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How to Deal with the Fabricated Hadith:
Notes for Hadith Dispersion in Social Media

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Abstract

In Islam, the fabricated hadith is the least acknowledged hadith. The scholars unanimously reject this hadith and forbid its recitation without identifying its status. Fabricated hadith's core perversion is its justification for the Prophet Muhammad's assassination (PBUH). Falsification of hadith has harmed numerous facets of life, including faith, religious legislation, and acts of devotion. Additionally, the number of false hadiths is growing daily. This chilling reality has become a concern due to the widespread dissemination of such hadiths through modern technology. The dissemination of falsified hadiths via social media has emerged as a new issue that new-generation Muslims must take seriously, particularly individual awareness, knowledge, ethics, and morals. This paper will emphasize the hadith's history and falsification aspects, assess its dispersion tendencies using more advanced media, and recommend many tips for preventing further dissemination. Using a qualitative method, this study found several guidelines to ensure the dispersion of fabricated hadith is handled properly, such as not believing in anything quickly, ensuring authenticity before sharing, and providing advice to admit mistakes in spreading the fabricated hadith. In this regard, we encourage academic scholars to conduct research on fabricated hadiths in order to preserve the purity and authority of the Prophet's hadiths as the second Islamic source for Muslims.

Keywords: *Hadith, Mawḍū', Ethics, Social Media, Dispersion.*

Introduction

According to the Quran, God created man to bestow upon him. To impress upon mankind this truth and guide them in the right direction, He chose Messengers from among the human race who would demonstrate the practicality of the message by putting it into reality. The first question from a religious perspective is the requirement of hadith (prophetic tradition). The Quran is a concise text containing only God's words' essentials. Consequently, as Islam's secondary scriptures, the hadith are crucial since they illustrate the Quran's requirements.

The hadith precisely describes all of the Prophet's rituals and customs, and thus when reading the Quran, one must refer to the Prophet's sayings (Kazi, 1990). In addition, the Prophet's actions and words must have been inspired by God, as the Quran states that the Prophet never spoke on his own (Pickthall, 1970).

According to Malek (2000), the hadith consists mostly of oral transmissions from the second and third centuries after the death of the Prophet. The Hadith was badly damaged by the Prophet, who directed that no textual representation of Allah's words be utilized. Accepting severe claims against a hadith is a highly uncertain affair, and anyone who does so must do it only based on faith, not logic. It is important to note that the Muslim world is uninterested in modern debates on the matter. The survey indicates unambiguously that the majority of Muslims remain apathetic. This vast population is unconcerned with hadith or minor subjects given by specialists. Nevertheless, if everything is based on justice, examination, and inquiry, perhaps accept everything.

Maintaining faith in hadith is a crucial issue with broader cultural ramifications than theological ones. Even if religious propagandists did not increase adherence to hadith, the anti-hadith movement would not reduce adherence among Muslims. Consequently, adherence to hadith and religion has become a cultural object. Studies indicate that lay Muslims do not consider Islam or modern Islamic issues. They possessed faith and could add much to the research. However, their indifference toward Islam has created the perception that sticking to a single religion has become more of a common culture than a matter of faith. The conclusion is that the hadith was ignored by Muslim society. Their conceptions of hadith stem from cultural practices, not religious preservation. Being a Muslim in modern times is more of a cultural than a religious identity (Usman, 2017).

Muslims have continuously studied hadith since the beginning of the Islamic world; according to Siddiqi (1996), during the time of the Prophet (PBUH), a great number of companions attempted to comprehend the substance of what the Prophet said and did, and they passed it on to others. Some of them record the words of the Prophet in *ṣaḥifahs*, which they read to their students and distribute to their families and followers. Some of the Prophet's (PBUH) companions and their supporters set out on a long, arduous journey to collect hadith after the Prophet's (PBUH) death, when they were dispersed across the globe. They identified a distinct corpus of literature that helped them interpret the hadith, determine its veracity and authenticity, and deduce specific theological disciplines. Their extraordinary preservation and dissemination of hadith are unsurpassed in human history. The degree of perfection achieved by the *isnād* (chain of transmitters) system in hadith, the exhaustive literature on *asmā' al-rijāl* (biography and criticism of the narrators) that they compiled as an aid to the formal complaint of traditions, the literature on *uṣūl al-ḥadīth* (hadith principles) that they compiled as an aid to material criticism, and the literature on *mawḍū'āt* (a collection of fabricated hadith).

