Thematic Concept Research for Al- Ḥadīth
(Al-Ḥadīth Al-Mawḍūʿiy)

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Abstract
This study aims in examining and analyzing the thematic concept research for al-Ḥadīth namely as al-Ḥadīth al-Mawḍūʿiy. This method of al-Ḥadīth al-Mawḍūʿiy is one of the thematic approaches that is identifying, collecting and analyzing the hadīth which are related to any identified topic of discussion. By method of conventional research methodology (CRM), the techniques applied in collecting and analyzing the data are based on Western research philosophies. The same method adopted in the studies related to Islam and the Islamic primary sources. The question aroused pertaining to this situation are; what are the approaches existed in Islam? What are the most relevant approaches to be conducted in analyzing the information regarding the issue of Islam and Muslims? What is thematic concept research for hadith? To answered these questions, this study has its twofold of objectives. Firstly, it is purposely done to identify the concept of al-Ḥadīth al-Mawḍūʿiy; and secondly, to analyze and formulate a theoretical framework concept in the study of al-Ḥadīth al-Mawḍūʿiy. This qualitative research adopting content analysis for the purpose of analyzing all the data collected. Via this approach, it is regarded as the most appropriate to be conducted in the concept of al-Ḥadīth al-Mawḍūʿiy owing to three justifications. First, the description of al-Mawḍūʿiy by studying a pronouncement; Second, the description of al-Mawḍūʿiy by studying a certain hadith; and third, the al-mawḍūʿiy with molded a topic or theme based on the hadith of the Prophet PBUH. From the third justification, then it’s divided into three forms. First, reviewing and examining thematic study of hadīth related to the research topic or theme entire venerated books of hadīth; second, reviewing and examining thematic study of hadīth related to the research topic or theme towards only selected books of hadīth; and third, form of thematic research that relies on a collection of various narration of hadīth related to the research topic. The second selection preferring to be implemented towards scholar research. This concept will be the most appropriate to be implemented in the research by two elements. First, method of al-Ḥadīth al-Mawḍūʿiy suitable to be used as a method of KPBI insist of the main source of Islam are al-Quran and al-Hadith; and second, this method is seems to be the most suitable way in identifying, collecting and analyzing the data for the purpose of KPBI fulfilling the needs of current society.
Keywords: al-Ḥadīth al-Mawḍūʿiy, Islamic Research-based, Collecting and Analyzing Data, Islamic Development Management & Al-Quran and Al-Sunnah

INTRODUCTION
Conventional research frequently used to investigate matters involving Muslims, resolve issues related to Islam and the usage of primary sources of Islam. However, the research methodology based on Islamic perspective seen as more suitable to be used for research because its moulded by *tasawur* and Islamic philosophy (Muhammad Syukri Salleh, 2008).

The questions are; how the process of collecting and analyzing data can be conducted on the hadīth? Hence, what is the thematic concept research for hadīth? These are the catalyzing factors that lead this study to be accomplished.

Discussions on collecting and analyzing the data grounded on *hadith* are extremely important to be conducted. Thus, it is much more important to identify the best method can be used in actualizing the aforementioned technique. Hence, this research was conducted for its two aims; firstly to identify the concept of *al-Ḥadīth al-Mawḍūʿiy* and the second objective is analyzing and deducing theoretical framework concept of *al-Ḥadīth al-Mawḍūʿiy*.

Generally, the discussions of this research paper are divided into two main categories. First section is the discussion of *al-Ḥadīth al-Mawḍūʿiy*’s concept; second, the analytical discussions on the theoretical framework concept of *al-Ḥadīth al-Mawḍūʿiy* involving Islam’s primary sources.

RESEARCH METHODOLOGY
To achieve the objectives of this study, qualitative research had been used. Then, this study focuses on exploratory and descriptive study. In addition, the data adopted through library research as a method for data collection. The data were analyzed using content analysis method.

