



SCHOLARLY VIEWS AND ANALYSIS ON FORGED HADITH ABOUT RAJAB SUNNAH PRAYERS

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Abstract

Rajab is a sacred month in the Islamic calendar that is historically and religiously significant. Muslims regard this month as an opportunity to engage in increased worship, repentance, and preparation for the upcoming Ramadan. There are numerous hadiths about supplementary deeds to be practiced in the month of Rajab. However, some of them are reported as forged hadiths and need to be clarified to our community. Therefore, the objectives of this paperwork are to identify forged hadith focusing on performing sunnah prayers in Rajab and to analyse the chain of narrators and hadith status based on hadith scholars' reports. This study applies the qualitative method based on library research by collecting data from books, paper works, and websites related to the study. Next, the content analysis method is used to analyse the evaluation and views of hadith scholars by referring to the collection of forged hadith books written by Ibn al-Jawzi, al-Suyuti, al-Shawkani, and Ibn 'Iraq. The finding shows that there are five topics of forged hadiths related to sunnah prayers in Rajab which are sunnah prayer at the beginning of Rajab, sunnah prayer during the month of Rajab, al-Ragha'ib prayer, Nisf Rajab prayer, and Isra' Mi'raj prayer.

Keywords: Scholarly views, forged hadith, Rajab, sunnah prayer.

Article Progress

Received: 29 August 2023
Revised: 15 September 2023
Accepted: 20 November 2023

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INTRODUCTION

Rajab is the seventh month of the Islamic calendar and is often referred to as one of the 'Ashhur al-Hurum' and sacred months in Islam which certain acts are considered more virtuous. Unlike Ramadhan that have specific acts like obligatory fasting during Ramadhan and sunnah tarawih prayers, Rajab does not have specific rituals or obligatory act associated with it. However, Muslims often regard Rajab as a month to increase their worship and good deeds. The great rewards Allah the Almighty bestows to those who practice sunnah or supplementary deeds have attracted Muslims' interest to apply it in certain months. Among supplementary deeds mentioned in hadith are performing sunnah prayers, fasting, uttering dhikr, giving charity, seeking forgiveness, and many more. Nowadays in Malaysia, at the beginning of Rajab month, lots of hadiths about the virtue of the month are spreading among our community. However, several hadith related to supplementary deeds in Rajab such as fasting practice are not accurate and are rejected by hadith scholars (Mohd Farhan and Khadher Ahmad, 2016).

Forged hadith, also known as *mawdu'*, fabricated, false or fake hadith are widely spread among our society through social media like Facebook, Twitter, and others. According to Andrew Bimba (2015) in his study, the existence of the internet and the popularity of social media lead to new threats to the access and existence of fake hadith. Besides that, A.H. Usman and Rosni Wazir (2018) stated that the dispersion of fabricated hadith through social media must be seriously combatted by new-age Muslims. A study conducted by Nasser (2020) shows that the danger of spreading these hadiths on social communication networks also facilitated the transmission of undocumented information to a great extent (Nasser, 2020). Currently, Nik Suhaili et al. (2022) had found unsatisfactory results on the awareness of Muslims nowadays about the spreading of false hadith that is based on online and ICT sharing without validation of hadith authenticity.

Forged hadiths are considered unreliable and rejected sources of Islamic guidance. It is a saying or statement that is created, falsely ascribed, and made up to be attributed to the Prophet Muhammad

PBUH (Ibn al-Salah, 1986; Mahmud Tahhan, 1984). The type of this hadith is among the worst and most objectionable saying because it does not have any relation with the Prophet Muhammad PBUH whether in the form of words, action, and tacit approval. Islam prohibits any form of a false statement that mentions a statement from the Prophet Muhammad PBUH when in fact it is not. According to Muslim scholars such as Ibn Salah (1989), al-Suyuti (1996), and al-Nawawi (1996), it is impermissible for us to narrate forged hadith except by explaining its fabrication. The prohibition of lying in the name of the Prophet Muhammad PBUH is clearly mentioned in a hadith:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ ﷺ قَالَ: "بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنِّي إِسْرَائِيلَ وَلَا حَرْجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ".

“Whoever tells lies about me deliberately, let him take his seat in the hellfire”.
(al-Bukhari, hadith no. 3461)

METHODOLOGY

This article focuses on forged hadith about Rajab sunnah prayer or supererogatory prayer listed in four books written by hadith scholars which are *al-Mawdu'at*, *al-La'ali al-Masnu'ah*, *al-Fawa'id al-Majmu'ah*, and *Tanziyyah al-Syari'ah*. A brief explanation of a chain of narrators, narrators' categories, and hadith status will be presented based on hadith scholars' verification to avoid the spreading of misinterpretation and misunderstanding on forged hadith about sunnah prayers practice in the month of Rajab. The content analysis of this study begins with the categorisation of sunnah prayers in Rajab, followed by the hadith text, the translation of the hadith, chain of narrators, and ends with hadith scholars' views and their evaluation. Comparisons between several hadith scholars are conducted to assess the falsity of these hadiths. According to Jawiah Dakir et al. (2014), the similarities and differences of opinion and assertion among hadith scholars should be considered. Khafidz Soroni (2020) agrees with this statement stating that hadith deemed as forged hadith by *muhaddithin* wouldn't be a final judgment unless by referring to other hadith scholars' evaluations and views.

