sāqit” (fallen), or “Munkar” many faults, etc., which indicate that there are many mistakes and criticisms on it (Al-Asqalani, 2021, p. 238).

Some scholars allow the mention of weak traditions in Fadḥail Al-A‘mal, but the person who will share the tradition must still mention that the tradition is not authentic from the Messenger of Allah. There are many other more authentic traditions related to the month of Ramadan, so there is no need to share doubtful or even false reports. Quoting from the NU Online page, if a preacher knows that a hadith is weak, then he should not convey it with convincing expressions as if it must have come from the Prophet. Instead, he should use more cautious expressions such as “narrated from the Prophet,” to show caution about the status of the hadith (Choironi, 2019).

For people who do not have in-depth knowledge in the field of hadith or sharia science in general, they can seek the opinion of scholars who are experts in hadith science or related fields to verify the validity of the hadith. This can also be done by asking the person who shared the

hadith on their social media platform. As for those who already know that a hadith is not authentic from the Prophet, they can comment on the post or send a direct message (DM) to the account in question to give them an understanding that the hadith being shared is false. Therefore, it is a good practice to refrain from immediately disseminating information to others, especially on social media, unless the information has been carefully checked and verified. This is as the Prophet Muhammad said: "It is enough for a person to be called a liar if he tells others everything he hears" (Muslim, 1955, vol. 1, p. 10). The hadith indicates that before spreading something, it is important to check it first. If there is any doubt about its veracity, it is better to keep quiet and not spread the information.

Conclusion

The fake traditions circulating on social media should be of concern to modern-day hadith scholars. Al-Albānī is one of the scholars who is very concerned about the spread of false traditions and has developed his own criteria for identifying them. Through the sanad and matan approaches, he uses these two as principles in determining the authenticity of traditions. The criteria he uses regarding false traditions from the sanad side are: the narrator who claims to be a liar, the narrator who is decided to be a liar by the experts, the narrator who hides the defects of the narration, the narrator who is decided to be a Munkar and only narrates from one way, the narrator who is obscure and unknown, and the tradition that has no origin or sanad. While in terms of the matan viz: strange meanings, contradictions with stronger evidence (sahih traditions, the Qur'an, common sense, or historical facts), and excessive rewards or sins for light deeds. A tradition that describes the beginning of Ramadan as mercy, the middle as forgiveness, and the end as deliverance from hell can be categorized as false based on these criteria. These traditions are widely spread through social media,

especially Facebook, Twitter and Instagram, which are platforms for disseminating data from different parts of the world. It is important that we verify the veracity of a hadith or news before spreading it, especially for accounts that have a large following as their followers will believe what the account says. It is important to disclose a hadith if we know that it is false. The author suggests that future research include a more comprehensive examination of fake traditions circulating on social media with different hadith themes and relate them to Indonesian laws that prohibit the spread of hoax news. This needs to be done so that the general public is protected from false news.

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