

# THE ROLE OF MAWDU HADITHS IN THE DEVELOPMENT OF HADITH STUDIES

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## Abstract

This article analyzes the issue of the reliability of ḥadīth, the second primary source of Islam, focusing specifically on the problem of “mawdu” or “fabricated” ḥadīths in ḥadīth studies. The article elucidates the essence of the term “mawdu ḥadīth”, its definition and description within hadith scholarship. It also examines the various reasons behind hadith fabrication, such as political conflicts, sectarianism, personal interests, ignorance, or the actions of enemies of Islam. The article discusses individuals known for fabricating ḥadīths and the views and methods of scholars of Jarh wa Ta’dil (criticism and validation of narrators), such as Ibn Ḥajar al-‘Asqalānī, which are crucial for identifying them.

**Keywords:** Ḥadīth, Sunnah, Fabricated ḥadīth, Forged ḥadīth, Fake ḥadīth, Fabrication, Invalid ḥadīth, Ḥadīth studies, Chain of narration (Isnad), Text (Matn), Criticism and accreditation, Narrator, Reasons for fabricating hadith, Ibn Ḥajar al-‘Asqalānī, Scholars of ḥadīth, Methods for identifying fabricated ḥadīths.

## Introduction

The fact that the essence of the Islamic religion is based on humanity, tolerance, spiritual purity and justice is conveyed to our people through a rich scientific heritage. A deep understanding of the science of hadith, and an understanding of the difference between authentic and weak narrations, is of particular importance today.

As is known, the main sources of Islamic teachings are the Holy Quran and the Sunnah of the Prophet Muhammad (peace be upon him). The Sunnah has come down mainly through hadiths, which include the words, deeds, taqrīr (approvals) and attributes of the Prophet (peace be upon him). In order to ensure the authenticity of hadiths, to protect them from changes, additions and, especially, fabricated narrations that may appear over time, the science of hadith was formed and developed in the Islamic world from the first centuries. This science has developed a special methodology based on a thorough analysis of both the chain of narrators (isnad) and the text of the hadith.

However, for various historical, social, political and personal reasons, there have been cases of fabricating false statements in the name of the Prophet (peace be upon him), that is, “fabricating hadiths”. This situation has seriously threatened the purity of Islamic teachings and has caused disagreements among Muslims. Therefore, scholars of hadith have considered it one of their main tasks to identify the subject hadiths, distinguish them from authentic hadiths, and prevent the spread of such hadiths.

### MAIN PART

The term fabricated hadith, analysis of the definitions given to it. In hadith studies, there is a term fabricated hadith, which is called “mawzu hadith”. The word “mawzu” is derived from the verb “wazaa-yazau”, and its noun is maf’ul, and in the dictionary it means “established”, “set”, “fabricated”, “fabricated”.

Zabidi writes in his commentary on “Al-Qamus”: “In a figurative sense, “ahadis mawzu’a” (fabricated hadiths) are understood as fabricated and falsely fabricated hadiths in the name of the Prophet (pbuh). “When it is said that he ‘waza’ something”, it means that he invented it.”

The term “subject hadith” has been defined differently by scholars of hadith:

Sheikh Muhammad Sadiq Muhammad Yusuf said: “A subject news is a fabricated lie attributed to the Messenger of Allah (peace be upon him).”

If the reason for criticism against the narrator is that he lied to the Messenger of Allah (peace be upon him), his hadith is called “subject”. This is a fabricated lie attributed to the Messenger of Allah.

Hadith scholars have defined a fabricated hadith as follows: “This is a hadith that did not originate from the Prophet Muhammad (pbuh) in the form of a word, deed or affirmation, but was added to it incorrectly (by mistake) or intentionally (by intention) due to ignorance or bad intentions. Some scholars, however, use the term “mawzu” only for deliberately fabricated hadiths, and call the narrations that are wrongly attributed to the Prophet (pbuh) but not intentionally, but by mistake, “batil”, that is, false, devoid of truth.

