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ANALYSIS OF SELECTED FORGED HADITHS ON WOMEN

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Abstract

The spread of forged hadiths is a phenomenon that continues to occur among Muslims today without boundaries, especially with the explosion of sophisticated applications in information technology such as Facebook, WhatsApp, Instagram, and others. The emergence of social media which has become the latest trend for circulating information also makes it easier to spread forged hadiths among Muslims quickly and widely, including hadiths concerning women. This scenario may affect the institution of the Prophet's hadiths as unauthorised hadiths are attributed to the Prophet (p.b.u.h). Thus, this study aims to identify selected forged hadiths concerning women and these hadiths are then analysed based on the thoughts of prominent scholars of hadith. To achieve these objectives, this qualitative study employs literature review to gather the necessary data. The data is then analysed based on inductive and deductive approaches. The study found that among the circulated forged hadiths concerning women, there are hadiths that are categorised as *masyhur bi al-alsinah*, meaning they are well-known among Muslims. Furthermore, the forged hadiths also cover various aspects of women's life, particularly their rights and responsibilities as a mother and wife in marriage.

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Keywords: Analysis, selected forged hadiths, women.



1. Introduction

The process of spreading hadiths from one generation to another has a crucial role in ensuring the survival of the Prophet's hadiths. The hadiths are not only spread orally, instead, the work to keep the Prophet's hadiths alive is further strengthened through the efforts of collecting the hadiths and keeping them in book forms. It is through these efforts that the collections of hadiths attributed to the Prophet (p.b.u.h) have become available in various formats of writing and arrangement. However, the spread of hadiths must be closely monitored because the current situation has seen hadiths being spread to the public without proper vetting. In other words, hadiths are spread without care for their quality (Shamsudin, 2010).

In addition, not all hadiths that reach the Muslims today are graded as *sahih* and *hasan*; there also the ones that are graded weak and forged. It is even more worrying that the spread of forged hadiths has become increasingly prevalent among the Muslim societies today because it can cause negative implications and lead to practices and beliefs that do not originate from the Prophet (p.b.u.h). Furthermore, there are preachers who do not look closely into the status of the hadiths they use in their preachings, religious books which contain hadiths that are not legitimately checked for their status, as well as the thoughts and attitudes of the Muslims themselves that contribute to the spread of forged hadiths and subsequently tarnishing the sacred Islamic teachings (Abdullah & Zarif, 2015).

Many forged hadiths have been circulated and subsequently are believed by the Muslims today, including forged hadiths concerning women. Debates focusing on women become a common issue, and many hadiths are forged both to describe the good or the bad of women which had never been mentioned by the Prophet (p.b.u.h). Thus, this paper will analyse several forged hadiths on women, particularly concerning their role as a wife. The paper will also pose several criticisms and thoughts by the scholars of hadith in relation to the selected hadiths.

2. Problem Statement

The spread of hadiths after the demise of the Prophet (p.b.u.h) had undergone certain phase throughout its historical recording, which development impacts it as an established science. Nevertheless, the challenges and threats are not alien to Hadiths sciences that they are sometimes strong enough to compromise the authenticity and purity of the hadiths; among which is the dissemination of hadiths that has no basis concerning the Prophet (p.b.u.h) known as forged hadith. The spread of the forged hadiths is seen in various matters such as worships, morals, commerce and jurisprudence has negative implications that can lead to deviation from the true teachings of the Prophet (p.b.u.h), thereby affecting the sanctity of Islam and misrepresenting it to the people at large. The widespread of forged hadith has been immense that it permeates into the lives of unsuspecting Muslims, governing their actions and forming their belief components including matters relating to women. The forged hadith concerning women which misrepresented their positions in community are like adding insult to injury when it has already been the popular albeit distorted notion that Islam discriminates women by categorizing them into second class citizens after the men, particularly in light of the rights of women as wives in marriage.

3. Research Questions

- 3.1. To what extent is the danger of the spread of forged hadiths?
- 3.2. What are the forms of forged hadiths about women in marriage?

4. Purpose of the Study

- 4.1. To study the danger of the spreading of forged hadith according to the hadith scholars
- 4.2. To analyze selected forged hadith in relation to women in marriage.

