

## **Methodological Trends in Hadith Criticism According to Shaykh Ja'far al-Subhani: An Analytical Comparative Study**

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**Abstract:** This study examines the methodological approaches adopted by Shaykh Ja'far al-Subhani in Hadith criticism. It explores the scientific foundations of his evaluation of narrations, highlighting his methodology in both chain (isnad) and text (matn) criticism, as well as his use of Qur'anic, rational, and historical evidence in assessing reports. The research also provides a comparative analysis between al-Subhani's methodology and those of selected contemporary Hadith scholars. Using descriptive, analytical, and comparative methods, the study concludes that al-Subhani developed a balanced critical approach that combines the classical heritage of Hadith criticism with contemporary scholarly methods, making his contribution significant in modern Shi'i Hadith studies.

**Keywords:** Ja'far al-Subhani, Hadith Criticism, Isnad, Matn, Contemporary Hadith Studies.

### **Introduction**

Hadith criticism represents one of the most important Islamic sciences that contributed to preserving the Prophetic Sunnah from distortion and fabrication. Since the early centuries, scholars established precise rules for distinguishing authentic reports from others, relying on the study of chains of transmission, texts, and various forms of evidence. Contemporary Hadith studies have witnessed notable development through the emergence of new approaches that sought to benefit from the critical heritage while rereading it in light of modern scholarly standards. [1], [2], [3], [4]

Shaykh Ja'far al-Subhani is regarded as one of the prominent contemporary Imami scholars who devoted considerable attention to Hadith studies. He addressed issues of narration criticism through a scholarly perspective that combines the principles of Hadith scholars, the foundations of jurisprudence, Qur'anic interpretation, and rational analysis. Hence, the importance of this study lies in identifying, analyzing, evaluating, and comparing the methodological trends he adopted in Hadith criticism with some contemporary approaches. [5], [6]

### **Research Problem**

The research problem consists in clarifying the nature of the methodological trends adopted by Shaykh Ja'far al-Subhani in Hadith criticism, the extent to which they differ from the approaches of other contemporary Hadith scholars, and their impact on Hadith studies.

### **Significance of the Research**

The significance of this research lies in highlighting the features of Shaykh Ja'far al-Subhani's critical methodology and clarifying his contribution to the development of contemporary Hadith studies, while providing a comparative study that facilitates an understanding and evaluation of the characteristics of this methodology.

## Research Objectives

1. To identify the methodological foundations of Hadith criticism according to Shaykh Ja'far al-Subhani.
2. To clarify his methodology in chain and text criticism.
3. To examine his critical applications.
4. To compare his methodology with selected contemporary Hadith methodologies.

## Methodology

The research adopts the descriptive method to present the scholarly material, the analytical method to examine Hadith texts, and the comparative method to clarify points of agreement and disagreement between Shaykh Ja'far al-Subhani's methodology and those of other contemporary Hadith scholars.

## Research Structure

The nature of the research required its division into three chapters, preceded by an abstract in Arabic and English and an introduction, followed by a conclusion containing the principal findings and recommendations, together with a list of sources and references.

Chapter One: Theoretical Framework of the Methodological Trends in Hadith Criticism According to Shaykh Ja'far al-Subhani

### Preface

Hadith criticism is among the sciences that received considerable attention from Muslim scholars because of its direct role in preserving the Prophetic Sunnah and distinguishing authentic reports from weak ones. Critical methodologies developed throughout the centuries in response to the development of Hadith studies and the diversity of scholarly schools, until they acquired established rules for examining chains, texts, and various forms of evidence. [7], [8]

In the modern period, a number of scholars sought to renew this science while preserving its foundations. Shaykh Ja'far al-Subhani was among the most prominent of these scholars. He presented an integrated methodological perspective in Hadith criticism based on combining the Hadith heritage with rational and Qur'anic evidence. To identify the features of this methodology, this chapter addresses the concept of Hadith criticism, introduces Shaykh Ja'far al-Subhani, and then explains the methodological foundations he adopted in his Hadith studies.

