

## REVISITING SCHOLARS' PRINCIPLES ON EXTRACTING PROPER HADITH UNDERSTANDING

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**Abstract:** *Hadith understanding refers to the process of interpreting Islamic teaching that could be derived from the text of hadith. It is known to be a challenging part in the study of hadith. Thus, hadith scholars have paid their attention to provide a guideline by introducing principles in hadith understanding. However, the researcher found that there are scattered principles introduced by different scholars. Therefore, this research is conducted to revisit all the principles in hadith understanding introduced by the previous scholars and propose general theme representing all the principles. This research is a qualitative research that is conducted by applying inductive thematic approach using document analysis instrument. The result obtained that there are about 29 principles introduced by the scholars in hadith understanding. The listed principles have been analysed to identify general theme representing all the principles. Based on the analysis, the researcher found that the principles could be categorised into six general themes namely theme of (1) possessing Arabic language proficiency, (2) hadith understanding based on other sacred sources, (3) mastering jurisprudence of hadith (‘ulūm al-ḥadīth), (4) comprehending jurisprudence (fiqh) and its sciences, (5) having knowledge on the history of Islam, and (6) being moderate in interpreting hadith. The proposed themes provide simplified guidelines to assist people on having proper hadith understanding.*

**Keywords:** *Hadith Understanding, Principles, Themes*

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### Introduction

Hadith understanding is considered as one of the branches in hadith study. It is referred to the study that focuses on the process of extracting Islamic teachings embedded in the hadith. It is very important to ensure the hadith could be practiced correctly. However, the process of extracting hadith understanding is quite challenging especially for the non-expert. Besides, there are research has found that Muslim society; specifically, in Malaysia is having difficulty

to understand hadith very well (Deraman, et al., 2013). Therefore, research that focuses on providing solution to improve level of hadith understanding is worth to be conducted.

Several things should be made clear before the hadith understanding could be extracted properly. One of it is related to principles in hadith understanding. The principles provide a guideline to interact with hadith to ensure it could be understood correctly. There are a number of scholars in hadith study who introduced the principles based on their perspectives. However, there are scattered principles proposed by the scholars. It is due to the huge scale of discussion that should be accessed in discussing actual principles needed in interacting with hadith understanding from various aspects. Therefore, this research is conducted to revisit all the principles in hadith understanding that was previously introduced by the scholars. The researcher also aims to propose a general theme representing all the principles to simplify the principles for future reference.

### ***Principles in Hadith Understanding***

Hadith is one of the sources in Islam. It is defined by hadith scholar as the saying, deeds, tacit approval, characteristics and physical attributes of Prophet Muhammad PBUH (Al-Khayr Abādī, 2003; Al-Şalih, 2000; Ibn Al-Şalāh, 2000). Therefore, hadith should be preserved to remain as reference for the human being. Scholars are putting tremendous effort to preserve the sanctity of hadith as early as 1<sup>st</sup> century of Hijrah (Azami, 2012). It includes the effort to study on chain of transmitter (*sanad*) and text of hadith (*matan*).

One of the studies focuses on text part of the hadith is related to hadith understanding. It is considered as the main purpose of the hadith being preserved from earlier generation until today. It is dealing with how Islamic teaching from the hadith perspective could be extracted and practiced. Historically, scholars have put tremendous efforts to provide assistance in extracting the hadith understanding. Among the efforts is by writing books of commentaries explaining specific book of hadith. However, as the generation is changing, later generation started to lose the skills in keeping the right way to understand hadith. It is proven by a research that found the level of hadith understanding among the society is at an unsatisfactory level (Deraman, et al., 2013).

Several contemporary scholars have put in their effort of conducting a research that focuses on hadith understanding. Faisal Ahmad Shah, °Abd Al-Mājid Al-Ghawrī, Yūsuf Al-Qaraḍāwī, and many other are among the scholars who contributed in introducing principles in hadith understanding. Based on the research conducted by the scholars, there are several requirements noted to understand hadith properly. In general, it can be divided into two major requirements which are referring to approaches and principles in hadith understanding. Approach refers to a general process to interact with the hadith understanding either by using textual or contextual approach (Misbahuddin, 2014; Jamal I. , et al., 2017) meanwhile principle refers to specific methodology to deal with hadith understanding (Shah, 2016; Al-Ghawrī, 2016; Al-Qaraḍāwī, 1993). The approach and principles correlate with each other to provide guideline in hadith understanding.

