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## An Introduction to The Application of Reception (*Tahammul*) of Hadith in the Digital Hadith Data Development Process

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### Abstract

The knowledge of Reception and Delivery (*tahammul wa al-Ada'*) narration is one of the fundamentals elements in the delivery of hadith texts from a teacher to students orally and writing. It is highly emphasized by the scholars of hadith to ensure the authority of a hadith and the sustainability of the narrated materials. The continuation of the presentation of the hadith lasts until entering the new era of IR4.0, when it can be widely disseminated through digital applications (apps, software, websites). However, the production of such digital applications does not escape from experiencing text errors such as changes in letters, lines, dots, and so on. Therefore, this study applies the discipline of reception of hadith in digital hadith data construction activities so that the errors that have been identified can be reduced from time to time. The method of the study is with a qualitative approach through data analysis and comparison. The findings of the study found several methods of reception of hadith that can be highlighted in the process of digital hadith data development, namely the method of *al-Sama 'min Lafz al-Shuyukh*, *al-'Ard*, *al-Kitabah*, *al-Ijazah*, and *al-Munawalah*. It can guarantee the authority of the digital hadith text from experiencing any changes and errors of the text whether it is *muharrarf* or *musahhaf*. These findings can be used as a guide by digital hadith application developers to preserve the text of hadith in a new era dimension.  
**Keywords:** Reception and Delivery of Hadith, Hadith Digital, Hadith and ICT, Hadith in IR4.0 Era

### Introduction

According to Jamal (1997) when quoting the words of Dr. Faruq Hamadah states that Reception of Hadith (*tahammul al-Hadith*) is an important matter that has specific characteristics in determining the aspect of acceptance of hadith. It is a big matter for Muslims because it shows the continuation of the chain and the meeting between teachers and students directly. This direct meeting is very important to ensure that the preservation of the hadith runs with no changes and irregularities in the text of the hadith. Therefore, the direct

meeting between teachers and students is a strength of the knowledge movement in the Islamic world that caused the scholars in the past century to travel from one district to another simply to get hadith directly from the teacher. However, the activities of presenting, receiving, disseminating, and searching for hadith can be carried out easily and widely through digital applications in the era of the IR4.0 borderless world.

However, according to Zulkipli (2013), the application of hadith text into digital form has found some vowel-distorted *muharraf* and dot-distorted (*musahhaf*) errors because of shortcomings starting with human weakness and system weakness that still has a cybersecurity risk. Therefore, it needs to be addressed to ensure that the digital hadith text can be preserved, and its authority guaranteed as a reference for Muslims.

### The Methods of Reception of Hadith

The scholars have outlined eight methods of Reception of Hadith which comprise Hearing (*al-Sama'*), Recitation (*al-Qira'ah*), Permission/Licensing (*al-Ijazah*), Presentation/Transference (*al-Munawalah*), Correspondence (*al-Kitabah*), Declaration (*al-I'lam*), Bequest (*al-Wasiyyah*), and Finding (*al-Wijadah*). Some of them were agreed upon and some were disputed by scholars (Al-Qasimi, 1961).

1. Hearing the speech of the teacher (*Sama' min lafz al-Shaykh*): The teacher narrates the hadith and the students hear it.

This method takes the form of oral delivery by the teacher and is listened to by the student. It happens either the teacher reads the hadith through his memorization or his essay and the student listens, then memorizes and writes it (al-Qudah, 2003) or just listens without writing it (Tahhan, 1994). It is the primary method (al-Syahrazawri, 1986) in the narration of hadith because the companions narrated many hadiths with this method. In fact, it is also the farthest method of error and change (Jamal, 1997). Most scholars also agree that this method is the highest in the narration of hadith (Jama'ah, n.d). However, it can be questioned because several factors can determine a person's hearing results such as hearing sensitivity, clarity of voice heard, the listener's seriousness about what they hear, and the listener's intellectual ability in understanding what is heard. So, it is not necessarily the narrator who states that he has accepted the hadith through the method of *al-Sama'* means he has a prominent position of authority. In-depth evaluation should be done on the narrator considering the personality and intellectual level of the narrator concerned ('Azami, 1988).