### Section One: The Concept and Significance of Hadith Criticism

Hadith criticism is an Islamic science charged with the task of safeguarding the Prophetic Sunnah and protecting it from distortion and fabrication. It is one of the major sciences that emerged in response to the need to distinguish authentic reports from others after the expansion of narration and the introduction of various factors that affected the transmission of Hadith. Muslim scholars recognized early on that preserving the Sunnah as a source of legislation required subjecting narrations to careful study based on rigorous scholarly foundations capable of verifying their attribution to the Prophet Muhammad (peace and blessings be upon him) or to the Imams (peace be upon them). Consequently, the rules of Hadith criticism emerged and developed until they became an independent discipline with its own principles, terminology, and methodologies. [1], [2], [3], [4]

Hadith criticism may be defined as the scholarly process aimed at evaluating narrations by examining their chains of transmission and texts, verifying the extent to which they satisfy the conditions of acceptance, and uncovering hidden defects that may affect the authenticity or weakness of a Hadith. Such criticism is not limited to studying the chain of transmitters; it also extends to analyzing the content of a report and determining its conformity with the Holy Qur'an, established religious and rational principles, and established historical facts, thereby reaching a precise scholarly judgment.

Hadith criticism has two complementary dimensions. The first is *isnad* criticism, which examines the chain of transmitters in terms of continuity, the integrity and precision of its transmitters, and the presence of interruption, *irsal*, *tadlis*, or other factors that affect the authenticity of a narration. The second is *matn* criticism, which examines the Hadith text itself and its freedom from anomaly and inconsistency, as well as its conformity with the Holy Qur'an, established Sunnah, rational evidence, and historical facts. The authenticity of the chain alone is therefore insufficient for accepting a narration if its text contains grounds requiring its rejection. [1], [7]

Matn criticism has received clear attention from a number of scholars, particularly in contemporary Hadith studies, where research methodologies have expanded to benefit from various forms of evidence in understanding and evaluating narrations rather than relying exclusively on isnad. This trend has strengthened the scholarly dimension of Hadith criticism and connected Hadith texts to their historical, linguistic, and theological contexts. [7], [8]

The importance of Hadith criticism lies in its being the principal means of preserving the integrity of the Prophetic Sunnah, since the validity of many religious rulings, theological issues, and ethical values is connected to the narrations on which they are based. This discipline has also protected the Islamic heritage from fabricated and weak reports and highlighted narrations whose authenticity has been established according to the scholarly standards formulated by Hadith scholars.

The development of this discipline did not stop at the limits of what earlier scholars recorded. Rather, the modern period witnessed scholarly attempts to reread the rules of Hadith criticism and benefit from analytical and comparative methodologies in studying narrations. Among the prominent scholars who contributed to this field is Shaykh Ja'far al-Subhani, who sought to present a methodology combining the principles of Hadith scholars, Qur'anic reasoning, rational analysis, and the principles of rijal and dirayah. This gave his studies a distinctive methodological character worthy of examination and analysis.

It is therefore evident that Hadith criticism constitutes a fundamental pillar in the construction of Islamic knowledge and that the development of its methodologies reflects scholars' concern with achieving the highest degree of precision in dealing with Hadith texts. This has made the discipline one of the Islamic sciences most closely connected with scholarly research and critical methodology and has contributed to its continuity and renewal across different periods.

#### Section Two: The Scholarly Biography of Shaykh Ja'far al-Subhani and His Hadith Works

Shaykh Ja'far al-Subhani is regarded as one of the prominent Imami scholars of the modern period. He made extensive contributions to theology, usul al-fiqh, jurisprudence, Qur'anic exegesis, Hadith, rijal, and Islamic thought. His scholarly output is characterized by breadth and depth, together with clear attention to critical methodology and comparative analysis, which has made his works a subject of interest for researchers in contemporary Islamic studies.