Instead, the Quran and Hadith have shaped the life of the worldwide community in tandem. Hadith are the primary sources for the Prophet Muhammad's (PBUH) biography (sīrah), providing a plethora of information on the prophet's personality, family, and career. In addition, the Prophet Muhammad's example in word and deed, as recorded in the Hadith, aids Muslims in interpreting the Quran by highlighting the circumstances surrounding the Book's revelation, clarifying obscure verses and words, and providing examples of how the Quranic text was applied to real-world situations. As a record of the prophet's Sunnah, for instance, Hadith literature is a source of Islamic law (sharī'ah) (Usman & Ibrahim, 2014).

According to academics, Hadith or Sunnah (Prophetic tradition) is the second Islamic legislative source after the Quran. All Islamic jurists descended from the Prophet's early companions and referred to hadiths or accounts of the Prophet Muhammad's (PBUH) sayings

and actions when discussing the interpretation of the Quran's text. As a result, the Prophetic tradition is an appropriate second source of Islamic law. *Sunnah* outlines and details all of the Quran's ordinances and legislation. However, Muslims have disagreed regarding the Sunnah since the time of the Prophet Muhammad (PBUH), with elements considered erroneous and created by Muslim religious scholars (ulamā'). However, it is necessary to emphasize that the Quran and legitimate hadith require interpretation by *ulamā'* to establish workable and implementable doctrines (Azra, 2005; Amin, Halim, Usman, & Hassan, 2017).

All Muslims agree that the hadith is the second source of Islamic law after the Quran (Reinhart, 1983). It incorporates the Prophet Muhammad's (PBUH) words, deeds, admissions, character traits, and inherent goodness and morality, which serve as a source of explanation and justification for the Quran's contents and all other facets of Islamic affairs. However, not all hadiths transmitted to Muslims today are acknowledged or classified according to the hadith group they adhere to. Among these are *ḍa'īf* hadith (weak hadith), which causes scholars who believe them to make errors. There are also so-called *mawdū'* (fabricated) hadiths, which are made up and twisted, attributed to the Prophet Muhammad (PBUH) for particular objectives. They are the most pernicious type of hadith. Those that concurred believed that influencing the Prophet is the gravest sin a person can commit, resulting in eternal damnation (Khan, 2010).

The current source of concern is the spread of multiple fake hadiths. The precise figures have not yet been determined. Several scholars are attempting to compile and include several falsified and *ḍa'īf* hadiths in their writings. According to al-Albany, there are approximately 1000 fabricated and *ḍa'īf* hadiths. However, Imam al-Suyūṭī stated that there are approximately 4000 fabricated and *ḍa'īf* hadiths (Geissinger, 2011). Thus, the study of false hadith has continued over the centuries until today and is conducted by Muslim populations worldwide. Additionally, numerous research on false hadiths has been undertaken recently in Malaysia and Indonesia as part of awareness efforts for Muslims. Thus, this article aims to demonstrate the forgery of hadith, its power, and its lethal effect on the minds and lives of Muslims.

Method

This paper will emphasize the hadith's history and falsification aspects, assess its dispersion tendencies using more advanced media, and recommend many tips for preventing further dissemination. This article uses a descriptive qualitative approach which is an attempt to understand various concepts found in the research process using content analysis techniques and library research. Qualitative content analysis is one of the several qualitative methods currently available for analyzing data and interpreting its meaning. As a research method, it represents a systematic and objective means of describing and quantifying phenomena. For the prerequisite and successful content analysis, the data of this study was reduced to concepts that describe the research phenomenon by creating categories, concepts, a model, conceptual system, or conceptual map. At the same time, the research library in this article uses the types and sources of secondary data obtained from research results, articles, and reference books that discuss topics related to the research theme.