According to 'Azami (1995), this method has characteristics such as oral delivery, reading from the book, question-and-answer, and reading to the students and students record it:

- a) Oral delivery usually requires a student to be with the teacher for a long time until the student feels confident in the authority of the hadith found in the teacher.
- b) Reading from the book is when the teacher reads the hadith through his book or he reads from his student's book, which is a copy or selection from his teacher's work as well. However, the method of reading through the student's book is probably a trap for teachers who do not memorize hadith. It is because students can do tricks by inserting some additions to the hadith to test the knowledge and memory of the teacher. Teachers who cannot identify the additional items are labeled as not trustworthy (not *thiqah*).

- c) Through the question-and-answer method, the student will recite a part of the hadith and then the teacher resumes the reading until it is full, or he re-reads the entire hadith.
- d) Presentation of hadith orally and to be written by the students is a method that gets various reactions from scholars. Al-Zuhri was the first to reject this method. He does not encourage this method because students gain knowledge easily in a short time. Some scholars also oppose the way of teaching hadith by oral delivery and do not allow notes to be made or allow students to write what has been taught to them. However, some scholars do not want to narrate the hadith until their students write what has been conveyed. Some of them refuse to narrate the hadith if their students use pieces of wood where the writing is easily erased.

## 2. Recitation or Rehearsal (*'Ard or al-Qira'ah*)

According to Ibn Kathir (n.d.), this method requires a student or someone called qari to recite hadith to the teacher either through memorization, book or hadith heard from another teacher. While other students listen to it and compare it with the hadiths found in their books or other students only listen attentively and then just copy ('Azami, 1995). According to Dr. Faruq Hamadah, this method must meet two conditions. The first condition is that the student knows and understands the hadith before reading it to the teacher and the second is that the teacher is careful in his memorization so that he can reprimand the reader in the event of mispronunciation (*tashif*) and distortion (*tahrif*) (Jamal, 1997).

Through the activities of this method, teachers usually give their copies because most teachers have a copyist (*katib* or *warraq*) appointed. The teacher will check the reading either through his memorization or through his most thorough and good notes or if the teacher does not find the hadith read then he should refer to other students who are listening (Ibn Kathir, n.d). Al-Suyuti mentioned that teachers should refer to students who are trustworthy (*thiqah*) and not negligent when listening. Students who have read the hadith in front of their teacher will make a circle on the hadith as a sign that they have read it according to the recognized learning method. Even if the student already knows a hadith through his reading, but he does not have the right to use the hadith to teach or compile in his book because he does not accept the hadith through the methods that have been outlined. Students who refuse to follow the original method are referred to as 'thieves' of hadith (*sariq al-hadith*) ('Azami, 1988).

## 3. Permission (*Ijazah*): The teacher's permission to the student to convey a Hadith or book that is in it.

Through this method, the teacher will allow a student to narrate a hadith, or book (Al-'Itr, 1979) based on his authority without having to read the hadith or the book. It can be described as a teacher uttering the word *أجزت لك ان تروي عني صحيح البخاري* "I permit you to transmit from me the content of Sahih Bukhari". But the form of consent is not only spoken orally but also in writing (al-Tirmizi, 1974). Scholars have disagreed on the necessity of using this method in narrating hadith. Ibn al-Salah has objected to what was narrated by al-Rabi' from Imam al-Syafi'i who stated the prohibition of the use of this method. In some cases, it seems to be a security to the text of hadith, for example, if A allows B to narrate Sahih Bukhari, then B must find a copy of Sahih Bukhari that has a reading that contains the name A. Thus, the text of hadith can be maintained and preserved with no changes ('Azami, 1955).

4. Presentation/Transference (*Al-Munawalah*): Submit to someone written material to be narrated

The method of *al-Munawalah* is divided into two parts. The first is *al-Munawalah al-Maqrurah bi al-Ijazah*, and the second is *al-Munawalah al-Mujarradah 'an al-Ijazah*. In the first form, it is the giving of a book that contains the hadiths that he heard to the student by stating "narrate the hadiths in this from me". This shows that the giving ended with permission to narrate the hadiths in it. It may also happen when the student brings a book (to be observed and refined the contents of the hadith in it) to the teacher. After believing the hadiths in it, the teacher will return the book and state, "I have found the hadiths in this are my hadith from the so-and-so or my narration from my teacher, then narrate it from me". Al-Hakim mentions previous scholars such as al-Zuhri, Rabi'ah, Yahya bin Sa'id al-Ansari, Ibn Wahab, Ibn Qasim, and most of the Hadith scholars state that his position is the same as *al-Sama'*. While most of Jurist scholars (*Fuqaha'*), Imam al-Syafi'i, Abu Hanifah, Sufyan al-Thawri, al-Awza'i, and others among the later scholars did not see it having the same position as the hearing (*al-Sama'*). This method has been recognized as a necessity by the majority of scholars.

