

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-Hadis* 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 *muhaddith* (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 enthrone 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 *matan* (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 Madinah 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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in Kufah. According to Ibn Saad, there were about 70 companions who joined the Battle of Badr lived there. Basrah and Sham also became centres of knowledge where many companions were staying there who later on spread their knowledge to many people.

The same scenario happened in Egypt and Yemen. The centres of knowledge in the two countries had influence on Morocco andalus, Jurjan, Khurasan and other places. The existence of renowned scholars in *hadith* discipline at those centres had stimulated the establishment of other centres such as in Baghdad, Damshik, Qairawan and several others.

The companions of the prophet who settled down in those places were successful in giving birth to many succeeding figures among the *tabiin* (generation after the companions). Almost the same situation happened in the generations after that. The existence of many centres came to intensify the culture of migration from one place to another among the disciples of *hadith*. Instead of remaining at one place, they would rather migrate from one place to another because they would not be satisfied by only receiving *hadith* from local figures.

The development of *hadith* disciplines have been studied by modern scholars. The studies that have already been published are among others on Iraq [1], Egypt [2], in general [3], particularly in al-Azhar [4]. There have been also studies on development in Basrah [5], Sham [6], Yamamah [7], Mecca [8], Qairawan [9], Yemen [10], Qordova [11] and Morocco [12].

The Birth of Dar Al-Hadith: There was no learning institution that specialized in teaching *hadith* study before 6th century. However, the establishment of institutions on *fiqh* (Islamic jurisprudence) which was aimed for producing people who specialize in jurisprudence stimulates the formation of institutions of studying *hadith*. Indeed, this is the main reason for the establishment of the first *hadith* institution named as Dar al-Hadith al-Nuriyyah in Damshiq. It was first established with the command of Sultan Nur al-Din al-Zinki [13]. It is also sometimes known as Dar al-Sunnah or Dar al-Sunnah al-Nuriyyah. Imam Abu al-Qasim Ali ibn Hasan Ibn Asakir was its first sheikh. In fact, the main reason for its establishment by Sultan Nur al-Din was for this Imam to spread his knowledge who received full support from the Sultan. It was reported that the Sultan himself attended the Imam's classes there.

The head of administration of the institution was given to the son of Imam Ibn Asakir, al-Qasim Baha al-Din Abu Muhammad. He was also the person who dictated

Tarikh Dimashq, one of the *magnum opus* of Imam Ibn 'Asakir and he is reported to say: "If not because of him, this *Tarikh* will not be completed".

There were also several other sheikhs in this Dar al-Hadith. They are 'Ala' al-Din ibn al-Athat, a student of Imam Nawawi, Imam al-Birzali, al-Hafiz Abu al-Hajjaj al-Mizzi, Imam Ibn Kathir. This institution was unique of its own nature by welcoming scholars from different schools of thought (*madhhab*). It was established by the followers of Hanafi school of thought, its first sheikh was a Shafiite, there were also among its sheikhs who officially held other schools; Ba'labaki and al-Harithi who were Hanbalite, al-Anfi and Ibn Sayyid who were Malikite. Obviously, Dar al-Hadith did not limit its teaching to any specific school only.

The influence of Dar al-Hadith al-Nuriyyah was declining after the attack from Tartar until it was recovered and regained its influential status by Abu al-Faraj al-Khatib in 1270H and it was known as Madrasah Sheikh Abi al-Faraj al-Khatib. Later, its leadership went to his son Sheikh 'Abd al-Qadir al-Khatib in 1311H. The location of Dar al-Hadith al-Nuriyyah was to the West of Jami' al-Amawi in the centre of al-Asniriyyah market and now known as Zuqaq Dar al-Hadith al-Nuriyyah.

Dar Al-hadith Al-ashrafiyyah: Dar al-Hadith al-Ashrafiyyah was established in 630H/233 CE by an Ayyubite King, al-Asraf Musa whose full name was Muzafaruddin Abu Fatah Musa ibn Abu Bakr Muhammad ibn Ayyub. The original building was a house belongs to Sarim Shams al-Din Qaymaz (d. 596H). Then, the building was bought by King al-Asraf Musa and was refurbished into a complete building for Dar al-Hadith which was also to include residence of the sheikh. King al-Asraf officiated the building on 16th Shaaban 630H/ 1233CE.