Shaykh Ja'far al-Subhani was born in Tabriz, Iran, in 1929 CE and grew up in a scholarly family known for its engagement with religious sciences. His father was a religious scholar, providing him with a scholarly environment that contributed to the formation of his intellectual character from an early age. He began studying the introductory and advanced levels of religious learning in the Tabriz seminary and then moved to the seminary in Qom, where he studied under a number of leading scholars, including Sayyid Husayn al-Burujirdi, Imam Ruhollah Khomeini, Sayyid Muhammad Husayn al-Tabataba'i, and other leading figures of the seminary.

This diversity among his teachers influenced his scholarly methodology, as he combined Hadith, usul, and rational studies. This is clearly reflected in his works, which are characterized by analysis, criticism, and argumentation rather than reliance solely on transmitted material or imitation.

Shaykh Ja'far al-Subhani has produced a prolific scholarly output consisting of hundreds of books and studies covering various Islamic sciences. Among his works relevant to Hadith studies are Usul al-Hadith wa Ahkamuhu fi 'Ilm al-Dirayah and Kulliyyat fi 'Ilm al-Rijal, in addition to studies addressing the authority of the Sunnah, the methodologies of Hadith scholars, the principles of jarh wa ta'dil, and the role of evidence in evaluating narrations. His works in theology, Qur'anic exegesis, and usul also contain numerous Hadith applications that demonstrate his scholarly presence in the criticism and analysis of narrations. [5], [6], [9]

His Hadith works are characterized by several features, foremost among them reliance on primary sources, connecting Hadith discussions with rijal and usul al-fiqh, emphasizing the role of the Holy Qur'an in evaluating narrations, and employing rational evidence and historical indicators when addressing Hadith texts. He also sought to discuss the views of earlier and contemporary scholars and present them analytically through argumentation and comparison.

Through his teaching, writing, and scholarly supervision, Shaykh al-Subhani contributed to stimulating Hadith studies within seminaries and universities. His efforts provided a foundation for a number of studies addressing his methodology in Hadith, rijal, and dirayah, making him one of the

prominent figures in contemporary Islamic thought in this field.

### Section Three: Methodological Foundations Adopted by Shaykh Ja'far al-Subhani in Hadith Criticism

Shaykh Ja'far al-Subhani's critical methodology is based on a set of scholarly foundations that constitute the general framework for his treatment of narrations. Through these foundations, he sought to achieve a balance between preserving inherited rules of Hadith scholarship and benefiting from modern scholarly methods of analysis and argumentation.

Among the most important of these foundations is reliance on the Holy Qur'an as the supreme reference for evaluating narrations. A narration is not accepted if it contradicts a Qur'anic text whose indication is definitive or an established principle of Islamic law. Al-Subhani emphasizes that the Holy Qur'an represents the primary criterion for understanding the Sunnah and distinguishing accepted reports from rejected ones. [5], [9]

He also relies on isnad criticism according to the rules of rijal by examining the reliability of transmitters, the continuity of the chain, and the extent to which rijal scholars relied upon a transmitter, while taking into account differences in rijal principles among Islamic schools. He does not limit himself to a formal judgment of the chain but connects it with other evidence that may influence the final judgment on a narration. [6], [10]

Shaykh al-Subhani gives considerable importance to matn criticism, maintaining that sound content is a fundamental condition for accepting a Hadith. Accordingly, he examines the text of a narration for consistency with the Holy Qur'an, reason, established Sunnah, and established historical facts, while also considering linguistic style and the meanings conveyed by the text. [5], [7]

Another foundation he adopts is the use of evidence, whether internal evidence related to the wording and context of the narration or external evidence connected with historical circumstances, scholarly practice, or the multiplicity of transmission routes. He considers such evidence instrumental in reaching a more precise judgment when evaluating Hadith.

His methodology is also characterized by combining analysis and comparison. He does not merely present an opinion; rather, he discusses scholars' views, weighs the available evidence, and then gives preference to what he considers closest to established scholarly principles. This approach has given his works a distinctive critical character and made them an important reference in contemporary Hadith studies.

