Trends of Hadith Writing in Malaysia in The 21st Century

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Abstract
The efforts made by scholars of Nusantara especially in Malaysia in producing the writing of the book of hadith have displayed a variety of distinctive methodologies in terms of their delivery. In addition to writing in the science of hadith, they are also active in producing works in various disciplines such as Creed, fiqh, Sufism, and so on. In this current modernity, with the development of knowledge, the science of hadith has also evolved with various patterns and themes of writing that are used to attract people whether they are Muslims or not. Therefore, the objective of this paper is to explore and examine the latest hadith writing patterns found in Malaysia in particular. The author focuses on the study of hadith writing patterns in the 21st century. This paper is produced from a qualitative design by collecting information and analysing documents in books, journals, articles, written materials related to the title, and data on the internet. As a result, there are several patterns of hadith writing in Malaysia in the 21st century such as interpretation and commentaries hadith in Malay, hadith writing based on information technology, and thematic hadith writing. Therefore, this paper is expected to contribute further research on the trends of hadith writing in Malaysia which requires support from various parties.
Keywords: Trends, Hadith Writing, Patterns, 21st Century, Nusantara, Malaysia.

Introduction
The advancement of hadith science parallels the advancement of Islamic narration. It began after the Prophet Muhammad's death, when Muslims became concerned about collecting the Prophet Muhammad's hadiths, fearing that the hadiths would be lost from the narrators. Hadith is the Quran's second source and used to explain the Quran. The importance of hadith has piqued the interest of Islamic scholars, who have produced translations and commentaries of hadith from Arabic texts authored by Middle Eastern scholars to assist the community in grasping what is conveyed through hadith. Scholars have mobilised their efforts to ensure that hadith remains one of the sources.

Hadith is one of the archipelago's fastest developing branches of science, particularly in Malaysia. In the 17th century, numerous Muslims from the archipelago did Hajj and resided in Haramain to learn more about Islam. As a result, Haramain is regarded as an early centre of Islamic development. Haramain is also the world's largest gathering place for Muslims. Ulama Nusantara's role in the writing of hadith stretches back to the 17th century. However, the collection of hadith and translation into Malay with Jawi script were the sole priorities.

In the archipelago, the book of Sharh al-Latif ala Arba'in Hadithan Li al-Imam al-Nawawi is the first book of Sharh hadith produced by (Al-Fansuri, d. 1693). Then, the emergence of other hadith books such as Hidayah al-Habib fi al-Targhib wa al-Tarhib by Al-Raniri (d. 1658), Sabil al-Muhtadin li al-Tafaqquh fi Amr al-Din by Al-Banjari (d. 1812); Tanqih al-Qawl al-Hathith by Al-Banten (d. 1878) and so on. Their efforts became explosive for subsequent generations to develop publications relating to the science of hadith. Al-Tarmasi (d. 1920) maintained attempts to publish hadith volumes in the early twentieth century, writing works such as Thulathiyyat al-Bukhari. Furthermore, Sharh translations of Khurasan (d. 1944) and Lubab al-Hadith by Palestine (d. 1998) are available. In addition, several other figures involved in the field of hadith in this century include T.M. Hasbi Ash-Shiddieqy (d. 1975), Sheikh Mohamed Idris al-Marbawi (d. 1989); al-Fadani (d. 1990); Abdul Rahman (m. 1968), who produced Hadith 40 translations and lectures.It is hoped that this writing can contribute, benefit and be able to answer readers ' questions in knowing the brief history of hadith writing, especially in Malaysia as well as the latest writing trends implemented in hadith and several other topics that will be discussed.

Study Methods
In general, this work thoroughly employs qualitative research methods in its information processing and data analysis. Researchers get reference materials such as books, journals, articles, and other acceptable textual resources using data collection methods. The data is then analysed by filtering and summarising the acquired data, which is then presented systematically through the subtopics provided in this paper. Finally, researchers discuss and synthesise these facts to draw conclusions about the trend of hadith authoring in Malaysia.

Brief Development of Hadith Writing in Malaysia
In the 17th century AD, writing in the fields of Tawhid, fiqh, and Sufism dominated the writing of Islamic writings in Malaysia and the archipelago in general. Even if they were slightly behind in the production of works and writings, this phenomenon did not hinder the Prophet's (PBUH) hadiths from expanding and spreading (Mustaffa Abdullah et al. 2009). Before the twentieth century AD, al-Quran, Creed, Sufism, Shafi'iyyah Fiqh, nahw, and sarf were commonly taught in the archipelago, according to Mazlan, Haziyah, and Latifah (2021). Indeed, from the standpoint of writing the works of Ulama Nusantara, more representative disciplines of knowledge were discovered. This is not to say that the hadith was not studied at the time. In truth, Hadiths can be found in books of fiqh, Sufism, and creed, although they are not specifically recorded.