Dar al-Hadith al-Ashrafiyyah gave birth to many renowned scholars from Ibn Salah to Muhammad Badr al-Din al-Hasani. Among others were Imam al-Nawawi, Abi Shamah, al-Mizzi, al-Subki, Ibn Hajar, Ibn Kathir, Ibn Jamaah and others.

Madrasah Al-kamiliyah: Madrasah al-Kamiliyah was established with the instruction of al-Kamil Nasir al-Din, a king from Ayyubite Dynasty. Its building was built in Cairo in 622H. Al-Khattab ibn Dahyah was appointed as its first Sheikh.

Sheikh Dar Al-hadith Al-ishrafiyyah: Throughout the history of Dar al-Hadith al-Ishrafiyyah, there have been many scholars who were entrusted to lead its management, among others:

Al-Hafiz Abu 'Amr Taqi al-Din Uthman ibn 'Abd al-Rahman al-Shahrazuri (Ibn Salah) (d. 643H).

'Imad al-Din 'Abd al-Karim ibn 'Abd al-Samad ibn al-Kharastani (d. 662H). He was the Sheikh of Dar al-Hadith in the year of 643H.

'Abd al-Rahman ibn Isma'il al-Maqdisi Abu Shamah (d. 665H). He was the Sheikh of Dar al-Hadith in 662H.

Abu Zakariya Mahy al-Din Yahya ibn Sharaf al-Nawawi (Imam al-Nawawi) (d. 676H).

'Abd Allah ibn Marwan al-Faraqi (d. 703). He was the Sheikh of Dar al-Hadith since 677H.

Sadr al-Din Muhammad ibn 'Umar ibn Wakil (d. 716H).

Kamal al-Din Ahmad ibn Muhammad ibn 'Ali ibn 'Abd al-Qahid al-Zamlakani (Ibn Zamlakani) (d. 737H). He was the Sheikh for only a very short time.

Kama al-Din Ahmad ibn Muhammad al-Sharisi (d. 718H). He was the Sheikh of Dar al-Hadith in 716H.

Jamal al-Din Yusuf ibn al-Zaki al-Mizzi (d. 742H).

Taqi al-Din Abu Hasan 'Ali ibn 'Abd al-Kafi al-Subki (d. 756H). He became the Sheikh of Dar al-Haith in 742H.

Taj al-Din Abu Nasr Abd al-Wahab ibn 'Ali al-Subki (d. 771H).

Siraj al-Din ibn 'Amru al-Bulqini (d. 805H).

'Imad al-Din Abu al-Fida' Ismail ibn 'Umar ibn Kathir (Ibn Kathir) (d. 774H). He was appointed as the Sheikh of Dar al-Hadith in 722H.

'Umar ibn 'Uthman ibn Hibbat Allah al-Mu'ri (d. 783H). He was the Sheikh of Dar al-Hadith in 772H).

Baha' al-Din Muhammad 'Abd al-Bar al-Subki (d. 777H).

'Abd Allah ibn Muhammad ibn 'Abd al-Bar al-Subki (d. 785H). He was appointed as the Sheikh of Dar al-Hadith in 777H.

Burhan al-Din Ibrahim ibn 'Abd al-Rahim ibn Jamaah.

Sari' al-Din Muhammad ibn Muhammad ibn 'Abd al-Rahim al-Sulami (d. 799H). He was appointed to be the Sheikh of Dar al-Hadith in 790H.

Shihab al-Din Abu 'Abbas Ahmad ibn 'Umar (d. 793H). He was the Sheikh of Dar al-Hadith in 792H.

Muhammad ibn Abi Bakr al-Qaysi ibn Nasr al-Din (d. 842H). He was the Sheikh of Dar al-Hadith in 837H.

Muhammad Abi Bakr ibn Nasr al-Din (d. 842H).

