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Application of Takhrij Al-Hadith in Academic Writing in Malaysia

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ABSTRACT

This article aims to identify the ethical and accurate research in the application of takhrij hadis of the Prophet SAW. It is important to create a predictive model of academic writing involves the sayings of the Prophet SAW that can be used by the intellectuals in Malaysia. This study used a quantitative research design and the type of study is content analysis. The instrument used is the table of Takhrij applications built on the standard Takhrij theories as endorsed by a panel of experts. The sample consisted of dissertations and master or doctorate thesis at the Faculty of Islamic Studies (FPI). Data were analyzed using analysis methods Statistic Package of Social Science (SPSS) version 16.0. The findings demonstrate 70.2% of research has neglected something vital in dealings with the hadis of the Prophet SAW, namely knowledge of Takhrij. This finding may affect the reliability of the concern and the interaction with the hadis.

Key words: Takhrij al-Hadith, Academic Writing, Thesis, Statistic Package of Social Science, Scholars.

Introduction

Science of Takhrij al-Hadis is one branch of the science of hadis in the form of Amali or practical for the science of hadis and its mustalah. It is allied to the study of isnad and matan hadis. Via this knowledge a person will be exposed to various works and the main source in the study of Hadis. With the researchers can trace the places located hadis, mutaba cat, shawahid, whether situated in the primary reference, like the original or not. This knowledge is vital as the validity of the material of a chain and traditions will be able to preserve the dignity of tradition and authenticity and validity of the scientific writings. In addition, it is to know and recognize the dignity of tradition, whether accepted or rejected.

Methods:

The research design is qualitative and quantitative. Type of study is an analysis of archival and content analysis. The instrument used is the table of takhrij applications built on the standard takhrij theories as endorsed by a panel of experts. The sample consisted of 1288 texts in the tradition of scholarly writings among the masters and doctorate in Islamic Studies. The data analysis used Statistic Package of Social Science (SPSS) version 16.0.

The Concept of Takhrij:

Word Takhrij literally is derived from the word kharaja, yakhruju, khurujan is fi cil lazim. From fi cil mutacaddi is al-Takhrij wa al-Ikhraj which is al-Izhar wa al-Ibraz means showing and show (Muhammad Abu al-Layth 2009: 15).

Literally Takhrij connotes some meanings (Faisal 2010: 4);

a. Al-Izhar wa al-Ibraz - showing and show.
b. Al-Tadrib is training such as word khirrij jamiyah kaza products of a university. Word khirrij in the above example means that the student is trained in the university.
c. Al-Tawjih which give an opinion or view as kharrajah al-masalah means explain the opinion of the problem.
d. Al-Istinbat from the word al-Nabat, which means producing.

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While the technical meaning, according to Faisal Ahmad Shah as stated by Dr. Abd al-Samad, Takhrij is to associate the hadis with the scholars of hadis which it was issued together with the study of hadis and its narrators. (Faisal 2010: 6).

According to Syeikh Jasim al-Yasin, the science of Takhrij is guided to the position of hadis after doing research found in the original sources in fact more venerated within the hadis scholars. It is also narrated the hadis with its own chain of narrators, then explained the position of a ruling in terms of sahih, hasan, da’if or mawdu’as which have been decided by the scholars of hadis (Jasim 1991:309). Similarly, according to Dr Muhammad Abu al-Layth al-Khayr Abadi the understanding of Takhrij as applied at present is “a knowledge of debate on the principles and methods that facilitate access to the position of the traditions, identify the right for mutba’at dan syawahid from original sources, sources that resembles the original and the resources that are fake so explaining the law and the degree of hadis is either accepted or rejected” (Muhammad Abu al-Layth 2009:16).

In conclusion, the science of Takhrij means the knowledge that debate the proposals and methodologies that facilitate or knowledge enables one to trace the places located hadis, mutba’at dan syawahid, whether situated in the original reference, like the original or not and know the status of the original tradition is either accepted or rejected.