5. Research Methods

This research was conducted wholly in the qualitative form by way of data collection based on library research. Data collected from various primary sources in the field of hadith whether pertaining to the sciences of hadith such as *Muqaddimah Ibn al-Salah*, biography of the narrators such as *al-Kamil fi al-Du'afa'* by Ibn 'Adi or the prominent hadith compilation books the likes of *Sahih Muslim* in addition to referring to some of the special works which compiled forged hadith such as the work of Ibn al-Jauzi entitled *al-Mawdu'at*, al-Suyuti entitled *al-La'ali' al-Masnu'ah fi Ahadith al-Mawdu'ah* other than the current figure namely al-Albani titled *Silsilah al-Ahadith al-Da'ifah wa al-Mawdu'ah*. The collected data were analyzed based on inductive and deductive methodology.

6. Findings

6.1. Forged hadiths concerning wives.

Forged or *mawdu'* hadith, is a term used by the scholars of hadith to refer to forged news that is spread by attributing it to the Prophet (p.b.u.h). In other words, a forged hadith is forged and is then said to be spoken by the Prophet (p.b.u.h). In terms of hierarchy, the status of forged hadith is lower than that of weak hadith, as forged hadiths cannot even be listed as weak hadiths. In terms of narration, Islamic scholars agree that forged hadiths must not be narrated once it is found that they are forged regardless in whatever meaning, unless it is explained that the hadiths are false (Al-Tahhan, 1981). This is different compared to weak hadith which can still be narrated in certain matters such as *al-Targhib wa al-Tarhib* (Ibn al-Salah, n.d.).

Ibn Hajar (2008) said it is prohibited for us to hold onto forged hadiths. However, some practitioners of Tasawwuf claim that it is permissible for narrations related to *al-Targhib wa al-Tarhib*. This is a huge mistake because *al-Targhib wa al-Tarhib* is included in Shariah law and deceive upon the name of Prophet Muhammad (p.b.u.h) is regarded as one of the major sins. Apart from forged hadiths related to *al-Targhib* dan *al-Tarhib*, there are also many forged hadiths related to women or specifically, wives, and this is an issue that is often discussed and in fact, the forged hadiths are often used as justifications in several problems concerning women. In this study, several forged hadiths regarding wives have been selected, including:

1. Prohibition to look at wife's private part during intercourse

إذا جَامَعَ أَحَدُكُمْ زَوْجَتَهُ أَوْ جَارِيَتَهُ , فَلَا يَنْظُرُ إِلَى فَرْجِهَا , فَإِنَّ ذَلِكَ يورثُ الْعَمَى (Al-Albani, 1992)

Translation : When any one of you has intercourse with his wife or slave, let him not look at her private parts, because this causes blindness.

This hadith is graded as forged. Ibn al- Jawzī noted in *al-Mawḍu‘āt* that this hadith was reported by Ibn Adī from Hisyam bin Khālīd from Baqīyyah from Ibn Jurajj from ‘Aṭā from Ibn Abbas as *marfu‘*. Ibn al-Jawzī said according to Ibn Hibban, Baqīyyah who was one of the narrators in the *sanad* of the hadith had narrated it from narrators who were *kadhhdhāb* (deceivers) and he had hidden the names of the narrators. Baqīyyah had also left out the names of weak narrators and claimed that they were equal to the authentic narrators (Ibn Jawzī, 1966). Al-Ṣuyūṭī had quoted Ibn Hātim in the book *al-‘Ilal* from his father that it was reported by Ibn Hajar, Ibn al-Qaṭṭan had mentioned in “*Kitāb Ahkām al-Naẓr*” that Baqī bin Makhlad had narrated from Hisyam bin Khālīd from Baqīyyah from Ibn Jurajj and both had been graded as forged. This view opposed that of Ibn al-Jawzī dan Ibn al-Ṣalāh, as they both considered the *sanad* for this *matan* as *jayyid* (Al-Ṣuyūṭī, 1975). However, al-Albani (1992) rejected this view by saying that Ibn al-Ṣalah had only examined the surface of the hadith without looking deeper into the flaws of the *sanad* as emphasised by Abū Hātim.

Ibn Abī Hātim as quoted by al-Albani (1992) believed Baqīyyah had wrongly reported the hadith from Hisyam and according to him, Baqīyyah had been categorised as a *mudallis* narrator. Ibn Abi Hātim also graded the hadith as *mawḍu‘ la aṣl lah*. Al-Dhahabi, also acknowledged this in the kitab *al-Mīzān*; he even said that Hisyam had reported the hadith from *thiqah* (reliable) narrators from Damsyik but he had altered their narrations.