'Ala' al-Din 'Ali ibn 'Uthman al-Sayrafi (Ibn al-Sayrafi) (d. 844H).

Ahmad ibn 'Ali ibn Hajar al-Asqalani ibn Hajar (d. 853H). He became the Sheikh of Dar al-Hadith in 836H.

Yusuf al-Maghribi al-Hasani and 'Abd al-Qadir al-Jaza'iri (d. 1279H/ 862CE). They were responsible to recover Dar al-Hadith after its downturn. It recovered on 1st Rajab 1273H/1857CE.

'Abd al-Qadir ibn Muhy al-Din ibn Mustafa al-Hasani (d. 1300H/1882CE).

'Abd al-Hakim ibn Muhammad Nur al-Afghani (1326H).

Muhammad Badr al-Din al-Hasani was born in 1267H/1850CE and died in 1354H/1935CE. This Dar al-Hadith is still operating under the leadership of Sheikh Husain Hasan al-Su'ainah. Currently, it is administered by several individuals as board of directors. Dar al-Hadith continues its tradition of producing knowledgeable figures and contributes for the development of *hadith* of Prophet (p.b.u.h.).

In order to regain its past excellence and refute attacks from enemies of every angles, a number of institutions were established to maintain *hadith* of the Prophet to be at its proper place. Among others:

Markaz Khidmat Al-sunnah and Al-sirah Al-nabawiyah, Islamic University of Madinah, Saudi Arabia: This centre was established on 20th of April 1406. Its academic and administration were managed by Islamic University of Madinah and sponsored by King Fahd Complex of al-Mashab al-Sharif Printing.

Objectives of the Centre Are To:

- Ⓒ Gather and collect manuscripts and printed pieces, documents and information related to *Sunnah* of the Prophet (p.b.u.h.) and offer some facilities for researchers.
- Ⓒ Prepare encyclopedia of hadith and others in order to maintain *sunnah* of the Prophet (p.b.u.h.).
- Ⓒ Verify works on *hadith*, *sirah* and related areas whenever needed.
- Ⓒ Translate works on *hadith*, *sirah* and related areas whenever needed.
- Ⓒ Refute allegations and misunderstanding of *sunnah* and history of life of the prophet (*sirah*).
- Ⓒ Disseminate works produced by this centre in coordinating, verifying and translating the works
- Ⓒ Work together with other institutions or centres locally and internationally in the areas concerned by this Centre in order to achieve its aims.
- Ⓒ Make use of modern technologies in collecting *sunnah* and systematize the information related to *sunnah*.

There Are Eight Divisions in the Centre, Namely:

- C Verifying (*tahqiq*) Division
- C Encyclopedia of Narrators Division
- C Encyclopedia of Hadith Text Division
- C Encyclopedia of History of the life of Prophet Muhammad (pbuh) (sirah) Division
- C Research and Refuting the answering the Orientalists Division
- C Data Division
- C Dissemination and distribution
- C Library

This Centre has contributed tremendous service to the research on related areas to *hadith* which is in line with the aim of its establishment.

Centre of Research on Sunnah and Sirah in Al-azhar University: This Centre was established in 2004 with the command of Sheikh Dr. Muhammad Sayyid Tantawi, the Sheikh of al-Azhar. The main reason for its establishment was to refute allegations made mainly by the orientalist against the *sunnah* (sayings and actions) of the Prophet (p.b.u.h.). This Centre was placed under the management of Islamic Research Academy which was chaired by Sheikh al-Azhar himself and assisted by Dr. Mahmud Imbabi who was the Deputy Sheikh al-Azhar as his deputy, Sheikh Ibrahim Ata' al-Fayyumi as its general secretary and Sheikh Dr. Ahmad Umar Hashim, the ex-rector of al-Azhar as the director.