As mentioned earlier, there are principles introduced by scholars specifically to deal with hadith understanding. However, the literature that discusses about the principles varies and is scattered based on the scholars' perspective as it involves so many aspects of discussion.

Therefore, this research is conducted to revisit the principles introduced by the scholars and to provide simplified structure towards the principles in hadith understanding.

## Research Methodology

This research is considered as a fundamental qualitative research. The data are collected using a document analysis technique. For the analysis purposes, the researcher applies an inductive thematic analysis technique. The researcher has set up a special research design as presented in *figure 1* as follows:

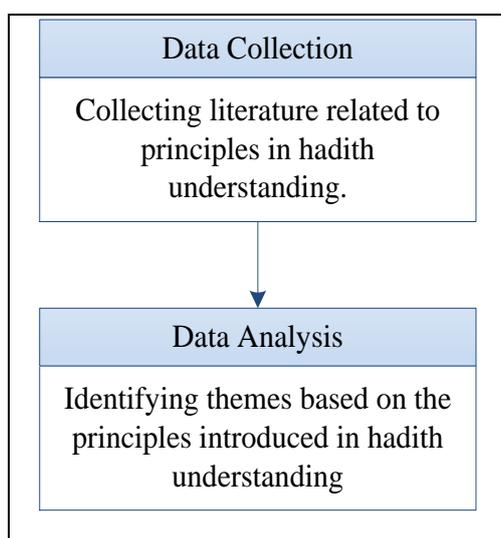


Figure 1: Proposed Research Design

### *Collecting literature related to principles in hadith understanding.*

In the first place, the researcher undergoes a process of data collection by collecting and referring to all related literatures that discuss the principles of hadith understanding. All types of literature are included for this research such as books, theses, and journal articles to ensure that a comprehensive data collection can be conducted to identify all the principles introduced by the scholars in hadith understanding.

### *Identifying themes based on the principles introduced in hadith understanding.*

Up to this phase, the researcher is moving to the analysis process of the collected literature. The analysis is conducted to determine the principles of hadith understanding that were discussed in the collected literatures. Besides that, the analysis is also conducted to identify general themes representing all the principles to simplify it for future reference. The determination of the themes will include several steps; 1) understanding each principle as collected from the literature, 2) identify the main focus of discussion of each principle, 3) grouping the principles based on their focus of discussion, and 4) determining appropriate theme representing each group of principles.

## Result and Discussion

The researcher has identified eight literatures consisting of books, theses, and journal articles which provide principles in hadith understanding. However, the number of principles discussed by each literature is different from each other. The range of principles discussed was between 2 and 20 principles. The list of literatures along with the number of principles discussed is presented in *table 1* as follows:

**Table 1 : List of Collected Literature Related to Principles in Hadith Understanding**

No.	Literature	Introduced Principles
1	Kaedah Tepat Memahami Hadis; Faisal Ahmad Shah (2016)	20 principles
2	<i>Mabādi' al-Ta'āmul Ma'a al-Sunnah al-Nabawiyyah</i> ; 'Abd Al-Mājjid Al-Ghawrī (2016)	9 principles
3	<i>Kayfa Nata'āmal Ma'a al-Sunnah al-Nabawiyyah</i> ; Yūsuf Al-Qaraḍāwī (1993)	8 principles
4	<i>Al-Inḥirāf fī Fahm al-Ḥadīth al-Nabawi Dirāsah Ta'şīliyah Taṭbīqiyah</i> ; Sāmih 'Abd Al-Ilah 'Abd Al-Hādī (2010)	3 principles
5	<i>Manhaj Fahm al-Sunnah al-Nabawiyyah: Tafṣīran wa Taṭbīqan</i> ; Arifuddin Ahmad (2016)	6 principles
6	Teknik Interpretasi Dalam Kajian Fikih Hadis; Arifuddin Ahmad (2012)	5 principles
7	Pemahaman Tekstual Dan Kontekstual Terhadap Sunnah Nabi (Studi Kritis Atas Pemikiran Syekh Muhammad Al-Ghazali); Masiyan Makmun Syam (2014)	4 principles
8	Kritik Matan Hadis (Studi Komparatif Pemikiran Ibn Qayyim Al-Jawziyyah Dan Muhammad Al-Ghazali; Thoha Saputro (2008)	2 principles