This has been discussed through hadith from ‘Aisyah as narrated by al-Bukhari and Muslim, and the narration in *Sahih Muslim* (2006) is as follows:

كنت أغتسل أنا ورسول الله ﷺ من إناء بيني وبينه واحد, فيبادرنى, حتى أقول: دع لي, دع لي

Translation : The Prophet (peace and blessings of Allah be upon him) and I used to bathe from one vessel, he was faster so I said: Leave some for me! Leave some for me!

It can be discerned from this hadith that it is permissible for one to look at his wife’s private part. This hadith was also supported by Ibn Hibban from Sulaimān bin Musā when he was asked by a man about looking at his wife’s private part, and he then asked ‘Aṭā’ about it. The question was then brought to ‘Aisyah, so ‘Aisyah had mentioned this hadith (Ibn Hibban, n.d.; Al-Albani, 1992).

2. Encouragement to marry virgins.

تزوجوا الأبيكار فبهن أعنب أفواها, وأفتح أرحاما, وأثبت مودة (Al-Albani, 1992)

Translation : Marry virgins because they are pleasant with words, and they have healthy wombs to birth children, and a very deep love.

This hadith was reported by al-Wāhidī from Ishāq bin Basyar al-Kāhilī from ‘Abdullah b. Idris al-Madanī from his father from his grandfather as *marfu‘*. This hadith is graded forged because al-Kāhilī was a deceiver according to al-Dāraquṭnī, and al-Kāhilī was one of the people who had forged hadith (Al-

Albani, 1992). There is a hadith which he had narrated with good sanad and almost similar expression (Al-Albani, 1995), which is narrated by Ibn Majah as follows:

عليكم بالأبكار , فَإِنَّهُنَّ أَعَذِبُ أَفْوَاحًا , وَأَنْتَقُ أَرْحَامًا , وَأَرْضِي بِالْيَسِيرِ (Ibn Majah, n.d.)

Translation : Chose to marry virgins, for their words are pleasant, their wombs fertile and they are contented with less.

This hadith was reported by Ibrāhīm bin al-Mundhir al-Hizamī from Muhammad bin Ṭalhah al-Taimī from ‘Abd al-Rahman Ibn Sālim bin ‘Utba bin ‘Uwaim bin Sā‘idah al-Anṣārī from his father from his grandfather. However, this hadith had been criticized by several scholars of hadith such as Ibn Hibban who said Muhammad bin Talhah was a *thiqah* narrator but he seemed to have been mistaken, while al-Bukhari had graded hadith reported by ‘Abd al-Rahman bin Sālim bin ‘Utba as invalid (*lam yaṣih hadithuhu*) (Ibn Majah, n.d.).

3. Prohibition for a wife to leave home without her husband’s permission.

أَيُّمَا امْرَأَةً خَرَجَتْ مِنْ غَيْرِ أَمْرِ زَوْجِهَا كَانَتْ فِي سَخَطِ اللَّهِ حَتَّى تَرْجِعَ إِلَى بَيْتِهَا أَوْ يَرْضَى عَنْهَا (Al-Albani, 1992)

Translation : Any wife who goes out except with permission from her husband will receive wrath from Allah until she returns to her home or until her husband has forgiven her.

This hadith was reported by Abī Nu‘aim with the sanad from Ibrahim bin Hudabah from Anas as a *marfu‘* hadith (Al-Albani, 1992). Al-Khaṭīb said Ibrahim had reported hadith from Anas falsely (*bāṭil*). Meanwhile, Ibn Ma‘in had graded Ibrahim *kadhdhāb khabith*. Al-Dhahabī also believed that Ibrahim had falsely reported hadith from narrators from Baghdad and others. Abu Hātim also called Ibrahim *kadhdhāb* (Al-Khaṭīb, 2001).

Ibn Hibban had graded Ibrahim as *dajjāl min al-dajjā'ilah*. According to al-Albani (1992), this hadith, which was narrated by al-Khaṭīb and followed by al-Munāwī in the book *Fayḍ al-Qadīr* had been criticized by al-Ṣuyūṭī who said:

To surmise, the writer (al-Munawī) stated that al-Khaṭīb had made *takhrij* (revealed the original source) for the hadith and acknowledged that the narrator (Ibrahim bin Hudabah) was a *talbis fāhish* narrator so there was a huge confusion. Ahmad bin Hanbal then said: Ibrahim bin Hudabah did not have anything, because he had to himself a lot of *munkar* hadiths. Al-Dhahabī in *al-Ḍu‘āfa* said: he was a deceiver (*kadhdhāb*). Al-Munawī should have left out his name from the book.