The study of hadith began to advance at the beginning of the twentieth century as scholars and the community paid attention and awareness to the disciplines through writing or presentation. As a result, scholars began to produce works in the field of hadith in the form of original works, translations, and lectures of Arabic literature written by Middle Eastern experts.

According to Faizuri and Faisal (2010), Haji Wan Mohd Shaghir, a historical researcher of ulama in the archipelago, stated that the early writing of hadith by Malay scholars in Southeast Asia was done by two figures, namely Sheikh Abdul Rauf bin al-Fansuri and Sheikh Nur ad-Din al-Raniri. Sheikh Nur al-Din al-Raniri's book Hidayat al-Habib fi al-Targhib wa al-Tarhib, also known by its other name, al-Fawa'id al-Bahiyyah fi al-Ahadith al-Nabawiyah, is one of the oldest books of hadith produced in Malay. There are many additional traditional Malay scholars that are participating in the world of hadith writing. Other figures include al-Fatani (d. 1693); al-Fatani (d. 1879); Al-Bantani (d. 1897); Al-Kalantani (d. 1913); Al-Fatani (d. 1908); Linga et al (d. 1920); Kedah (m. 1936); Al-Marbawi (d. 1989); Musa (d. 1935) and many more.

The development of the hadith in Malaysia is seen through the launching of various Islamic activities by Malay scholars such as the establishment of pondok schools (traditional Islamic institutions in the Malay region, especially Malaysia and Indonesia), the recognition of hadith studies as a well-recognisable and independent taught subject in schools, the printing, editing and translating of Islamic documents and manuscripts in the Malay region, and the extensive interest generated in Islamic traditional institutions.

Foreign scholars who had come to Kelantan, particularly Sayyid Hasan, also known as Tok Khurasan, contributed to the development of hadith books in Malaysia. He influenced the form and style of hadith writing in Malaysia, particularly in Kelantan (Zubir et al., 2019). Tok Khurasan's work hadith Sharh Tarjamah al-Bab is a commentary on various hadith in Sahih al-Bukhari's chapters Bid 'al-Wahy, kitab al-Iman, and kitab al-' Ilm. al-Fatani (m. 1879) was one of the notable scholars generating works in the field of hadith while in Patani. Scholars from the north of Malaysia, such as Tuan Husein Kedah and Sheikh Mohd Idris al-Marbawi, continued to contribute to the study of hadith. Kitab Bahr al-Madhi by al-Marbawi is a translation and rearrangement of the work Sunan al-Turmudhi, as well as a complete commentary (Latifah, 2019).

Hadith Writing Patterns
The term pattern refers to the flow, movement, or progression of a series of items, events, or practises that appear to be headed in one direction.
1) Translation and Commentary on Hadith 40 in Bahasa Melayu
According to Ibrahim et al (2012), hadith writing persisted in the nineteenth and twentieth centuries, elevating it to a new level. Scholars are actively engaged in producing significant works in the field of hadith, whether original or translated works, as well as lectures on Arabic-language publications. As a result of the community's inability to understand the content, researchers feel forced to produce a translation of the books.

The approach of translating and narrating Hadith in Malay has found favour with readers today. The translation of the book of hadith Arba'in is considered as more fascinating and intellectual in the twenty-first century AD. The fact that various translations of the book of hadith Arba'in have been printed in the twenty-first century AD, especially the Forty Hadith by Abd Qahar Hasan, attests to this. The author of this book describes Imam al-Nawawi's hadith 40 works by addressing topics such as hadith and takhrijnya, interpreting hadith, laws, and others found in hadith (Wazir et al., 2020).

Muhammad Bukhari published a book of Hadith Sharah translation 40 Imam al-Nawawi who divided Hadith Sharah into four subtopics. This work is a translation and elaboration of 42 hadith al-Nawawiyah (Wazir et al., 2020). The Book of Paksi 40 was also produced by Ainon binti Mohd and Arief Salleh bin Rosman, who contributed the original text as found in the

original book of al-Arba'in an-Nawawiyah. Rozaimi Ramle, in the meantime, published The Book Tadabbur Hikmah Hadith 40 Imam al-Nawawi. This book, he says, is devoted to the people of the latter days as a life guide. This is not the book sharah to al-Arba'in al-Nawawiyah, but rather a more detailed commentary that differs from Hadith book 40. All 42 hadiths compiled by Imam Nawawi are detailed and supported by excellent reasons . Zulkifli bin Mohammad al-Bakri also produced kitab al-Kafi Sharah Hadith 40. This book is also a translation of Arba'in Nawawiyah's book. The following work is Hadith Forty by Mohd Fauzi bin Awang, followed by Hadith Forty al-Nawawi and his instruction by Mohd Farid Ravi and Mohd Norzi Nasir. Meanwhile, Ahmad Yunus Mohd Noor has created a translation of Hadith 40 in the form of writing dots for the visually handicapped, dubbed Hadith 40 Imam Nawawi Braille version. This book was created to assist the visually challenged in understanding Hadith 40, which is Imam Nawawi's contribution (Farhan & Ahmad 2016).