The second part is *al-Munawalah al-Mujarradah 'an al-Ijazah* where the teacher gives the book to the student and states, "in this book contains the hadiths that I have heard" and does not state the permission to narrate it. The first and second differences are that the second division does not state the permission to narrate the hadiths in the book. Therefore, most scholars have established that one should not narrate hadith through it even if there is a permissible view.

5. Correspondence (*Al-Kitabah*): Writing a Hadith for someone

Ahmad Muhammad Syakir (n.d.) mentions this method as the determination of a teacher to write a hadith to a student who is present at his side or a student who is not in front of him. For students who are not by their side, the teacher will write the hadith, then send it to the student. Hadith writing is written by the teacher himself or he tells someone else to help him write. According to 'Azami (1988), this method seems like learning hadith through correspondence. In fact, it appeared during the early days of the development of Islam when the official letters of the caliph al-Rashidin contained many hadiths narrated by the scholars.

*Al-Kitabah* is divided into two parts, namely *al-Mukatabah 'an al-Ijazah* and *al-Mukatabah Mujarrad' an al-Ijazah*. *Al-Mukatabah* accompanied by permission is like a teacher saying, "I give you permission to what I have written to you". Ahmad Muhammad Syakir mentioned when reciting the book *Alfiyyah al-Suyuti* that *al-Mukatabah 'an al-Ijazah* is more predominant (*rajih*) than *al-Munawalah al-Maqrurah bi al-Ijazah* is even more superior than *al-Sama'*. However, most scholars are of the view that it only has the same validity and strength as *al-Munawalah al-Maqrurah bi al-Ijazah* (Salah, 1986).

*Al-Mukatabah*, which is not accompanied by a licensing or permission (*ijazah*), has been agreed by the traditional scholars (*mutaqaddimin*) and the scholars of the last period (*mutaakhirin*) on the necessity of the narration of his hadiths. Among them are Ayyub al-Sakhtiyani, al-Layth bin Sa'ad, Mansur, the *Fuqaha'* of al-Syafi'iyyah, and others. According to Ibn al-Salah, although not accompanied by *ijazah*, it is just a mere utterance. In terms of meaning, it remains accompanied by a license. This is because it is sufficient for students to

know and recognize the writing of the teacher without having to explain his permission (Ibn Salah 1986).

6. Declaration (*Al-I'lam*): The teacher's notification to the student about a hadith or book he heard or narrated without permission to extend its narration

*Al-I'lam* is teacher notification to students that this hadith or book has been heard and narrated from the so-and-so without saying, "narrate this hadith or book from me" or "I allow you to narrate it". According to Nur al-Din al-'Itr (1994), scholars disagree with the rule of narration. Ibn al-Salah (1986) forbade doing good deeds with him because: (a) The stated hadith has a defect (*illah*), so the teacher does not permit narrating it. (b) The narration of the way of *al-I'lam* is like the notification of a witness to another person, then the statement of the witness is conveyed by the listener to another person without the permission of the original witness. It is appropriate and closely related to the method stated by Ahmad Syakir which is 'witness upon testimony' (*al-Syahadah 'ala al-Syahadah*). So the testimony of the second person without the first permission will not be accepted.

According to Jama'ah (n.d.) some scholars of hadith and *fiqh*, Ibn Jurayh and Ibn Sibagh have required it based on several reasons: (a) Rejecting Ibn al-Salah's position by stating that it is unnecessary for hadith without permission to narrate it to have '*illah*' because it is impossible for the teacher to narrate a hadith whose narration cannot be extended. (b) Al-Qadi 'Iyad replied that the analogy of *al-I'lam* with the testimony of a person without the permission of the original witness is inaccurate because Islamic law has outlined the conditions of testimony necessary to permission while the narration of hadith does not necessarily require permission. It is also very different from the narration of Hadith. (c) When the method of *al-Sama'* and *al-Qira'ah* stated its necessity, even without the permission of the teacher, then it must also be acknowledged through this method. Therefore, the views of those who require it are stronger and more diligent.

7. Bequest (*Al-Wasiyyah*): Bequeathing a book to someone

The seventh method is *al-Wasiyyah* in which the teacher bequeaths to the student a book containing the hadith of his narration, whether the will is given before he travels or when his death is near. *Al-Wasiyyah* which is followed by permission is the same as *al-Munawalah* (al-Qasimi, 1961). However, as mentioned earlier, *ijazah* is not a condition in the transmission of hadith. It is also sufficient and acceptable if the student knows the teacher's writing as discussed in *al-Kitabah*. Therefore, although the scholars disagree on the rule of narration, the *rajih* (strongest) opinion is, it is permissible (Syakir, n.d.).