_Takhrij Features in Scholars’ Writings:_

Looking at the writings of the scholars, Faisal (2010: 14) view that Takhrij has three parts, namely a complete Takhrij, modest Takhrij and simple Takhrij. Features of a complete Takhrij is to contain all chains of narrators or turuq of a hadis and scholars who narrated the hadis and as well as clarification on mutba’at dan syawahid. It also contains a detailed explanation of the legal opinions of scholars on Hadis. A complete Takhrij moreover represents sahih and hasan narrations, particularly if the hadis is da’if or fabricated.

Features of modest Takhrij are the emphasis on difference of turuq and meeting place of narrator. For example, if a hadis revolves around the name Zuhri then conflict arises among the narrators who take out Zuhri with different faces. For example, narration of ‘Uqayl bin Khalid from al-Zuhri through a face, but this history against the history of Yunus bin Yazid al-Ayli who narrated from al-Zuhri another way. Feature of simple Takhrij is the information on the issue hadis scholars as contained in Khulasah al-Badr al-Munir. Usually begins with the law laid by earlier scholars such akhrajahu al-Bukhari and Muslim (Faisal 2010: 16).

_Takhrij Presentation Method in Scientific Writing:_

At present, the result of extensive development of science and accessible, then the traditions of the Prophet used and are mentioned by virtually all levels of society either by those who studied religion in particular relating to Prophet SAW or groups who are not in the field of religion. Thus, Fadlan (et. all. 2010 (b): 2-3) has formulated several methods in presenting Takhrij as follows;

1.1. Presentation of the first class level Takhrij:

Presentation of the first class level Takhrij that meet the following criteria;
- a. Have referred to all sources of authentic hadis include the original source, semi-original and not original.
- b. Recorded all the resources to explain the Book and Chapter and Number.
- c. Stated all sanad and matan of hadis from the resources, if there is a difference.
- d. Explained in detail the validity of hadis based on the narrators biography and accuracy of matan, stating the words of the venerated scholars or self-assessment.

Normally, first-class level Takhrij presentation is done in the scholarly essays and scientific theses of the graduates who already focus on the field of Takhrij.

1.2. Presentation of the second class level Takhrij:

Presentation of the second class level Takhrij that meet the following criteria;
- a. Have referred to one or several authentic hadis of the original source only.
- b. Recorded the resources to explain the Book and Chapter. Number is likely to be stated.
- c. Clarified the validity of the hadis is quite detailed, stating the words of the venerated scholars or self-assessment.

Normally, the presentation of this second class level is done in the scholarly essays and academic theses of the graduates who do not focus on the field of Takhrij.
1.3. Presentation of the third class level Takhrij:

Presentation of the third class level Takhrij that meet the following criterias;

a. Have referred to one authentic hadis of the original source only.
b. Recorded the resources to explain the Book and Chapter without number.
d. Clarified the validity of hadis briefly, stating the words of the venerated scholars or self-assessment.

Normally, the third class level Takhrij presentation is done in the scholarly essays and scientific theses of the graduates who do not focus on the field of takhrij and aims to brief.

1.4. Presentation of the failed level takhrij:

Takhrij presentation to suit the level of failure as the following characteristics;

a. Not emphasize the reference to any authentic Hadis sources. May be specified and may not be.
b. Not emphasize the blueprint for authentic sources. May be made and it may not.
c. Does not explain directly the validity of the hadis.

Normally presentation of the failed level Takhrij level is done in the individual essays are not exposed to the knowledge of Hadis.

Importance of Takhrij:

Ibn al-Madini (m.234H) has stated that a chapter, if not collected its turuq (means of narrations) shall not be clear (Faisal 2010: 16). Likewise, Ibn Hatim al-Razi (m.327 H) states that if we did not write the hadis than sixty faces we cannot understand (Faisal 2010:17). The following is a summary of the benefits and functions of Takhrij sanad, matan and both (Fadlan 2010 (a): 5-6):