Though there is different number of principles in hadith understanding introduced by each literature, it does not mean that there are different principles introduced by each of the literature. In other words, there might be redundant principles introduced by two or more of the collected literatures. Hence, the researcher has conducted an early analysis by re-arranging the data from the principles' perspective. It is to ensure that the redundant principles could be combined together as they are sharing same attribute.

As a result, 29 different principles have been identified as introduced by the scholars based on the collected literatures. The principles could be considered as an important guideline as reference to proper understanding of the hadith. The list of principles is presented in *table 2* as follows:

**Table 2: List of Principles in Hadith Understanding**

No.	Principles
1	Confronting hadith understanding with al-Quran <sup>1,2,3,5,7</sup>
2	Confronting hadith understanding with other related hadith <sup>1,2,3,5,7</sup>
3	Understanding hadith based on Early Scholar's ( <i>Salaf</i> ) point of view <sup>1</sup>
4	Mastering Arabic language and its methodology <sup>1,2,3,4,5,6</sup>
5	Mastering knowledge on unfamiliar expression in hadith ( <i>Gharīb al-Ḥadīth</i> ) <sup>1,6</sup>
6	Understanding hadith based on methodology of jurisprudence ( <i>Usūl al-Fiqh</i> ) Guidelines <sup>1,4</sup>

7	Identifying and possessing specific term referred to; general ( <i>al-ʿĀm</i> ), specific ( <i>al-Khās</i> ), absolute ( <i>al-Muṭlāq</i> ), and restricted ( <i>al-Muqayyad</i> ) <sup>1</sup>
8	Understanding hadith based on cause of the narration ( <i>Asbāb al-Wurūd</i> ) <sup>1,2,3,5,6</sup>
9	Understanding hadith based on the purpose of the law ( <i>Maqāṣid al-Sharīʿah</i> ) <sup>1,2</sup>
10	Focusing on the actual text rather than its meaning <sup>1</sup>
11	Differentiating between elevated ( <i>Marfūʿ</i> ), suspended ( <i>Mawqūf</i> ), and other types of narration <sup>1</sup>
12	Identifying specific characteristic of the hadith <sup>1</sup>
13	Referring to the purpose of the hadith rather than its text <sup>1,3</sup>
14	Relying on the text of the hadith without interpreting ( <i>Taʿwīl</i> ) it <sup>1</sup>
15	Considering interpreting ( <i>Taʿwīl</i> ) hadith if it is necessary <sup>1</sup>
16	Differentiating between true sense ( <i>Ḥaqīqat</i> ) and metaphor ( <i>Majāz</i> ) in hadith <sup>1,2,3</sup>
17	Avoiding extreme usage of mind in interpreting hadith <sup>1,8</sup>
18	Did not interpret hadith until contradicted to law of God ( <i>Sunnah Ilahiyah</i> ) <sup>1</sup>
19	Understanding the issue of conflicted ( <i>Mukhtalif</i> ) al-hadith <sup>1</sup>
20	Understanding abrogated ( <i>Naskh wa al-Mansūkh</i> ) matter in hadith understanding <sup>1</sup>
21	Considering the level of authenticity ( <i>Darajāt</i> ) of hadith <sup>2</sup>
22	Combining or declaring among contradicted hadith <sup>2,3,8</sup>
23	Hadith understanding based on the context of time and place <sup>2,5,6</sup>
24	Differentiating between seen and unseen matter <sup>3</sup>
25	Possess knowledge on jurisprudence of hadith ( <i>ʿUlūm/ Muṣṭalāh al-Ḥadīth</i> ) <sup>4</sup>
26	Concern on socio-cultural factor of the hadith <sup>5</sup>
27	Applying the understanding based on recent context <sup>6</sup>
28	Concern on the historical factor of the hadith <sup>7</sup>
29	Referring to the truth of "knowledge" <sup>7</sup>

