

Exploring the Analytical Approach in Analyzing Prophetic Hadith: Methodologies and Insights from Hadith Critics

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ABSTRACT

This study aims to analyze and explain prophetic traditions using an analytical approach. It addresses the problem encountered in the study, and this approach belongs to the methodologies associated with the humanities and social sciences. The researcher followed a descriptive and analytical methodology in conducting this research, utilizing library resources, relying on primary books and relevant scientific articles to crystallize the concept of the analytical approach. This research is one of the few fundamental studies in terms of purpose and methodology. Its data analysis method is qualitative, based on logic and content analysis to observe and analyze the phenomenon by presenting its elements and concepts.

This study revealed that the analytical approach is one of the most important methodologies in Islamic sciences, especially among scholars of prophetic traditions. Therefore, their critical and explanatory work is clearly based on a systematic methodology, particularly the analytical approach they heavily rely on. The methodology of scholars in analyzing narrations includes examining both the chain of narrators and the text. Through an examination of the analysis methodologies of hadith critics, it was found that analysis focuses on two significant aspects: studying the circumstances, behaviors, and beliefs of narrators, and analyzing the content of the narrations to determine the reliability of the narrator.

The analytical approach is one of the methodologies associated with the humanities and social sciences. By this, we mean sciences that rely on rules or frameworks to analyze phenomena, such as religious sciences, linguistic sciences, political sciences, legal sciences, economic sciences, and others. Through an examination of the analysis methodologies of hadith critics, it was found that analysis focuses on two significant aspects: studying the circumstances, behaviors, and beliefs of narrators, as well as examining the methods of reception and performance, where they utilize the experimental analytical approach. Additionally, they consider the uniqueness of a narrator in narrating a specific narration and the deviation of trustworthiness from other trustworthy narrators. Moreover, analyzing the content of the narrations to determine the reliability of the narrator is also undertaken.

Keywords- methodology, analytical, critique, explanation, prophetic traditions.

I. INTRODUCTION

Scientific research and the pursuit of knowledge are among the greatest tools for intellectual and material progress of nations and societies. Considering the costs involved, there is no doubt that scientific research is the only way for societal advancement and solving the problems faced by humanity in various fields. What distinguishes academic research is its reliance on scientific research methods

characterized by accuracy, openness, logical organization, and avoidance of arbitrary and vague objectives. Each field of study has appropriate methodologies and techniques for achieving its goals, including quantitative and qualitative approaches, as well as theoretical and practical ones. In every academic work, we resort to methodologies such as documentary research, critical thinking, discussion, communication, and negotiation. These methodologies aim to foster systematic thinking and logical work. Hence,

methodology becomes necessary in all scientific disciplines in the new or contemporary era.

In turn, methodology has benefited from scientific advancements in modern and contemporary times, just as science has benefited from the evolution of methodology. The exponential or dual development has led to the proliferation of methodologies in various specialized scientific disciplines and knowledge domains. Consequently, methodologies can be primarily classified into two categories: natural science methodologies and humanities methodologies. Within this framework, religious sciences are considered a type of humanities sciences that are primarily based on specific sources to achieve specific goals. These sources include the Quran, the Prophet's teachings, and subsequent scholarly efforts in various branches of knowledge. The purpose is to fulfill the human mission in light of the guidance from above. Thus, religious sciences are human and social sciences, whether they are interpretive sciences such as interpretation and hadith, or sciences concerned with the cultural development of Islam, or sciences devoted to the language of the Quran, such as grammar, morphology, rhetoric, and others.

This study aims to explore the analytical methodology in the critique and explanation of the prophetic traditions (peace be upon him), while addressing questions about the problem encountered in the study, which is the lack of clarity regarding the general methodology or theoretical framework for using the analytical approach in the critique and explanation of the prophetic traditions. This methodology belongs to the methodologies associated with humanities or specialized social sciences. By this, we mean sciences that rely on rules or frameworks to analyze phenomena, such as religious sciences, linguistic sciences, political sciences, legal sciences, economic sciences, and others. Through an examination of the analysis methodologies of hadith critics, it was found that analysis focuses on two significant aspects: studying the circumstances, behaviors, and beliefs of narrators, as well as examining the methods of reception and performance and their overall impact on assessing the reliability of narrators. Here, they employ the experimental analytical approach. Moreover, they consider the uniqueness of a narrator in narrating a specific narration and the deviation of trustworthiness from other trustworthy narrators. Additionally, analyzing the content of the narrations is undertaken to determine the reliability of the narrator.