Results and Discussions
The Fabricated Hadith: History and Dispersion Factors
The hadith discourse and its study have persisted in the Islamic world for over 1400 years, demonstrating Muslims' trust in religious life (Abou-Bakr, 2003). As the Prophet Muhammad's (PBUH) heritage, the hadiths prompted his associates to work toward safeguarding the hadiths, keeping them free of all aspects of fabrication and betrayal (Duderija, 2009). The

Followers (Tābi'ūn) and Followers of the Followers (Tābi' Tābi'īn) carried on this tradition (Usman, Wazir, & Ismail, 2017). They established the chain of narration (isnād) system and numerous disciplines for hadiths by verifying the legitimacy of hadith writers and the absolute authenticity of hadiths (Baraka & Dalloul, 2014). By the end of the seventeenth century, Muslims received hadith teachings and knowledge via the words of scholars. Additionally, Muslim scholars have communicated Muhammad's (PBUH) teachings without challenging the narrations (Demirel, 2011).

The hadith was primarily compiled from oral narrations in the second and third centuries following the Prophet's demise. The Prophet gravely harmed the hadith, who decreed that no messaging was permitted besides Allah's utterances. Accepting significant claims against a hadith is a highly uncertain matter, and anyone who does so should do it based on rigorous faith, not only logic. It is worth noting here that the contemporary Muslim world is uninterested in discussions. The majority of Muslims remain apathetic. They are unconcerned with hadith or minor topics discussed by academics, but as long as everything is founded on justice, investigation, and questioning, they may accept anything (Malek, 2000).

The Muslim tradition and Western academic study of Islamic origins reflect opposed methodologies for evaluating the integrity of historical narration. Both are critical in that they examine the integrity of historical sources, but they begin with two opposed sets of assumptions. The Sunni tradition of hadith criticism was formed on a dedication to separating trustworthy from unreliable hadith using standards that analyzed both the report's origins and content. However, without contradictory evidence or a compelling argument, Muslim hadith scholars and jurists generally regard a statement ascribed to the Prophet as something he uttered. A scholar was expected to conduct a critical analysis of a hadith only if he or she had compelling reasons to dispute its validity (Brown, 2009; Wazir, Usman, Syopiyan, & Nasir, 2017).

The term "fabricated hadith" refers to statements that are made up and fraudulently attributed to the Prophet Muhammad (PBUH), and this form of hadith is among the worst and most disagreeable ever recounted ('Alī Jumu'ah, 2005; Kamali, 2014). Numerous researchers have studied and performed fabricated hadith, particularly Islamic religious scholars. By and large, the Science of Hadith is written to refute numerous forgeries of hadith. The unchecked dissemination of these hadiths began during the Caliph 'Umar Ibn 'Abd al-'Azīz's reign. Between the Prophet Muhammad's (PBUH) death and the publication of hadiths, particular persons could falsify hadiths (Bounhas, Elayeb, Evrard, & Slimani, 2015).

After the assassination of the third of the Great Caliphs, 'Uthmān Ibn al-'Affān (al-Khayr Abd, 2011), the dissemination of falsified hadiths began. They gained widespread acceptance, according to religious scholars, during the political conflict between the fourth caliph, 'Alī Ibn Abī Ṭālib, and Mu'āwiyah ibn Abī Sufyān. Their respective adherents have gone to great lengths to placate them, fabricating hadiths in the process (Alamsyah, 2013). Numerous attempts at falsification are politically motivated. The study established that following 'Uthmān's assassination, multiple factions attempted to pacify their followers by fabricating numerous hadiths (Qasmi, 2009), particularly among 'Alī supporters, Shiites, and Khawarijs. This clash resulted from fabricated hadiths, which have persisted in the lives of Muslims throughout history and continue to do so now.

Numerous variables contribute to the fabrication of hadiths. The emergence of such hadiths results from several circumstances, the primary one being the onslaught by Islam's opponents, who constantly look for opportunities to corrupt the minds and values of Muslims. Most hadiths were collected for various purposes and motives by the Companions and their

followers. It became difficult to distinguish if they originated from the Prophet (PBUH). Since the narration is for another reason, hadith forgers can easily construct several falsified hadiths to accomplish specific goals to affect Muslim conduct (Berkey, 2001).