1. Benefits and functions of Takhrij towards sanad;
   a. Identify as many sanad of hadis from various sources. This would explain the sanad, among others, whether it is ittisal, inqita’, irsal, ‘dal, raf’, waqf, mutawatir, ahad, gharib, ‘aziz atau mashhur.
   b. Strengthen the sanad of hadis, using other sanad to make hadis da’if khafif al-da’f switch to hasan li ghayrih, or hadis hasan li dhatih make changes to sahih li ghayrih.
   c. Know the status of tradition when the studied hadis is in Sahih al-Bukhari or Muslim or both; or in a book that requires legitimacy of hadis as Sahih Ibn Khuzaymah; or in any book that describes the status of the hadis, whether sahih, hasan or da’if as Sunan al-Tirmidhi.
   d. Distinguish muhmal narrator. By looking at the other sanad, chances are there is disclosed consanguinity, ratio, laqab, kun-yah, etc. so as to distinguish him from narrator of the same name.
   e. Explain mubham narrator. By looking at the other sanad, there may be mentioned the name of the mubham narrator.
   f. Rule out the possibility of tadlis from the mudallis narrator. By looking at the other sanad, most likely the mudallis narrator denoting says he really has heard from his teacher.
   g. Reject the possibility of error of mukhtalit narrator. By looking at the other sanad, most likely found mutabi’ for mukhtalit narrator, who had heard it before the ikhtilat occurrence.

2. Benefits and functions of takhrij towards matan;
   a. Know the meaning of the hadis narration. By looking at the other matan, most likely found the enhancements that clarify the law contained or true meaning of the hadis.
   b. Know sabab wurud al-hadis or conditions related to hadis. By looking at the other matan, most likely found the source of law, ‘illah law, and environmental conditions associated with the understanding of the tradition.

3. Benefits and functions of takhrij towards sanad dan matan;
   a. Identify the hadis reference either small or large.
   b. Know ‘illah qadihah in sanad and matan.
   c. Know the error in the sanad and matan as tahriff and tashif.

Findings and Discussion:

The study incorporates several important aspects in the field of Takhrij al-hadis. A total of 1288 text of the hadis in academic writing the masters and doctorate in Islamic studies has been selected as the sample. The study focused on writing in reference to the authentic sources of hadis, the blueprint of authentic source and the statement of status of the hadis (sahih or da’if or mawdu’). Here are the tables that describe each of the three aspects, followed by an explanation and description.
First Aspect: Reference To The Aunthentic Source Oh Hadis:

Reference to the authentic source in this study means hadis literature has one of the following four categories:

A. Category 1: do not specify the source at all.
B. Category 2: state primary sources.
C. Category 3: state secondary sources.
D. Category 4: state tertiary sources.

In 2007, the highest percentage and number is Category 2 (primary reference) with a total 315 hadis (71.3%). For Category 3 (secondary reference) was recorded at 115 hadis (26%), 7 hadis (1.6%) for Category 4 (tertiary referral), while 5 hadis (1.1%) for category 1 (no source statements).

In 2008, the highest percentage and number is Category 2 (primary reference) of 267 hadis (74.4%). For Category 3 (secondary reference) was recorded at 79 hadis (22%), 13 hadis (3.6%) for Category 4 (tertiary referral), and 0% for category 1 (no source statements).

In the year 2009, the highest percentage and number of Category 2 (primary reference) which amounted to 370 hadis (76%). Percentages and amounts resulting from the Category 3 (secondary reference) is a tradition of 75 (15.4%). Percentages and amounts resulting from the Category 4 (tertiary referral) are 6 hadis (1.2%). Percentages and amounts resulting from the Category 1 (no source statements) are 36 hadis (7.4%).

<table>
<thead>
<tr>
<th>Year</th>
<th>Category 1 (%)</th>
<th>Category 2 (%)</th>
<th>Category 3 (%)</th>
<th>Category 4 (%)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2007</td>
<td>5 (1.1%)</td>
<td>315 (71.3%)</td>
<td>115 (26%)</td>
<td>7 (1.6%)</td>
<td>442</td>
</tr>
<tr>
<td>2008</td>
<td>0 (0%)</td>
<td>267 (74.4%)</td>
<td>79 (22%)</td>
<td>13 (3.6%)</td>
<td>359</td>
</tr>
<tr>
<td>2009</td>
<td>36 (7.4%)</td>
<td>370 (76%)</td>
<td>75 (15.4%)</td>
<td>6 (1.2%)</td>
<td>487</td>
</tr>
</tbody>
</table>

Second Aspect: The Blueprint of Authentic Source of Hadis:

The blueprint of authentic sources in this study means that the writing tradition that has one of the following eight categories:

A. Category 1: do not set the blueprint.
C. Category 3: set chapter only.
D. Category 4: set numbers.
E. Category 5: set book with chapter and number.
F. Category 6: set book with chapters only.
G. Category 7: set book with numbers.
H. Category 8: set chapters with numbers only.