II. RESEARCH QUESTIONS

1. What is the general benefit and significance of using the analytical approach in the study of Prophetic tradition?
2. How is the analysis of narrators, their behaviors, and beliefs conducted within the framework of the analytical approach?

3. What are the reception and performance methods that are analyzed using the experimental analytical approach in the study of Prophetic tradition?
4. How is the textual analysis of the narrations conducted to determine the authenticity of the narrator using the analytical approach?

These research questions aim to understand the analytical approach in the study of Prophetic tradition and its application to specific elements such as narrators, their behaviors, beliefs, reception and performance methods, and textual analysis of the narrations.

III. SIGNIFICANCE OF THE ANALYTICAL APPROACH

The significance of the research can be seen in the following points:

- Analytical study serves as an interpretive tool, allowing researchers to delve deep into the subject matter and have control over it.
- In analytical study, researchers can find answers to questions and inquiries that may initially seem vague. Through entering and analyzing the research topic, diving into its depths, and dissecting it, the intended meaning becomes apparent, revealing insights to the mind. For example, the analysis of hadiths, which is a branch of the Islamic legal sciences known as analytical hadith.

IV. PREVIOUS STUDIES

After extensive research, two types of written works related to the analytical approach in the explanation and critique of Prophetic tradition (peace be upon him) were found.

The first type specifically discusses the analytical approach in the explanation and critique of Prophetic tradition. The second type discusses general methodologies used in the Islamic legal sciences or Islamic studies. Some examples include:

- "المنهج التحليلي عند المحدثين" The Analytical Approach among Hadith Scholars" by Dr. Abdulaziz Khalif in "Mütefekkir: Journal of the Faculty of Islamic Sciences" - Volume 5, Issue 2018, Aksaray University, Turkey, Pages 163-185. In this article, Abdulaziz Khalif states, "The analytical approach is one of the most important scientific methods used by scholars to assess the narrators through criticism and correction."
- "منهجية البحث شرح الحديث-أصالة ومعاصرة" The Methodology of Research in Hadith Explanation - Authenticity and Modernity" by Ahmad Al-Mujtaba Banqa and Ismail Haj Abdullah in "Research and Studies in Renewal" - Volume 36, Issue 2, Islamic University of Malaysia (1434 AH - 2012 AD). It states, "This aspect is concerned with the types of explanations for the Prophetic tradition, considering the scope of their application, including linguistic explanation, thematic

explanation, and analytical explanation. Due to the nature of the topic, which relates to the methodology of explaining the tradition, the methods used are inductive, analytical, and descriptive.

▪ "أبجديات البحث في العلوم الشرعية" "The Basics of Research in Islamic Sciences" by Fareed Al-Ansari. He discusses the analytical approach, saying in his book "The Basics of Research in Islamic Sciences": "Here, we propose classifying research methodologies in the framework of Islamic sciences into four categories, taking into consideration the nature and specificity of Islamic studies. These categories are descriptive methodology, documentary methodology, dialogical methodology, and then analytical methodology.

▪ "لمحات عن منهجية الحوار والتحديات المعاصرة للإسلام في هذا العصر" "Insights into the Methodology of Dialogue and the Challenge of Islam in this Age" by Dr. Rashidi Fikar. He also discusses the analytical approach in Islamic and legal sciences and believes that the methodologies used in Islamic and legal sciences are the following three: historical methodology, sociological methodology, and analytical methodology.

In conducting this research, we followed a descriptive and analytical methodology, utilizing library resources and data, relying on the most relevant books and scholarly articles related to the subject. This allowed us to crystallize the concept of the analytical approach. In descriptive research, the researcher seeks to understand the nature of the subject and the phenomenon, variable, or topic at hand. In the case of combined descriptive and analytical research, in addition to describing what exists, the researcher explains the reasons behind the subject, the problem's condition and dimensions, and requires a strong argument to explain and justify those reasons. Furthermore, in this study, Library research and literature review were employed to examine texts and content. This support was provided through exploring literature and theoretical subjects related to the research and formulating assumptions and general theories about them. This research is unique in terms of purpose and methodology, as the data analysis method employed is qualitative and relies on logic and content analysis to observe and analyze the phenomenon. It presents the elements and concepts of the subject and establishes a scientific connection between these concepts, exploring the causes and effects. It also provides examples and applications of the analytical approach and its relevance to the field of hadith studies. After this study, it became clear that the analytical approach is one of the most important methodologies in Islamic sciences, particularly among scholars of hadith. Thus, critical and explanatory work has been undertaken based on clear and distinct methodological foundations in the analytical approach, which has been heavily relied upon. The methodology employed by hadith scholars in analyzing the narration encompasses both the isnad (chain of narrators) and the

matn (content). Through examining the analytical methodologies employed by hadith critics, we found that the analysis focuses on two important areas: studying the conditions, behaviors, and beliefs of narrators, as well as examining the methods of transmission and performance and their impact on the evaluation of narrators. In this regard, they utilize experimental analytical methodology. Additionally, they analyze the content of the hadith to assess the reliability of the narrator.