Numerous motivations motivate the Muslims who fabricate hadiths, and their intent in debunking the hadiths must be for earthly and otherworldly purposes. Among the factors that contribute to Muslims falsifying hadiths are the desire to preserve political interest, theological and legal disputes, to garner public sympathy, to arouse devotion in worship toward the pursuit of closer proximity to Allah, to explain the prioritization of certain verses, to find a position for rulers, to obtain worldly comfort, and to win the public's hearts (Karimov & Doniyorov).

Ibn al-Jawzī was concerned that many storytellers relied on fake hadiths. The ordinary people they were linked to spread the faulty traditions, exacerbating the harm. According to Ibn al-Ḥajj, the *quṣṣaṣ* basic fault was that they communicated "weak sayings and fables." While ignorance was not a justification, al-Suyūṭī was particularly harsh on storytellers and preachers who shared hadith they knew were incorrect or had cause to suspect were. Moreover, the margin for the mistake was enormous: some blamed "heretics" (zanādiqah) for fraudulently appointing over 12,000 traditions to the Prophet (Berkey, 2000).

Religious scholars who have studied falsified hadiths have found many variables that contribute to hadith falsification. The study established that the internal crisis of Muslims is caused by differences in political beliefs, the efforts of defeated groups to denigrate Islamic teachings, the actions of Muslims to encourage more people to embrace Islam through fabricated hadiths, the desire of Muslims to achieve worldly fame by becoming a favorite or confidant of rulers, and other unavoidable factors such as blindness (Emon, 2012).

The Fabricated Hadith: The Deadly Virus in the Treasury of Islamic Knowledge
Hadith has been a subject of continual study for Muslims worldwide since its inception. During the Prophet's (PBUH) lifetime, numerous companions attempted to grasp the essence of whatever the Prophet said and closely observed what he did, and they passed it on to others. Some record the Prophet's words in *ṣaḥīfahs*, which they subsequently read to their students and distribute to their families and Followers. After the Prophet's (PBUH) death, when his companions dispersed worldwide, some of them and their supporters embarked on a long, grueling journey to gather hadith. They discovered a distinct body of literature that aided them in comprehending the hadith, determining its credibility and authenticity, and deducing some theological disciplines. Their unusual activity in preserving and disseminating hadith is unprecedented in history. The degree of perfection attained by the chain of transmitters (isnād) system in the hadith, the exhaustive literature on the biographies and criticisms of the narrators (asmā' al-rijāl) that they created as a supplement to formal criticism of traditions, the literature on the principles of the hadith (uṣūl al-ḥadīth) that they created as a supplement to material criticism, and the literature on a collection of fabricated hadith (mawḍūʿāt) (Siddiqi, 1961).

Muslims and Arabic speakers regularly reference hadiths in informal discourse, with and without explicit identification as Prophet Muhammad's utterances. These quotations appear on religious and non-religious subjects to refer to the information contained in a particular hadith and establish a connection between the speaker and Muhammad's authority. Exploiting hadith's second role in establishing dominance by invoking the Prophet's lineage will be critical in the propaganda of religious sects (Hidayatullah, 2017). Because all hadith are, by definition, connected to Muhammad, every reference to this material inevitably invokes the sacred period during which the Prophet of Islam lived. Muhammad is Islam's most pivotal transhistorical figure. Extremists invoke his authority as a prophet and guide for

the Islamic community by quoting his remarks (Boutz, Benninger, & Lancaster, 2019).

The falsified hadith is part of a campaign to disparage and weaken the hadith's authority. The spread of falsified hadiths did not harm earlier generations of Muslims; instead, it affected all Muslims in general, as was the case (Yahya & Hasan, 2014). The dissemination of falsified hadiths can profoundly affect Muslims in many spheres, notably faith, law, morals, and acts of worship (al-Qaraḍāwī, 2007). Additionally, many falsified hadiths bear a solid resemblance to non-Islamic faiths. This hadith causes Muslims to be frail and regress, as they entirely reject everything earthly. This erodes Muslims' position and renders them unfit to compete with adherents of other faiths in all spheres of life since they place a premium on otherworldly gains and disregard all earthly concerns.

