



Criteria for Detecting Fabricated Hadiths between Classical Heritage and Modern Methods: An Analytical Study

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Abstract: This study, entitled “Criteria for Detecting Fabricated Hadiths between Classical Heritage and Modern Methods: An Analytical Study,” aims to examine the scientific foundations adopted by Hadith scholars in detecting fabricated (Mawḍūʿ) Hadiths and to analyze them in light of contemporary scientific methodologies. It also seeks to clarify the extent to which modern technological tools can support the traditional efforts undertaken to identify false narrations attributed to the Prophet Muhammad (peace and blessings be upon him and his family).

The study addresses the central problem of whether traditional methodologies alone are capable of confronting the increasing spread of fabricated Hadiths in the digital age, and whether modern technologies can be utilized to enhance the processes of verifying the authenticity of narrations. The research adopts descriptive, analytical, and comparative approaches by examining primary Hadith sources, analyzing the views of Hadith scholars concerning the criticism of chains of transmission and textual content, and then comparing these methodologies with modern tools, including Hadith databases, search engines, artificial intelligence technologies, and text-analysis techniques.

The study concludes that the efforts of Hadith scholars established precise scientific principles for detecting fabricated Hadiths and that modern tools cannot replace these principles. Rather, they constitute supportive tools that contribute to accelerating the retrieval, analysis, and cross-referencing of information, provided that they remain subject to the scientific standards established by Hadith scholars. The study also concludes that there is a need to develop specialized Hadith databases and applications based on artificial intelligence and grounded in established Hadith methodologies, thereby contributing to limiting the spread of fabricated Hadiths through the media and digital platforms.

Keywords: Fabricated Hadith, Hadith Criticism, Isnād Criticism, Matn Criticism, Detection Criteria, Islamic Heritage, Artificial Intelligence, Hadith Databases.



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Introduction

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon our master Muhammad, and upon his family and all his Companions.

The Prophetic Sunnah is regarded as the second source of Islamic legislation after the Holy Qur'an. It has received exceptional attention from scholars since the Prophetic era, owing to their recognition of its significance in explaining Islamic legal rulings, interpreting the verses of the Holy Qur'an, and guiding the lives of Muslims in various theological, jurisprudential, and ethical aspects [1]. In order to preserve this authentic source, the sciences of Hadith emerged in their various branches, among which Hadith criticism was one of the most prominent. Its primary objective is to distinguish between authentic, weak, and fabricated narrations [2].

The phenomenon of Hadith fabrication emerged during the early periods of Islamic history as a result of various factors, including political and sectarian motivations, tribal and partisan fanaticism, storytelling, preaching, and personal interests [3]. This required Muslim scholars to confront the phenomenon by establishing precise standards for criticizing chains of transmission and textual content. Consequently, they developed an integrated scientific methodology that is considered one of the most rigorous critical methodologies in the human intellectual heritage [4].

In the modern era, with the rapid development of communication technologies and the widespread use of social media and digital platforms, the circulation of Prophetic Hadiths among people has increased significantly, regardless of whether such narrations are authentic, weak, or fabricated [5].

This has resulted in the widespread dissemination of unverified narrations, making the authentication of Hadiths both a scientific and a media-related challenge [6].

Accordingly, the importance of utilizing modern technological tools—such as Hadith databases, electronic encyclopedias, search engines, and artificial intelligence technologies—in the service of the Prophetic Sunnah has become increasingly evident [7]. Such tools can contribute to accelerating access to information, analyzing it, and linking it to original sources, while maintaining the scientific principles established by Hadith scholars [8].

This study seeks to shed light on the criteria for detecting fabricated Hadiths within the Islamic heritage, analyze these criteria, compare them with modern technological tools, and clarify the areas of integration between the two methodologies in a manner that enables researchers to benefit from technological developments while preserving the authenticity of the Hadith methodology.