In 2007, the highest percentage and amount is from Category 5 (book, chapter and number) of a total of 130 hadis (29.4%). Percentages and amounts resulting from the Category 6 (books and chapters only) stood at 89 hadis (20.1%). Percentages and amounts resulting from the Category 4 (numbers only) is a tradition of 45 (10.2%). Percentages and amounts resulting from the Category 8 (the chapter numbers only) is 37 hadis (8.4%). Percentages and amounts resulting from Category 7 (book and numbers only) is a 31 hadis (7%). Percentages and amounts resulting from the Category 2 (book only) has a total of 12 hadis (2.7%), while category 3 (section only) has a total of 11 hadis (2.5%). Percentages and amounts resulting from the Category 1 (not mentioned the book, chapter or hadis number) is of 87 hadis (19.7%).

In 2008, the highest percentage and the amount is from Category 5 (book, chapter and number) of 138 hadis (38.4%). Percentages and amounts resulting from the Category 6 (books and chapters only) stood at 65 hadis (18.1%). Percentage resulting from the Category 4 (numbers only) is a 61 hadis (17%). While the percentages and amounts resulting from the Category 1 (not mentioned the book, chapter and hadis number) is at 54 hadis (15%). Percentages and amounts resulting from Category 7 (book and numbers only) are 13 hadis (3.6%). Similarly, the Category 8 (the chapter numbers only) of a total of 13 hadis (3.6%). Percentages and amounts resulting from the Category 2 (book only) has a total of 6 hadis (1.7%), while category 3 (section only) has a total of 9 hadis (2.5%).

In 2009, the highest percentage and number of Category 1 (not mentioned the book, chapter and number of hadis) are amounted to 199 hadis (40.9%). Percentages and amounts resulting from the Category 5 (book, chapter and number) are at 116 hadis (23.8%). Percentages and amounts resulting from the Category 2 (book only) are of 93 hadis (19.1%). Percentages and amounts resulting from Category 7 (book and numbers only) are of 49 hadis (10.1%). While the percentages and amounts resulting from the Category 6 (books and chapters only) are another 24 hadis (4.9%). Percentages and amounts resulting from a category 3 (section only) has a total of 5 hadis (1%), while Category 4 (numbers only) resulted in a total of one hadis (0.2%). Category 8 is (the chapter numbers only) recorded 0%. 
Table 2: The Blueprint of Authentic Source of Hadis.

<table>
<thead>
<tr>
<th>Year</th>
<th>Category</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2007</td>
<td>87 (19.7%)</td>
<td>12 (2.7%)</td>
</tr>
<tr>
<td>2008</td>
<td>54 (15%)</td>
<td>6 (1.7%)</td>
</tr>
<tr>
<td>2009</td>
<td>199 (40.9%)</td>
<td>93 (19.1%)</td>
</tr>
</tbody>
</table>

Third Aspect: The Statement Of Status Of The Hadis (Sahih Or Da'if Or Mawdu'):

Hadith revelatory status (sahih or da'if or mawdu') in this study intends writing tradition which has one of the following three categories;
A. Category 1 : do not claim the status of the hadis.
B. Category 2 : laid out in detail the status of hadis.
C. Category 3 : state briefly the status of hadis.