Ibn al-Jawzi and al-Shawkani are known as *mutashaddid* or strict hadith scholars (Hussein 'Abd Kadir, 2017; Mashhuri Rifa'i, 2021). Thus, the book *al-Mawdu'at* written by Ibn al-Jawzi was selected as the primary source followed by *al-Fawa'id al-Majmu'ah* by al-Shawkani. Meanwhile, *al-La'ali al-Masnu'ah* by al-Suyuti, who is known as *mutasahil* or lax hadith scholar (al-Ghumari, 1982, al-Laknawi, 2000), was also selected. Finally, a book titled *Tanziyyah al-Syari'ah* by Ibn 'Iraq al-Kinani was included representing an assessment by a *mu'tadil* or moderate hadith scholar who is acknowledged as the best author in producing a book of forged hadith compilation (Nuruddin 'Itr, 2000; Hussein 'Abd Kadir, 2017; al-Ghoury, 2017). The researcher also included other Muslim scholars' review of hadiths related to Rajab sunnah prayers.

RESULTS AND DISCUSSION

Based on the content analysis in this study, the researcher found that there are five categories of forged hadith related to sunnah prayers in Rajab as follows:

- i) Sunnah prayer at the beginning of Rajab
- ii) Sunnah prayer during Rajab
- iii) Sunnah prayer on the 1st Thursday in Rajab (al-Ragha'ib prayer)
- iv) Sunnah prayer on the 15th Rajab (Nisf Rajab prayer)
- v) Sunnah prayer on the 27th Rajab (Isra' Mi'raj prayer)

i) Sunnah Prayer at the Beginning of Rajab

قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ صَلَّى الْمَغْرِبَ أَوَّلَ لَيْلَةٍ مِنْ رَجَبٍ ثُمَّ صَلَّى بَعْدَهَا عِشْرِينَ رَكْعَةً، يَفْرَأُ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَقَالَ اللَّهُ أَحَدُ مَرَّةً، وَيُسَلِّمُ فِيهِنَّ عَشْرَ تَسْلِيمَاتٍ، أَتَدْرُونَ مَا ثَوَابُهُ؟ فَإِنَّ الرُّوحَ الْأَمِينَ جِبْرِيْلَ عَلَّمَنِي ذَلِكَ. قَلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ حَفِظَهُ اللَّهُ فِي نَفْسِهِ وَأَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَأَجِيرَ مِنْ عَذَابِ الْقَبْرِ وَجَازَ عَلَى الصِّرَاطِ كَالْبُرْقِ بَغَيْرِ حِسَابٍ وَلَا عَذَابٍ".

Translation: “Whoever performs Maghrib prayer on the first night on Rajab, then performs twenty rak’ahs prayer by reciting Fatihah al-Kitab and Qul hu Allahu Ahad, followed by ten salams, do you know what is the reward for him? The faithful Jibril taught me about it.” We said: Only Allah and his Messenger know best. He said “Allah will protect him and his family, properties, and children. He also will be protected from the torment of the grave, and he will pass on al-Sirat as fast as lightning without any punishment or torment”.

The first hadith discussed sunnah prayers in the month of Rajab. Sunnah prayers are performed at the beginning of Rajab. The timing is after Maghrib prayer on the first night of Rajab, with twenty rak’ahs reciting surah al-Fatihah and al-Ikhlās in each rak’ah. The hadith was stated by Ibn al-Jawzi, al-Suyuti, al-Shawkani, and Ibn ‘Iraqi in their books. According to al-Shawkani (n.y), it was narrated by al-Jawzaqani from Anas bin Malik and was transmitted by 12 narrators. The chain of narrators mentioned by Ibn al-Jawzi in his book, *al-Mawdu’at* is as below:

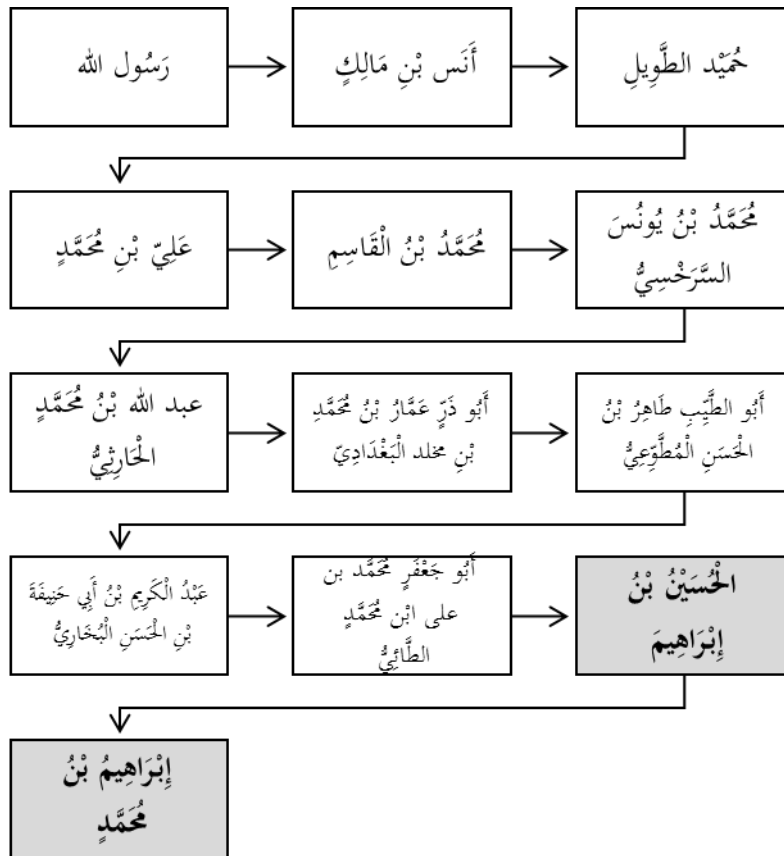


Figure 1: The chain of narrators for forged hadith sunnah prayer at the beginning of Rajab

Figure 1 shows the flow of forged hadith about sunnah prayer at the beginning of the Rajab chain of narrators. Thirteen narrators are starting with the first narrator called Anas bin Malik and ending with the last narrator called Ibrahim bin Muhammad. Ibn al-Jawzi (2008) judged the hadith as *hadith mawdu'* (هذا حديث موضوع), and most of the narrators are unknown (وأكثر رواته مجاهيل). According to al-Dhahabi (1998) in his book *Talkhis Kitab al-Mawdu'at*, the twelfth narrator named al-Husayn bin Ibrahim is a liar.

Al-Dhahabi (1968) once again mentioned in his book *Tadhkirah al-Huffaz* that the last narrator, Ibrahim bin Muhammad is also a liar in everything he narrated (كذاب في كل ما روى). His full name is Ibrahim bin Muhammad bin Abi Yahya al-Aslami al-Madani. Imam Malik was asked by Yahya al-Qattan about him, and Imam Malik stated that he is an untrustworthy person, neither in his religion (لا ثقة في دينه). Besides that, Yahya al-Qattan also added that Ibrahim bin Muhammad was accused of lying (كنا نتهمه بالكذب). Meanwhile, Imam Ahmad said he is a follower of Qadariyyah, Muktaizilah, and Jahmiyyah. He used to narrate many forged hadiths that had no basis and took people's hadiths and wrote it in his books. Therefore, Imam al-Bukhari mentioned that hadiths narrated by him were left by Muslim scholars (يكتب حديثه ترك الناس حديثه لا) like Ibn al-Mubarak. Another hadith scholar, Imam al-Nasa'i also stated that the hadith status is *matruk al-hadith* (متروك الحديث) or abandoned hadith and does not have an assurance caused by Ibrahim bin Muhammad in his statement: "He is not trustworthy, and his hadith was not written" (ليس بثقة ولا يكتب حديثه).

ii) Sunnah Prayer During Rajab

قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ صَامَ يَوْمًا مِنْ رَجَبٍ وَصَلَّى فِيهِ أَرْبَعَ رَكَعَاتٍ، يَتْلُو فِي أَوَّلِ رُكْعَةٍ مِائَةَ آيَةِ الْكُرْسِيِّ، وَفِي الرُّكْعَةِ الثَّانِيَةِ مِائَةَ مَرَّةٍ قُلْ هُوَ اللَّهُ أَحَدٌ، لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ أَوْ يُرَى لَهُ".

Translation: "Whoever fasts on a day of Rajab and performs a prayer with four rak'ahs, by reciting Ayah al-Kursi 100 times in the first rak'ah, and 100 times in the second rak'ah, he won't die until seeing his place in the Jannah or it is shown to him".

The second hadith states that a person will not die until he sees a view of the Jannah as the reward for fasting a day in Rajab and performing four rak'ahs sunnah prayer with the recitation of Ayah al-Kursi 100 times and surah al-Ikhlâs 100 times. This hadith is recorded by Ibn al-Jawzi, al-Suyuti, al-Shawkani, and Ibn 'Iraqi in their books. Ibn al-Jawzi (2008) stated that eleven narrators were said to be involved in this hadith are shown below:

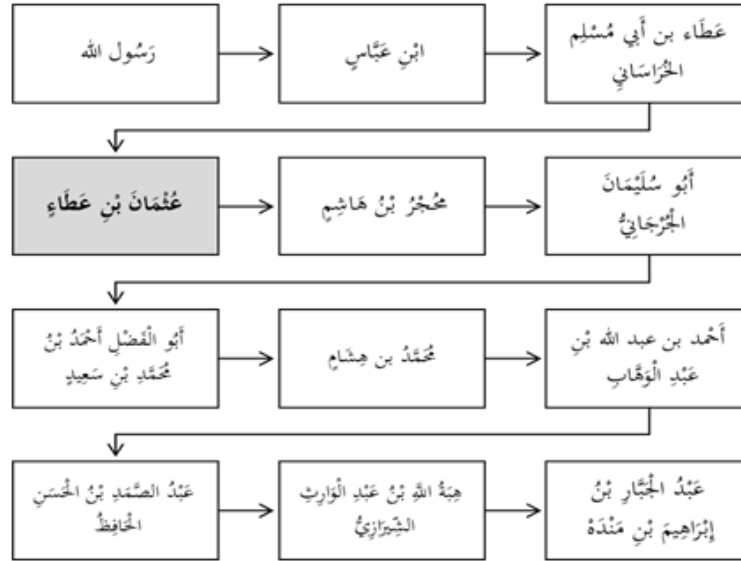


Figure 2: The chain of narrators for forged hadith sunnah prayer during Rajab

There are eleven narrators from the above Figure 2 on the flow of the chain of narrators about forged hadith related to the sunnah prayer during Rajab. This chain of narrators started with Ibn Abbas and ends with the eleventh narrator named Abd al-Jabbar bin Ibrahim bin Mandah.

Ibn al-Jawzi in his commentary stated that this is hadith *mawdu'* (حديث موضوع) because most of its narrators are unknown (أكثر رواته مجهول). While the fourth narrator named Uthman bin 'Ata' is known as *matruk 'inda al-Muhaddithin* (متروك عند المحدثين) or one whose hadith is abandoned by hadith scholars (Ibn al-Jawzi, 2008). He is labelled as a weak person (ضعيف) by Yahya ibn Mu'ayn. Meanwhile, Ibn Abi Hatim (ny.) in *al-Jarh wa al-Ta'dil* stated that he is *matruk al-Hadith* (الحديث متروك) one whose hadith is abandoned, and (هو ضعيف الحديث جداً) not to be referred and judged as he is very weak (لا يجوز الاتحاج) by al-Daraqutni. Besides that, 'Ali bin al-Junayd said he is *matruk* (متروك), and Ibn Hibban stated (لا يجوز الاتحاج) meaning his narration should not be referred to. Additionally, Uthman bin 'Ata' used to narrate hadiths from his father, Abu Muslim al-Khurasani. In the book *al-Du'afa'* written by Abu Nu'aym al-Asbahani (2010), the author stated hadiths transmitted by Uthman from his father are *munkar* (عن أبيه) or denounced hadiths (منكرة أحاديث).

iii) Sunnah Prayer on the 1st Rajab (al-Ragha'ib Prayer)

قَالَ رَسُولُ اللَّهِ ﷺ: "... وَمَا مِنْ أَحَدٍ يَصُومُ يَوْمَ الْحَمِيسِ أَوْ حَمِيسٍ فِي رَجَبٍ، ثُمَّ يُصَلِّي فِيهَا بَيْنَ الْعِشَاءِ وَالْعُتَمَةِ، يَغْنِي لَيْلَةَ الْجُمُعَةِ، ثِنْتَيْ عَشْرَةَ رَكْعَةً، يَفْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ مَرَّةً، وَإِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ثَلَاثَ مَرَّاتٍ، وَقَالَ اللَّهُ أَحَدًا اثْنَتَيْ عَشْرَةَ مَرَّةً، يَفْصِلُ بَيْنَ كُلِّ رَكْعَتَيْنِ بِسَلِيمَةٍ، فَإِذَا فَرَغَ مِنْ صَلَاتِهِ صَلَّى عَلَيَّ سَبْعِينَ مَرَّةً، ثُمَّ يَقُولُ: اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ، ثُمَّ يَسْجُدُ فَيَقُولُ فِي سُجُودِهِ: سُبُوْحُ قُدُّوسٍ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ سَبْعِينَ مَرَّةً، ثُمَّ يَرْفَعُ رَأْسَهُ فَيَقُولُ: رَبِّ اغْفِرْ لِي وَارْحَمْ وَتَحَاوَرْ عَمَّا تَعَلَّمَ إِنَّكَ أَنْتَ الْعَزِيزُ الْأَعْظَمُ سَبْعِينَ مَرَّةً، ثُمَّ يَسْجُدُ الثَّانِيَةَ فَيَقُولُ مِثْلَ مَا قَالَ فِي السَّجْدَةِ الْأُولَى، ثُمَّ يَسْأَلُ اللَّهَ تَعَالَى حَاجَتَهُ، فَإِنَّمَا تُفْضَى.