Research Problem

The problem addressed by this research lies in the fact that the dissemination of fabricated Hadiths through digital media has become faster than ever before, while many users rely on electronic resources that may not adhere to precise Hadith-related standards [9]. Therefore, the following central question arises:

To what extent can modern tools contribute to detecting fabricated Hadiths without going beyond the critical methodology established by Hadith scholars?

Significance of the Research

The significance of this research derives from the prominent position occupied by the Prophetic Sunnah in Islamic legislation. It represents the second source of Islamic rulings after the Holy Qur'an. Through it, general statements are clarified, unrestricted rulings are qualified, general provisions are specified, and numerous Islamic legal rulings are derived. Therefore, preserving the Prophetic Sunnah from distortion, fabrication, and false attribution is one of the most important scholarly responsibilities undertaken by Hadith scholars throughout history.

The significance of this research is further enhanced by the tremendous technological development witnessed in the contemporary era. Social media and digital platforms have become fertile environments for the dissemination of Hadiths without verification of their authenticity. This has led to the circulation of a large number of weak and fabricated narrations among the general public, thereby necessitating a study of the criteria used to detect such Hadiths and an examination of the extent to which modern technological tools can be utilized in the service of the Prophetic Sunnah.

The significance of the research also lies in its attempt to bring together the traditional methodology established by Hadith scholars and contemporary technological tools, with the aim of highlighting the areas of integration between them. Such integration may contribute to developing mechanisms for Hadith verification and serve researchers, academic institutions, and Hadith research organizations.

From a scholarly perspective, the research seeks to provide a comparative analytical study that may serve as a foundation for subsequent studies on the use of artificial intelligence and digital technologies in Hadith sciences, while preserving the scientific standards established by Hadith scholars [10].

Research Questions

The research attempts to answer the following questions:

What is meant by a fabricated Hadith, and how did the phenomenon of Hadith fabrication emerge?

What are the major reasons that contributed to the spread of fabricated Hadiths?

What standards did Hadith scholars adopt in detecting fabricated Hadiths?

What role do chain-of-transmission criticism and textual criticism play in verifying the authenticity of a Hadith?

What are the most prominent modern tools used in the service of the Prophetic Sunnah?

Can artificial intelligence contribute to detecting fabricated Hadiths?

What are the similarities and differences between the traditional methodology and modern technological tools?

What standards should be observed when employing modern technologies in Hadith sciences?

Scope of the Research

This research is limited to studying the criteria for detecting fabricated Hadiths in light of works on Hadith terminology and Hadith criticism. It focuses on comparing the efforts of Hadith scholars within the Islamic heritage with modern digital tools, without extensively addressing other types of weak Hadiths except to the extent necessary to serve the subject of the study.

Research Methodology

The research employs more than one scientific methodology in order to achieve its objectives, as follows:

1. The Descriptive Method

This method is employed by presenting concepts related to fabricated Hadiths, the causes of fabrication, and the most important relevant terminology.

2. The Analytical Method

This method is used to analyze the statements and views of Hadith scholars, clarify the standards they adopted in criticizing chains of transmission and textual content, and analyze modern technological tools [11].

3. The Comparative Method

This method is employed by comparing the traditional critical methodology with modern digital tools and identifying the strengths and limitations of each.

Previous Studies

The researcher reviewed a number of studies and research works that addressed the subject of fabricated Hadiths and Hadith sciences. The most prominent of these include:

- Studies addressing the history and causes of Hadith fabrication.
- Studies examining the efforts of scholars of al-Jarḥ wa al-Ta'dīl (scholarly evaluation and criticism of narrators).
- Research works focusing on the criticism of textual content and chains of transmission.
- Modern studies concerned with the electronic service of the Prophetic Sunnah [12].
- Research examining the use of artificial intelligence in Islamic sciences [13], [14].

The research benefited from these studies; however, it differs from them by focusing on a comparison between the traditional methodology and modern tools within the framework of a single analytical study.