If we consider when the term mawzu hadith entered the sources of hadith studies as a scientific term, the first books on the science of hadith (the term hadith) include Hakim Naysaburi’s “Marifat ulumul hadith”, Romahurmuzi’s “Muhaddisul fosil baynar In books such as Rawi Wal Wa’i, the term “mawzu” hadith does not appear, but in these books, a mutawatir-level narration from the Prophet (peace be upon him) regarding the fabrication of hadith is repeated several times: “من كذب على متدا فليتبوأ مقده من النار” (Whoever deliberately fabricates a lie against me, let him prepare his place in the Fire). In addition, several fabricated hadiths or hadiths in which he added his own words to an existing hadith, and some fabricators are mentioned in the jarh and tadil sections. After these books, in Khatib Baghdadi’s work “Kifaya fi ilmir riwaya”, which was written on the terminology of hadith, although there is no separate chapter on “mawzu hadith”, there is a chapter on “Kazzab” (liar) and he provides analyses on whether a hadith is accepted or not.

Causes and factors of the emergence of fabricated hadiths. The types and causes of hadith fabrication are described in the 13th century, in the first hadith terminology book, "Introduction of Ibn Salah":

"The fabricators of hadith (adding subject hadiths) are of various categories. The most harmful of them are some people who belong to asceticism, who claim that they fabricated (false) hadiths for the sake of reward. People believed in them and relied on them, accepting their subject hadiths.

Then, the scholars of hadith who were skilled in the science of hadith exposed the essence of these fabricated narrations and tried to nullify their chain of transmission.

According to the reports that have reached us, Imam Abu Bakr Samani said:

Some people from the Karromiya considered it permissible to fabricate hadiths in matters of propaganda and incitement (incitement and intimidation)."

You know, liars are of two types:

1. The first is those who speak falsely about the Prophet (peace be upon him), who are divided into several types:

- Some of them fabricate what they attribute to the Prophet (peace be upon him) without respecting the religion.
- Some are ignorant ascetics who create virtuous and encouraging hadiths.
- Wicked narrators who speak to announce the strange.
- Narrations spread by innovators and sectarian persecutors.
- Narrators who follow the worldly trend and seek excuses.

In these categories are narrators who have been exposed by masters of hadith science and experts who know the narrator.

2. The second type of liars:

- Those who add an authentic chain of transmission to a false text.
- Those who change the chain of transmission and add extraneous things.
- He who lies and claims to have seen someone he has not seen.

Also, narrators who dare to narrate a hadith with accuracy, memory, or certainty are considered liars.

The narrations of such people are not accepted, and even if they lie once, their narration is considered unreliable.

A person who fabricates a fake hadith (wazi) sometimes fabricates his own narrations and narrates them. Sometimes he takes the statements of scholars or others and attributes them to the Messenger of Allah (peace and blessings of Allah be upon him) <sup>1</sup>.

He also gives an example of the fake hadith that was widespread until the time of Ibn Salah, saying that some commentators cited fake hadiths in their interpretations and that this was a mistake.

Criteria for determining the fakeness of a hadith: historical comparative analysis. "One of the evidences for knowing who the narrators of a hadith are lying when they narrate from is knowing the date of death of the person he is narrating and the year of birth and life span of the

<sup>1</sup> Dr. Oysha Abdurahmon. Muqaddima ibn Saloh – Qohira: Dorul Ma'orif, 1990. – B. 279.

narrator,” says Khatib Baghdadi in his book “Kifayah” in which he gives his thoughts on determining a fabricated hadith.

Ibn Salah writes that the fact that a hadith is a subject (fabrication) is determined by the following:

1. The confession of the person who fabricated it, or something that is at the level of this confession.
2. Through evidence that comes from the narrator or the narrated statement itself.

Because sometimes the weakness and inadequacy of words and meanings is clear evidence that a story is a fabrication <sup>2</sup>.