This center will go through the writings and works on *Sunnah* of the Prophet (p.b.u.h.) and also his *sirah* (biography) produced by the orientalist and others and will also answer to any claim and allegations against the *Sunnah*. This centre is also responsible to study on Islamic rulings especially in the cases where the *Sunnah* is the main source in a comprehensive way which will benefited by Muslim countries in their legislation. This centre also will play its role to coordinate activities held by other centers of the same nature which exist in all over the Muslim world. It also aims for enhance more research on *Sunnah* and *Sirah* and moves to cleanse them from negative elements and innovation that can affect their authenticity. All these are done by identifying the sources of *sunnah* and *sirah* and to spread them in accordance to the need of the time.

- C Mu'assasah Dar al-Hadith al-Ilmiyyah wa al-Thaqafiyah (Dar al-Hadith Scientific Cultural Institute [14].

This Institute was founded by Ayatollah Sheikh Muhammad Muhammadi Reyshahri and commenced its operation on 20th of June 1416H in Qom, Iran. It is the only centre of *hadith* for the Shi'ites. There are two main components: Centre of Academic Research and Teaching Hadith in di Qom and the Faculty of Hadith Discipline in Qom and Rai, Teheran. The Institute was designed to have several divisions. They are: Cultural affairs, public relations, international relations and printing and publication. Centre of Academic Research aims to study about *hadith* and its related disciplines that include history of *hadith*, background of the narrators, text of the *hadith*, content about legal ruling in hadith and other related knowledge to *hadith*, as well as to defend and maintain the authenticity of *hadith*.

It is also aimed to explain and spread knowledge related to *hadith*, organize new writings and works on *hadith* based on the need of time. It is also expected from the Institute to produce researchers in various areas of *hadith* specializations. The Institute has formed several committees to achieve the above objectives. They are:

Committee of Research: There are several sub-committees under this committee, among others:

- C Encyclopedia.
- C Ihya and Correction.
- C Translation.
- C Narrators of hadith.
- C History and Terminologies of hadith.
- C Fiqh al-Hadith. History and interpretation of hadith.

Journal

Conference Secretariat: Faculty of Hadith is an academic branch which also functions as a private educational institution that aims to offer course on hadith and to produce experts in hadith. It also aims for a coordination between traditional method and modern method of study in hadith. It started its operation in 1420H and offers courses at the level of under graduate, Masters and Doctor of Philosophy for free.

Cultural Affairs Unit and public relations of this Institute offers service of facilitating the students with proper technique of answering question in hadith. It also offers internet service and monitor a website page in hadith: hadith.net. It also provides facilities of hadith centre that are suitable for all phases of ages, including youths, teenagers and children. In addition, it also

provides other facilities such as library, monthly periodicals and magazines as well as managing one media channel of al-Qur'an.

- C Hadith Sharif Research Centre, under the patronage of Library of Sheikh 'Abd Allah b. Mohammed al-Shaiba, Ajman, Emiriyah Arab Bersatu.
- C Mu'assasah Dar al-Hadith al-Hassania, Rabat, Maghribi [15].

This Institute was officiated in November 1964. General administration of the Institute was placed under the Ministry of Waqf and Islamic Affairs. It aims to produce experts in hadith in specific and Islamic knowledge in general. Its activities are divided into two, namely, teaching and research. Offered courses are until the level of Doctor of Philosophy. It also runs academic activities including the publish of *al-Wadh* Journal.

- C Dar al-Hadith al-Khayriyyah, Makkah [16].

This Institute was founded in 1352H/1930CE in Mecca al-Mukarramah with the objective of enhancing study and research in hadith as well its related disciplines through teaching with special focus on main references of hadith and related disciplines together with appropriate research in aqidah (theology), fiqh (jurisprudence), sirah (biography) and tafsir (Qur'anic commentary), namely: *Kitab al-Bayquniyyah, al-Ajrumiyyah, al-Kawakib al-Durriyyah, 'Umdat al-Ahkam, Nuzhat al-Nazar, Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawud, Sunan al-Tirmidhi, Sunan al-Nasa'i, Sunan Ibn Majah, 'Aqidah al-Tahawiyyah, Nayl al-Awtar, Sirah al-Nabawiyah s.a.w., Alfiyah Ibn Malik, al-Rawd al-Murbi', Tadrib al-Rawi, Fath al-Majid, Fath al-Qadir* and others.