FINDINGS AND RESEARCH DISCUSSION
For the purpose of discussing the concept of *al-Ḥadīth al-Mawḍūʿiy*, it has been divided into three categories. First, the definitions of *al-Ḥadīth al-Mawḍūʿiy*; second, the conceptual framework of *al-Ḥadīth al-Mawḍūʿiy*; and lastly is the discussion of collection and analyzing the data based on the concept of *al-Ḥadīth al-Mawḍūʿiy*.

Definition of *al-Ḥadīth al-Mawḍūʿiy*
The terminology of *al-Ḥadīth al-Mawḍūʿiy* is derived from two separated word of *al-Ḥadīth* and *al-Maudūʿiy* (al-Asyrafiy, 2012: 21-23; Hayfa’ ‘Abd al-‘Aziz, 2007). Each of these two words is bringing its own distinguish meaning. In clarifying the meaning of *al-Ḥadīth al-Mawḍūʿiy*, the researcher will present the explanation of this term step by step, for the purpose of giving a clear and understandable approach. Furthermore, *al-Ḥadīth al-Mawḍūʿiy* is a specific term.
appointed by Muslim scholars and this field of knowledge requires a progressive technique of explanation in the way to be comprehended (al-Asyrafiy, 2012).

*Al-hadīth*, linguistically denotes a meaning of contradictory of the term *al-qadim* (ancient). This term is parallel to be understood as a report (al-Sakhawiy, 2001: 10). *Al-hadīth* can be identified as a report or a new, a novel element (al-Marbawi, n.d.: 122-123). Meanwhile, from the angle of terminology

*Al-hadīth* depicts a meaning of any related element or aspect leaned onto Prophet Muhammad p.b.u.h., videlicet, his actions, words, *taqrīr*¹, apparent qualities and high-valued of his characteristics possessed by him (Abu Zahw, 1984:10; Ahmad Haydar, 2006:51).

Apart from the aforementioned definitions, there are other Muslim scholars whom discussed the meaning of *al-hadīth* in a broader scope. Notwithstanding in defining the word of *al-hadīth* related to Prophet Muhammad only, but also attaching on words and actions of *sahabah* (Companions of Prophet Muhammad) and *tābi’īn* (generation after Companions) (Abu Shuhbah, 1982: 16). However, this definition is not seconded by al-Asyrafiy, 2012: 27 and Hayfā’ ‘Abd al-‘Azīz (2007). According to both of them, in the context of studying *al-Hadīth al-Mawḍū’iy*, the meaning of *al-hadīth* is not attributed to the groups of *sahabah* and *tābi’īn*.

Meanwhile, in defining the meaning of *al-Mawḍū’iy*, it is derived from the root word of *Wāda’a* which means allocation of something onto certain places (al-Fayruz ābādiy, 2005:905). This word is also signifies other connotations; to be positioned, to be humble, to abort (Ibn Mandhur, 2003:396), to throw and to fasten on a certain position (Abd. Rauf et al., 2005:387). Among the linguists, *al-mawḍū’* refers to a word thrown by an author or done by the speaker (al-Syarmān, 2010). Other than that, *al-mawḍū’* indicates the meaning of merely a conceived fabrication or fake (al-Fayruz abādiy, 2005:905; Ibn Mandhur, 2003:396). Thus, in combination of *al-hadīth* and *al-mawḍū’*, it denotes the meaning of a fabricated or forged Hadith (Ahmad ‘Alīy ‘Abd al-Raḥīm, 2007: 174-175).

There is another meaning of *al-mawḍū’* which implies the meaning of a title or a theme. In precise, *al-mawḍū’* is expounding a certain topic that is correlated to other aspects and possesses interrelated inquiries (al-Tahānawiy, 1996:1670). Owing to this explanation, it justifies the reason of why Arabians opt the word of *al-mawḍū’* (also derived from *waḍa’a*) whenever they are referring to a certain thing (Mustafa Muslim, 2009). With the abovementioned meaning of title or a theme, these two are regarded appropriate in explaining the operational definition of this study. Besides, this definition is seconding the nature of this

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¹ Authorization from Prophet Muhammad towards one of the Companions by not giving any preventive arguments or blaming him cum showing his approval (al-‘Asqaḷāṇīy, 1422H).