Ibn Salah concludes with the issue of determining the hadith: “If someone says: ‘Even if a person admits that he fabricated a hadith, this does not prove that it is fabricated. Because a person can slander himself and lie in order to cast doubt on the hadith or to reject it,’ we answer this: If a hadith is known only through one person and that person admits that he fabricated it, this completely invalidates its narration. According to the rules of Sharia, a person is judged based on his confession, even if in reality this statement is not true. Therefore, such a hadith is judged to be fabricated (ma’dhu), and it cannot be denied that the hadith was fabricated.

In Nuzhatun Nazar, Asqalani explains how it can be determined that a hadith is fake. Here's what they had to say:

وقد يعرف الودع بقرار وادعيه، قال بن دقيق العيد: لكن لا يوقتا بذلك، لاحتمال ان يكونا كاداب في ذلك الإقرار

Sometimes a woven hadith can be learned from the confession of the person who weaved it.

Ibn Daqiqul Iyd says: "However, it is not possible to make a firm judgment with this, because that person may have lied in this confession as well."

wfahim mnh bauduhm anh la yuuml bdhik al-qrar aslaa<sup>n</sup>, wlys dhlk muradah, wānma nafyu alqti bdhik, wla ylm min nfy alqt nfy alhkmi; Because the judgment is based on the prevailing suspicion, and here it is also true

Some people have understood from this statement that such a confession is not to be followed at all. However, this is not the author's intention. The intention is only that a firm judgment should not be made. But even if there is no firmness, a judgment can be made, because the judgment is made on the basis of a prevailing suspicion - this is also the case here.

This does not always depend on the prevailing suspicion; sometimes it is, sometimes it is not. Because it is determined according to the evidence (evidence) and circumstances. This is also one of the beautiful aspects of their method: they paid attention to this issue and used reason in its place.

ولو لا ذلك لما ساغ قتل المقر بالقتل، ولا رجم المعترف بالزنى؛ لاحتمال أن يكونا كاذبين فيما اعترفا به

If this were not the case (i.e., a verdict based on a preponderance of the evidence), then it would not be permissible to kill a person who confessed to murder, or to stone a person who confessed to adultery - after all, their confessions may also contain lies, which is true. However, it is important to note the difference between these two cases. Because admitting to fabricating a hadith is tantamount to violating and insulting the religion. However, the slanderer may not

<sup>2</sup> Dr. Oysha Abdurahmon Muqaddima ibn Saloh – Qohira: Dorul Ma’orif, 1990. – B. 280.

know that such a confession will lead to his death. However, admitting to adultery or murder clearly requires a Sharia punishment.

وَمِنَ الْقَرَّائِنِ، الَّتِي يُدْرِكُ بِهَا الْوَضْعُ، مَا يُؤْخَذُ مِنْ حَالِ الرَّوَايِ

One of the evidences that helps in identifying a fabricated hadith is the signs that can be taken from the narrator's condition.

Another evidence:

...ومنها ما يؤخذ من حال المروي

Sometimes a fabricated hadith can be recognized from the text itself - that is, when it contradicts the Quran, the mutawatir Sunnah, the firm consensus, or common sense, and in such a case, there is no ta'wil (meaningful explanation).

## CONCLUSION

In conclusion, it can be said that the science of hadith, due to its important detail, occupies an important place among Islamic sciences in ancient times and especially in the present time when issues regarding this science are being raised again. Based on this need, popular works are being written by representatives of the field in order to form immunity against foreign ideas in our people. In order to prepare scientific personnel who can approach information that causes division both verbally and intellectually in order to preserve national unity and peace, this subject is being taught in educational institutions authorized by law according to a plan, and works within the scope of the subject are being studied by teachers and students. Currently, the issues of fabricated narrations circulating among the public and their attribution to the Prophet (peace be upon him) are also being put on the agenda. For this reason, scientific and popular materials are being prepared within the framework of this issue.

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