The Conceptual and Foundational Framework of Fabricated Hadiths

The Noble Prophetic Hadith is considered the second source of Islamic legislation after the Holy Qur'an. Muslim scholars have devoted exceptional attention to preserving it and distinguishing authentic narrations from weak ones, recognizing the theological, legislative, and behavioral consequences resulting from establishing or failing to establish the authenticity of a Hadith.

Consequently, the sciences of Hadith emerged in their various branches, particularly the science of Hadith terminology, the science of al-Jarḥ wa al-Ta'dīl, and the criticism of chains of transmission and textual content. Together, these disciplines formed an integrated scholarly system designed to protect the Prophetic Sunnah from distortion and false attribution.

As the Islamic state expanded, Muslims came into contact with other peoples, and political, sectarian, and intellectual conflicts emerged, the phenomenon of Hadith fabrication became increasingly prominent. This was one of the most serious phenomena to confront the Prophetic Sunnah. Its effects were not limited to falsely attributing statements to the Prophet Muhammad (peace and blessings be upon him and his family), but extended to influencing theology, jurisprudence, Qur'anic interpretation, and ethics.

Scholars confronted this phenomenon from an early period by establishing precise rules for detecting fabricated narrations, until Hadith criticism became one of the most rigorous and systematic disciplines in Islamic scholarship.

This chapter aims to explain the concept of fabricated Hadiths, trace their historical emergence, and identify the most important factors that contributed to their appearance, while examining their impact on Islamic thought as a prelude to studying the criteria for detecting them in subsequent chapters.

The Concept and Emergence of Fabricated Hadiths

1. The Linguistic Meaning of Fabricated Hadiths

The Arabic term Hadith is linguistically derived from the root ḥ-d-th and may denote news, speech, or something new. The term Mawḍūʿ (fabricated) is the passive participle of the verb waḍaʿa, meaning to place, invent, or fabricate. Accordingly, in its linguistic sense, a fabricated Hadith is a manufactured or invented report that has been falsely attributed to its supposed source.

2. The Technical Meaning of Fabricated Hadiths

Hadith scholars have defined the fabricated Hadith in closely related ways, all of which revolve around one central meaning: an invented falsehood attributed to the Messenger of Allah, Muhammad (peace and blessings be upon him and his family), falsely and deceitfully, without any authentic basis, such that it was not actually uttered, performed, or tacitly approved by him.

Scholars have defined it as a statement falsely attributed to the Prophet Muhammad (peace and blessings be upon him and his family) through deliberate invention and fabrication.

This category represents the most serious type of weak Hadith, because it is impermissible to narrate it unless its fabricated status is explicitly clarified and people are warned against it.

This definition demonstrates that a fabricated Hadith differs from a weak Hadith. A weak Hadith may result from a narrator's error, forgetfulness, or confusion, whereas a fabricated Hadith is deliberately invented, with its fabricator intending to attribute it falsely to the Prophet Muhammad (peace and blessings be upon him and his family).

3. The Emergence of Hadith Fabrication

Researchers have differed regarding the precise beginning of the emergence of fabricated Hadiths. However, the majority of Hadith scholars maintain that fabrication did not emerge during the lifetime of the Prophet Muhammad (peace and blessings be upon him and his family), because the Companions were extremely cautious about lying about him.

It is reported that the Prophet Muhammad (peace and blessings be upon him and his family) said:

“Whoever lies about me deliberately, let him take his place in Hell.”

This Hadith had a profound effect in deterring Muslims from lying about the Messenger of Allah. However, the expansion of the Islamic state, the emergence of political conflicts following the assassination of the third Caliph, and the rise of sectarian disputes created an environment that enabled some individuals driven by ideological inclinations to fabricate Hadiths in support of their particular positions.