- C Dar al-Sunnah, Indonesia. This Institute was founded by Prof. Ali Mustafa Yaakob and located at Pisangan-Barat, Ciputat, Jakarta. Its operation commenced in 1997 with the name of Pesantren Luhur Ilmu Hadist Darus Sunnah. Its main role is as a higher learning centre of *hadith*.
- C Pusat Kajian Hadith, Jakarta. Pusat Kajian Hadis (PKH) (Hadith Research Centre) was founded on 14th May 2008. This Institute is located at Gedung Al Mughni Center, Jalan Gatot Subroto Jakarta Selatan and managed by Dr Ahmad Lutfi Fathullah. It aims to be a main referred centre in disseminating information of hadith in Indonesia.

Until now, there is no specific institute that functions as a research centre or expanding knowledge on hadith in a real sense. What they have in Malaysia are several

efforts of expanding the learning as well as research activities with a very humble and incomprehensive activities. Among others:

Darul Hadis, Alor Setar, Kedah: This Darul Hadith was founded on 8th September 2006 and placed under Pusat Khidmat Sosial Islam (PAKSI) (Centre of Islamic Community Service). This Institute was established as a continuation from an activity of learning hadith which was led by Ustaz Suhaimi bin Ahmad which have been taking place since year 1993. This Institute is still at the beginning of its real aim of being a complete institute of learning hadith. It is managed by a board of directors chaired by Najmi Haji Ahmad. The curriculum is still yet to be finalized by committee members led by SS Datuk Baderudin Ahmad, the Mufti of State of Kedah Government [17]. Ongoing activities are weekly courses of hadith which uses the text book of Kitab Sahih Bukhari and Muslim.

Institut Kajian Hadith Selangor (INHAD), Kolej Universiti Islam Antarabangsa Selangor (KUIS):

This Institute was launched in April 2008. It offers courses in hadith for the public and initiates research activities on the management, classification and translation as well as tracing its sources of hadith on *waqf*. Courses and research on hadith are also conducted at the level of public higher learning institutions such as Akademi Pengajian Islam, Universiti Malaya, Universiti Kebangsaan Malaysia, Universiti Sains Malaysia, Universiti Sains Islam Malaysia and other colleges on Islamic studies that belong to states in Malaysia. There are institutes which offer programs on hadith independently and many others combine the studies with study on al-Qur'an. There are also learning centres and madrasahs that are concerned to conduct study on hadith even though it is not done in comprehensive manner such as Madrasah Miftahul Ulum, Sri Petaling, Kuala Lumpur, Maahad al-Dirasatil Islamiyyah and Pusat Pengajian al-Quran Darul Kauthar.

A Contemporary Need for a Learning Institute of Hadith:

The reason for the establishment of an institute to concentrate on studies on hadith is for the following grounds:

There are always attacks and allegations on hadith of the Prophet (pbuh) from time to time. Those attacks keep on changing their approaches by applying the most up-to-date mechanism in addressing the issue to the public. Their agenda can be hidden behind academic

researches. At the same time, there are still many Muslims who do not have proper understanding about Hadith of the Prophet (p.b.u.h). The causes are the three groups of people who were mentioned by the Prophet (p.b.u.h.) himself: the extremists in religion, forgery and ignorant people. The Prophet said: “*This knowledge will be brought by the justs to every generations, all the diversion of the extremists, the knowledge held by forgeries and interpretations by ignorants would be rejected*” [19].