2) Hadith Writing Based on Information Technology
I) Format of articles and journals
In this modern day, the advancement of internet technology is a critical step towards becoming a more developed country. Along with these advancements, hadith writing has existed in publications and academic journals containing numerous software studies on hadith that differ from prior studies. This research was conducted by students from numerous universities. Furthermore, they write in three languages: Malay, English, and Arabic. As a result, this tendency makes it easier for readers from different nations to read and obtain the outcomes of Hadith-related writing in papers and journals, as well as add new knowledge based on the resulting writing. Research Gate, Google Scholar, Academia, Jurnal Islamiyyat, Jurnal Turath, Jurnal TAMU, and others are among the websites that make it simple to reference hadith-related work based on publications and journals (Amran et.al., 2018).

 ii) Hadith books in E-book format
The current level of technological proficiency has established a new trend in hadith writing storing copies of publications by hadith experts in the form of e-books. E-books, or electronic books, are a means of information distribution that refers to the usage of electronic data, according to (Khairulnazrin et al., 2021). Furthermore, e-books can be obtained for a fee or for free. To make it easier for users to read books on computers or special devices, most e-books are in the form of pdf files (Portable Document Format) and the like (Khairulnazrin et al., 2021). E-books are also available in different forms, according to Roesnita and Zainab (2013), such as *htm, *txt, and *doc. Maktabah Al-Waqfiyyah was the largest site for writing Hadith writings in pdf format in 2013 (Khairulnazrin et al., 2021).
Maktabah Al-Waqfiyyah is a comprehensive digital Arabic library since it contains works from classical to contemporary subjects. The hadith writing contained in Maktabah al-Waqfiyyah is classified as AL-Kutub al-Sittah collection, Mustalah al-hadith book, Al-jarh wa al-Ta'dil book, Jawami Hadith books, and so on (Istianah, 2020). Furthermore, al-Maktabah al - Shamilah, a popular software, is used as a community access in looking for hadith writing resources.

3) Thematic Hadith
The trend technique of writing hadith thematically by collecting selected hadiths on a theme or issue is quite popular today and has a place among readers in the twenty-first century. Writing articles or journals usually has a specific topic or theme that is of interest to Malaysian researchers. There are also researchers who write dissertations on thematic hadith studies

such as a study in 2018 by Siti Nur Khusna binti Mohamed entitled Hadith al-Mizah Dalam al-Kutub al - Sittah: Al-Mizah application Studies in the delivery of Da'wah in Malaysia. Another name for thematic hadith is maudhu'i hadith. Hadith maudhu'i is a modern term that is widely used among researchers who study a title or theme based on the hadith of the Prophet.

Factors Involved in The Production of Hadith Writing in The Twentieth Century
A work will not be born unless the interpreter is encouraged to channel his interpretation in writing form. This is due to a combination of circumstances.

1) The Importance of Understanding the Hadith
Hadith texts from the Middle East written in Arabic have made it difficult for the community, particularly in Malaysia, to comprehend the contents. The hadith experts in the archipelago are attempting to translate the hadith in order to help the community understand the volumes of hadith produced by non-Malay scholars.
As we all know, hardly everyone in Malaysia is able to interpret and translate hadith in Arabic, with the exception of those who pursue knowledge in the field of Islamic studies. As a result, there is a need for hadith literature in Malay translation so that people can fully grasp the meaning of hadith. In fact, if we interpret the hadith in its entirety, we are most certainly referring to a false hadith (Abur Hamdi & Norzi, 2022).

The book of hadith Arba'in is the most influential translation of hadith in Malay in the twenty-first century. To understand a hadith, Malaysian society is more focused on reading hadith in Malay using hadith Arba'in. In terms of the influence of the Arba'in hadith, the Malaysian community is more engaged and has gained widespread awareness of its significance. As a result, various books of Hadith Arba'in from the century before 21 AD have been converted and reprinted by scholars who delve into the subject of hadith, such as Rozaimi Ramle, Zulkifli Mohamad Al-Bakri, and Mohd Farid Ravi.