Many Hadith scholars believe that organized fabrication began during the period of the Great Fitnah and subsequently increased during the Umayyad and Abbasid periods as a result of political conflicts, sectarian fanaticism, and the emergence of storytellers and fabricators who invented narrations to influence the general public or achieve worldly gains.

4. The Position of Hadith Scholars toward Fabrication

Hadith scholars did not remain passive in the face of this phenomenon. Rather, they established a rigorous critical methodology based on verifying the circumstances and reliability of narrators, examining the continuity of chains of transmission, comparing narrations, and criticizing textual content.

Through this methodology, they were able to distinguish many fabricated Hadiths. They also authored independent works dedicated to collecting fabricated narrations and warning against them.

This methodology is regarded as one of the earliest critical methodologies in history, as it combined historical study, linguistic analysis, rational criticism, and comparison among different narrations. This contributed significantly to preserving the Prophetic Sunnah throughout the centuries.

The Criteria Used by Hadith Scholars to Detect Fabricated Hadiths

1. Chain-of-Transmission Criticism

Criticism of the chain of transmission (Isnād) is one of the most important criteria adopted by Hadith scholars in detecting fabricated Hadiths. The Isnād represents the chain of narrators who transmitted the Hadith from the Prophet Muhammad (peace and blessings be upon him and his family). Therefore, Hadith scholars devoted careful attention to studying this chain in order to verify the authenticity of transmission and the reliability of narration.

Scholars established precise scientific rules for examining the chain of transmission. One of the most important of these was verifying its continuity, meaning ensuring that every narrator had received the Hadith from the preceding narrator through an accepted method of transmission. An interruption in the chain, or the presence of a narrator whose meeting with the person from whom he supposedly transmitted had not been established, was considered one of the reasons for weakening a Hadith.

Scholars also studied the circumstances and reliability of narrators through the science of al-Jarḥ wa al-Ta'dīl. They examined their integrity and precision, distinguishing between trustworthy narrators and those who were weak or accused of lying.

Knowledge of a narrator's status was among the most important tools relied upon by Hadith scholars in identifying fabricated Hadiths. The presence of a narrator known for lying or fabrication within a chain of transmission constituted strong evidence that the Hadith was not authentic.

Through this methodology, Hadith scholars were able to protect the Prophetic Sunnah from false narrations attributed to the Prophet Muhammad (peace and blessings be upon him and his family) without justification.

2. Textual Criticism

The methodology of Hadith scholars in detecting fabricated Hadiths was not limited to examining the chain of transmission. They also paid considerable attention to criticizing the textual content (Matn), because a Hadith may appear authentic from the perspective of its chain of transmission while its meaning or content reveals that it is not authentic.

Textual criticism refers to examining the wording and meaning of a Hadith and assessing the extent to which it is consistent with the principles of Islamic law, reason, and reality.

Scholars established several criteria for textual criticism. These included examining whether the Hadith was consistent with the Holy Qur'an and authentic Prophetic Sunnah. If a Hadith contained a meaning that contradicted an established text or a definitive legal principle, scholars regarded this as an indication of a possible defect in the narration.

They also examined style and meaning, paying attention to narrations characterized by artificiality, linguistic weakness, or excessive exaggeration, as such features could constitute signs of fabrication.

Furthermore, scholars relied on their knowledge of the objectives of Islamic law and established historical facts when evaluating certain narrations. Any Hadith containing impossible matters or contradicting established facts was subjected to criticism and careful examination.

Thus, Hadith scholars combined the examination of the chain of transmission and the textual content in order to reach a more accurate judgment concerning the status of Hadiths.

3. Scholars' Efforts in Compiling Works on Fabricated Hadiths

Hadith scholars made significant efforts to confront the phenomenon of Hadith fabrication. They did not merely identify false narrations; they also collected and classified them in specialized books known as works on fabricated Hadiths.

These works played an important role in preserving the Prophetic Sunnah, as they collected Hadiths judged by scholars to be fabricated and explained the reasons underlying such judgments.