<sup>1</sup> Kaedah Tepat Memahami Hadis, <sup>2</sup> *Mabādi' al-Taʿāmul Maʿa al-Sunnah al-Nabawiyah*,

<sup>3</sup> *Kayfa Nataʿāmal Maʿa al-Sunnah al-Nabawiyah*, <sup>4</sup> *Al-Inḥirāf fī Fahm al-Ḥadīth al-Nabawī Dirāsah Taʿṣīliyah Taṭbīqiyah*, <sup>5</sup> *Manhaj Fahm al-Sunnah al-Nabawiyah: Tafṣīran wa Taṭbīqan*, <sup>6</sup> Teknik Interpretasi Dalam Kajian Fikih Hadis, <sup>7</sup> Pemahaman Tekstual Dan Kontekstual Terhadap Sunnah Nabi (Studi Kritis Atas Pemikiran Syekh Muhammad Al-Ghazali), <sup>8</sup> Kritik Matan Hadis (Studi Komparatif Pemikiran Ibn Qayyim Al-Jawziyyah Dan Muhammad Al-Ghazali).

Based on 29 principles in hadith understanding as extracted from the literature, the research has conducted inductive thematic analysis to identify general themes that represent all the principles. It is to simplify the principles into general themes which combined related principles together for future benefit. Therefore, the researcher has proposed six themes representing all 29 principles named as theme of (1) possessing Arabic language proficiency, (2) hadith understanding based on other sacred sources, (3) mastering jurisprudence of hadith (*ʿulūm al-ḥadīth*), (4) comprehending jurisprudence (*fiqh*) and its sciences, (5) having knowledge on the history of Islam, and (6) being moderate in hadith interpretation. *Figure 2* represents the six themes proposed by the researcher and followed by its discussion.

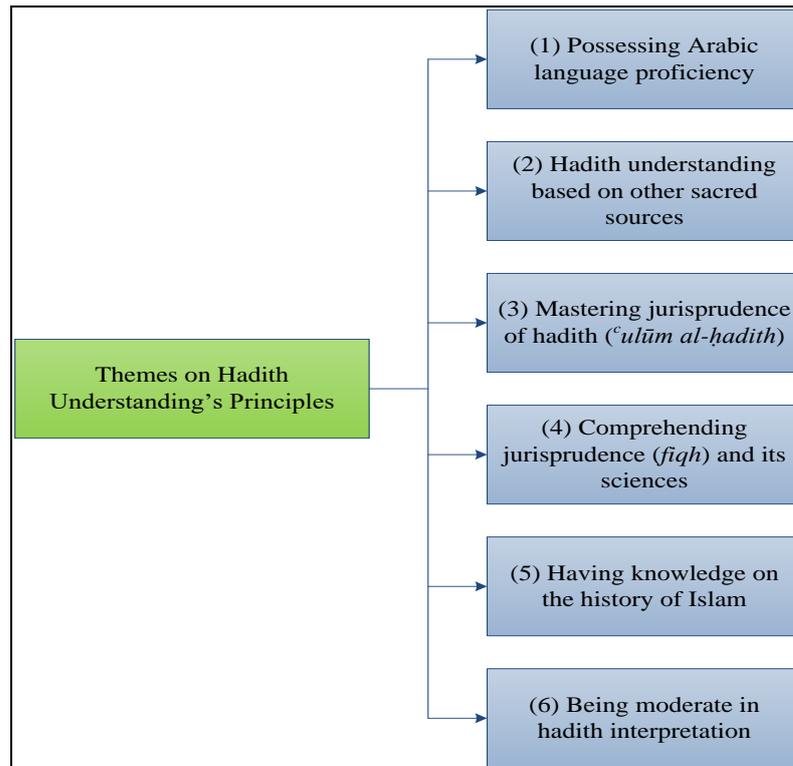


Figure 2 : Themes of Hadith Understanding Principles<sup>1</sup>

### 1. Possessing Arabic language proficiency

One of the themes that provide tremendous contribution in hadith understanding is “possessing Arabic language proficiency”. This theme is proposed to cover all principles in hadith understanding that emphasized on the importance of understanding Arabic language and its methodology. There are numbers of principles suggested the importance of understanding Arabic language such as to differentiate among true sense (*ḥaqīqat*) and metaphor (*majāz*) in the hadith word and to apply a textual understanding of a hadith.