V. RESULTS AND FINDINGS

Concept of Analytical Methodology:

The term *Manhaj* "methodology" is derived from the Arabic word "*nahaj*" which means "clear and distinct path or way." In the field of research, it refers to the specific approach, technique, or method employed by a researcher or scientist to reach their desired outcomes or goals (Abdul Salam, 2020). Figures such as Francis Bacon and René Descartes attempted to discover a method for uncovering truth in science, leading to the development of methodologies. Methodology serves to reveal truth in a state of ignorance or provide evidence of it to others in the realm of knowledge. As a result, there are two types of methodologies: analytical methodology, which aims to uncover truth, and synthetic methodology, which aims to teach after the truth has been uncovered. Methodology has evolved into an independent field of study referred to as "methodology," "methodology science," or "methodological approach." This term is used to refer to the methods employed and followed in research (Abdul Salam, 2020).

Researchers have defined scientific research methodology as "a method of thinking and working that researchers adopt to organize, analyze, present, and ultimately arrive at reasonable results and facts about the phenomenon under study" (Al-Mahmoudi, 2019). After delving into the provided definitions, the following points become evident:

- Research methodology refers to a set of general rules upon which researchers rely to organize and arrange their ideas or information to achieve specific outcomes.
- Research methodology can be limited to a single, clear method or encompass a variety of similar characteristic methods.
- The determination of the scientific approach or methodology used to study a specific phenomenon or problem depends on the nature of the phenomena under investigation.

Since our study here focuses on the analytical methodology in the explanation and critique of Prophetic Hadith, it is necessary to define the term "analytical" as well.

Analytical method:

The term *Al-Tahlil* "analytical" has its roots in the Arabic word "*tahallala*," which means to dissect,

analyze, or explain something. It can also refer to the act of making something permissible or resolving a knot. Here are some examples:

- "*Tahalla Al-Yameen*" means to justify an oath, making it lawful and valid by performing expiation and providing an exit from the obligation.
- "*Tahalla Al-Shay*" has two meanings:
 1. To make something permissible or lawful, as in the phrase "Allah has made marriage permissible and prohibited adultery.
 2. To break down something into its elements, as in the phrases "The critic analyzed the poem meticulously" or "The doctor analyzed the patient's blood and urine." It can also refer to thoroughly examining or investigating a problem.

In Islamic terminology, "*Tahalla Al-Haywan*" refers to the religiously sanctioned slaughtering of an animal. Furthermore, in linguistic context, "*Tahalla Nafsitahu*" means to study one's own self in order to reveal its secrets.

According to Al-Wasit Dictionary, "*Tahalla Al-'Aqdah*" means to untie a knot, and "*Tahalla Al-Shay*" means to break it down into its constituent elements. It can also be said that "*Tahalla Nafsiyyan Fulan*" means to study and uncover the secrets of one's self. The dictionary also defines "*Tahlil Al-Jumla*" as the analysis of a sentence, which involves explaining its parts and the function of each component.

Based on the above, we can say that the concept of analytical methodology consists of three steps:

- 1) Disassembling things into primary elements.
- 2) Understanding the primary elements.
- 3) Reconstructing the comprehensive concept by synthesizing the elements to comprehend the whole.

Analytical methodology, as a term, can be defined as a method that involves classifying, dividing, and breaking down phenomena or problems studied by researchers into their constituent parts and elements in their original form (Taliss, 2010). Dr. Saleh Taliss further explains in his book "Methodology in Legal Studies" that the analytical methodology is also referred to as exploratory or inventive methodology, aimed at uncovering the truth.

The purpose of this classification and division is to facilitate the study process and identify the causes that led to the emergence of the phenomenon or problem under investigation. The research relies on various scientific methods (Al-Ansari, 1997). Therefore, analytical methodology is a logical approach used in scientific research. In his book "Fundamentals of Research in Islamic Sciences," Farid Al-Ansari describes analytical methodology as a method that examines various scientific problems by disassembling, assembling, or evaluating them. If the problem is complex and requires disassembling, the analytical methodology breaks it down into its elements and traces

them back to their origins. If the problem consists of scattered elements, the methodology studies their nature and functions to construct a theory, principles, or specific rules. Additionally, the analytical methodology can be used for evaluating and critiquing certain problems (Al-Ansari, 1997).

