
IDENTIFYING FALSE *HADITH* GUIDELINES

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ABSTRACT

A false hadith is hadith that has been created, fabricated or falsified in the name of Prophet SAW, either intentionally or otherwise. The dissemination of falsified hadith has a negative impact on the aqidah and syariah. It could raise questions on the authenticity of the hadith and also raise doubts when accepting the hadith as a source of legal reference. The religious scholar who contributed most in safeguarding the sanctity of the hadith was Imam Ibn Qayyim al-Jauziyyah (IQJ) with his scripture entitled *Naqd al-Manqul*. This article focused on several general views adduced by IQJ on identifying falsified hadith so that people would be able to identify it, beware of disseminating falsified hadith, and subsequently contribute towards eradicating the spread of falsified hadith in society. Religious scholars and academicians should play a role in disseminating authenticated hadith and provide explanations and information on falsified hadith if it exists.

Keywords: falsified hadith; guidelines for identifying; Ibn Qayyim al-Jauziyyah; *Naqd al-Manqul*

INTRODUCTION

Al-Salafi (1987) mentioned that Imam Ibn Qayyim al-Jauziyyah (IQJ) had provided thirteen brief guidelines for identifying falsified hadith in his book entitled *Naqd al-Manqul*, such as:

- i. Hadith that contains extreme elements that obviously could not have originated from the Prophet SAW.
- ii. Hadith that contain elements that have been rejected by human sensory faculties.
- iii. The contents of the hadith are so vividly inappropriate that it becomes a point for parody.
- iv. Hadith that clearly contradicts the accepted Sunnah.
- v. Allegations that the companions had unanimously decided to conceal a hadith that has been passed along the years.
- vi. Hadith that shows it is not authentic because the Prophet SAW would not condone to something that is not true.
- vii. Hadith that does not portray the words of a prophet, what more the words of the Prophet SAW himself.
- viii. Hadith that predict what would happen and provide specific dates for the event.

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- ix. Hadith that resemble the words of medicine men or tasawwuf practitioners.
 - x. Hadith that have decisive proof of its falsification
 - xi. Hadith that explicitly contradict the Quran.
 - xii. The pronunciation of the hadith is 'weak' and not appreciative to the ear.
 - xiii. Hadith have indicators that show falsifications.

These guidelines were not explicitly mentioned by Imam IQJ but emerged based on the examples given by him after he read the *Naqd Al-Manqul* scripture. Among the thirteen guidelines or methods, there are some that are redundant; hence, they could be condensed into one. Consequently, this yields seven guidelines, as follows:

SEVEN GUIDELINES

Guideline 1: Hadith that contradict the Quran

The Quran and hadith originate from the same source, which is the divine revelation from Allah SWT. Hence, it could not possibly contradict each other. Allah SWT exhorted, which means:

“Nor does he (the Prophet SAW) speak from [his own] inclination, it is not but a revelation (the Quran and hadith) revealed”. (al-Najm: 3-4)

The hadith complements the Quran, as mentioned in verse 44 of Surah an-Nahl. Since it complements the Quran, the contents of the hadith must be in tandem with the main source, which are the verses in the Quran. Thus, if at all there are any contradictions, they are only corporeal in nature and are not explicitly contradictory because both can be consolidated into one (al-Qardawi, 1991). Since there are no contradictions between these two sources, Imam IQJ assumed that any hadith that contradicts the Quran and fails to be consolidated with the Quran is by itself a standard for identifying falsified hadith. He stated that, the basis for identifying a falsified hadith is when the hadith clearly contradicts the texts of the Quran. For example, the verses in the Quran clearly mention that nobody knows the world would come to an end except Allah SWT. Hence, if there is a hadith that mentions a definite date when the world would come to an end then that hadith is false and should be rejected because it clearly contradicts the verses in the Quran.