Arabic language is very synonym with hadith since Prophet Muhammad PBUH is an Arabian. Therefore, all hadiths were narrated in Arabic language. Scholars have suggested that one of the principles in hadith understanding is by possessing Arabic language proficiency (Shah, 2016; Al-Ghawrī, 2016; Al-Qaraḍāwī, 1993). Arabic language is rich in methodology. For example, an Arabic word could be defined by a number of meanings, and in the other hand, a number of words could have one meaning (Al-Ghawrī, 2016). Past research has proved the multiple meaning for a word in hadith could occur (Jamal I. , et al., 2015). Thus, one should have the knowledge in Arabic language in order to understand hadith properly.

Besides that, Arabic language also plays an important role in defining literal meaning of the hadith text. Some scholars suggested on the need to depend on the original text of the hadith as its authentic form of writing (Shah, 2016). It is correlating to one of the approaches in hadith understanding which refers to the textual approach of the hadith understanding. Hence, the hadith text is interpreted literally without including the context of the hadith. Therefore,

<sup>1</sup> Please refer to *Appendix 1* for further detail of the themes classification

understand Arabic language is compulsory in order to extract the actual textual meaning of the hadith.

Besides that, a principle is introduced on the need to differentiate text of hadith that is represented as a metaphor (*majāz*) or true sense (*ḥaqīqah*) (Shah, 2016; Al-Ghawrī, 2016; Al-Qaraḍāwī, 1993). These two are very common in Arabic language until it is known as a part of linguistic studies which is called *‘ilm balāghah*. Without having knowledge of Arabic language, it is difficult to differentiate among these two. Since all the explained principles are discussing about the Arabic language, thus, it is reasonable to propose a theme that emphasizes on the importance of Arabic language.

## **2. Hadith understanding based on other sacred sources**

The other important theme that could be proposed from listed principles in hadith understanding is related to the “understanding of hadith based on other sacred hadith sources”. Sacred sources are referring to al-Quran and hadith. Both are considered as sacred sources because both originated from divine revelation (*waḥyu*). However, there are still some differences noted between al-Quran and hadith. Therefore, the theme in general is the representation of all the principles which relate to the al-Quran and hadith.

One of the principles in hadith understanding is confronting hadith understanding with al-Quran as proposed by (Shah, 2016; Al-Ghawrī, 2016; Ahmad, 2016; Syam, 2014; Al-Qaraḍāwī, 1993). They also added another alike principle which is confronting hadith understanding with other related hadith. The two principles are introduced by the scholars by perceiving the role of each source towards each other. For example, al-Quran the main source of reference in Islam, sometimes needs hadith to relay its understanding (Al-Qaraḍāwī, 1993) and vice-versa. To be specific, hadith in some cases are responsible to provide further explanation, additional information, and offering specification for some cases in al-Quran and other hadith that is too general (Al-Ghawrī, 2016). Therefore, it is recommended to refer hadith understanding with al-Quran and other hadith to avoid misunderstanding of its content.

Besides that, as both al-Quran and hadith come from divine revelation, they should support each other by offering same guidance. Therefore, understanding the hadith by confronting its relevance with al-Quran and other related hadith would surely be helpful. If there is contradiction detected while confronting both sources, it could be due to two possibilities. The possibilities are either because of the misinterpretation of their understanding or the authenticity of the hadith should be questioned (Al-Ghawrī, 2016). Therefore, it could be concluded that the proposed theme named as “hadith understanding based on other sacred sources” is fitting to represent the discussed principles.

## **3. Mastering jurisprudence of hadith (*‘ulūm al-ḥadīth*)**

The other theme that could be proposed from principles introduced by the scholars in hadith understanding is related to the need of “mastering knowledge on jurisprudence of hadith (*‘ulūm al-ḥadīth*)”. Jurisprudence of hadith refers to sciences that discuss many issues related to hadith study on both chain of transmission (*sanad*) and text (*matan*) part. The objective of the sciences is mainly to ensure the authenticity of the hadith and its meaning (Kamali, 2002). Therefore, the theme is proposed to cover all the principles that highlight the elements of jurisprudence of hadith.