8. Finding (*Al-Wijadah*): Find a book or hadith written by someone

*Al-Wijadah* is a method of accepting hadith through the discovery of a book containing hadith with its author chain. Ahmad Muhammad Syakir (n.d.) mentioned that *al-Wijadah* is not a kind of hadith narration. It is a narration of a person to a hadith that he has found in a book. The individual is likely to find the hadith while with or without the author, has or has never met, and has or has never narrated his hadith. Commenting further on this method, Ahmad Muhammad Syakir is a person who not only cares about the preservation of the quality of hadith narration alone but also emphasizes the aspect of preserving the use of the term hadith. Using the term *haddathana* (so and so spoke to us) when narrating hadith through this method is an unthinkable act because it has distorted the understanding of the term and

subsequently performed the transfer of hadith falsely. al-'Itr (1979) also mentions that when a person narrates it with the word *haddathana*, then it is not possible to narrate the Hadith.

Some scholars of Hadith and al-Maliki scholars do not require his narration. While some others among the '*ulama' al-Syafi'iyyah* have required it (Jama'ah, n.d.). According to Tahhan (1994), although the narration of hadith through this method can be categorized as Hadith al-Munqati' (disconnected), the way of narration is still acceptable if it is based on several conditions: (a) The writing of hadith found has identified its narrator as described earlier. (b) The term used in narration must show that it is taken through this method i.e. نلاف طخب تدجو , قرأت في كتاب فلان كذا , اخبرني فلان انه بخط فلان (al-Qudah, 2003).

### **Tahammul al-Hadith as a Standard for Providing an Authorized Hadith Database**

History has seen the efforts of preservation of hadith began in the time of the Prophet p.b.u.h., companions, their successors (*tabi'in*) and so on. It shows the activities of spreading hadith and efforts to defend it from any form of deviation. The effort was continued by the scholars with the emergence of several disciplines of knowledge to ensure the condition of a hadith can be accounted for as an argument and practiced authentically according to the correct path of the Prophet SAW. Among the specific discussions that touch on the preservation aspects of the transmission and writing of hadith are *tahammul al-Hadith* and *al-Musahhaf* (mistake in words or letters of the chain of narrators (*isnad*), or the text (*matn*)).

Thus, through the backing of the discipline of knowledge, the author will discuss some applications of the concept and principles of conservation as a trigger of views an organization must follow that in establishing an authoritative hadith website. This method is also a refinement of the efforts of scholars in preserving hadith in the past era, with the efforts made by a combination of hadith scholars and technology scholars in this century.

Of the 8 methods of *tahammul al-Hadith*, five methods that have been identified are suitable to be recommended as an application to the steps of establishing a database of hadith on the internet, namely *al-Sama' min Lafz al-Shaykh*, *al-'Ard*, *al-Kitabah*, *al-Ijazah*, and *al-Munawalah*. The application of these principles in the construction of an authoritative hadith website is:

#### **1. Al-Sama' min Lafz al-Shaykh**

*'Ulum al-Hadith*: The teacher narrates the hadith, and the students hear it. This method takes the form of oral delivery by the teacher and is heard by the student. It happens either the teacher reads the hadith through his memorization or his essay and the student listens, then memorizes and writes it. Preparation of Hadith Data: Copy of hadith text into a digital form either through Microsoft Office or post admin space in the hosting panel is based on the reading of the head of the unit or copy based on the original book with the monitoring of the head of the unit.

#### **2. Al-'Ard**

*'Ulum al-Hadith*: Students present what they read to the teacher. According to Dr. Faruq Hamadah, this method must meet two conditions. The first condition is that the student knows and understands the hadith before reading it to the teacher and the second is that the teacher is careful in his memorization which he can reprimand the reader in the event of

mispronunciation (*tashif*) and distortion (*tahrif*). Preparation of Hadith Data: Hadith information that has been copied, re-presented to the head of the unit for review. Before that, the copyists had checked in advance to make sure no errors occurred. The head of the unit will perform a more careful review to ensure that each letter, line, dot, etc. is in line with the original book before being approved by the supervisor.