These foundations demonstrate that Shaykh Ja'far al-Subhani's methodology in Hadith criticism is based on an integrated scholarly perspective that combines respect for the Hadith heritage with the use of research and analytical tools, thereby achieving a more precise understanding of narrations and strengthening the position of Hadith criticism in contemporary Islamic studies.

## Results

### Chapter Two: Methodological Trends in Shaykh Ja'far al-Subhani's Applications

#### Preface

The practical dimension is fundamental to understanding Shaykh Ja'far al-Subhani's critical methodology. His studies are not limited to the theoretical formulation of principles of Hadith criticism; they extend to applying those principles in addressing and evaluating narrations according to an integrated scholarly perspective. His methodology is characterized by combining the rules of Hadith scholars in studying chains and texts with rational, Qur'anic, and historical evidence to reach the judgment closest to reality. This is evident in his Hadith and usul works, in which he subjects narrations to criticism and analysis through a method based on scholarly discussion and evidence-based preference. Accordingly, this chapter aims to identify the principal practical trends in his methodology by examining his approach to isnad criticism, his methodology in matn criticism, and the role of different forms of evidence in evaluating narrations.

#### Section One: His Methodology in Isnad Criticism

Isnad criticism occupies a central position in Shaykh Ja'far al-Subhani's Hadith methodology. He regards verification of the chain of transmitters as the first step in evaluating a narration, but he does not consider it the sole criterion for judging a Hadith. Rather, he views it as part of an integrated

critical system in which the chain, text, and various forms of evidence interact. His methodology is therefore characterized by balance: he neither over-relies on the chain alone nor neglects its importance in establishing the authenticity of a narration. [5], [6]

Al-Subhani begins his study of chains with the established rules of rijal. He investigates the reliability, uprightness, and precision of transmitters and examines the statements of scholars of jarh and ta'dil while taking into consideration differences in rijal principles among scholars. He does not simply transmit rijal judgments; he discusses and weighs them in light of the available evidence, reflecting independence in scholarly judgment and reasoning.

He also emphasizes continuity of the chain and its freedom from interruption, irsal, or tadlis, considering these factors directly relevant to the strength of a narration. Accordingly, he examines the chronological layers of transmitters and the possibility of their meeting, and he makes use of historical evidence that may establish or disprove continuity.

Another feature of his methodology is that he does not judge a narration merely because a disputed or weak transmitter occurs in its chain. Instead, he considers the totality of corroborating evidence and supporting reports, as well as the multiplicity of transmission routes, and whether these routes contribute to strengthening the Hadith or removing some aspects of weakness. This reflects a methodological tendency toward comprehensive evaluation rather than reliance on a single element in the critical process.

His applications also show that he distinguishes between a weak transmitter and a weak narration. A transmitter may be subject to scholarly debate, while the narration may gain strength through corroborating evidence or through consistency with established religious principles and accepted indicators. This gives his methodology scholarly flexibility and distances it from absolute judgments. It is therefore evident that Shaykh Ja'far al-Subhani's methodology in isnad criticism combines the rules of rijal with analytical study of the narration and benefits from supporting evidence in order to reach a more precise and objective scholarly judgment.

#### Section Two: His Methodology in Matn Criticism

Matn criticism is one of the most prominent aspects to which Shaykh Ja'far al-Subhani has devoted attention. He maintains that an authentic chain alone is insufficient to establish the authenticity of a Hadith; the text must also be subjected to study and analysis. A narration may have an apparently sound chain while containing content that conflicts with the Holy Qur'an, reason, established Sunnah, or historical facts, in which case it requires reconsideration. [5], [7]

His methodology in matn criticism is based on presenting narrations to the Holy Qur'an as the supreme reference in Islamic legislation. He does not accept a narration that conflicts with a definitive Qur'anic text or with the general objectives of Islamic law. He relies in this regard on reports concerning the presentation of Hadith to the Book of God and on the usuli principle that places the Qur'an at the foundation of evaluating other texts.