Apart from this hadith, there is also another forged hadith that is expressed differently but still carries the same meaning, which is as follows:

أَيُّمَا امْرَأَةً خَرَجَتْ مِنْ بَيْتِ زَوْجِهَا بِغَيْرِ إِذْنِهِ، لَعْنَهَا كُلُّ شَيْءٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ وَالْقَمَرُ، إِلَّا أَنْ يَرْضَى عَنْهَا زَوْجُهَا (Al-Albani, 1992)

Translation : A wife who leaves her husband's house without his permission is condemned by the whole universe from morning until night, unless she earns his forgiveness.

This hadith is also a forged hadith that had been reported by the same narrator for the above hadith. Abū Hudabah, whose full name was Ibrahim bin Hudabah, was *matrūk*, his hadith from Anas is false (*bāṭil*) (Al-Albani, 1992).

4. The Prophet's (p.b.u.h) encouragement to reduce *mahr*

(Al-Albani, 1992) أعظم نساء أمتي بركةً أصبحهنَّ وجهاً وأقلهنَّ مهراً

Translation : The best of women of my ummah who are blessed are those whose face shine and whose *mahr* is less.

This hadith is false (*bāṭil*). Al-Wāhidī had reported it in *al-Wasīṭ* from Muhammad bin Sulaiman bin Abī Karimah from Hisyam bin 'Urwah from his father from 'Aisyah as a *marfu'* hadith. Al-Albani said the sanad for this hadith is *wāhin jiddan*. Meanwhile, al-'Uqaili graded Ibn Sulaimān's narrations from Hisyam as *bāṭil lā aṣl lah*, and this hadith is one of the narrations (Al-Albani, 1992). Ibn Abī Hātim had graded this hadith and its sanad from Ibn Abī Karimah. He had determined the sanad for the hadith as *bāṭil* and that Ibn Abī Karimah was a weak narrator (Ibn Abī Hātim, 2006).

There is another hadith that mentioned *mahr* for women, which is as follows:

(Al-Albani, 1992) خير نساء أمتي أصبحهنَّ وجهاً وأقلهنَّ مهوراً

Translation : The best woman of my ummah are those who are beautiful and whose *mahr* is less.

This hadith was reported by Ibn 'Adī from al-Husain bin al-Mubāarak al-Ṭabarānī from Ismā'il bin 'Iyāsh from Hisyam bin 'Urwah from his father from 'Aisyah as a *marfu'* hadith. According to Ibn 'Adī, the *matan* of the hadith is *munkar*; *ikhtilat* has occurred if the report by Ismail bin 'Iyāsh originated from among the Hijaz and Iraq, and if the report originated from the people of Syam then the report is *thabit*. However, the actual problem with the hadith was caused by al-Husain bin al-Mubāarak, not Ismā'il bin 'Iyāsh, because the hadiths reported by al-Husain have been determined as *munkar* (Ibn 'Adī, n.d). Meanwhile, al-Albani had quoted words from al-Dhababi from Ibn 'Adī, that al-Husain had been accused to be a liar (*Muttaham*) and in fact, description of his biography cannot be found in kitab *al-Kamil* (Al-Albani, 1992).

5. A wife's complaint towards her husband.

(Al-Albani, 1992) إذا قالت المرأة لزوجها : ما رأيتُ منك خيراً قط فقد حبطَ عملها

Translation : When a wife says to her husband: I have not once seen the good in you, then all her good deeds will become void.

This hadith was reported by Ibn ‘Asākir from Salām bin Razin (originally Raziq) from ‘Umar bin Salim from Yūsūf bin Ibrāhīm from Anas from ‘Aisyah as a *marfu*‘ hadith. Al-Albani said the sanad becomes invalid because of Yūsūf. Ibn Hibban said that Yūsūf had falsely reported a hadith as coming from Anas when that was not true and he should not have reported it from him. Al-Bukhari had determined Yūsūf as “*Ṣāhib ‘Ajā’ib*”, which means a person who loves to conduct peculiar deeds, and this status is actually equal to weak. Meanwhile, according to al-Dhahabi, Salām bin Razin was an unknown narrator and his hadith is *bāṭil* (Al-Albani, 1992).