Stages and Foundations of Analytical Methodology:

The analytical methodology is based on three processes: interpretation, critique, and deduction. These processes can be combined within a specific research context or used individually, depending on the nature of the study:

1. Interpretation:

This process involves presenting scientific works through interpretation and justification. It is a profound scientific endeavor aimed at explaining the subject of scientific research by analyzing its texts, interpreting its ambiguities, resolving contradictions, and specifying its general and specific aspects. The goal is to clarify the problems and highlight the ambiguities in order to achieve a comprehensive and clear understanding of Islamic heritage, its theories, and terminology. For example, a research study on "The Methodology of Criticism and Verification of Narrators in Imam al-Tirmidhi's Works" would involve studying the concepts of criticism and verification found in Imam al-Tirmidhi's books, particularly his work "Al-Jami' al-Tirmidhi." The researcher would examine their occurrences and different uses within the context of his hadith books, especially his book "Al-'Ilal." The aim is to develop a comprehensive understanding of Imam al-Tirmidhi's methodology of criticism and verification. The process of interpretation can be approached on two levels: simple interpretation, which involves explaining scientific issues through the analysis of texts and interpreting their similarities, and complex scientific interpretation.

2. Critique:

Critique is an evaluative, corrective, and rationalizing process. It involves identifying errors and correctness in a scientific subject based on established principles and scientific constants within the relevant field. Critique can be applied to the understanding of narrations, verses, or any form of scholarly effort, whether wholly or partially, in the field of Islamic or religious sciences. It is a process of evaluation and judgment aimed at rationalizing and correcting by identifying the position of error and correctness according to agreed-upon criteria. These criteria could include rules for interpreting Quranic and hadith texts, rules of extraction and inference, acceptance or rejection of reports, or criticism and verification, among others. For example, a critical research study titled "A Critical Analytical Study of the Book 'The Problematics of Dealing with Prophetic Tradition'" by Dr. Ahmed Jamal Abu Yousef would involve evaluating and critiquing the book's content.

3. *Deduction:*

This refers to inferential reasoning and scientific innovation. Any work that aims to establish a practical theory, compile it, or build a foundation in jurisprudence, principles, hadith, interpretation, or any other field falls under the deductive process of analytical methodology. An example of deductive work is Imam al-Shatibi's reconstruction of the principles of Islamic jurisprudence based on the theory of Maqasid (objectives) (Al-Ansari, 1997, p. 97).

Application of Analytical Methodology in Sciences:

Analytical methodology is one of the most important methods employed in scientific research across various disciplines. Researchers in any field of science utilize this method to analyze and clarify the phenomenon under study. From the above discussion, it becomes evident that analytical methodology in scientific research relies on the division and classification of all components of scientific material related to the subject of investigation. This is particularly relevant in the fields of Islamic sciences, hadith, comparative jurisprudence, and other branches of religious studies. Additionally, the analytical methodology is also relevant in legal, humanities, and social sciences research. Therefore, the types of analytical methodology based on the research topic and study are diverse, including analytical methodology in Islamic sciences, literature, law, philosophy, political science, and psychology (Rushdi, 2001, p. 35).

Examples of the analytical approach among scholars:

It is well-known that there is no way to know what was transmitted about the Prophet Muhammad, may peace be upon him, in terms of his statements, actions, reports, and attributes, except through the narrators who transmitted the Hadiths from one generation to another until they were compiled and recorded in well-known books. Therefore, examining the conditions of the narrators and their transmissions, scrutinizing their paths, understanding their purposes and intentions, knowing their ranks and levels, and distinguishing the reliable narrators from the weak ones, constitute the only and most important means of determining the authenticity or weakness of Hadiths. As a result, a great science emerged, with its principles, rules, and foundations, known as the science of *Jarh* and *Ta'dil* (criticism and authentication), which has no equivalent in any other community. This science is considered the fruit of the science of Hadith (Ibn al-Salah, 2002, p. 6).