Additionally, it weakens the intellect because they are only concerned with matters that provide them with no profit or reward. Furthermore, believing in such hadiths might erode faith and diminish the content of the Quran and credible hadiths. The most pernicious effect of fabricated hadiths is the uncertainty they cause among Muslims, ultimately corrupting their faith. Thus, Islam's purity may be jeopardized if these fabricated hadiths continue to be widely shared and accepted (Reinhart, 1983). Forgers of hadiths employ various techniques to create the offprint for these hadiths. The data indicate that forgers invent the terms and tie them to Prophetic sayings (PBUH). These forgers used quotations from scholars or others and tied them to the Prophet's (PBUH) sayings (Kamali, 2014).

In light of this, the relationship between the narrators is critical in assessing the hadith's rank. The investigation established that fraudulent narrators originate and distribute every bogus hadith (Sookhdeo, 2006; Zubair, Raquib, & Qadir, 2019). Thus, religious scholars can contribute to and play a role in combating the spread of falsified hadiths. The study uncovered a plethora of publications by religious academics targeted at combating the spread of these hadiths. Additionally, there are a few strategies for preventing the spread of fake hadiths. The evidence for the efforts made to prevent the spread of these hadiths includes investigating the narrator's connection to the Prophet, solidifying and strengthening hadiths as a whole, investigating the thread of narrators who provide an honest statement, and establishing general classification methods to be used by hadith experts (Kadir, 2021). Thus, we must recall the significance of the science of *al-jarḥ wa al-taʿdīl*, which sought to disfigure or exalt the storyteller and protect Islam's purity and holiness from the deception of the liars. This science is fundamental, and the obligation must be fulfilled. Without this science, we cannot tell whether anything is genuine, flimsy, or contrived (Ali, Ibrahim, Usman, Nazri, & Kadir, 2015).

The Fabricated Hadith: Immunization toward its Dispersion in Social Media

Rather than this, the Quran and hadith have worked in tandem to shape the global community's life. Hadith serves as the primary source for Prophet Muhammad's (PBUH) biography, filling in details of events referenced briefly in the Quran and providing a plethora of information about the Prophet's personality, family, and career. Additionally, the Prophet Muhammad's example in word and deed, as recorded in hadith, assists Muslims in interpreting the Quran by highlighting the circumstances surrounding the Book's revelation, clarifying obscure verses and words, and recounting instances in which the Quranic text was applied to real-world situations. As a chronicle of the Prophet's Sunnah, or example, the hadith literature is one of the primary sources of Islamic law (Usman & Ibrahim, 2014).

Since a few years ago, social media platforms such as Facebook, Twitter, and YouTube have begun to have a tremendous impact and integrated into our daily lives. Social media cannot be denied as a vital part of our everyday life. The effect of social media on humanity spans multiple spheres of life and can influence legal and political decisions (Boehning &

Toal, 2012).

Several factors contribute to social media's growth, including the ability to help humans connect more efficiently, free usage, the ability to function as a lucrative online business opportunity, a tool of information, a preaching tool, the ability to serve as a platform for unity, the ability to facilitate group discussions, the ability to disseminate news, and the ease with which it can be managed (Amanullah, 2015). Numerous social media tools examined, such as *MySpace, Facebook,* and *Twitter*, are educational tools. The current study makes broad generalizations about social media. Through social media in the context of the study, high school students will develop good attitudes toward creative work, peer alumni support, and mutual consent with the school (Al-Rahmi & Zeki, 2017). Anderson and Rainie (2012) discuss several circumstances in which social media use can result in active collaborative learning in higher education. These settings exemplify active collaborative learning and the incentive for reflective and metacognitive cognitive skills. The findings indicate that social media use is practical, fun, and straightforward. Additionally, the kids expressed happiness when utilizing it. They believe that social media may be used positively to facilitate meaningful contact, engagement, and collaborative learning about the Quran and Hadith, hence boosting students' performance (Al-Rahmi, Zeki, Alias, & Saged, 2017).