There are several principles have been identified related to the jurisprudence of hadith. Among the principles introduced are to determine specific terms used in hadith (*muṭlāq & muqayyad*; *‘ām & khās*; *marfū‘ & mawqūf*), special characteristic of hadith, abrogation (*naṣkh*) in hadith, unfamiliar expression (*gharīb*) in hadith and also conflicted hadith (Shah, 2016). In addition, knowledge on jurisprudence of hadith is vital to determine the level of authenticity (*darajāt*) of the hadith (Al-Ghawrī, 2016), and combining contradicted hadith (Saputro, 2008; Al-Qaraḍāwī, 1993). All the introduced principles are known to have relation with jurisprudence of hadith. Without having knowledge on jurisprudence of hadith, it is difficult to identify authenticity of the hadith, special term used, hadith characteristics and other.

Each principle has its own task towards the purpose of hadith understanding. For the case of determining the authenticity level of the hadith, it is important to ensure that the hadith is befallen into an authentic level so that it does not lead to deviated teaching. It is reflecting on the position of hadith as the source in Islamic teaching that should not contradict with one another (Al-Ghawrī, 2016). In addition, determining the specific term in hadith understanding is crucial specifically in dealing with many related hadith that are grouped together. The term such as *muṭlāq*, *muqayyad*, *‘ām*, *khās*, *mawqūf*, and *marfū‘* should be necessary to understand before dealing with numbers of hadith (Shah, 2016). It is to identify the hadith that should be given more priority rather than the hadith that only supports other hadith.

The discussion shows that knowledge on jurisprudence of hadith has become necessity in the hadith understanding specially to deal with the conditions explained. Therefore, a special theme is assigned to group all the related principles together under the theme of “mastering jurisprudence of hadith (*‘ulūm al-ḥadīth*)”.

#### **4. Comprehending jurisprudence (*fiqh*) and its sciences**

“Comprehending jurisprudence of (*fiqh*) and its sciences” is another theme that has been proposed which presents several principles in hadith understanding. The theme refers to a discussion that focuses on the jurisprudence (*fiqh*) and its sciences. Jurisprudence and its sciences, to some extent, overlaps with the study of hadith understanding especially on deriving the *hukum* from the hadith (Kamali, 2002). Therefore, scholars have introduced several principles that are related to the jurisprudence and its sciences while discussing upon hadith understanding.

There are several principles in hadith understanding which are related to the jurisprudence and its science. The principles are the needs to comprehend methodology in jurisprudence (*uṣūl al-fiqh*) (Shah, 2016; cAbd Al-Hādī, 2010) and purpose of the law (*maqāṣid al-sharī‘ah*) (Shah, 2016; Al-Ghawrī, 2016). Both focus on providing a guideline especially to extract the intended *hukum* based on the hadith understanding. The guideline should have derived from the early scholars’ (*salaf*) view which is also considered as one of the principles in hadith understanding (Shah, 2016). As quoted by Ibn Khaldun in his book, comprehending the methodology in jurisprudence (*uṣūl al-fiqh*) will provide many benefits as it is an important science in order to extract *hukum* from the sacred sources (Ibn Khaldun, 1995). Therefore, it is very crucial to highlight the role of jurisprudence and its sciences towards hadith understanding. On that basis, theme of comprehending jurisprudence and its sciences is proposed as one of the major themes in hadith understanding.

## **5. *Having knowledge on the history of Islam***

The other theme that could be proposed from the principles in hadith understanding is the theme of “having knowledge on the history of Islam”. The theme refers to the needs of being aware of the history that happened during the times of Prophet Muhammad PBUH. Some of the principles introduced by the scholar in hadith understanding highlighted the need to understand the context of time and place of the hadith which could not be extracted without having proper understanding related to the history of Islam. Therefore, the theme of “having knowledge on the history of Islam” is proposed as to highlight the importance of Islamic history in hadith understanding.