2) The field of hadith is gaining popularity in society.
In addition to deepening the science of hadith in schools or homes, mosque institutions become one of the community's focal points for extending the knowledge of hadith. The most recent hadith studies at the mosque make use of the Hadith translation book in Malay to make it easier for readers to understand hadith using ordinary language. Tafsir studies are still being done and taught in mosques throughout Malaysia, alongside other studies such as hadith, creed, fiqh, and morals. A specific hadith book is used for hadith studies in the mosque. Most of the literature read are hadith books in Malay, such as Bahr al-Madhi, Syarh Matn al-Arba'in, Mastika Hadith, and Riyad al-Salihin (Latifah, 2019).

Technology is rapidly evolving in today's world. Many informal hadith study classes, according to observations, take place in the virtual world via the Google meet platform, YouTube streaming, zoom, and so on. Because the community is becoming more interested in hadith studies, many people, both young and elderly, join and attend hadith studies electronically. In addition, people who are not religious in nature engage and spend time studying hadith. Because not everyone understands Arabic, the study of hadith in the Malay language and the reference book of hadith translation in the Malay language piques people's interest in studying hadith.

Furthermore, the community has no difficulty obtaining Hadith translation books from printing or publishing companies that generate many hadith translation books. Latifah (2019) said, increasing printing and publishing companies are vying to develop scientific books that are fascinating, structured, easy to grasp, relevant to the demands of the era, and persuade purchasers to acquire them.

3) Books on Hadith in Indonesian Translation

Scholars in Indonesia work hard to translate the book of hadith into Indonesian. According to Zahidah et al (2021), the experts are motivated to develop translations because many Indonesians are unable to read Islamic holy books written in Arabic. From another perspective, the Indonesian translation remains difficult to read for individuals unfamiliar with the language translation (Zahiruddin, 2018), particularly the Malaysian population. Prints of hadith literature in Indonesian translation are now available in the Malaysian market due to the volume of translations and as a source of reference for the Malaysian population. It is desired that the next generation of scholars will pay more attention to maintaining the previous generation's actions, such as translating hadith literature into Malay to make it easier for the community to grasp hadith and to obtain references.

Conclusion

The purpose of this research is to emphasise the pattern of hadith writing that occurred in Malaysia between the years of the twentieth and twenty-first centuries. Overall, based on the findings of their research and data, academics determined that the science of hadith evolved in terms of the presentation of experts themselves and the presentation of information. The community's achievement in the science of hadith is focused not only on students of science who enter the field of hadith, but also on the general people who do not have a foundation in the field of hadith. This is demonstrated by their presence in informal hadith debates occurring in institutions such as mosques.

Thus, the development of this writing can be seen in three aspects: translation and commentary hadith in Malay, hadith writing based on information technology, and thematic hadith writing. The findings of this study will expose and bring new views to hadith researchers for future research. The comments and proposals made must be taken carefully to spread hadith knowledge to various communities or nations. Although the breadth of this study is currently confined to reference materials, it is suggested that this study is more thorough and that scholars are conducting substantial research.

Recommendations

The findings of this study have indirectly discovered the conclusion that the trend of writing hadith in the twenty-first century is more focused on the translation of hadith in Malay solely, although the creation of hadith is gradually spreading in communities other than Muslims, such as Chinese and Indians. Also, mastery of Mandarin in Da'wah is very important and needs to be improved among preachers to facilitate the dissemination of Da'wah. This includes translating the hadith into different languages such as Mandarin and Tamil to pique their interest in understanding the hadith more easily.

It is thought that this plan will aid in the translation of hadith into the two languages, as hadith is the second source of Islamic jurisprudence after the Quran. Despite its growing popularity, this book is currently out of print. This is because the Department of Islamic Development Malaysia (JAKIM) first translated and published tafsir al-Quran in Mandarin and Tamil to assist

Muslims who are not proficient in languages other than Malay and English in understanding the meaning of the Quran as required by Islamic teachings.

Thus, the dissemination of the most recent hadith is moving forward with the use of media, which has become the most important tool or instrument in the delivery of specific information and messages, such as on social media, YouTube, and among those receiving attention is the delivery of hadith via radio. The speaker will usually offer the current filling of hadith as well as put the relevant hadith on the radio. However, it is preferable that the content of the hadith delivered be recorded and disseminated as printed material with references so that the public may easily identify the authentic sources used for the hadith shared. This is since not all references supplied are precise and correct in order to keep people from practising incorrect hadith.

Furthermore, writing hadith in infographics, slides, and videos is required to generate a lot because the way it is presented to the public is more appealing. Furthermore, the availability of infographics makes it easier to express the meaning of hadith, more concise, and, most importantly, understandable. This is due to the Muslim community's dislike of being read aloud. Reading that is too substantial and numerous results in them becoming easily bored.

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