This science, which was distinguished by its eminent scholars of Islam, was based on a scientific methodology that reached the peak of depth and precision. The Hadith scholars followed all scientific and critical methods that would lead to an accurate judgment on the narrator. They employed analysis, investigation, comparison, and followed the path of truth until they

achieved their goal of preserving the Prophetic Sunnah as a source of Islamic legislation. The following are some examples of their methods:

1. Analysis related to the narrator: For anyone engaged in the science of Hadith to be able to judge the narrator's criticism and authentication, they must analyze several elements that clarify the narrator's status. The most important elements include:

- Analyzing the actions of the narrator: A narrator must possess integrity and precision (Ibn al-Mulqin, 1413, Vol. 1, p. 96). To ascertain the narrator's integrity, one must thoroughly examine their life, looking into their words and deeds. Then one should determine whether their words and actions align with Islamic teachings or not. Knowing the narrator's precision requires researching their actions. Some of their actions may undermine their precision, such as negligence, forgetfulness, deviating from the reliable narrators, or exhibiting signs of intellectual deficiency. These factors significantly affect the narrator's reliability, although the extent of their impact may vary. If the narrator is proven to have lied about people's narrations even once, it provides sufficient evidence for the critic to reject their narration and discredit their credibility, regardless of whether the act is repeated or followed by another similar act.

- Another example of such actions that need analysis is when the narrator fails to properly preserve the book in which they recorded their teacher's narrations. As mentioned by al-Daraqutni (d. 385 AH), it is reported that when Abu Kurayb refrained from reading the accounts of battles from Yunus ibn Bukayr, who narrated from Ibn Ishaq, he told those who asked him about it: "Abdul-Jabbar al-Attaridi's son used to hear these accounts from Yunus ibn Bukayr along with us and his father. Ask him for them." They went to him, and he produced those accounts for them from the pigeon towers (al-Musallami, 2001, Vol. 1, p. 79). This behavior indicates negligence on the part of the narrator, making them unfit to be a source of Hadith, as they were not vigilant or precise in preserving their book. Thus, it becomes uncertain whether their narrations can be trusted.

The scholars of Hadith paid meticulous attention to scrutinizing and investigating the conditions of the narrators. They described some narrators as pious, worshipful.

Analyzing the Beliefs of Narrators:

Scholars of Hadith always strive to investigate the conditions of narrators, and this necessitates conducting analytical research on the beliefs of narrators as one of the influential factors in their lives and as a fundamental element in establishing the integrity of the narrators. The critics of Hadith identified five foundations for establishing integrity, which are "Islam, maturity, intellect, being free from factors of corruption and breaches of morality" (Al-Safoori, 2020, pp. 301-401; Al-Jurjani, 1407, p. 97). Thus, we observe that the

correct belief expressed by Islam is a condition for establishing integrity, and it must be considered during the analysis, as many of a person's actions stem from their ideological perspective. Therefore, we find that scholars of Hadith and Muhaddithin reject narrations from those who hold the belief in the permissibility of lying. Ibn Kathir stated in his book, "If an innovator commits blasphemy through his innovation, there is no doubt in rejecting his narration and report. If he does not commit blasphemy through his innovation, we see that the belief in the permissibility of lying rejects his narrations as well. If he does not hold the belief in the permissibility of lying, is his narration accepted or not? Or does it make a difference if the innovator is calling others to his innovation or not? This is an old dispute" (Ibn Kathir, 99). Hence, we find that Imam Shafi'i, Ibn Abi Layla, and Al-Thawri "do not accept the narrations and testimony of a group of Rafidites, also known as Al-Khattabiyya, who are known to bear false witness for their own supporters and believe in the permissibility of lying" (Al-Suyuti, 1, p. 384). This is also the consensus of the majority of Muhaddithin.

2. Analytical Experimental Approach:

Experimental analysis is the main tool of the inductive method, which relies on observing a phenomenon, the subject of study, after modifying some of its elements to reach the scientific truth contained within this phenomenon. This tool is challenging to use in social sciences because it requires continuous modification of the elements and materials under study until the researcher reaches the effective variable. However, Muhaddithin managed to innovate and develop a complete initiative to demonstrate that the most crucial variable in the narrator is the regulation of the narrator's reports. The most noticeable change resulting from this modification is the change in the condition of the narrators from being vigilant to negligent. Therefore, they turned to the reports of some narrators who intended to test them and examine the extent of their adherence to the regulation. They added and mixed in the reports of some narrators traditions that were not originally part of their reports, a practice known as "Talqeen." They also changed and interchanged the chains of transmission of some reports, making these chains refer to texts other than their original authentic ones, a practice known as "Taqleed." Then, they waited and observed the reaction of the tested and examined narrator. If the person being tested recognized this mixing and realized that there was something wrong, they were considered reliable and trustworthy. However, if they did not notice or were confused and did not pay attention to these changes, they were considered negligent narrators who could not be relied upon, and their narrations were not accepted. An example of this incident that demonstrates the use of the analytical experimental approach as a means to assess the condition of narrators is what some companions of

Al-Bukhari did when he arrived in Baghdad, and his case became famous. The judgments made by the critics of Hadith are based on analyzing these reactions and considering them as indicators of the narrator's condition. Vigilance and awareness of the areas of error serve as strong evidence of adherence to regulation, while negligence and unawareness of these areas indicate weakness. The only way to reach such conclusions is through the analysis of the reactions and responses of the tested and examined narrator.