Ibn al-Jawzi once said: “Are not these following words so beautiful, “when you see a hadith that contradicts logic or the texts (*al-manqul*) or a principle; hence, be known that it is false” (al-Suyuti, 2005). He also adhered to this theory when evaluating hadith in his book “*al-Mawdu‘at*”. Ibn Taymiyyah when rejecting the authenticity of the hadith: “*To censure my companions is an unforgivable sin*”, said: “This hadith is mendacity against the Prophet SAW”. No religious scholar has propagated this hadith, it is not found in any scripture and it contradicts the Quran”. Allah SWT exhorted:

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin” (an-Nisa': 48).

Every hadith that clearly contradicts the texts of the Quran should be rejected. It should be rejected if its interpretation cannot be reconciled with that found in the Quran. However, if both the interpretations can be reconciled and the hadith is authentic, then the hadith should be accepted and its context understood because the hadith complements the Quran. This is the method used by Islamic religious scholars to settle the contradiction between the Quran and the hadith (Nuruddin ^ʿItr, 1992) and this similar methodology was also used by Imam IQJ. This is seen in his comments about the hadith: “A child born out of wed-lock will never go to heaven”. He quoted a statement from Ibn al-Jawzi that there is no authentic hadith related to this matter because it contradicts the exhortations by Allah SWT:

“Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger”. (al-Isra’:15)

Then, he gave his comments, which could be summarized by saying that his methodology for settling the contradiction between the Quran and the hadith is to consolidate both, if the hadith is authentic. However, if the hadith is not authentic, it should be rejected because of its contradictions. Moreover, if it is authentic based on the authoritative chain by narrators (*sanad*) and the text (*matan*), then it would not need to be consolidated with the Quran. Hence, it would also have to be rejected based on this standard (IQJ, 1990).

Guideline II: Hadith That Contradicts a Definitive Sunnah

According to IQJ, among the indicators of a falsified hadith is the clear contradiction of the hadith with a definitive sunnah. However, he did mention what he meant by a definitive sunnah. The researcher assumes that what he meant by a definitive sunnah was a hadith that is authentic and famous because there would not be a sunnah if the hadith is not authentic and usually an authentic hadith is famous among religious scholars. The researcher refers to the word ‘famous’ according to the term used by religious scholars specializing on the hadith because the word sunnah not only refers to the hadith but rather what has become famous and practiced among the previous Islamic generations from the time of the Prophet SAW until the time of His companions (al-Khatib, 2009; al-Khairabadi, 2005). Al-Dumaini (1984) stated: “They (the companions) would not accept a hadith that contradicts three elements, such as the Quran, whatever that is famous among the Prophet’s SAW sunnah or whatever religious matter publicly known”.

In addition, Imam IQJ did not state whether the contradiction of the definitive sunnah was *mutawatir* or *ahad*. Hence, what is clearly understood by his words is not to deem it as *mutawatir*. The researcher assumes that although Imam IQJ accepts the contradiction of a hadith with an authentic hadith as a standard for assessing a text there is nothing in his statement that could be deemed as an absolute and complete fact. This would allow us to conclude that a hadith is false when there is a contradiction between a hadith and an authentic hadith because the explanation and examples he gives are inclined towards contradictions of a hadith with the basis of a religion rather than with an authentic hadith. Thus, based on the researcher’s understanding of IQJ’s statement, the contradictions posed by the text in a hadith with a definitive sunnah indicates that there is something not right with

the text and its acceptance should be delayed. Consequently, to penalize the hadith as false based on this reason would be insufficient if other reasons are not considered as well, from either the chain of narrators (*isnad*) or textual (*matan*) perspective.

In order to determine a false hadith solely based on this standard the researcher felt that there were two elements that needed attention:

- i. It would not be feasible to consolidate the hadith with the sunnah or an authentic hadith that contradicts with it.

Thus, if it could be consolidated or combined then there is no need to reject either one of it. Usually if the hadith is accepted (*maqbul*), either authentic or *hasan*, then it would be certain to be combined with the contradicting hadith. Imam Ibn Khuzaimah stated: "I did not know there existed two hadith with contradictory chain of narrators (*isnad*). If anybody has two hadith of this sort, then come and see me and I will combine the two hadith" (Ibn al-Salah, 2001). Due to this, the researcher is of the view that each hadith rejected by the religious scholars because of contradictions with the sunnah or an authentic hadith would pose problems from the chain of narrators (*isnad*) perspective.