Among the most prominent of these works is *Al-Mawḍū'āt* by Imam Ibn al-Jawzi, in which he collected a number of Hadiths that he considered fabricated and explained their defects and the reasons for rejecting them.

Later scholars benefited from these efforts and expanded upon them. Among them was Imam al-Suyuti in his work *Al-La'ālī al-Maṣnū'ah fī al-Aḥādīth al-Mawḍū'ah*, in which he discussed some of the judgments made by earlier scholars and added further examples.

Another important work is *Tanzīh al-Sharī'ah al-Marfū'ah 'an al-Akḥbār al-Shanī'ah al-Mawḍū'ah* by Ibn 'Irāq al-Kinānī.

These works contributed to establishing an integrated scholarly methodology for detecting fabricated Hadiths. They became important references for researchers in Hadith studies because they contain critical principles and scholarly investigations that assisted in distinguishing authentic, weak, and fabricated Hadiths.

Modern Methods for Detecting Fabricated Hadiths

The field of Hadith studies has witnessed significant development in the modern era as a result of the emergence of digital technologies and modern research tools. These developments have enabled researchers to access Hadith sources and analyze narrations more rapidly and accurately.

Hadith studies have benefited from these tools in the service of the Prophetic Sunnah, particularly in the field of detecting fabricated Hadiths, through the collection of information, comparison of narrations, and tracing chains of transmission and textual content by means of modern technological tools.

1. Hadith Databases

Hadith databases are among the most prominent modern tools that have contributed to the development of research on the Prophetic Sunnah. They bring together a large number of Hadith books and scholarly sources within a single digital environment, making it easier for researchers to access Hadiths, trace their chains of transmission, and compare them across different sources.

These databases have contributed to facilitating Hadith documentation and source tracing (Takhrīj). Researchers can search for the text of a Hadith or part of it, identify the locations in which it appears in different books, and examine scholars' judgments concerning its authenticity, weakness, or fabrication.

Databases also assist in studying chains of transmission by tracing the names of narrators and identifying scholars' evaluations of them. This significantly reduces the time and effort that earlier Hadith scholars had to spend searching manually through scholarly compilations.

The importance of these databases lies in their ability to provide a scholarly environment that facilitates the comparison of different narrations and the identification of variations in wording or chains of transmission. This makes them useful supporting tools in the verification of Hadiths and in distinguishing authentic narrations from fabricated ones.

2. Artificial Intelligence and Text Analysis

Artificial intelligence represents one of the most recent tools that can be utilized in the field of Hadith studies. It enables the automated analysis of Hadith texts through natural language processing and the detection of recurring patterns within narrations.

Artificial intelligence technologies can now be used to compare Hadith texts, identify similarities among narrations, and detect certain indicators that may point to problems or irregularities within a Hadith.

These technologies can also assist in analyzing chains of transmission by examining networks of narrators, identifying relationships among them, and determining areas that require further scholarly review.

Artificial intelligence may also contribute to classifying Hadiths according to the information available about them, such as their grading, sources, and scholars' evaluations.

Despite the importance of these tools, they remain supportive instruments for researchers and cannot replace the traditional Hadith methodology. Judging a Hadith requires a precise scholarly understanding of the principles of al-Jarḥ wa al-Ta'dīl, as well as knowledge of the objectives of Islamic law and the sciences of narration.

3. Digital Applications and Platforms

Digital applications and platforms have contributed to disseminating knowledge of Hadith and facilitating access to sources of the Prophetic Sunnah. Numerous programs and websites provide electronic Hadith libraries containing thousands of books and sources needed by researchers and students.

These platforms are characterized by rapid searching and the ability to access Hadiths within a short period of time. They also provide tools that assist in tracing Hadith sources and presenting related references.

Furthermore, they have helped bring Hadith studies closer to students and researchers by providing scholarly content in an organized and user-friendly format.