Translation: “Those who fast on the first Thursday in the month of Rajab, then perform prayer between Isha’ and ‘atmah on Friday night with 12 rak’ahs, recites Fatihah al-Kitab in the first rak’ah, **إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ** three times, and **قُلْ هُوَ اللَّهُ أَحَدٌ** 12 times, and separates every two rak’ahs with a salam. After completing the prayer, he recites salawat for me 70 times, then he says **اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ**, then prostrates by reciting **رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي** for 70 times, then he raises his head by saying **رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي** for 70 times, then he prostrates the second time by saying similar recitation in the first sujud, then he asks Allah The Almighty what he needs to, Allah will fulfil his wishes.

The third hadith discussed about al-Ragha’ib prayer, another special worship practiced by some people in Rajab. The prayer is performed during the first Friday night of Rajab. The timing is between Maghrib and Isha’ and is preceded by fasting on the first Thursday of Rajab. It consists of twelve rak’ahs paired with six salams, and the surah al-Qadr and al-Ikhlās are recited in each rak’ah. The hadith was stated by Ibn al-Jawzi, al-Suyuti, al-Shawkani, and Ibn ‘Iraqi. Eleven hadith narrators mentioned by Ibn al-Jawzi in *Kitab al-Mawdu’at* (2008) are:

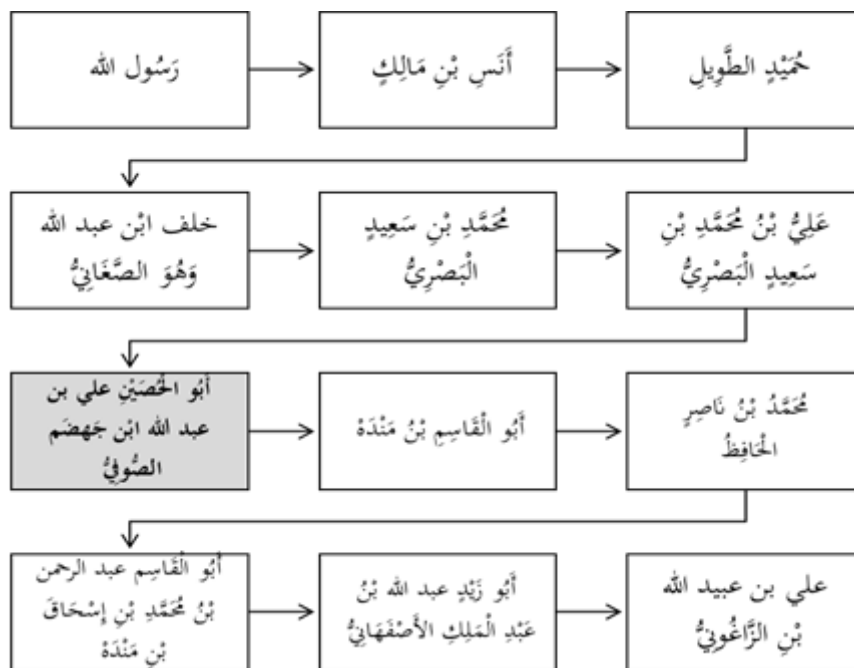


Figure 3: The chain of narrators for forged hadith al-Ragha’ib prayer

Figure 3 illustrates the flow on the chain of narrators for forged hadith related to al-Ragha’ib prayer. There are twelve narrators for this hadith beginning with Anas bin Malik and ending with Ali bin Ubayd Allah bin Al-Zaghuni. According to Ibn al-Jawzi, the hadith was judged as *mawdu’* (موضوع) and was falsely attributed to the Messenger of Allah PBUH. Based on his Shaykh named ‘Abd al-Wahhab, all narrators in the hadith are unknown. Ibn al-Jawzi stated that one of them known as Ibn Jahdam is a liar. He is the seventh narrator in the above flow chain of narrators. His full name is Abu al-Hassan ‘Ali bin Abdullah bin Jahdam. Additionally, many hadith scholars accused him to lying (وقد اتهموا به ابن جهضم ونسبوه)

(إلى الكذب (Ibn al-Jawzi, 2008). Al-Dhahabi in his book *Mizan al-I'tidal* stated that ‘Ali bin Abdullah is a Sufis figure in Mecca, and an author of a book titled *Bahjah al-Asrar*. He is known as the creator of hadith Salah al-Ragha’ib (al-Dhahabi, 2009). Therefore, many hadith scholars deem it as *mawdu* or forged hadith which means it has no religious or practical value.