- ii. hadith that contradict a *mutawatir* hadith

Ibn Hajar al-^oAsqalani stated that the condition for rejecting a hadith and penalizing it as false is that the hadith contradicts a *mutawatir* hadith. He presumes that it is wrong for people to reject a hadith because it contradicts an authentic hadith that is not *mutawatir*, as mentioned by Imam al-Jauzaqani in his scripture *al-Abatil* (Ibn Hajar, 1984). Hence, actually not only al-Jauzaqani mentioned it but Imam Shaf^oie (2009) also mentioned it by saying: "There is nothing that better indicates the truth or falsification of a hadith than the truth or lies of a narrator. Although at times it only affects a small part of the hadith and is evident in the text (*matan*), such as when a narrator narrates something that is impossible in nature or contradicts something definitive in truth".

It is understood from his statement that it is not enough to set a condition whereby only a contradiction with the *mutawatir* hadith is sufficient to declare a falsification. In addition, the companions had rejected hadith, which according to their views, had contradicted with what they knew. For example, ^oAishah r.a. had rejected a hadith, which in her view was contradictory to what she knew although it was not a *mutawatir* hadith. These hadith are found in the *al-Ijabah* scripture, a work by Imam az-Zarkashi (2000).

Therefore, the researcher tended to agree with the view of al-Idlibi, who stated that the condition whereby a hadith that contradicts the *mutawatir* hadith is deemed a false hadith is based more on theory rather than practicality. This is because usually a hadith is rejected when it contradicts another hadith for various reasons and not only the one mentioned above. Hence, because of this if the signs of a false hadith are found in a narration, either from the *syariat*, *Maqasid Syar^oah*, or the sunnah or *sirah* of the Prophet SAW and it further contradicts the authentic *ahad* hadith; hence, the hadith is rejected not because it is false but because there are elements of falsification (al-Idlibi, 1983).

THE METHODOLOGY USED BY RELIGIOUS SCHOLARS TO IDENTIFY TWO CONTRADICTING HADITHS

When there are two or more hadith that contradict, the first step is to determine the authenticity of the hadith. (bin Baru, R., & Ab Rashid, R. 2011) If one is authentic while the contradictory one is suspicious, then the latter one need not be considered. Moreover, it is compulsory to accept the authentic and reject the suspicious hadith and there is no need to consolidate both the hadith. According to al-Qardawi: "We are told to consolidate the weak hadith and the authenticated hadith if they contradict; and if they are consolidated it is only due to complacency and being generous" (al-Qardawi, 1991).

Hence, if both the contradicting hadith are authentic then both these hadith have to be consolidated or combined, which means that both these hadith are accepted. According to Ibn Khuzaimah, if both the hadith are authentic then surely they can be consolidated. Examples of consolidation carried out by religious scholars are found in *Mukhtalif al-hadith*. However, if the hadith are unable to be consolidated then the date of the hadith has to be considered. Hadith with an earlier date (*an-Nasikh*) would be accepted and the hadith with a later date (*al-Mansukh*) would be rejected. In addition, if the dates are unknown for both the hadith then the religious scholars would choose either one of the hadith. The selection is made based on the numerous reasons from various methods that favour one hadith from another and this practice is known as *tarjih*. Moreover, if it is not known which of the two hadith would be chosen (according to the researcher's view this is only in theory and it would probably never occur), then the practice of both the hadith would be delayed until it is evident one is stronger than the other (Ibn al-Salah, 2001; at-Tahhan, 1984; al-Khairabadi, 2005).