Through these applications, it has become possible to combine the traditional methodology based on criticism of the chain of transmission and textual content with modern technological tools that facilitate rapid access, analysis, and comparison.

However, the proper use of these platforms requires scholarly awareness of the methodology of Hadith scholars, so that reliance on technology alone does not lead to inaccurate judgments.

Thus, modern tools represent a new stage in serving Hadith studies by combining the authenticity of the critical methodology established by scholars with the precision of contemporary technological tools. This contributes to the development of mechanisms for detecting fabricated Hadiths.

A Comparative Analytical Study

After presenting the methodology of Hadith scholars in detecting fabricated Hadiths and explaining the modern tools that have emerged to serve this field, an analytical comparison can be made between the traditional methodology adopted by Hadith scholars in the past and the modern methodology based on digital technologies and contemporary scientific tools.

This chapter aims to identify the points of convergence and divergence between the two methodologies and to examine the possibility of combining them in order to develop more effective mechanisms for detecting fabricated Hadiths.

1. Areas of Agreement between the Two Methodologies

There are several areas of agreement between the classical methodology of Hadith scholars and modern tools for detecting fabricated Hadiths. Both methodologies seek to achieve the same fundamental objective: verifying the authenticity of Hadiths and distinguishing acceptable narrations from unreliable ones.

One of the most significant areas of agreement is the importance of collecting and studying information before reaching a judgment concerning a Hadith. Hadith scholars used to collect the various transmission routes of a narration and study the circumstances of its narrators, whereas modern tools rely on collecting Hadith data and analyzing it through software and databases.

The two methodologies also agree on the importance of comparing different narrations. Hadith scholars compared chains of transmission and textual content in order to identify differences and hidden defects, while modern technologies conduct electronic searches and automated comparisons among different texts and narrations.

Both methodologies also share a commitment to accuracy and verification and reject the acceptance of narrations without proper examination. Just as Hadith scholars established rigorous rules for criticism, technological tools seek to provide results based on data analysis and scientific criteria.

2. Differences and Challenges

Despite the areas of agreement between the two methodologies, there are clear differences between them. The methodology of Hadith scholars primarily depends on scholarly expertise and human reasoning in studying chains of transmission and textual content and in understanding the circumstances of narrators, whereas modern tools rely on software and technologies that analyze information according to predefined algorithms.

One of the most important differences is that a Hadith scholar possesses the ability to understand the historical, linguistic, and legal contexts of a Hadith. These are matters that technological systems may not be able to fully comprehend.

Artificial intelligence can analyze texts and identify similarities, but it requires scholarly guidance from specialists in Hadith sciences.

The challenges facing modern tools include the need for accuracy in the data entered into digital systems. Any error in sources or information may lead to inaccurate results. Moreover, complete reliance on technology may result in neglecting the critical and scholarly dimension that characterizes the methodology of Hadith scholars.

On the other hand, the traditional methodology faces a challenge arising from the large number of Hadith sources and the difficulty of accessing information rapidly. This is an area in which modern technologies can provide significant assistance.

3. A Future Vision for Developing Detection Mechanisms

Developing mechanisms for detecting fabricated Hadiths in the future requires achieving integration between the authentic Hadith methodology and modern technologies. Digital tools should function as supportive instruments for researchers rather than substitutes for specialized scholarly criticism.

Hadith databases can be developed to become more comprehensive by integrating sources of the Prophetic Sunnah with scholars' statements concerning narrators and Hadiths, while providing intelligent systems that assist researchers in tracing narrations and analyzing chains of transmission and textual content.

Artificial intelligence can also be utilized to develop programs capable of detecting unusual patterns in narrations and identifying Hadiths that require more in-depth scholarly examination.

Researchers in Hadith sciences should also receive training in the use of modern technologies so that they can combine traditional scholarly knowledge with technical skills.

The future of detecting fabricated Hadiths does not depend exclusively on either side. Rather, it depends on cooperation between the efforts of scholars and the capabilities of modern technology.