Besides that, al-Nawawi in *Kitab al-Majmu’* warned against it and pointed out that Ragha’ib prayer is *bid’ah* and *munkar* or misguidance (al-Nawawi, ny.). Meanwhile, Ibn ‘Abidin in his book *Rad al-Mukhtar* stated that this prayer is *bid’ah* and the narration is *batil* and *mawdu’* (Ibn ‘Abidin, 2003), and al-Haythami explained that it is forbidden to perform this prayer either individually or in the congregation and the hadith about it is *mawdu’* (al-Haythami, ny.).

iv) Sunnah Prayer on the 15th Rajab (Nisf Rajab Prayer)

قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ صَلَّى لَيْلَةَ التَّصْفِ مِنْ رَجَبٍ أَرْبَعِ عَشْرَةَ رَكْعَةً، يَتْلُو فِي كُلِّ رَكْعَةٍ الْحَمْدَ مَرَّةً، وَقَالَ هُوَ اللَّهُ أَحَدٌ عَشْرِينَ مَرَّةً، وَقَالَ أَعُوذُ بِرَبِّ الْفَلَقِ ثَلَاثَ مَرَّاتٍ، وَقَالَ أَعُوذُ بِرَبِّ النَّاسِ ثَلَاثَ مَرَّاتٍ، فَإِذَا فَرَغَ مِنْ صَلَاتِهِ صَلَّى عَلَيَّ عَشْرَ مَرَّاتٍ، ثُمَّ يُسَبِّحُ اللَّهَ وَيُحَمِّدُهُ وَيُكَبِّرُهُ وَيُهَلِّلُهُ ثَلَاثِينَ مَرَّةً، بَعَثَ اللَّهُ إِلَيْهِ أَلْفَ مَلَكٍ يَكْتُبُونَ لَهُ الْحَسَنَاتِ وَيَعْرِسُونَ لَهُ الْأَشْجَارَ فِي الْفِرْدَوْسِ، وَمَحَى عَنْهُ كُلَّ ذَنْبٍ أَصَابَهُ إِلَى تِلْكَ اللَّيْلَةِ، وَلَمْ يَكُنْ عَلَيْهِ خَطِيئَةٌ إِلَى مِثْلِهَا مِنَ الْقَابِلِ، وَيَكْتُبُ لَهُ بِكُلِّ حَرْفٍ قَرَأَ فِي هَذِهِ الصَّلَاةِ سَبْعِمِائَةَ حَسَنَةٍ، وَبَنَى لَهُ بِكُلِّ رُكُوعٍ وَسُجُودٍ عَشْرَةَ قُصُورٍ فِي الْجَنَّةِ مِنْ زَبَرٍ جَدِّ أَحْضَرَ، وَأُعْطِيَ بِكُلِّ رَكْعَةٍ عَشْرَ مَدَائِنَ فِي الْجَنَّةِ، كُلُّ مَدِينَةٍ مِنْ يَأْفُوتَةِ حَمْرَاءَ، وَيَأْتِيهِ مَلَكٌ فَيَضَعُ يَدَهُ بَيْنَ كَتِفَيْهِ فَيَقُولُ: اسْتَأْنَفَ الْعَمَلَ فَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ ."

Translation: “He who performs four rak’ahs prayer in the fifteenth night of Rajab, recites Alhamdu in each rak’ah, 20 times, قل هو الله أحدُ three times, and قل أعوذ برب الفلق three times. After completing the prayer, he recites salawat for me ten times, then glorifies, praises, and proclaimed the greatness of Allah 30 times. As a reward for this, Allah sent him a thousand angels to write good deeds for him, and plant trees for him in al-Firdaus. His previous sins until that night will be erased, and all sins will be removed from him. He will be rewarded with 700 hundred good deeds for every letter he recited in this prayer, and 10 green palaces will be built for every bowing and prostration did by him. And for every rak’ah, he will be rewarded with 10 cities in al-Jannah, and each city is made up of red ruby. An angel will come to him and put his hand between his shoulders and says: Keep up the good work, indeed, your previous sins have been forgiven.”

The fourth hadith describes the merit of performing four rak’ahs prayers on the fifteenth night of Rajab by reciting surah al-Fatihah, al-Ikhlās, al-Falaq, and al-Nas in each rak’ah at a certain time. Next, it must be followed by reciting salawat and glorifying, praising, and proclaiming the greatness of Allah. As a result, whoever did it will be rewarded in heaven. Thus, all sins will be erased, removed, and Allah forgives his sins. This hadith was mentioned by Ibn al-Jawzi, al-Shawkani, al-Suyuti, and Ibn ‘Iraqi in their books. The complete chain of fourteen transmitters as stated by Ibn al-Jawzi (2008) is as follows:

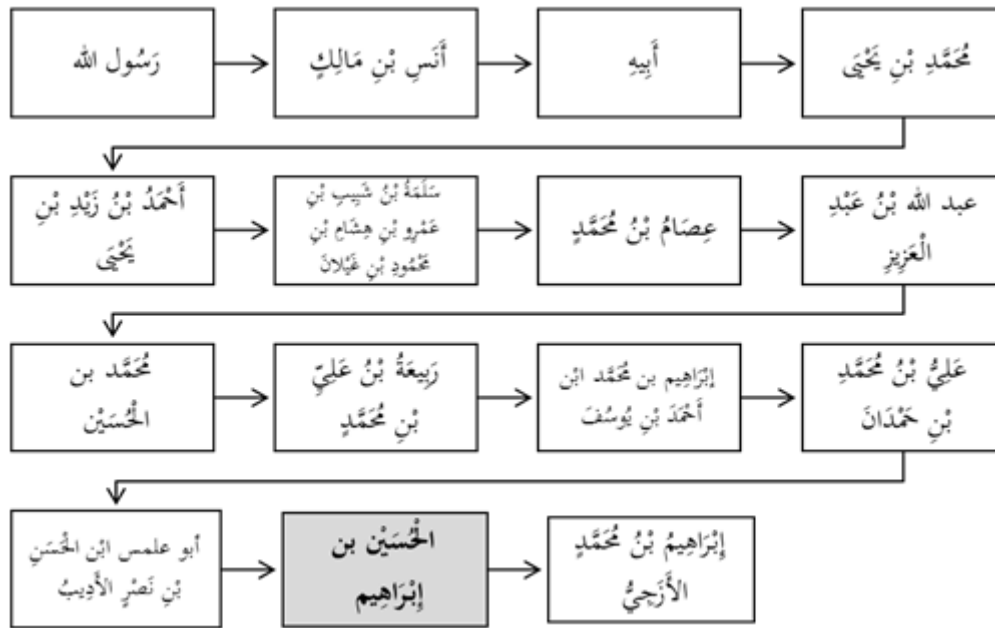


Figure 4: The chain of narrators for forged hadith Nisf Rajab prayer

Figure 4 illustrates the flow chain of narrators for forged hadith related to the Nisf Rajab's prayer. The flow starts with Anas bin Malik and ends with Ibrahim bin Muhammad Al-Azajiy. Ibn al-Jawzi in his commentary judged the hadith as *mawdu'* (موضوع). His statement was agreed by al-Shawkani. According to al-Shawkani (2003), the hadith was narrated by al-Jawzaqani from Anas bin Malik. Both reported that all transmitters in this chain are unknown (مجهولون), and one of them which is al-Husayn bin Ibrahim the twelfth narrator is said to be the creator of this hadith (Ibn al-Jawzi, 2008; al-Shawkani, n.y).

Ibn Taymiyyah was asked about the practice of Nisf Rajab prayer, and he wrote in his book *al-Fatawa al-Kubra* that this prayer is *bid'ah* and was not offered by The Prophet Muhammad PBUH or by any of the Sahabah or the Tabi'in or the imams of the Muslims. The hadith is false and *mawdu'* according to scholarly consensus, hence they said that it is forbidden and not *mustahab* (Ibn Taymiyyah, 1987).

v) Sunnah Prayer on the 27th Rajab (Isra' Mi'raj Prayer)

قال النبي ﷺ: للعامل في هذه الليلة حسنات مائة سنة، فمن صلى فيها اثنتي عشرة ركعة يقرأ في كل ركعة فاتحة الكتاب وسورة من القرآن، يتشهد في كل ركعتين ويسلم في آخرهن، ثم يقول: سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر مائة مرة، ويستغفر الله مائة مرة، ويصلي على النبي صلى الله عليه وسلم مائة مرة، ويدعو لنفسه بما شاء من أمر دنياه وآخرته، ويصبح صائماً، فإن الله سبحانه يستجيب دعاءه كله إلا أن يدعو في معصية.

Translation: "Those who do righteous deeds on this night will be rewarded with 100 years of goodness. So, whoever prays 12 rak'ahs by reciting Fatihah al-Kitab and a surah from the Qur'an in each rak'ah, recites Tasyahhud in every two rak'ahs, and says Salam at the end of them, then says سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر 100 times, followed by Istighfar 100 times, and salawat 100 times, and he prays for himself to achieve

whatever he wants in this world and the hereafter and continues by fasting, indeed Allah The Almighty will answer his prayers except his wishes in doing sins.

Apart from performing prayer on the fifteenth night of Rajab, it is said that by performing prayer on the night of the 27th Rajab, Allah will grant our wishes. This is relatable to the significant Isra' Mi'raj event in Rajab. This fifth hadith was stated by Ibn 'Iraq in his book titled *Tanziyah Al-Shari'ah* from Abu Musa al-Madini with a chain of transmitters as shown below:



Figure 5: The chain of narrators for forged hadith
Isra' Mi'raj prayer

Figure 5 shows the flow of the chain of narrators for forged hadith about the Isra' Mi'raj prayer. The narrations begin with Anas bin Malik and end with Abu Muhammad al-Khabazi. Ibn 'Iraq reported that this is a falsified or *munkar* (منكر) hadith. Based on the above flow, the second and third narrators either known as Muhammad bin al-Fadl and Aban are categorised as weak (محمد بن الفضل وأبان ضعيفان).