Those three groups are the source of various schools of thought that are divert from the real understanding on hadith. Among others:

- C Reject and deny the hadith of Prophet (p.b.u.h.) with the reason that al-Qur`an is already sufficient for the purpose of understanding Islam.
This group has a long historical background. Imam al-Shafii mentioned about this group in his *al-Risalah* and refuted their argumentations. It regains the spirit especially from the orientalist and their followers.
- C A trend of selective in accepting hadith.
Some Muslims only accept hadith with the level of *mutawatir* (the number of narrators at every generation achieves a level in which it is impossible that they agree to cheat) and reject *hadith* with the level *ahad* (the number of narrators does achieve the level of *mutawatir*), especially related to rulings and faith. On the contrary, experts in hadith accept all hadith of *mutawatir* and *ahad* because both of them fulfill certain criteria's agreed by scholars. What is also dangerous is when their understanding on hadith are taken for granted in which they only understand religion from the pieces of hadith accepted by them. Furthermore, they also only practice the *hadith* that are suit with their interest.
- C The tendency to interpret *hadith* of the Prophet (p.b.u.h.) is in accordance to one's own interpretation without looking into important accepted principles and formulas by experts from previous generations. Hadith, similar to al-Qur`an, needs foundational knowledge that assist a person to understand the real meaning and message. Without those knowledge's, a person is exposed to misinterpretation and deviated as well as distorted understanding.
- C Prioritizing a specific person's view and interpretation over the others.
The truth is not to be valued based on who is saying but on the most accurate interpretation in relation to revelation. Hence, a *ma`thur* (most reliable) interpretations or explanations that need to give

priority are from the Prophet (p.b.u.h), then, his companions and *tabi'in*.

- C Lack of understanding the *hadith* and indifferent attitude towards it.
These people have no knowledge about the purpose of their creation by Allah Taala. They become slaves to worldly life and loyal followers to their lusts. They are just like balls that will go to any direction after being kicked by children.

Handling issues related with misunderstanding and confusion about hadith or sunnah of the Prophet (p.b.u.h) can be done individually with limited effects. By having institutions that combine experts on hadith will make the efforts more effective and comprehensive.
- C Main writings on *hadith* and its related knowledge which have been invaluable legacy are yet to be valued accordingly. More translation projects and interpretations are expected from local scholars. So far, there are only limited efforts and scope which mostly done at individual level. If those activities are carried out by certain institutions, they will become more strategic and be managed systematically.
- C Number of experts in the discipline of hadith is still small. A strategic effort must be done to produce more experts in this field. Young graduates with suitable area of study can be trained through post graduate program or any other special series of discussion on hadith to feed the need of Muslim *ummah*.
- C Understanding and mastering knowledge related to hadith is obviously more effective and efficient by using the advancement of information technology. Area of expertise in hadith and information technology should be combined in order to produce a knowledgeable generation of hadith and information technology. Many products are either in Arabic Language or English Language which lead to limited advantage for Malays in general.
- C The Muslims are exposed to various problems in this era. Proper answers based on revelation to address the problems are crucially needed because indeed these answers based on al-Qur`an and al-sunnah are the real solutions to any problems or conflicts faced by the Muslims. Therefore, researches and in-depth study by the experts are needed and they can only be properly managed with the existence of a specific institute or centre. This existence will enhance more researches on hadith based on contemporary needs would be conducted.

- C Malay scholars left a great quantity of invaluable legacy of knowledge. However, because of several reasons mainly because of background of time and place, there is a need to relook especially into the hadith used in order to upgrade their values in academic standard.
- C Discipline of hadith covers a very vast discipline and of different nature of knowledge. Courses in the higher learning institutions or universities are not able to cover all aspects, mainly because of time factor.
- C The general level of understanding among the Muslims in Malaysia is at a very moderate level. Continuous efforts are indispensable through various medium. Focused group can be targeted, so that understanding of hadith and internalization of values based on sunnah can be further enhanced.
- C Increase the number publications and activities that can lead to that such as series of discussion on sunnah (*multaqa al-sunnah*).

Based on the above reasons, it is about time for people who have authority and others to gather and strategize some steps in order to fulfill this very important need of the Muslim ummah.

CONCLUSION

From the above discussion, we arrived to the conclusion that the establishment of Dar al-Hadith is crucial for the *ummah* in general and for the Malaysian in particular. In the context of Malaysia, we would like to see more serious effort from the government through its religious department to make it a reality in establishing this necessary institution. We believe that through the support from the government and cooperation of civil organization and academics will enhance the study of hadith in Malaysia, south east Asia and the whole Muslim world.

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