3. Analysis of the Narrator's Endurance and Performance of Narrations:

There are various methods of narrating and performing Hadiths, which scholars of Hadith have agreed to classify as "methods of endurance and performance." They have chosen some of these methods and categorized them as either satisfactory or unsatisfactory in terms of endurance and performance. Consequently, they criticize and reject some narrators based on their reception and delivery of narrations. It is worth noting that these methods, in and of themselves, do not indicate criticism or alteration. Rather, they serve as indicators and signs, depending on the characteristics of those who employ these methods that may criticize or alter the narrator if possessed. To achieve this, scholars of Hadith have identified multiple aspects related to endurance and performance, each of which can be used to prove the authentication or criticism of the narrator. The following examples illustrate this:

- a) The narrator should not be content with what he hears from some of his teachers until he goes to their teachers and investigates and asks them about what he heard from their students, as far as possible. This practice has a clear advantage and benefit because it allows one to judge whether the narrator has conveyed as he heard. Consequently, it enables one to assess the accuracy of the narrator's account and correct the Hadith by hearing it from two sources: the sheikh and the student. Shu'bah ibn al-Hajjaj (d. 160 AH), one of the prominent scholars of Hadith, implemented this method and acted upon it. He said regarding the narration of Sufyan al-Thawri (d. 161 AH), "Whenever Sufyan narrated a Hadith to me, and I asked him about it, it was exactly as he had narrated" (Ibn Hanbal, 2001, 165).
- b) The narrator may be inattentive and unconcerned about what is being presented to him, displaying carelessness. He might even doze off or fall asleep during the sessions of listening. This clearly indicates the narrator's negligence and lack of precision, especially if this behavior is widespread in most or all listening sessions. Scholars have mentioned this behavior as one of the factors that affect the narrator's reliability. Al-Nawawi (d. 676 AH) stated, "A narration should not be accepted from someone known for being careless in listening or paying attention, such as someone who does not mind sleeping during the gathering" (Al-Nawawi, 1985, 52).

4. Narrative Analysis:

The analysis concerning narrations focuses on two aspects: the uniqueness of the narrator and the deviation of the narrator from trustworthy narrators.

➤ Uniqueness of the narrator:

The impact of the uniqueness of the narrator in the narrative, as viewed by hadith critics, is based on two factors:

- a) The status of the sheikh or distinguished teacher.
- b) The status of the student or unique narrator.

If the sheikh or teacher is one of the knowledgeable imams whose narrations are widely collected, and the unique narrator is a student who has been in the company of the sheikh for a long time, then this uniqueness is acceptable. Similarly, if there is evidence suggesting that the sheikh specifically favored the student with some of his narrations, excluding others, such as in cases where the sheikh and the student are related by blood, or when the sheikh is a teacher whose narrations are not widely collected but the narrator had a strong interest in the hadith of this sheikh and had a long-term companionship with him, or if the narrator was known for reliability regarding this sheikh, then the uniqueness of the narrator is acceptable in these cases (Khalif, 2018, pp. 163-185).

However, if the sheikh or teacher is someone whose narrations are widely collected, and the student is someone who did not show much interest or meticulous attention to the narrations of this sheikh, either by not narrating much from him or not taking much from him, or if the student was weak in himself, then this uniqueness is questionable and clearly incorrect. It is not possible for narrators known for their preservation and accuracy to miss out on this narration while it is available to a student who is not known for such qualities. Ibn Mahdi stated that a person should abandon a narration when he narrates from those who are not known by those who are known, when he frequently makes mistakes, and when he narrates a fabricated hadith that has been widely circulated. In such cases, one should not attribute it to oneself and should abandon it. But if it is other than that, then narrate from him (Al-Hanbali, 1998, vol. 1, p. 401). Example: "Beware of adultery, as it has six consequences: three in this world and three in the Hereafter. As for the consequences in this world, it diminishes beauty, brings poverty, and reduces sustenance. As for the consequences in the Hereafter, it incurs the wrath of God, leads to a bad reckoning, and results in eternal punishment in Hell." Al-Albani (d. 1420 AH) commented on this narration: "It was narrated by Ibn 'Adi through the route of Muslimah bin 'Ali from Al-A'mash from Shu'bah from Hudhayfah, may Allah be pleased with him, as a Marfu' hadith. Ibn 'Adi said: This narration from Al-A'mash is not preserved and is considered weak. And Abu Nu'aim said: It is a rare narration from Al-A'mash, which is narrated only by Muslimah, and he is weak in hadith" (Al-Albani, 1992, vol. 1, p. 27).