Guideline III: hadith that Contradicts a Confirmed Historical Fact

One of the standards used by Imam IQJ to evaluate the authenticity of a hadith are to compare it with confirmed historical facts. Thus, if the hadith contradicts confirmed historical facts, then it should be rejected and adjudicated as a false hadith. He stated: "And among them (signs of a falsified hadith) are certain indicators found in the hadith that portray it as false. For example, the hadith that exempts the Khaibar Jews from paying the jizyah" (IQJ, 1990). Then, he introduced ten factors and arguments to reject this hadith, which are further elaborated below:

First: The hadith mentions that the witness to the agreement was Sa'ad bin Mu'az, but he had passed before that, during the Battle of Khandak (IQJ, 1990). Actually, he had died a month before the Battle of Khandak, in which he was injured by an arrow and lived for a month to pass sentence on Bani Quraizah the Jew, as decided by the Prophet SAW. Then his wounds opened up again and at the end, he died in the 5th year of Hijrah (al-Asqalani, 1992). The Battle of Khandak occurred in the 5th year of Hijrah, while the Battle of Khaibar occurred in the 7th year of Hijrah (al-Mubarakfuri, 1418).

Second: This agreement was penned by Mu'awiyah bin Abi Sufyan. However, Mu'awiyah only embraced Islam during the opening of Mecca and he was a prisoner who was pardoned

by the Prophet SAW (IQJ, 1990). The opening of Mecca occurred in the 8th year of Hijrah so how could Mu^cawiyah be involved when he had not embraced Islam by then or waged war against the Jews in the 7th year Hijrah and penned the agreement.

Third: The divine revelation to pay *jizyah* at that time (the Battle of Khaibar) had not yet been delivered. The companions and Arabs had not known what *jizyah* was since the divine revelation on the compulsory payment of *jizyah* was delivered after the Battle of Tabuk” (IQJ, 1990: 90). The divine revelation on *jizyah* was delivered in the 9th year of Hijrah. According to Ibn Kathir (1999) the Najran Christian entourage met the Prophet SAW in Madinah in the 9th year of Hijrah. He mentioned that according to Imam az-Zuhri, the Najran Christians were the first group to pay *jizyah* to the Prophet SAW.

Fourth: The hadith quoted that they were exempted from taxes and compulsory national service when in fact the Prophet SAW had yet to demand compulsory taxes, national service or import taxes (IQJ, 1990:90). These were the facts and reasons given when rejecting the hadith, “Exempting the Khaibar Jews from paying *jizyah*”. The facts clearly show that what he meant here was the contradiction between the text of the hadith and the definitive historical facts. Among the religious scholars who rejected the hadith, “Exempting the Khaibar Jews from paying *jizyah*” based on this standard were Imam at-Tabari, al-Khatib al-Baghdadi (Ibn Kathir, 1988) and Ibn Taymiyyah (IQJ, 1990). Moreover, Imam IQJ stated that the religious scholars unanimously rejected this hadith and assumed it false (IQJ, 1990).

The researcher concluded based on the statement by Imam IQJ when rejecting the hadith “Exempting the Khaibar Jews from paying *jizyah*” that there were two basic elements in the standard, which were:-

First: The existence of contradictions between a hadith and historical facts and reality. Hence, with the existence of such contradictions, the hadith should be rejected and this would be understood from the facts stated in the earlier discussion.

Second: If the text of the hadith truly exist and are authentic, then surely there must be an authentic narration about it. So why is there not a single authentic chain of narrations (*isnad*) about it when Allah SWT had promised to care for His religion? Hence, based on this reason, a hadith can be rejected.

Guideline IV: Hadith that Contradict the Basics of Religion

What is meant by the basics of religion is the basis that has been unanimously agreed upon (*ijmak*) by all the religious scholars and deduced from the Quran and hadith, either related to *aqidah* or *syariah*. Among the examples of the basics of religion related to the *aqidah* is the supreme quality of Allah SWT, the perfectness of His characteristics, His comprehensive knowledge, His absolute power, the prophethood of Prophet Muhammad SAW, the existence of heaven and hell and those values accepted by all Muslims. Thus, if there exist a hadith, for example someone says that there are some things that are not known to Allah SWT, then without doubt that hadith is a false hadith.