He also relies on linguistic and semantic analysis of Hadith. He studies its vocabulary, structures, and the context in which the narration was transmitted and draws on the rules of Arabic to understand meanings and exclude interpretations unsupported by evidence.

An important aspect of his methodology is attention to the internal coherence of the text and comparison with other narrations addressing the same subject. If contradictions are found, he seeks reconciliation where possible or gives preference to the narration that is stronger in terms of meaning and supporting evidence.

He also considers the rational dimension. He maintains that sound reason does not conflict with an authentic text and therefore examines narrations whose contents are inconsistent with definitive rational principles, explaining that the proper understanding of texts should be consistent with the objectives and foundations of Islamic law.

This methodology reveals a comprehensive critical perspective that makes the matn an essential element in judging a narration and emphasizes that criticism is not complete unless all elements of a Hadith are examined in an integrated manner.

#### Section Three: Use of Rational, Qur'anic, and Historical Evidence in Hadith Criticism

Shaykh Ja'far al-Subhani relies on various forms of evidence as among the most important means of

weighing narrations against one another and evaluating them. He regards such evidence as complementary to the study of isnad and matn, because a precise judgment on many texts can only be reached by examining the surrounding circumstances and contexts.

Qur'anic evidence is at the forefront of these indicators. He regards the Holy Qur'an as the primary criterion for evaluating narrations and emphasizes that every Hadith that conflicts with firmly established Qur'anic principles requires renewed examination because the Qur'an represents the supreme reference against which Hadith texts are assessed. [5], [9]

Rational evidence also occupies a prominent place in his methodology. He considers definitive rational judgments an important criterion for understanding texts, particularly in theological matters. Accordingly, he rejects interpretations that lead to conclusions contradicting rational certainties or attribute to Islamic law something inconsistent with its wisdom and justice.

He also gives considerable attention to historical evidence by examining the circumstances in which a Hadith was issued, the environment in which it was transmitted, and the political and social circumstances that may have influenced the circulation or interpretation of a narration. This approach helps explain differences among narrations and uncover factors that may have contributed to the emergence or dissemination of certain texts.

For al-Subhani, the use of evidence is not limited to these categories. It also includes scholarly practice, widespread acceptance, multiplicity of transmission routes, and consistency of the Hadith with the objectives of Islamic law, all of which serve as supporting elements in reaching the final judgment on a narration.

It is therefore clear that the use of evidence is a distinctive feature of Shaykh Ja'far al-Subhani's methodology. He does not limit himself to a literal application of the rules of rijal; rather, he seeks to construct an integrated critical methodology that combines transmitted evidence, rational analysis, and historical induction. This gives his approach considerable depth and flexibility in dealing with Hadith texts.

## **Discussion**

### **Chapter Three: Comparative Study and Evaluation**

#### **Preface**

Comparative study represents an advanced stage of scholarly research because it goes beyond presenting opinions to analyzing, weighing, and evaluating them in light of scholarly evidence. This chapter is significant because it examines Shaykh Ja'far al-Subhani's methodology in Hadith criticism in comparison with the approaches of a number of leading contemporary Hadith scholars, in order to identify points of agreement and disagreement and clarify the characteristics that distinguish his critical methodology. It also seeks to evaluate this methodology and clarify its impact on modern Hadith studies and its contribution to developing research methods in the sciences of Hadith in a manner consistent with the requirements of contemporary academic research.

#### **Section One: Comparison Between Shaykh Ja'far al-Subhani's Methodology and That of Sayyid Abu al-Qasim al-Khoei**

Shaykh Ja'far al-Subhani and Sayyid Abu al-Qasim al-Khoei are among the prominent Imami scholars who contributed to the development of Hadith and rijal studies in the modern period. Nevertheless, each developed a particular approach to dealing with and evaluating narrations, although both shared reliance on the general principles of Hadith and rijal. [11]

The two scholars agree on the necessity of subjecting narrations to scholarly examination rather than accepting them merely because they appear in Hadith sources. They also share the view that rijal is an essential tool for determining the status of transmitters and distinguishing reliable transmitters from others. Both attach importance to continuity of the chain, the integrity of the transmitter, and the absence of defects affecting the acceptance of a narration.