5. Contradiction of the Narrator to Trustworthy Narrators and Its Impact on the Narrator

One of the conditions for accepting the narration of a narrator is that it should be in agreement with other trustworthy narrators in most cases. The agreement of the narrator with trustworthy narrators is determined by balancing and comparing the narration of the narrator with the narrations of others. The meaning of the contradiction of the narrator to trustworthy narrators is when the narrator narrates a narration in a context where it does not agree with other narrators in terms of the chain of transmission (sanad) or the text (matn). This contradiction can occur in two ways:

A. Contradiction by way of opposition and denial: This occurs when it is impossible to reconcile contradictory and conflicting narrations, and in such cases, one narration is preferred over the other.

B. Contradiction by way of variation: This occurs when the trustworthy narration is from a sheikh (teacher) and the narrator narrates it from another sheikh, or they narrate a hadith using similar wording, but the narrator adds or omits something. The judgment in this case depends on the status and rank of the contradicting narrator among the scholars of hadith. If the narrator is trustworthy, then the addition by trustworthy narrators is acceptable. However, if the narrator is not trustworthy, then their contradiction to the trustworthy narrators is considered a mistake on their part (Khalif, 2018, p. 174). For example: Abdullah bin Ahmad narrated, "I asked my father, 'Is the hadith of Samurah about giving a dinar or half a dinar in charity for missing the Friday prayer authentic?' He replied, 'Qudamah bin Wara narrates it, but he is not known, and Ayub Abu Al-Ala narrated it, but its chain of transmission is not as strong as the chain of transmission of Humam who mentioned half a dirham or a dirham. He contradicted him in the ruling and was deficient in the chain of transmission'" (Ibn Hanbal, vol. 1, p. 256). Imam Ahmad indicated that there is a contradiction in this narration, and Abu Al-Ala contradicted Humam in two aspects: first, he narrated the hadith as Marfu' (elevated), and second, he contradicted him in the wording by mentioning a dinar or half a dinar instead of half a dirham or a dirham. We can see that Ayub Abu Al-Ala is less reliable and trustworthy than Humam bin Yahya Al-Awzi. Abu Dawood also mentioned: "I heard Ahmad bin Hanbal say, 'Ayub Abu Al-Ala and Humam differ in the hadith 'Whoever misses the Friday prayer should give charity.' Ahmad said, 'I consider Humam's narration more reliable'" (Al-Masri, 2001, vol. 12, p. 166).

6. Mental analysis:

Critics sometimes use reason as a tool to establish the accuracy and fairness of narrators (Ābādī, M. K.-K. 2022, 61-75). Thus, the scope in which reason can be applied includes four areas: when hearing a narration, when performing it, when evaluating the narrators, and when assessing the acceptance or rejection of the narration.

Al-Muallimi al-Yamani (d. 1386 AH) states, "But did they consider reason in accepting and correcting the narration?" I say, "Yes, they considered that in four instances: when hearing it, when transcribing it, when evaluating the narrators, and when judging the narrations. The scholars who seek authenticity, if they heard news whose authenticity was in doubt or questionable, they did not write it down or memorize it. If they memorized it, they did not transmit it. However, if there was a benefit in mentioning it, they would mention it while criticizing it and the narrator who transmitted it" (al-Yamani, 1986, 6).