Among the basics of religion related to *syariah* is *syariah* Islam aims to propagate good virtues, reject harm (*mafsadah*) and safeguard the five main objectives (*maqasid*) comprising religion, life, the mind, morality and heritage, as well as property. Included in these basics of religion is the demand by Islam for justice, prohibition of cruelty, to permit matters that are good-natured and prohibit matters that are despicable and vile.

When referring to the basic problems about *aqidah*, Imam IQJ had not specifically mentioned this standard. However, the basics he refers to is evident when he rejected the hadith, "Whoever performs the Dhuha prayers with a few *rakaat* (as mentioned in the hadith) would be given the blessings of seventy prophets". He further commented that: "It is as if the debased liar does not know that one who is not a prophet could perform prayers for as long as Prophet Nuh lived and yet would not be bestowed with the blessings of even one prophet". This was similar to when he rejected another hadith, "If one thinks good of a rock, then surely that rock would be of benefit to him", whereby he stated, "This hadith was created for the Musyrik, who confess to idolatry" (IQJ, 1990). This is because the hadith contradicts the basics of *aqidah* and it encourages idolatry.

In relation to the basic issues on *syariah*, his statement on standards is very clear. He stated that "Each hadith that encourages evil, cruelty, humiliation, falsehood, to mock the truth etc.; hence, it has no relations with the Prophet SAW". It is for this reason that he stated: "All hadith that encourage a bachelor's way of life is false" and "Hadith that humiliate children are all false" (IQJ, 1990). Although when stating this he did not give any comments, it is clear that the hadith were rejected and presumed to be false because it contradicted the basics of religion such as safeguarding morality and familial heritage. He also assumes that all hadith that compliment people who have sweet looks, which eventually makes Allah SWT shy away from condemning them to hell, is false. Similarly, he also deemed as false, hadith that compliment anyone who is named Ahmad or Muhammad, which then eventually frees them from the fires of hell because this contradicts the basics of religion. He further stated, "This contradicts what has been mentioned in the teachings of the Prophet SAW, whereby no one could be exempted from hell based on his name or designation; hence, what will save him would be his faith and his pious practices" (IQJ, 1990).

Guideline V: hadith That Contradicts Logic and Contains an Incredulous Meaning

Iman IQJ stated: "And among them (the basis for identifying falsified texts in the hadith) is that the hadith itself does not contain any truth. The untruth shows that it is not the narration of the Prophet SAW, such as the hadith, "the galaxies in the sky are the sweat of a cobra that lies beneath the 'arash' " (IQJ, 1990). He gave an example of this standard based on the galaxy hadith because it contains elements that are incredulous and illogical. How could a sensible mind accept the idea of a group stars that are so humongous to originate from the sweat of a snake? When a sensible mind cannot accept the idea of a single star originating from the sweat of a snake, what more a group of stars.

Imam Shaf^{ie} (2009) had also mentioned that the authenticity or falsification of a hadith should be determined through a study on the chain of narrations (*sanad*), although some parts of the hadith could reveal its falsifications if it mentions an absurdity or an

impossibility. The scripture al-Khatib al-Baghdadi (1986) also had a chapter on al-Kifayah entitled: "The Mandatory Rejection of hadith That Are Evil in Nature (*munghkar*) and That Contain Absurdities".

The researcher feels that hadith that are absurd or impossible in reality should be subjected to the standard pertaining to "reasoning with a sound mind". For example, the hadith, "At the beginning of 100th Hijrah Allah SWT would bring about a cold and sweet smelling wind that would pluck the souls of the pious". Ibn al-Jawzi (1995) in his comments on this hadith said, "This hadith is false and in reality is a lie".

Among the hadith that should be rejected and penalized as false when subjected to this standard are:-

- i. Hadith pertaining to the falling of a star on Saidina Ali's house.