Sayyid al-Khoei, however, tends to place greater emphasis on rijal analysis and regards transmitter reliability as one of the most important criteria for judging a Hadith. This is particularly evident in his *Mu'jam Rijal al-Hadith*, one of the most important contemporary rijal works, in which he employed a precise methodology for documenting transmitters and analyzing the statements of rijal scholars. [11], [12]

Shaykh Ja'far al-Subhani, despite his interest in rijal, does not restrict the critical process to the chain. He broadens the inquiry to include matn analysis and the use of Qur'anic, rational, and historical evidence, maintaining that judgment on a narration should result from a comprehensive study of all its elements.

Al-Subhani also gives greater space to intellectual discussion and comparative analysis, whereas Sayyid al-Khoei's methodology is characterized more strongly by precise rijal and usuli analysis. Thus, al-Subhani's methodology may be described as more comprehensive in its treatment of narrations, while al-Khoei's is distinguished by precision in isnad and rijal research.

This comparison demonstrates that the two methodologies are more complementary than contradictory, with each representing a scholarly trend that contributed to contemporary Hadith studies.

## Section Two: Comparison Between His Methodology and Selected Contemporary Hadith Methodologies

A number of scholars emerged in the modern period who presented diverse perspectives on Hadith criticism, including Sayyid Muhammad Baqir al-Sadr, Shaykh Muhammad Hadi Ma'rifah, Dr. Muhammad Mustafa al-A'zami, Dr. Nur al-Din 'Itr, and others. Their methodologies varied according to the scholarly schools to which they belonged, although they shared a call for renewing Hadith studies while preserving scholarly foundations. [13], [14], [15], [16]

Shaykh Ja'far al-Subhani's methodology is characterized by comprehensiveness, combining the rules of rijal, matn criticism, and the use of the Holy Qur'an, reason, and historical evidence. By contrast, some researchers focus on a particular aspect. Muhammad Mustafa al-A'zami devoted attention to defending the authenticity of the Sunnah and historically establishing the soundness of its transmission, while Nur al-Din 'Itr focused on systematizing the methodologies of Hadith scholars and explaining the rules of Hadith sciences. Muhammad Hadi Ma'rifah gave substantial attention to presenting narrations to the Qur'an and analyzing their content. [13], [14], [15], [16]

A distinctive feature of al-Subhani's methodology is his use of scholarly dialogue and his discussion of differing opinions. He does not merely report views; rather, he analyzes the evidence and weighs it according to clear scholarly criteria, giving his works an evident critical character.

His methodology is also flexible. He does not adhere mechanically to the rules of jarh and ta'dil; instead, he balances isnad, matn, and supporting evidence, bringing his approach closer to a comprehensive critical methodology that combines riwayat and dirayah.

Accordingly, comparison with contemporary Hadith methodologies confirms that Shaykh Ja'far al-Subhani succeeded in presenting a balanced perspective that combines preservation of the Hadith heritage with openness to modern scholarly methodologies, thereby strengthening the standing of his works in academic studies.

## Section Three: Evaluation of the Methodology and Its Impact on Contemporary Hadith Studies

Shaykh Ja'far al-Subhani's methodology is among the approaches that have enriched contemporary Hadith studies because of its combination of authenticity and renewal and its reliance on a scholarly style based on analysis, discussion, and argumentation. This is reflected in his works addressing Hadith sciences, dirayah, and rijal, as well as in his applications in Qur'anic exegesis, theology, and usul al-fiqh. [17]

One of the major strengths of this methodology is that it does not confine criticism to the study of the chain alone. Instead, it makes the matn and various forms of evidence fundamental components of evaluation, thereby broadening the horizons of Hadith research and providing a more comprehensive perspective in dealing with narrations.