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research as a thematic study by gathering the related *hadīths* under a certain title (al-Asyrafiy, 2012:25; Hayfā’ ‘Abd al-‘Azīz, 2007).

Thus, in related to the combination of *al-hadīth* and *al-mawḍūʿ*, thus it presents the terminology of *al-Hadīth al-Mawḍūʿiy* (al-Asyrafiy, 2012:27; Hayfā’ ‘Abd al-‘Azīz, 2007). This term is said to have a various yet quite similar meaning to each other. Mentioning to al-Asyrafiy, (2012:32) and Hayfā’ ‘Abd al-‘Azīz (2007), *al-Hadīth al-Mawḍūʿiy* shows a meaning of a thematic research based on certain hadīths in order to reach a comprehensive destination through the view of *sunnah*. al-Zayyan (2002: 213-214) declares, *al-Hadīth al-Mawḍūʿiy* means a facts that discusses certain themes within *hadīths* by bring together various hadīths from their original source; either from a source or more, or involving the whole sources of *hadīth*. Thus, scholar will analyze and explain the statements of useful *hadīth* via interconnection between research problems and contemporary questions.

From the two aforesaid of definitions proposed by al-Asyrafiy, 2012:32, Hayfā’ ‘Abd al-‘Azīz (2007) and al-Zayyan (2002: 213-214), al-Syarman (2010: 20-21) has deduce the meaning of *al-Hadīth al-Mawḍūʿiy* is divided into two definitions of general and specific (al-Syarmān, 2010:20-21). Generally, it signifies an academic research on certain topic or theme which concluded under the roof of *sunnah* of Prophet Muhammad. Meanwhile, in specific understanding, *al-Hadīth al-Mawḍūʿiy* is an academic research which is driven to a perfect destination. Hence it denotes the discussions on certain topics, based on constructive hadīths that are purposely to achieve the practicality performance (al-Syarmān, 2010:20-21).

From these two mentioned definitions of general and specific of *al-Hadīth al-Mawḍūʿiy* discussed by al-Syarman (2010: 20-21), hence the various methods of *al-Hadīth al-Mawḍūʿiy* come to exist. All of the methods are allocated in the context of *al-Hadīth al-Mawḍūʿiy* or thematic research for Hadīths of Prophet Muhammad p.b.u.h. In the research of development perspective, the researcher utilize the definition of *al-Hadīth al-Mawḍūʿiy* in bringing the general and specific meanings as how defined by al-Syarman (2010). This is justified owing to the techniques of researcher in identifying, collecting and gathering the Hadīths under the theme of development by referring to the general meaning of *al-Hadīth al-Mawḍūʿiy*. In analyzing the obtained Hadīths, the concept of specific Hadīths can satisfy the requirements needed in the issues related to development, especially in the angle of its perspective.

Henceforth, there are two supportive reasons on the factors of utilizing the technique of *al-Hadīth al-Mawḍūʿiy* in *tasawur* of IRB; first, research on the perspective on development is in a dire need currently. Since methodology of *al-Mawḍūʿiy* is seems able to actualize the potential of fulfilling the need, thus it is adopted in this research (al-Syarmān, 2010; ‘Alīy ‘Ajin, 2014); and the second, methodology of *al-Mawḍūʿiy* is considered as a novel field of knowledge and possesses its own quality to be extended (‘Alīy ‘Ajin, 2014). Besides, it turns to be a vital need for current Muslims, especially in the field of academic and educational realm (al-Syarmān, 2010).
Conceptual Framework of al-Hadith al-Mawḍūʿiy