In this way, it is possible to develop an advanced methodology that combines the precision of Hadith scholars in critical evaluation with the speed of digital tools in research and analysis, thereby contributing to serving the Prophetic Sunnah and protecting it from fabricated narrations.

Conclusion

Praise be to Allah, by whose grace all good deeds are completed, and peace and blessings be upon the Seal of the Prophets and Messengers.

In conclusion, this study, entitled "Mechanisms for Detecting Fabricated Hadiths between the Traditional Critical Methodology and Modern Technologies," has attempted, to the best of its ability, to present an integrated perspective that combines the authenticity of the Islamic methodology of evaluating narrations with the modernity of digital tools for analyzing texts.

The study concludes that the phenomenon of Hadith fabrication was not a temporary or isolated occurrence. Rather, it was a natural outcome of the major social and political transformations that affected the Muslim community during its early centuries. This prompted Hadith scholars to develop a unique critical system in human history based on verification and rigorous examination, combining criticism of the chain of transmission—representing the external investigation of narrators—with textual criticism, which constitutes the internal analysis of the text in terms of meaning, language, and reason.

The study also concludes that modern technologies, such as databases and artificial intelligence, are not substitutes for the traditional critical methodology. Rather, they are supportive and complementary tools that accelerate research, inductive examination, and comparison and provide researchers with a vast amount of information within seconds. Nevertheless, these technologies remain dependent on the human critical intellect, which possesses contextual awareness and a deep understanding of the circumstances, characteristics, and motives of narrators—qualities that algorithms cannot fully replicate.

One of the most important findings of the study is that integration between the traditional and modern approaches is the only viable means of confronting new digital challenges. Just as fabricators invented Hadiths in the past for political and sectarian purposes, contemporary society faces a new challenge in the form of digital impersonation and the rapid dissemination of fabricated Hadiths through social media platforms.

This situation requires contemporary researchers to master the use of technology in detecting such problems while adhering to the fundamental principles established by earlier scholars, foremost among them the principle of evaluating narrations in light of the Qur'an, the established Sunnah, reason, and sound human nature.

General Findings of the Study

Based on the discussion and analysis presented throughout the four chapters of this study, the following conclusions can be drawn:

A fabricated Hadith represents the most serious form of weak narration and one of the gravest sins, as it constitutes a deliberate lie attributed to the Messenger of Allah. The Prophet Muhammad (peace and blessings be upon him and his family) strongly prohibited this practice, stating: “Whoever lies about me deliberately, let him take his place in Hell.” This necessitates extreme caution when transmitting any narration.

The emergence of Hadith fabrication was associated with various historical factors, most notably political conflicts, including disputes among the Khawarij, Shiites, Umayyads, and Abbasids; sectarian fanaticism; the activities of fabricators and storytellers who targeted ordinary people; and the promotion of legendary stories in the name of religion.

Hadith scholars established a multidimensional critical methodology based on criticism of the chain of transmission—including continuity, narrator integrity, precision, isolated transmission, and hidden defects—and criticism of textual content through comparison with the Qur’an and Sunnah, as well as reason, empirical reality, language, and universal principles. This methodology was complemented by the compilation of specialized works on fabricated Hadiths.

Modern technologies have achieved a significant advancement in serving the Prophetic Sunnah through large databases that enable researchers to access hundreds of sources within seconds, artificial intelligence that has begun to be used in analyzing chains of transmission and textual content, and digital applications that enable the general public to learn the grading of Hadiths instantly.

Despite its development, artificial intelligence remains limited in its ability to understand hidden defects and psychological and historical contexts. Therefore, it should be regarded as a supportive tool rather than an absolute authority. The specialized human expert remains the final authority in determining the authenticity or weakness of a Hadith.

