Establishing the Institute of Hadith (Dar Al-Hadith) in Malaysia: A Preliminary Study

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Abstract: The study and research on hadith forms rather a long history. It has entered into different phases of progress: from the earliest development into a phase of flourish, then another phase of stagnant period and later, a phase of regaining period of active progress of the field. This paper aims to discuss and examine the possibility to establish a formal government institution of Dar al-Hadith in Malaysia. There is a significant steps towards this project. The study of Hadith started with face to face deliverance of the hadith from Prophet Muhammad (p.b.u.h.) to his companions. The preservation of Hadith is one of the most important aspects in Islamic history. This paper implies that the preservation of hadith through institution establishment is vital especially in this modern age.

Key words: Hadith studies • Dar al-Hadith • Sunah, Malaysia • Islamic institution

INTRODUCTION

There had been a number of muhadithin (experts in hadith) of different era who were contributing to the field from many aspects with different capacity depending on their ability and knowledge. These efforts led to the emergence and development of various related disciplines of knowledge, in which each and every discipline is invaluable to enthroned the hadith at its proper place. There are also various methods in the documentation of hadith as a result of creativity and knowledge of those knowledgeable figures in the field.

After receiving various touches from early generations, studies on hadith in its two main areas, namely the narration and contents have led to the evolution of established and holistic disciplines on sanad (chain of the narration of hadith) and mushaf (text) of hadith which later produced a number of renowned scholars throughout the time.

Centre of Knowledge Development: In the first phase, studies on hadith developed with the expansion of Muslim territory. The companions who were involved as first generation of narrators, settled down at different places. They generated the culture of narrating hadith and induced the learning about hadith to take place. As a result, various centres of learning hadith were established. Mecca and Medina were still remained as the main centres of hadith because many companions were there. After the conquest of Rome and Persia, many companions chose to settle down at other big cities. For instance, there were many companions who stayed

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