6. Placing hand on wife’s head during intercourse while praying.

إذا تزوّج أحدكم , ودخل على أهله , فليضع يده على رأسها , وليقل : اللهم بارك لي في أهلي ,
وبارك لأهلي فيّ , وارزقني منها , وارزقها منّي , واجمع بيننا ما جمعت في خير , فإذا فرقت بيننا
, ففارق على خير (Al-Albani, 1992)

Translation: When one marries, and he has intercourse with wife, then he should put his hand on his wife’s head and say: O Allah, bestow your blessings upon me and my wife, bestow my people for me, bestow me for her, and bestow her for me, unite us in good, and if we separate, separate us in good.

This hadith was reported by al-Ra’īs al-Thaqafī from Muslim bin ‘Īsā bin Muslim al-Ṣaffār al-Muadhīn from ‘Abdullah bin Dāwūd al-Kharībī from al-A‘masy from Shaqīq from al-Aswād from ‘Abdullah bin Mas‘ūd as a *marfu*‘ hadith. Al-Albani said the hadith is graded forged because of flaws with its narrator al-Ṣaffar, while other narrators are acknowledged as *thiqah*. Al-Dāraquṭni said al-Ṣaffar was *matrūk*. This hadith was also included in the book *Talkhiṣ al-Mustadrak* after a hadith on *Manāqib Fāṭimah* and it is graded forged from Muslim bin ‘Īsā (Al-Albani, 1992).

7. A woman who marries without a guardian is considered as an adulterer

أيما امرأة زوّجت نفسها من غير وليّ فهي زانية (Al-Albani, 1992)

Translation : If a woman gets herself married without a guardian, she is considered as an adulterer.

Al-Khaṭīb had included this hadith in his book *al-Tārikh* through sanad by Muhammad bin ‘Abd al-Rahman al-Ṭabarī from al-Husain bin Ismā‘il bin Khālīd al-Ṭabarī from Yūsūf bin Sa‘īd Abū al-Muthannā from Abū ‘Aṣamah from Maqāṭil bin Hayyan from Qubaiṣah bin Zu’aib from Muadh bin Jabal as a *marfu*‘ hadith (Al-Khaṭīb, 2001).

According to al-Albani (1992), the flaw with this hadith was caused by Abū ‘Aṣamah whose full name was Nūh bin Abī Maryam. Ibn al-Mubārak said “he had forged hadith like al-Mu‘alli bin Hilāl”. Abū ‘Ali al-Naisabūrī also said, “he was a *kadhhabin*”, meaning he was a deceitful narrator. According to Abū Sa‘īd al-Naqash, “he was a narrator who had reported many forged hadiths.” Muslim and al-Dāraqtūnī said Abū ‘Aṣamah had forged hadith concerning *Faḍā’il al-Quran*. Al-Khaṭīb also wrote about Muhammad bin ‘Abd al-Rahman al-Ṭabarī but there was no *jarh wa ta’dil* regarding him.

Islamic scholars have discussed this issue. According to the Maliki, Shāfi‘ī dan Hanbali *madhhabs*, legally, a woman cannot conduct her own marriage even if she is able to, which means her marriage must be conducted through a guardian. However, the Hanafī *madhhab* allows women to conduct their own marriage no matter if they are widows or virgins (Zain *et al*, 2014). If it is true that a woman will be considered as an adulterer if she conducts her own marriage without a guardian, then Abu Hanifah certainly would not have allowed this for there will be bad consequences for the woman.

7. Conclusion

The wide spread of forged hadiths among Muslim societies today is a result of many contributing factors. The factors include the attitude of the preachers themselves who do not look closely into the status of the hadiths they use in their preachings, religious books which contain hadiths that are not legitimately checked for their status, as well as the thoughts and attitudes of the Muslims themselves. In terms of practice, it is clearly prohibited to practice from forged hadiths because these hadiths are not proven to have originated from the Prophet Muhammad (p.b.u.h). In fact, reporting them without explanation is a sin and is considered as deceive upon the Prophet (p.b.u.h).

In addition, it can be surmised from the earlier discussion that hadiths concerning women as wives include ones that are forged. Hadiths about prohibition to look at wife’s private part during intercourse, prohibition for a wife to leave home without her husband’s permission, the Prophet’s (p.b.u.h) encouragement of lowering mahr and other selected hadiths as discussed earlier have been graded as forged by the scholars of hadith because the narrators in their *sanad* have been identified by scholars as deceivers. Thus, these hadiths cannot be accepted as valid words spoken by the Prophet (p.b.u.h). Practicing invalid hadiths or even worse, forged ones, must be avoided. This is a matter that must not be taken lightly because it could affect the practice of the Muslims, and thus tarnishing the Prophet’s hadith.

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