There are several principles identified to have relation with the theme of “having knowledge on the history of Islam” in order to understand hadith. One of the principles is the need to understand hadith based on the reason of narration (*asbāb al-wurūd*) (Shah, 2016; Al-Ghawrī, 2016; Ahmad, 2016; Arifuddin, 2012; Al-Qaradāwī, 1993). It is in correlation to one of the approaches in hadith understanding known as contextual understanding. This approach emphasizes the needs to understand the actual context of the narrated hadith before it could be applied in a different context. In some extent, it correlates to the principle that focuses on the need to understand the hadith based on the context of place and time of narration (Al-Ghawrī, 2016; Ahmad, 2016; Arifuddin, 2012).

Besides that, there is scholar has suggested the need to consider socio-cultural aspect in hadith understanding (Ahmad, 2016). The socio-cultural aspect refers to the social life, custom and culture of the people at the time of the hadith being narrated (Shah, 2016). It could provide clear picture of the actual reason behind the narrated hadith. Later, it will assist in applying the teaching derived from the hadith understanding in current context (Arifuddin, 2012). Therefore, it could be concluded that the fore-mentioned principles could only be applied when one has proper understanding of the Islamic history. Thus, theme of “having knowledge on the history of Islam” is important to represent all of the principles.

## **6. *Being moderate in hadith interpretation***

The final theme that could be proposed from principles in hadith understanding is the theme of “being moderate in hadith interpretation”. The theme refers to an effort of an eligible person to interpret hadith understanding. It is considered as important part in hadith understanding in order to apply hadith in recent context (Arifuddin, 2012). This theme is appertaining numbers of the principles in hadith understanding which is to consider on moderate interpretation of the hadith understanding (Shah, 2016). However, the person who is intended to interpret hadith understanding should possess all the knowledge of the other previous discussed themes to make him eligible to interpret hadith understanding. This theme could be considered as the final stage of hadith understanding process.

Theme of interpreting hadith covers several other principles that play important roles in hadith understanding. Among the principles is to identify the characteristics of hadith that is suitable to be interpreted. In the beginning, one should be careful to identify the characteristics of hadith that can be interpreted, or otherwise it is only suitable to rely on the actual text without interpretation to other extended meaning (Shah, 2016). For example, one should differentiate between seen and unseen matter; such as the occurrence in the afterlife, paradise and hell in order to understand hadith (Al-Qaradāwī, 1993). An authentic hadith sometimes explains about

the occurrence of afterlife that is beyond the understanding of the human mind. However, it is not right to reject the hadith as the hadith is authentic. In this case, it is appropriate to rely on the text of the hadith without interpreting it. Besides that, the case also applies to the hadith that relates on law of Allah (*sunnah ilāhiyyah*) such as the hadith that relating the phenomenon of eclipse with human sin (Shah, 2016).

Even though it is permissible to consider interpreting hadith understanding, there is guideline to be followed. One of the principles has highlighted the guideline to interpret hadith understanding. It is noteworthy to remind that it is prohibited to extremely use mind in interpreting hadith understanding (Shah, 2016; Saputro, 2008). Failure to control the extreme usage of mind in interpreting hadith understanding would lead into an inappropriate interpretation. It will affect the sanctity of the hadith itself as a source in Islamic teaching. Worse than that, it will create new deviant teaching. Besides, among the important thing to be considered in the process of interpret hadith is by prioritising the actual purpose of the hadith (Shah, 2016; Al-Qaradāwī, 1993). The interpretation also should in line with the verified theory of knowledge to ensure the interpretation is acceptable (Syam, 2014). Therefore, the theme of “being moderate in hadith interpretation” is worth to be proposed to represent all the principles related to the guideline on interpreting hadith.

## **Conclusion**

As a conclusion there are about 29 principles that have been identified by referring to several of literatures describing principles in hadith understanding. The 29 principles are listed out by rearranging the scattered principles introduced by the literature. The researcher in addition has proposed 6 themes representing all the principles. The themes are proposed by conducting an analysis on the principles that shared the same attribute. The themes are proposed to offer simplified guideline on principles in hadith understanding for future reference. Based on the result, it can be concluded that the proposed themes fit all the principles introduced by the scholars in hadith understanding.