Based on general and specific definitions of al-Hadith al-Mawḍūʿiy, it shapes certain methodologies applied in this kind of research (2010: 20-21). Method of al-Mawḍūʿiy is also can be regarded as thematic approach (Mohd Syukri Hanapi, 2012). It is mentioned to be an approach adapted from the technique of al-Tafsīr al-Mawḍūʿiy (al-Syarmān, 2010; ‘Alīy ‘Ajīn, 2014). This is particularly owing to the importance of this methodology in exposing the source of Islamic teaching in fulfilling the current necessities especially in the world of academic and sundries (‘Alīy ‘Ajīn, 2014; al-Syarmān, 2010; Hayfā’ ‘Abd al-‘Azīz, 2007 & al-Zayyān, 2002). This approach of al-mawḍūʿiy is utilized purposely for analysing certain texts that consist various themes within them, either primary or ancillary themes (Mohd Shukri Hanapi, 2012). To be specified, method of analysing Hadith via the approach of al-mawḍūʿiy is the method of examining the selected hadīth which are able to be applied, based on the topic or certain themes in solving certain issues, hence the end results can be practically applied (al-Syarmān, 2010; ‘Alīy ‘Ajīn, 2014).

To be exact, in analyzing al-mawḍūʿiy of hadīths, technique of al-Hadith al-Mawḍūʿiyis adopted (‘Alīy ‘Ajīn, 2014). Both Al-Asyrafiy (2012) and Hayfā’ ‘Abd al-‘Azīz (2007) has classifying al-Hadith al-Mawḍūʿiy into three categories. First, explaining the term of al-mawḍūʿiy by examining certain terminologies pronunciation (lafz); second, explaining al-mawḍūʿiy by examining certain selected hadīth; third, research on al-mawḍūʿiy by justification of certain topics or themes, based on hadīths of the Prophet Muhammad. From those three aforementioned types of al-Hadith al-Mawḍūʿiy stated by Hayfā’ ‘Abd al-‘Azīz (2007), it is merely on the third category is regarded as contemporary which indicates its potential in fulfilling the current demand. Hence, this category is opted by al-Zayyān (2002:227) to be explained by classifying the study of al-Hadith al-Mawḍūʿiy into certain formats.

According to al-Zayyān (2002:227), there are three types of research design of al-hadith al-mawḍūʿiy. First, thematic research – examining and focusing hadīths related to the topics or themes from books of hadīth muktabar (authorized by majority of scholars); second, thematic research which examines the related hadīths of the topics and themes, based on certain books of hadīth; third, thematic research design that is depending on various collection of narration of hadīths, related to the particular topic’s research.

In the research of tasawur IRB, researcher has been suggested to adopt second research design of al-Hadīth al-Mawḍūʿiy proposed by al-Zayyān (2002:227); thematic research which examining and focusing on related Hadīth of the topics or themes, based on certain books of Hadīth. Hence, the selected concentrated book is Şaḥīḥ al-Bukhāriy as this written text is regarded as the most authentic source of hadīths collection. The selection of this second design is due to three vital aspects as how mentioned by al-Zayyān (2002:230-231); first, research design of al-Hadīth al-Mawḍūʿiyis one of the common choices method opted by higher level students; second, by the determined scope of book in the research, thus consequently giving explanation on the research’s topics or themes; third, this selected research design is able to
achieve the objectives of any time-constrained research as how possessed by researchers of \textit{tasawur} IRB. Thus, the conceptual framework of \textit{al-Hadīth al-Mawḍū’īy} is briefly explained in the figure 1 below:

![Conceptual Framework of Al-Hadīth Al-Mawḍū’īy](image)

**CONCLUSION**

Based on the discussion in this research paper, \textit{al-Hadīth al-Mawḍū’īy}'s study giving a meaning of a research that is organizing various Hadīths under one topic to be applied for the sake of current demands. It has several methodologies and designs. Via these two elements, thus the concept of \textit{al-Hadīth al-Mawḍū’īy} could be resulted. From the aforementioned stages, these methodologies are regarded as the most appropriate to be implemented in the Islamic research-based owing to the nature of \textit{hadīth} as the revelation and also as the second primary source of Islam after \textit{al-Qur’ān}. Other than that, this method is seems to be the most suitable way in identifying, collecting and analyzing the data for the purpose of fulfilling the needs of current society.
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