There are fundamental areas of agreement between the traditional and digital methodologies, as both rely on induction, comparison, and probabilistic reasoning. However, there are also significant differences. Machines lack the ability to understand the motives of narrators and their psychological and social circumstances, creating a knowledge gap that remains unresolved.

The optimal future vision lies in developing hybrid models that combine the power and speed of computational systems with the human and inferential depth of leading Hadith scholars.

Recommendations and Proposed Future Directions

In light of the findings reached in this study, the following practical and academic recommendations are proposed in the hope that they will contribute to improving mechanisms for detecting fabricated Hadiths in the digital age.

1. Academic and Research Recommendations

Establishing a Unified Digital Database of Isnād and Narrators

A comprehensive digital database should be developed and made freely accessible to researchers. It should include detailed biographical profiles of narrators together with their respective evaluations according to the principles of al-Jarḥ wa al-Ta’dīl, while providing automated links between chains of transmission and the corresponding Hadith texts.

Developing Specialized Artificial Intelligence Systems

Artificial intelligence systems should be specifically designed to analyze hidden defects (‘Ilal) in Hadith narrations by training them on the classical literature of ‘Ilal, such as the works of Ibn Abī Ḥātim and al-Dāraqutnī. Furthermore, algorithms should be developed that are capable of

recognizing complex Hadith phenomena, including Tadrīs (concealed transmission) and Hidden Irṣāl.

Encouraging Comparative Studies

Researchers should be encouraged to conduct comparative studies between judgments generated by artificial intelligence systems and those issued by leading Hadith scholars in order to evaluate the accuracy of technological tools and continuously improve their performance.

Establishing Specialized Research Units

Universities and colleges of Sharīʿah and Islamic Studies should establish specialized research centers devoted to Digital Hadith Studies, thereby creating an interdisciplinary bridge between Hadith sciences, data science, and computer science.

2. Technological and Applied Recommendations

Developing an Interactive Digital Platform

A reliable interactive digital platform should be established based on a collaborative scholarly review mechanism (crowdsourcing) supervised by a committee of distinguished Hadith specialists. Such a platform would allow researchers to submit Hadith evaluations for scholarly discussion and assessment.

Developing a Mobile Application

A specialized smartphone application should be designed to identify fabricated Hadiths by allowing users either to photograph or copy the text of a Hadith. The application should provide a simplified explanation of the reason for the judgment together with an indication of the confidence level of the result.

Integrating Hadith Verification into Search Engines

Arabic search engines should be equipped with dedicated algorithms for Hadith verification so that, whenever users search for a Hadith, its authenticity grading and original sources appear prominently at the top of the search results in cooperation with official religious institutions, Islamic jurisprudential academies, and recognized fatwa authorities.

3. Educational and Public Awareness Recommendations

Launching Organized Public Awareness Campaigns

Organized awareness campaigns should be conducted through social media platforms in order to educate the public on how to distinguish authentic Hadiths from fabricated ones while directing them toward reliable scholarly sources.

Providing Specialized Training Programs

Training programs should be organized for students of Islamic studies to familiarize them with the use of artificial intelligence technologies and digital Hadith databases in serving the Prophetic Sunnah.

Producing Educational Visual Content

Educational videos, infographics, and other visual materials should be produced to explain the principles of Hadith criticism in a simple and accessible manner while warning against the most widespread fabricated Hadiths circulating among the public.

4. Institutional and Policy Recommendations

Establishing an International Center for Hadith Verification

Major Islamic scholarly institutions and jurisprudential academies should be encouraged to establish an International Center for the Verification of the Prophetic Sunnah, operating around the clock in cooperation with international universities specializing in artificial intelligence.

Developing Ethical and Legal Guidelines

Appropriate legal regulations and ethical guidelines should be introduced to prevent the dissemination of fabricated and falsely attributed Hadiths through digital platforms. Effective mechanisms should also be established for reporting and rapidly removing such content, similar to existing procedures used to combat misinformation and fake news.

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