The full name of Muhammad bin al-Fadl is Muhammad bin al-Fadl bin 'Atiyah bin 'Umar bin Khalid al-Khurasani (al-Baghdadi, 2015). According to Yahya Ibn Mu'ayn, he is an untrustworthy person and a liar (ولم يكن محمد ثقة، كان كذابا). Meanwhile, Aban ibn Abi 'Ayyash was labelled as *matruk* (متروك) means 'rejected' by al-Daruqutni (Ibn Zurayq, 2007), and *matruk al-hadith* (متروك الحديث) by Ibn Saad (Ibn Saad, 2001). Ahmad bin Hanbal (2009) mentioned that his hadith were ignored and disacknowledged by people since a long time (متروك الحديث، ترك الناس حديثه مذ دهر من دهر).

Al-Majd al-Lughawi in his statement mentioned that any sunnah prayers performed on the night of the 27th Rajab do not have an authentic basis (al-Syuqayri, 2002). Meanwhile, Ibn Taymiyyah stated that this prayer is not prescribed in Islam, based on the consensus of Islamic scholars' authority. This practice is *bid'ah* or innovation that does not have an authentic source in Islam (Ibn Taymiyyah, 1998).

From the researcher's view, five hadiths mentioned in this study are deemed as forged hadith by hadith scholars and other Muslim scholars. Ibn Hajar al-'Asqalani (ny.) in his book titled *Tabyin al-'Ajab bi ma Warada fi Fadl Rajab*, explains that there is no authentic hadith about the merit of specific prayers performed in the month of Rajab. Meanwhile, Ibn Qayyim said that all hadiths mentioning prayer on certain nights in Rajab are mawdu', fake, and lies (Ibn Qayyim, 2009). Whereas al-Shawkani in his book *al-Sayl al-Jarar* stated that there is no hadith, whether *sahih*, *hasan*, or *da'if* reported to the effect that observing sunnah prayer practices in Rajab entails a special reward. They are false, lies, and extremely weak (al-Shawkani, 2004). Al-Shawkani's statement was supported by Ibn Taymiyyah in *al-Fatawa al-Kubra*. Ibn Taymiyyah highlighted those prayers like al-Ragha'ib on the 1st Friday of Rajab, sunnah prayers on the night of the 15th, and 27th of Rajab, and others are not prescribed in Islam as was stated by reliable scholars (Ibn Taymiyyah, 1987).

Regarding the issue of Rajab sunnah prayers practices, it is not recommended by the Prophet Muhammad PBUH. This is based on an authentic hadith narrated by Abu Hurayrah r.a:

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: "لَا تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي وَلَا تَخُصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْأَيَّامِ إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ" .

Translation: Abu Hurayrah (Allah be pleased with him) reported Allah's Apostle PBUH as saying: "Do not single out the night (preceding) Friday among the nights for prayer and do not single out Friday among days for fasting but only when anyone among you is accustomed to fast (on dates) which coincide with this day (Friday)." (Sahih Muslim, hadith no. 1149)

We can relate the above hadiths with the prohibition of sunnah prayers in Rajab. Al-Nawawi in his commentary in *Sharh Sahih Muslim* explained that The Prophet Muhammad PBUH forbid us from performing certain sunnah prayers on certain specific night such as Friday nights. Muslim scholars agree with this prohibition and brought up arguments on hadiths related to sunnah prayers called al-Ragha'ib. Al-Nawawi also mentioned that it is an evil *bid'ah* of the misguided and ignorant (al-Nawawi, 2000).

Forged hadith existed since after the death of Caliph Uthman bin 'Affan and continue to spread until today. It had penetrated the Muslim community and now continue to spread and circulated through various medium, including word of mouth, printed materials, and social media. Muslims in Malaysia need to be cautious and discerning when encountering hadiths and ensure that they are relying on authentic sources of Islamic knowledge. Reputable scholars, Islamic institutions, and organisations in Malaysia are encouraged to work together to identify, analyse, filter out, and debunk forged hadith. Educational resources, workshops, conferences, and publications would help educate Muslims to distinguish between authentic and forged narrations. Moreover, Muslims should only refer to hadith knowledge from authentic, reliable, and reputable sources like Six Canonical Books of Hadith (*al-Kutub al-Sittah*), consult knowledgeable hadith scholars and experts, be cautious and critical when encountering hadiths on social media platforms, and encourage people to only share correct information, particularly about hadith status. This would prevent the widespread of wrong information on social media.

CONCLUSION

Conclusively, five types of forged hadiths related to the virtue of sunnah prayers performed in the month of Rajab are sunnah prayer at the beginning of Rajab, sunnah prayer during the month of Rajab, al-Ragha'ib prayer, Nisf Rajab prayer, and Isra' Mi'raj prayer. Generally, these hadiths promise us great rewards that do not commensurate with the deeds performed. Based on analysis from scholarly views and consensus, these hadiths are imprecise and deemed as forged hadiths. Forged hadith could cause harm to Muslim belief. We are responsible to clarify, warn, and draw our community's attention about the falsity of forged hadiths. By doing so, we would be able to distinguish between authentic and fake narrations. Finally, this article would benefit the society from wrong practice of supplementary deeds based on forged hadiths.

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