## **Future work**

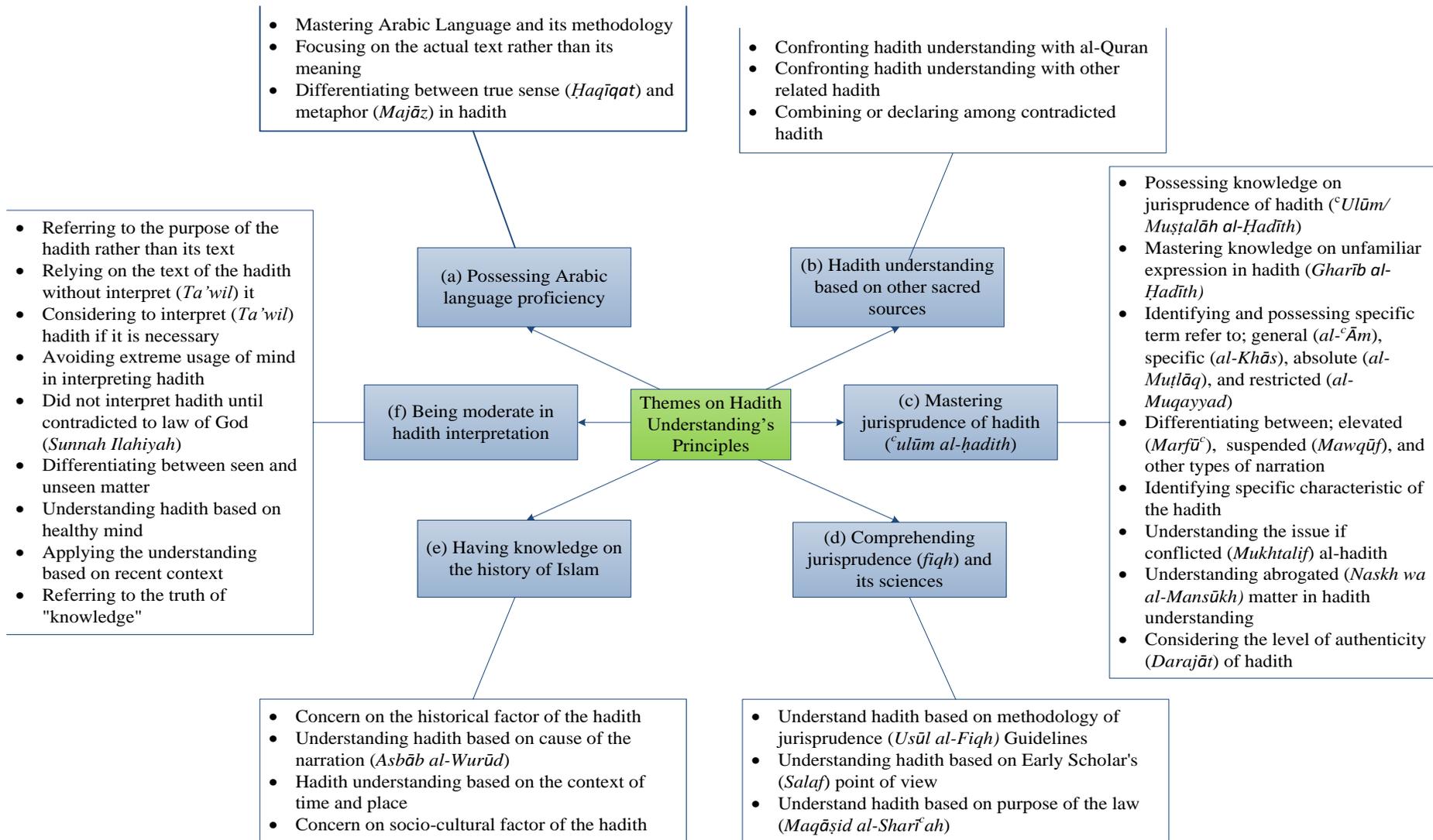
Hadith understanding is an important part in hadith study. It deals with the process of extracting the teaching based on hadith. Scholars in hadith study have conducted various research focuses on hadith understanding. However, research that offers collaboration of hadith understanding with the evolution of technology especially in modern era is still in limited. Therefore, future research that could fill the gap is much recommended to be conducted to ensure hadith understanding could be improved from time to time.

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**Appendix 1 : Themes and its Principles on Hadith Understanding**