

## ***Thematic Concept Research for Al-Ḥadīth (Al-Ḥadīth Al-Mawḍū'iy)***

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DOI: 10.6007/IJARBSS/v7-i2/2667 URL: <http://dx.doi.org/10.6007/IJARBSS/v7-i2/2667>

### **Abstract**

This study aims in examining and analyzing the thematic concept research for *al-Ḥadīth* namely as *al-Ḥadīth al-Mawḍū'iy*. This method of *al-Ḥadīth al-Mawḍū'iy* 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-Mawḍū'iy*; and secondly, to analyze and formulate a theoretical framework concept in the study of *al-Ḥadīth al-Mawḍū'iy*. 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-Mawḍū'iy* owing to three justifications. First, the description of *al-Mawḍū'iy* by studying a pronouncement; Second, the description of *al-Mawḍū'iy* by studying a certain hadith; and third, the *al-mawḍū'iy* 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-Mawḍū'iy* 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-Hadīth al-Mawḍū'iy*, 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 *hadīth* 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-Hadīth al-Mawḍū'iy* and the second objective is analyzing and deducing theoretical framework concept of *al-Hadīth al-Mawḍū'iy*.

Generally, the discussions of this research paper are divided into two main categories. First section is the discussion of *al-Hadīth al-Mawḍū'iy's* concept; second, the analytical discussions on the theoretical framework concept of *al-Hadīth al-Mawḍū'iy* 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-Hadīth al-Mawḍū'iy*, it has been divided into three categories. First, the definitions of *al-Hadīth al-Mawḍū'iy*; second, the conceptual framework of *al-Hadīth al-Mawḍū'iy*; and lastly is the discussion of collection and analyzing the data based on the concept of *al-Hadīth al-Mawḍū'iy*.

### Definition of *al-Hadīth al-Mawḍū'iy*

The terminology of *al-Hadīth al-Mawḍū'iyis* derived from two separated word of *al-Hadīth* and *al-Mawḍū'iy* (al-Asyrafy, 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-Hadīth al-Mawḍū'iy*, the researcher will present the explanation of this term step by step, for the purpose of giving a clear and understandable approach. Furthermore, *al-Hadīth al-Mawḍū'iyis* 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-Asyrafy, 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, *taqdir*<sup>1</sup>, 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-Asyrafy, 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 *Waḍa'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 ābādiy, 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 (Aḥmad 'Aliy '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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<sup>1</sup> Authorization from Prophet Muhammad towards one of the Companions by not giving any preventive arguments or blaming him cum showing his approval (al-'Asqalāniy, 1422H).

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

Thus, in related to the combination of *al-hadīth* and *al-mawḍū'*, thus it presents the terminology of *al-Hadīth al-Mawḍū'iy* (al-Asyrafīy, 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-Asyrafīy, (2012:32) and Hayfā' 'Abd al-'Azīz (2007), *al-Hadīth al-Mawḍū'iy* 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-Mawḍū'iy* 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-Asyrafīy, 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-Mawḍū'iy* 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-Mawḍū'iy* 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-Mawḍū'iy* discussed by al-Syarman (2010: 20-21), hence the various methods of *al-Hadīth al-Mawḍū'iy* come to exist. All of the methods are allocated in the context of *al-Hadīth al-Mawḍū'iy* 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-Mawḍū'iy* 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-Mawḍū'iy*. 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-Mawḍū'iy* in *tasawur* of IRB; first, research on the perspective on development is in a dire need currently. Since methodology of *al-Mawḍū'iy* is seems able to actualize the potential of fulfilling the need, thus it is adopted in this research (al-Syarmān, 2010; 'Alīy 'Ajīn, 2014); and the second, methodology of *al-Mawḍū'iy* is considered as a novel field of knowledge and possesses its own quality to be extended ('Alīy 'Ajīn, 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-Hadīth al-Mawḍū'iy*