In actuality, social media may be good if properly managed. However, it has an uncontrollable lousy effect. A study demonstrated the harmful aspects of social media that all parties must understand. The reality is that media impoverishes persons, makes them less sensitive, mentally disturbs them, and deteriorates their memory. Additionally, it is deceitful and encourages dread (Duivestein & Bloem, 2013). It cannot be denied that social media platforms are an excellent medium for disseminating knowledge and religious teachings (Stout, 2013), as well as the hadiths of the Prophet Muhammad (PBUH). The Hadith content available online is derived from a variety of sources. As a result, modifying and inventing the authentic Hadith is possible. The authenticity of these publicly accessible Hadith texts is a critical and challenging endeavor and an important study area in Islam (Hakak et al., 2020). Hence, in this vein, the best example of the fabricated hadith in social media is the Prophet Muhammad instructed his followers to seek knowledge even as far as China, as shown in Figure 1.

Figure 1: Example of fabricated hadith on social media.

Ibn al-Jawzī, in full ʿAbd al-Raḥmān ibn ʿAlī ibn Muḥammad Abū al-Farash ibn al-Jawzī, (1126-1200), jurist, theologian, historian, preacher, and teacher who became an important figure in the Baghdad establishment and a leading spokesman of traditionalist Islam said that this is a fabricated hadith (Ibn al-Jawzī, 1968). Many are eager to propagate the hadiths extensively to bring mutual goodness. In their excitement, they fail to recognize that they have become disseminators of fake hadiths. Good intentions and purposes can quickly devolve into nightmares when there is a lack of awareness and ethics, resulting in the proliferation of falsified hadith across social media.

Some people take anything asserted to be hadiths at face value about the Malaysian incidents. The aforementioned hadiths will be collected and digested. A rising concern is the proliferation of falsified hadiths available on the internet and in chat groups. It becomes more complex when these hadiths become ingrained in the community and are frequently and confidently quoted by highly qualified religious scholars or preachers on television or radio (Ariffin & Ahmad, 2016).

Islamic Ethics and Guidelines of Hadith Dispersion in Social Media

Muslims derive their ethical code from the Quran (which Muslims believe God gave to Muhammad in seventh-century Arabia) and the Sunnah (Muhammad's recorded sayings and behavior). Islam's objectives are not exclusively materialistic. They are founded on Islamic notions of human well-being and the good life, prioritizing brotherhood/sisterhood and socioeconomic justice and calling for a balanced fulfilment of all humans' material and spiritual requirements (Rice, 1999).

Maintaining faith in hadith is a significant issue with a broader cultural consequence than a theological one. Even if religious propagandists did not boost devotion to hadith, the anti-hadith movement would not cause Muslims to cling to them any less. As a result, conformity to hadith and religion has developed into a cultural object. According to studies, lay Muslims do not think about Islam or contemporary Islamic issues. They possessed faith and could contribute much to the investigation. However, their indifference toward Islam has fostered the concept that adhering to a single religion has become more of a shared culture than a matter of faith. The conclusion is that Muslim culture did not take the hadith into account. Any perceptions of hadith in their lives result from cultural customs, not religious preservation. Being a Muslim in the modern era is more of a cultural identity than a religious one (Ali, 2010).

According to Hakak et al. (2020), it is crucial to stop the dissemination of fabricated Hadith due to its vast influence among Muslims. The impact of fabricated Hadiths can easily corrupt the minds of Muslims and propagate false information concerning the sayings of the Prophet Muhammad (PBUH). These hadith fabrications that gained widespread popularity on social media typically contain an intriguing element that captures readers' attention. They are unconcerned with the legitimacy of such hadiths because they are more interested in justifying and satisfying their personal and private wishes. Additionally, these hadiths are compelling, realistic, and pertinent to the current hot topic being addressed at the time; without caution, they will continue to be circulated and discussed. It must be authenticated before receiving and distributing a message or piece of news sent via a communication channel by the source or deliverer. However, due to the changing format and manner of communication associated with the widespread embrace of technology by most people globally, *adab* (ethical), truthfulness, and the impact of false messages in touch are likely to be overlooked. Therefore, it is critical to reflect on the examples set by the Prophet Muhammad as a role model for the ummah through the Quran and Sunnah, as Allah has promised (Usman, Sailin, & Mutalib, 2019).