Therefore, if a narration is transmitted that contradicts reason and cannot be interpreted, it indicates either its falsehood or error (Ābādī, M. K.-K. 2022, 61-75). If the evidence suggests that the narrator did not intentionally do so, because it is not permissible to contradict the requirements of sound reason with religious texts, al-Khatib al-Baghdadi (d. 463 AH) says, "Regarding the second type, which is known to be corrupt, the way to recognize it is if it contradicts what reason affirms based on its subject matter, and the explicit evidence points towards reporting the occurrence of physical impossibilities or denial of the creator, or similar matters. Alternatively, it may be something that is supported by a textual reference from the Quran, the widely transmitted Hadith, or the consensus of the Muslim community. It could also be a report about a religious matter that the accountable individuals are obliged to know and where the excuse is not accepted" (al-Baghdadi, 17). For example, Abu Hatim (d. 354 AH) said, "Ayub ibn 'Abd al-Salam was a sheikh, but he was a heretic who narrated from Abu Bakrah from Abdullah ibn Mas'ud, saying, 'When Allah becomes angry, He swells upon the throne until it burdens the bearers.' This man was a liar, and mentioning such a narration and writing it down is not permissible except in a context like this to highlight the criticism of its narrators. I do not see it as anything other than fabricated" (Ibn al-Jawzi, 1966, 1, 126). The basis for the use of reason by scholars of Hadith, as Dr. Abdul Aziz Khalif states, is that "the use of reason by scholars of Hadith was limited to situations where reason can decisively settle the matter. As for matters that reason permits or rejects, it is not possible to involve reason as the judge in them since they are originally within the realm of intellectual possibilities. Reason cannot determine, for example, whether the Prophet, peace be upon him, eats with his right hand and drinks in three breaths, because these matters are contingent and their opposites are also contingencies. Reason allows for the possibility that the Prophet, peace be upon him, eats with his left hand and drinks in one breath. The only way to judge in these matters is by verifying the credibility or falsehood of the informant" (Khalif, 2018, 175-176).

7. *Sanad Analysis:*

Abd al-Aziz Khalif states in his article that "critics rely on *Sanad* analysis as a means of uncovering

the conditions of narrators." He further explains that by *Sanad* analysis, they refer to "the paper or book in which the narrator recorded the traditions he acquired from his mentors, whether through hearing, authorization, or any other means of transmission" (Khalif, 2018, p. 177). For example, Abu Hatim (d. 354 AH) said, "Abu Bishr narrated to us these traditions from books he compiled recently. Upon examining them, one might mistakenly think they are ancient. One day, while examining a part of them, I noticed that the edges were nibbled, and when I erased it with my finger, it revealed white underneath. I realized that Abu Bishr had tampered with them, as he was one of those who forged texts and manipulated chains of transmission" (Ibn Hibban, 2000, vol. 3, p. 178).

8. *Analytical Method for Hadith Explanation:*

It is a method that involves studying prophetic traditions from various perspectives, including their chain of transmission (*sanad*) and the content (*matn*). It is a detailed study of a single prophetic tradition, examining its narration, grading, collecting the words through which it was transmitted, explaining the meanings of individual words and sentences, extracting legal rulings and derived benefits from the tradition, identifying its narrators and the intricacies of its chain of transmission, studying its eloquence and grammatical aspects, as these factors play a role in highlighting and clarifying the meaning.

Analytical Explanation of The Prophetic Tradition, Which Include:

- a) Authenticating the tradition by tracing it back to its primary or original sources, inferring the chain of transmission, and assessing the authenticity of the tradition.
- b) Presenting corroborating evidence and related narratives for the tradition.
- c) Highlighting the intricacies of the chain of transmission and understanding the terminology related to narration and transmission.
- d) Examining the circumstances and conditions of the narrators and the scholars of the chain in terms of criticism and appraisal, considering the different opinions about their reliability.
- e) Explaining any unusual or problematic aspects of the tradition and resolving apparent conflicts.
- f) Identifying the reasons for the narration and the occasions on which it was spoken.
- g) Presenting derived legal, doctrinal, and educational rulings from the tradition, along with relevant comments in light of contemporary developments (Banqa, 2012, p. 192).

VI. CONCLUSION

The methodology of hadith explanation based on the analytical approach is a religious necessity for understanding and grasping the true essence of Islam and comprehending its teachings in matters of beliefs,

worship, transactions, and customs. This methodology, while considering the principles, guidelines, and general objectives of Islam, within the capacity of humanity, is a requirement for the science of hadith knowledge. The analytical explanation, which is one of the most widespread and beneficial forms of hadith explanations, adheres to the examination and study of the chain of transmission (sanad), its narrators, and the content (matn) and its understanding.

The researcher has reached several prominent conclusions at the end of this study, which can be summarized as follows:

- The analytical approach is one of the most important methodologies in Islamic and religious sciences, especially among scholars of hadith. Therefore, critical and explanatory works have been developed based on a clear and evident methodology of the analytical approach, which they heavily rely on.
- The methodology of hadith scholars in narrative analysis includes both the chain of transmission (sanad) and the content (matn), as well as the narrators and the narrations themselves. Each of these elements has an impact on assessing the reliability and credibility of the narrators and the chain of transmission in terms of criticism and appraisal.
- Additionally, hadith critics employ certain methodological tools that strengthen the process of analysis, such as experimentation and document usage.

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