Al-Jauzaqani (2001) narrated from Ibn ʿAbbas r.a.: "When the Prophet SAW was on the mikraj to seven heavens, He saw mysterious things in each of the heavens. On that morning, He spoke of these mysterious creations of Allah SWT to the people. Least some of the people of Mecca said it was a lie and yet some believed Him. Suddenly there was a star falling from the sky and the Prophet SAW lamented, "In whoever's house the star falls upon would then become my successor". Hence, the people looked for the star and found it in Saidina Ali's house". This hadith clearly defies logic and contains elements that are impossible for the mind to comprehend because an incredibly huge star could not possibly fall on a house, least be seen by people or whether it can damage Saidina Ali's house. Among the religious scholars who deemed this hadith false were al-Jauzaqani, Ibn al-Jawzi (1995) and as-Shawkani (1995). Ibn al-Jawzi commented: "What is strange is why the falsifier would be so careless to falsify something that cannot be accepted by the logical mind, which is a star falling on a house and later witnessed by people".

- ii. Hadith on the cause of earthquakes. "Inadvertently the earth lies on a rock and this rock is balanced on the horn of a bull. Thus, when the bull moves its horn so does the earth and this causes the earthquakes" (IQJ, 1990).

This hadith is clearly absurd and unacceptable to the sane mind. Imam IQJ (1990) stated: "What is strange is that there are people who are willing to write this absurdity".

Guideline VI: hadith that Contradict Reality

Imam Ibn Qayyim al-Jawziyyah (IQJ) assumed that texts of a hadith that truly contradict reality are a sign of a false hadith. He further stated (1990) that, "And among them (the basis for identifying a falsified hadith) is that the hadith falsifies reality". He used a term (*Takzib al-Hiss*), which means rejected by the senses. It could be construed as contradicting reality because the senses are tools to interpret the actual surrounding realities.

When explaining this standard he provided several examples of the hadith. Among the hadith were, "The aubergine is what you think it to be" and "The aubergine heals all ailments". Imam IQJ (1990) commented on these two examples by saying "Let Allah SWT repay the evil deeds of these falsifiers. If, however, the ignorant medicine men had stated

these, then let them be the laughing storks. If aubergines were consumed to ward off ailments and fever, it would not be a cure but might even further exacerbate the condition. Thus, if a poor soul ate it with the intention of becoming rich, his wishes would never materialize or if an ignoramus had the intention to gain knowledge, he would not gain anything either”.

All religious scholars who assess the text of a hadith accept this standard. Al-Idlibi (1983) stated: “Narrations that contradict reality are not wrong in their falsifications. Are not the teachings of the Prophet SAW intended to make it compulsory for His subjects to accept whatever that contradicts reality but this does not mean that whatever adduced by the Prophet SAW is deemed to be authentic by the senses. There is a big difference between these two issues. When the Prophet SAW explains something that is incapable of being understood by our senses, then we are obliged to accept it. Hence, even if there are hadith that contradict the senses, it might exist. It is for this reason that if a hadith contradicts reality that could be ascertained via the senses, then it is proof that it is not *thabit*”.

When assessing the text of a hadith based on this standard, the researcher felt that there were several issues that needed clarification.

First: The text of a hadith that is to be assessed must be able to have its authenticity determined by the senses. Therefore, hadith that are related to the supernatural or occult elements such as divinity, angels, the devil, jinn, the after-world and heaven cannot be subjected to this standard as a tool for assessment.

Second: This hadith must be understood according to its true meaning and not from a literary aspect. For example, when Abu Hurairah r.a. narrated this hadith from the Prophet SAW, the Prophet exhorted, “Whoever wishes to meet Allah SWT, then Allah would be more than glad to meet them. Whoever does not wish to meet Allah SWT, then Allah would not want to meet them too”. Then another narrator by the name of Syuraih bin Hani, who had heard this hadith, had enquired from ʿAishah regarding the authenticity of the hadith because according to his opinion, no man likes death (as he understood from the phrase “meet with Allah”). Hence, ʿAishah said, “Yes, it is true that those were the exhortations of the Prophet SAW but the meaning is not what you make of it. Actually, when someone is near death (and he already knows his fate) and wishes to meet Allah SWT, then Allah would like to meet him too and whoever does not wish to meet Allah SWT, then Allah would not wish to meet him” (al-Zarkashi, 2000).