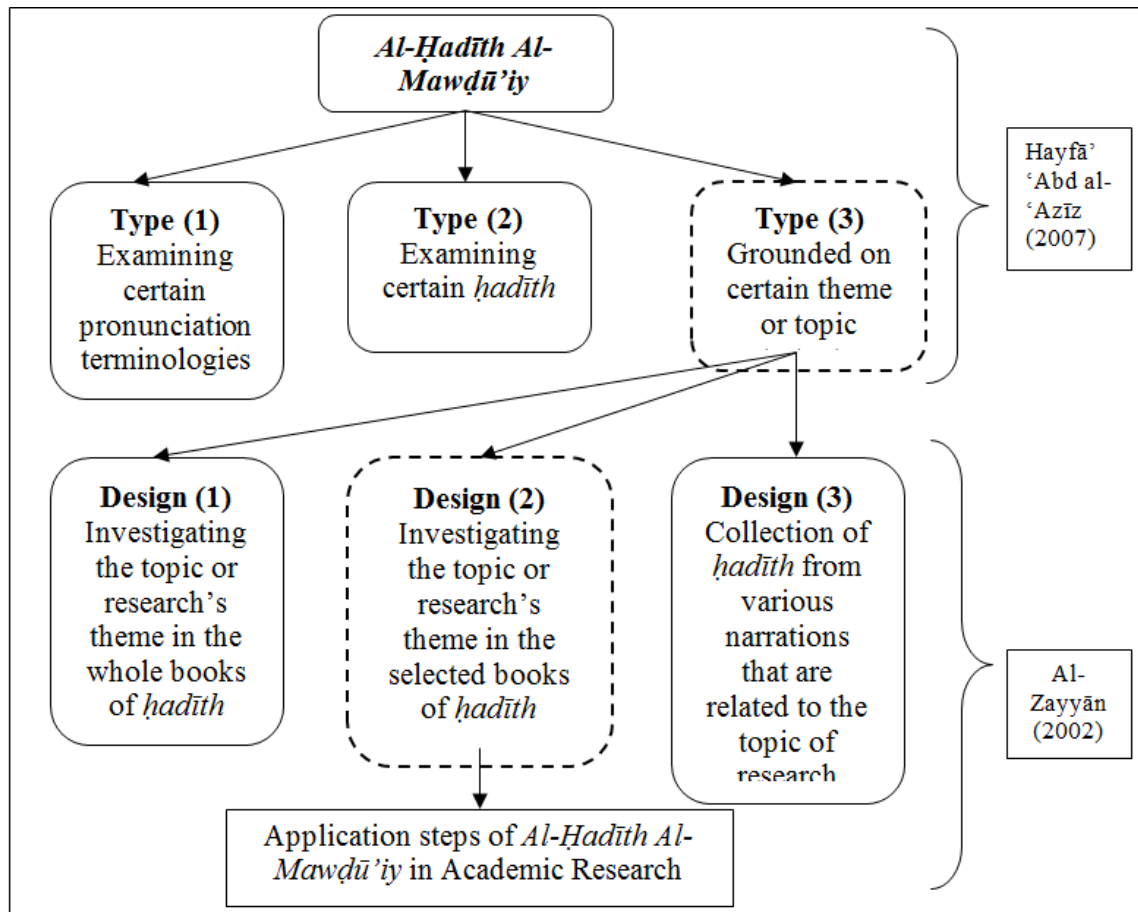
Based on general and specific definitions of *al-Hadīth al-Mawḍū'iy*, it shapes certain methodologies applied in this kind of research (2010: 20-21). Method of *al-Mawḍū'iy* is also can be regarded as thematic approach (Mohd Syukri Hanapi, 2012). It is mentioned to be an approach adapted from the technique of *al-Tafsīr al-Mawḍū'iy* (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-mawḍū'iy* 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-mawḍū'iy* 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-mawḍū'iy* of *hadīths*, technique of *al-Hadīth al-Mawḍū'iyis* adopted ('Alīy 'Ajīn, 2014). Both Al-Asyrafīy (2012) and Hayfā' 'Abd al-'Azīz (2007) has classifying *al-Hadīth al-Mawḍū'iy* into three categories. First, explaining the term of *al-mawḍū'iy* by examining certain terminologies pronunciation (*lafz*); second, explaining *al-mawḍū'iy* by examining certain selected *hadīth*; third, research on *al-mawḍū'iy* by justification of certain topics or themes, based on *hadīths* of the Prophet Muhammad. From those three aforementioned types of *al-Hadīth al-Mawḍū'iy* 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-Hadīth al-Mawḍū'iy* into certain formats.

According to al-Zayyān (2002:227), there are three types of research design of *al-hadīth al-mawḍū'iy*. 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-Mawḍū'iy* proposed by al-Zayyān (2002:227); thematic research which examining and focusing on related Hadith of the topics or themes, based on certain books of Hadith. Hence, the selected concentrated book is *Ṣaḥīḥ 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-Mawḍū'iyis* 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 *tasawur* IRB. Thus, the conceptual framework of *al-Hadīth al-Mawḍū'iy* is briefly explained in the figure 1 below:



**Figure 1: Conceptual Framework of *Al-Hadīth Al-Mawḍū'iy***

## CONCLUSION

Based on the discussion in this research paper, *al-Hadīth al-Mawḍū'iy'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 *al-Hadīth al-Mawḍū'iy* 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 *ḥadīth* as the revelation and also as the second primary source of Islam after al-Qur'an. 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



## Acknowledgement

This paper is founded on the research project of the Fundamental Research Grant Scheme - FRGS 2016 (RR158). Special appreciation is owed to Ministry of Higher Education Malaysia (MOHE) and Universiti Sultan Zainal Abidin (UniSZA) for sponsoring and supporting this research.

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