### 3. *Al-Kitabah*

*'Ulum al-Hadith*: The teacher writes a hadith for someone. It is a method of writing hadith to students who are not present or not in front of him. According to Mustafa 'Azami this method seems like studying hadith through correspondence. Preparation of Hadith Data: After going through the review at the level of al-'Ard, then the hadith database will be submitted to another agency that has the authority for the final review process.

### 4. *Al-Ijazah*

*'Ulum al-Hadith*: The permission of the teacher to the student to convey a hadith or book that he has. Through this method, the teacher will allow a student to narrate a hadith, or a book based on its authority without having to read the hadith or the book. Preparation of Hadith Data: Confirmation by the Supreme Council is a kind of certification of the authenticity and accuracy of the hadiths that have been loaded into the database. If there is no verification, then it is assessed as unauthorized as there is a possibility that the data has not yet been reviewed. After confirmation, the hadith database can undergo the next stage, which is the stage of loading data into ICT applications such as websites to be displayed to users.

### 5. *Al-Munawalah*

*'Ulum al-Hadith*: Submit to someone written material for narration. Preparation of Hadith Data: It is a permission to provide hadith data containing confirmation from the Supreme Council of an organization. They give it to other organizations wishing to cooperate in the construction of the hadith web. It acts as a Hadith Database Center.



Based on the 5 methods that have been outlined before, the steps that can be taken are:

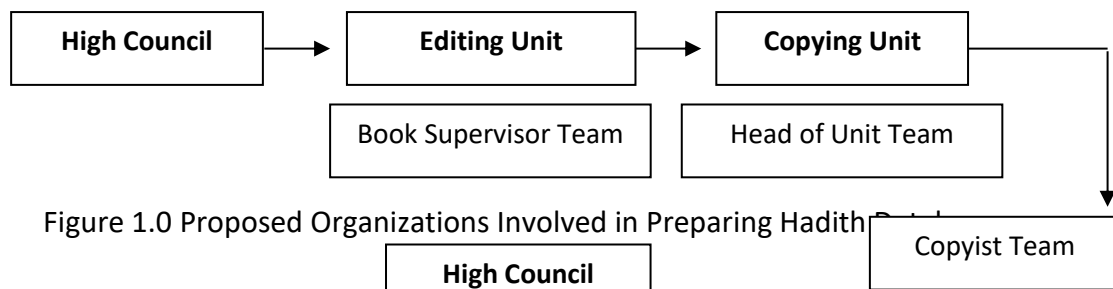


Figure 1.0 Proposed Organizations Involved in Preparing Hadith

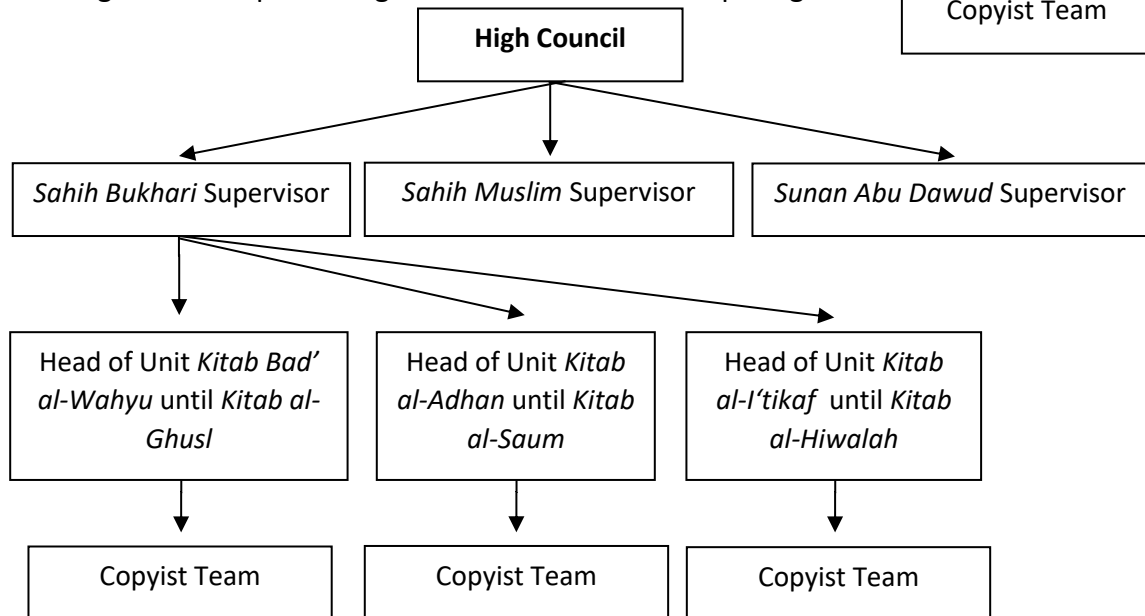


Figure 2.0 Proposed Action on the Preparation of an Authorized Hadith Database

(1) Copying Stage: Through the diagram above, the supervisor for the book *Sahih al-Bukhari* acts to organize the work and give instructions to each sector of the unit head to target the number of hadiths that need to be completed within a day following the ability of the copyists. It is to ensure that the copyists are not too hasty so that it is possible for errors to occur and be able to coordinate the work of each copying unit and comply with the long-term planning by the Supreme Council. The copying method is based on the reading of the unit head or copying based on the text on the paper with the monitoring of the unit head. Monitoring from the head of the unit is very important because the copyist's concentration can be disturbed when sleepy and at critical times such as noon and evening. This method is more relevant if copying through text on paper first, then review by reading the head of the unit. Besides, hadith copyists must be among those who are experts in hadith as practiced by *al-Durar al-Saniyyah* and Islamweb which has involved almost thousands of hadith scholars to prepare a database for both websites (Zulkipli, 2012).

(2) Inspection Stage: After going through the first stage, which is the copying stage, the unit head sector will review the data and information provided in an orderly, in-depth, and careful manner. Each hadith data is reviewed either by memorization or by comparing the original book. This stage needs expertise in hadith to identify any errors that exist. After going through the review process, the database will be submitted to the supervisor for verification.

(3) Verification Stage: This stage is the screening stage performed by the supervisory unit, where each data will be evaluated whether it meets the standards that have been set or not. Such standards are like the neatness of copying from a technical point of view involving the

use of fonts, sizes, the arrangement of hadith information, and others. To further strengthen the authority of hadith data, it will be handed over to other authoritative educational agencies or institutions for the last review. For example, hadith data is given to al-Azhar University to get cooperation through review and verification services. After that, the data will be submitted to the Supreme Council for confirmation of data review, guaranteed its validity, accuracy, and authority. Zulkipli & Suliaman (2013) have highlighted some hadith software that has received confirmation from several authoritative organizations such as iHadith Pro apps, iDua, and *Riyad al-Salihin* which have been reviewed and verified by KKDN Malaysia, Hong Kong Islamic Center, Indonesian Ulama Council and Department Religious Affairs Pakistan (Zulkipli & Suliaman, 2013).

(4) Data Transfer Stage: This is the last stage where data or hadith information is loaded into a digital platform. It will be managed by the technology development unit or sector. This group will provide certain services such as hadith search services, visual or graphic forms of websites, template preparation, and others. Before being approved for user viewing, the hadiths that have been loaded need to be re-evaluated to ensure that the information and text of the hadith do not change during the transfer process into the visual form on the internet.

### Conclusion

Preserving of hadith took place as early as the time of its spread when the Prophet p.b.u.h. educated the companions on Islamic law and showed the sunnah through actions and deeds. Immediately after the demise of the Prophet p.b.u.h., the companions faced with various situations in ensuring that this heritage of prophecy can be conveyed according to the correct path and purpose. The commitment shown by the companions in ensuring the continuity of hadith preservation efforts has been successfully inherited from generation to generation. The greatness of the scholars' paradigm in compiling a framework of knowledge of *tahammul al-Hadith* is an important matter which shows the continuity of chains and meetings between teachers and students directly to ensure the preservation hadith runs without any changes and irregularities in the text of hadith.

Today, the application of hadith in electronic media has contributed to the aspect of preservation in an extra dimension. Thus, it is time for Muslim scholars to develop a broader side of hadith preservation by pioneering all available technologies. It aims to create fast and effective presentation and dissemination of hadith. Therefore, the effort to preserve hadith can be further fertilized by ensuring that all activities involving the preparation of digital hadith data can be carried out properly.

This study has contributed to a theoretical form of authoritative digital hadith data preparation. It can be used as a guide to some authorities such as Lajnah Tahqiq Hadith (Hadith Review and Evaluation Committee) to form guidelines for ICT developers to highlight hadith texts in digital form. It is a step in harmonizing the hadith preservation efforts that have been implemented by scholars in the modern era. This study can also contribute towards the authoritative digital data of hadith that can be utilized by researchers without any doubt about the errors of the text by *musahhaf* or *muharraf*.

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