Third: The reality used to assess the text of the hadith must be a reality that is accepted and not a form of reality that is still debatable. For example, there are some who dispute the authenticity of a hadith, such as, “When a fly falls into a drinking cup belonging to one of you, it has to be drowned and then thrown away. This is because one of its wings is poisonous while the other is a remedy for the poison” (Bukhari, 1987: no 3142). This hadith has been disputed for a long time by scholars such as Shaykh Rasyid Ridha (1928) and this was mentioned by Ibn Qutaybah (2006). This hadith was disputed because according to the view, it contradicts reality since a fly is unhygienic and carries disease-causing germs. Hence, the findings of modern science have confirmed that the texts of the hadith are authentic and it does not contradict with reality as stated (al-Idlibi, 1986).

Guideline VII: Hadith That Does Not Portray the Narration or Actions of the Prophet SAW

Allah SWT chose the Prophet SAW as the Prophet meant for this realm. The Prophet's SAW actions and words elaborate and explain the teachings of Allah. The Prophet SAW would not talk inappropriately or do the unworthy as that would not qualify Him to be the Prophet chosen by Allah. This is the reason why Imam IQJ assumes that any hadith that does not reflect the narration and actions of the Prophet SAW is not an authentic hadith and mendacity to the Prophet SAW. He stated that (1990): "And among them (the basis for identifying a falsified hadith) is that the hadith does not reflect the words of prophets, what more the narrations of the Prophet SAW, which are divine revelations, as exhorted by Allah SWT:

"Nor does he speak from [his own] inclination, it is not but a revelation revealed". (al-Najmi: 3-4).

The nature of this standard becomes clear when he gives several examples and methods in his scripture entitled *Naqd al-Manqul*. The researcher has made conclusions on the three basic elements given by him to explain this standard are:

First: The texts of a hadith that contain pronunciations and meaning that are weak do not qualify to be associated with the Prophet SAW. He stated: "And among them (basis for identifying falsified hadith texts) is a hadith that is so objectionable and hideous that it has become the brunt of jokes and banter" (IQJ, 1990). An example given by him is the hadith, "If the staple rice was a man, it would surely be a man of stature because no hungry person would want to consume him except those who are already satiated".

Second: A hadith that contains extreme elements pertaining to blessings or retribution accrued for a minor practice or action. He stated: "And among them (basis for identifying false texts in a hadith) is a hadith that contains extreme elements that the Prophet SAW would never proclaim himself" (IQJ, 1990). An example he gave was, "Whosoever uttered *"La Ilaha Illa Allah"*, and hence, Allah SWT would create from the utterance a bird with seventy thousand tongues and each tongue would master seventy thousand languages, all seeking pardon from Him...." A particular statement he had gathered from both these examples were, "These falsified hadith are weak and without direction (pronunciation and meaning) as well as being extreme while they purport to pose their falsehood and creations to the Prophet SAW (IQJ, 1990).

Third: The style of the hadith, which is dissimilar to the words of the Prophet SAW, but instead shows similarities to the words of the local medicine man, member of the *tareqat* or the usual empty street talk. He stated, "And among them (basis for identifying false hadith texts) is that the hadith is similar to the words of the local medicine man or member of the *tareqat*" (IQJ, 1990). Examples of this hadith are, "Porridge is good for the back" and "Eating fish will weaken the body".

CONCLUSION

Imam Ibn Qayyim al-Jawziyyah (IQJ) is among the religious scholars who had penalized the falsification of hadith by introducing several standards for assessing these texts. Seven guidelines for identifying falsified hadith introduced by him could actually be applied on all Hadith by anybody who fulfils the conditions. Society must be made aware that not all Hadith are authentic as some are false. Hence, we have to be careful when accepting a Hadith in written form or from an individual, especially when the source does not emphasize the status of the Hadith or the methodology used to determine the Hadith. A Hadith should not be disseminated before determining its authenticity or seeking the religious scholar's opinion on its status.

The group comprising religious teachers and preachers has contributed the most towards propagating Islam; thus, earning them a high position in the eyes of society. Therefore, they need to be careful when disseminating hadith to the society and avoid being agents responsible for unintentionally propagating false Hadith.

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