Numerous procedures and criteria must be followed to ensure the proper dissemination of such fake hadith. The first point must be emphasized in "do not believe anything prematurely." It is not incorrect to pause several times before sharing, as the consequences of one simple mistake of giving inaccurate information are apparent. Usually, a clear source is not included with the fabricated hadith; the narration and status are omitted; the hadith appears uncomfortable, incomprehensible, and long-winded, contradicts Islamic fundamentals, and exaggerates the explanation for a topic. In short, if there is even the slightest question about a hadith, it is prudent to disregard it.

The second point is to "double-check before distributing." Verify the hadith's status before clicking the forward, share, or copy and paste button. Disseminating incorrect information is a severe violation in and of itself; consider the ramifications of spreading the fake hadith (Baru, Omar, Ibrahim, & Ismail, 2017). Inquire about the status of hadith from scholars and knowledgeable folks. If they cannot respond adequately, refrain from discussing this hadith. In short, ignoring it is preferable to spreading it.

The third point is "to acknowledge a mistake." If it is discovered that the hadith obtained is false, it becomes the responsibility of the one distributing it to tell them. Remind people not to use it. If we are receptive to receiving and taking counsel, we will reconsider spreading a hadith uncritically. Please refer to Fig. 2 for additional details.
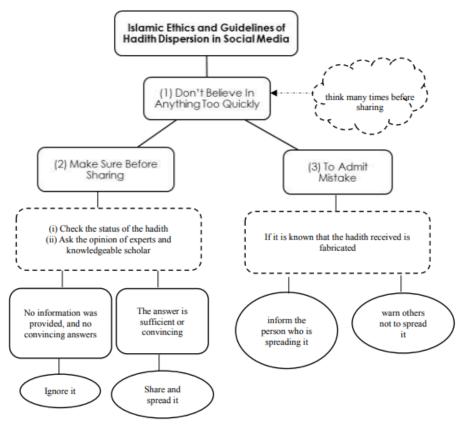

Figure 2: Dissemination Guidelines for Hadith via Social Media

While modern media enables more convenient users, the most significant obstacles they face are religious identification, integrity, internal control focus, and users' self-efficacy (Van Iddekinge, Lanivich, Roth, & Junco, 2016). Thus, all social media users must be aware of this issue and take it seriously to prevent the fake hadith from spreading rapidly within the community.
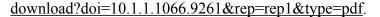
Conclusion

Demonstrating the Prophet's (PBUH) hadith is vital in guiding Muslims to a better life. Already in the Quran, the Prophet (PBUH) is referred to as a role model for believers. From a religious standpoint, the function of hadith (prophetic tradition) is the first question to consider. The Quran is a condensed text containing only God's messages' essentials. Thus, Muslims might understand the Quran better by following the Prophet's hadiths and adhering to his words and acts. As Islam's secondary scriptures, the hadith are critical because they detail the Quran's needs. The hadith meticulously describes all of the Prophet's rituals and traditions, which indicates that it is vital to refer to the Prophet's sayings while understanding the Quran. Additionally, the Prophet's actions and words must have been divinely inspired, as the Quran asserts that the Prophet never spoke on his own.

The fabrication of hadith is a long-standing source of contention for Muslims. Similar to recognized hadiths, their form made it difficult for Muslims to distinguish them until individuals believed, upheld, and practiced the hadiths. This is because of a lack of comprehension and awareness regarding these hadiths, enabling them to impact Muslims' minds quickly. As a result, they continue to exist today, even though they began centuries ago. To this end, we encourage scholars to conduct academic research on fabricated hadiths so that Muslims can continue to rely on the hadiths of the Prophet Muhammad (PBUH) as the second Islamic source after the Quran.

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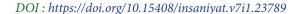
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