In 2007, the highest percentage and amount of the Category 1 (not specified the status of hadis), which recorded 396 hadis (89%). Category 3 (put briefly the status of hadis) followed by a total of 45 hadis (10.2%). Percentages and amounts resulting from the Category 2 is (put the status of the hadis in detail) is of a hadis (0.2%). In 2008, the highest percentage and number of falls in Category 1 (not specified the status of hadis), which recorded 225 hadis (62.7%). Category 3 (put briefly the status of hadis) followed by a total of 75 hadis (20.9%). Percentages and amounts resulting from the Category 2 (put in detail the status of hadis) is a total of 59 hadis (16.4%). In 2009, the highest percentage and number remain in Category 1 (not specified the status of the hadis) which amounted to 452 hadis (92.8%). Category 2 (put the status of the hadith in detail) followed by a total of 29 hadis (6%). Percentages and amounts resulting from the Category 3 (put briefly the status of hadis) is about 6 hadis (1.2%).

Reference to Sahih al-Bukhari or Muslim:

Important to note that some of the traditions found in the samples also indicated that the source is from Sahih al-Bukhari or Sahih Muslim but not stated is sourced largely from Sahih al-Bukhari and Sahih Muslim. Impact would be if the hadith is not this is from two sources, the tradition is not necessarily valuable as maqbul (Sahih or Hasan) but need to set the level of authenticity. Below is a table which recorded the tradition that pledged to Sahih al-Bukhari or Sahih Muslim asa well as traditions that are not refer to it.

Reference to Sahih al-Bukhari or Sahih Muslim in this study means that the writing traditions have one category of the following two categories;
A. Category 1: refer to Sahih al-Bukhari or Sahih Muslim.
B. Category 2: reference other than Sahih al-Bukhari or Sahih Muslim.

In 2007, the highest percentage and number of Category 2 (other than Sahih al-Bukhari or Sahih Muslim) which recorded 341 hadis (77.1%), while Category 1 (Sahih al-Bukhari or Sahih Muslim) recorded 101 hadis (22.9%).

In 2008, the highest percentage and the amount still Category 2 (other than Sahih al-Bukhari or Sahih Muslim) which recorded 196 hadis (54.6%), while Category 1 (Sahih al-Bukhari or Sahih Muslim) recorded 163 hadis (45.4%).

In 2009, the highest percentage and amount remains to Category 2 (other than Sahih al-Bukhari or Sahih Muslim) which recorded the hadith 324 (66.5%), while Category 1 (Sahih al-Bukhari or Sahih Muslim) Hadith recorded 163 hadis (33.5%).

Table 3: The Statement of Status of Hadis (Sahih or Da'if or Mawdu').

<table>
<thead>
<tr>
<th>Year</th>
<th>Category</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2007</td>
<td>396 (89.6%)</td>
<td>1 (0.2%)</td>
</tr>
<tr>
<td>2008</td>
<td>225 (62.7%)</td>
<td>59 (16.4%)</td>
</tr>
<tr>
<td>2009</td>
<td>452 (92.8%)</td>
<td>29 (6%)</td>
</tr>
</tbody>
</table>

Table 4: Comparisons hadith al-Bukhari or Muslim with otherwise.

<table>
<thead>
<tr>
<th>Year</th>
<th>Category</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2007</td>
<td>101 (22.9%)</td>
<td>341 (77.1%)</td>
</tr>
<tr>
<td>2008</td>
<td>163 (45.4%)</td>
<td>196 (54.6%)</td>
</tr>
<tr>
<td>2009</td>
<td>163 (33.5%)</td>
<td>324 (66.5%)</td>
</tr>
</tbody>
</table>
Conclusion:

Overall, application of science of Takhrij al-Hadith has not been done completely by the scientific writings of scholars and doctoral study of the Faculty of Islamic Studies (FPI). Naturally, every student, investigator, academic experts, and writers are free to apply at various ranks in the application of Takhrij al-Hadith in their research and writing. Takhrij application is crucial not only since authenticity of the hadis guarantees the validity of the facts, but can clean up the Muslim and non-Muslim general public perception towards misconception of Islam from dubious sources. Takhrij application is also to ensure that the main source of Islam continues to be maintained and preserved. Indeed, a standard method of Takhrij al-Hadith needs to be built and introduced to ensure consistency of takhrij applications in the ranking of scientific writing, especially in high-institutional study.

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References