His methodology is also characterized by reliance on the Holy Qur'an as the supreme reference for understanding texts, together with the use of reason and historical facts in interpreting narrations and preferring some reports over others. This is consistent with the nature of scholarly research based on multiple tools of reasoning.

Moreover, this methodology has encouraged researchers to reread the Hadith heritage in a scholarly spirit free from rigidity while preserving the controls established by earlier Hadith scholars. Accordingly, a number of recent academic studies have benefited from his approach in addressing various problems related to the criticism of narrations.

Nevertheless, benefiting from this methodology requires expansion of applied studies that examine specific narrations and analyze them according to Shaykh al-Subhani's rules. Such work would contribute to a clearer assessment of the effectiveness and potential of this methodology in addressing contemporary Hadith issues.

In conclusion, Shaykh Ja'far al-Subhani's methodology represents one of the prominent scholarly trends in Hadith criticism in the modern period. He succeeded in achieving a balance between the Hadith heritage and the requirements of contemporary scholarly research, which has attracted the attention of researchers in Islamic studies and underscores the importance of benefiting from his methodological foundations in developing future Hadith studies.

## Conclusion

After studying the methodological trends in Hadith criticism according to Shaykh Ja'far al-Subhani, analyzing the foundations upon which his methodology is based, and comparing it with some methodologies of contemporary Hadith scholars, it becomes clear that Shaykh al-Subhani made a significant contribution to the development of contemporary Hadith studies by presenting a critical perspective that combines the authenticity of the Islamic heritage with the requirements of modern scholarly research. The research demonstrates that his methodology does not stop at criticism of chains of transmission but extends to matn criticism and the use of Qur'anic, rational, and historical evidence in evaluating narrations, reflecting an integrated understanding of the nature of Hadith texts. The study also shows that Shaykh al-Subhani sought to construct a methodology based on balancing different forms of evidence rather than restricting Hadith judgment to a single criterion. The comparative study shows that his methodology agrees with that of Sayyid Abu al-Qasim al-Khoei on a number of general foundations, particularly the importance of rijal and chain analysis, but differs by broadening the scope of criticism to include additional elements, giving it greater flexibility in dealing with narrations. The comparison with selected contemporary Hadith scholars also demonstrates that his methodology represents a balanced critical trend that combines preservation of the heritage with openness to modern scholarly approaches. It is therefore evident that Shaykh Ja'far al-Subhani's methodology represents an important scholarly contribution to Hadith studies and deserves further study and application in academic research because it contains methodological principles that can be used to address many contemporary Hadith problems.

## Findings

The research reached a number of findings, the most important of which are:

1. Shaykh Ja'far al-Subhani adopted an integrated critical methodology combining the study of isnad, matn, and various forms of evidence.
2. His methodology is not limited to the rules of rijal; rather, it makes the Holy Qur'an, reason, and historical facts essential elements in evaluating narrations.
3. His methodology is characterized by comprehensiveness and moderation, combining preservation of inherited Hadith rules with the use of modern analytical methods.
4. The study demonstrated convergence between his methodology and that of Sayyid Abu al-Qasim al-Khoei in general principles, with a clear difference in the extent to which external evidence is employed.
5. His methodology is distinguished by extensive scholarly discussion and by weighing competing opinions before reaching a preference.
6. His works have strengthened contemporary Hadith and rijal studies and have become an important reference for researchers in the field.
7. His methodology emphasizes the need for integration among Hadith sciences, rijal, usul al-fiqh, and Qur'anic exegesis in order to understand and evaluate narrations.

## Recommendations

In light of the findings reached by the research, the following recommendations are proposed:

1. Expand applied studies addressing Shaykh Ja'far al-Subhani's methodology in Hadith criticism through analysis of diverse Hadith examples.
2. Conduct comparative studies between his methodology and those of leading Hadith scholars from

- different Islamic schools in order to highlight points of agreement and disagreement.
3. Benefit from his methodology in developing curricula for teaching Hadith sciences in universities and colleges of Islamic studies.
  4. Encourage researchers to undertake specialized analytical studies of his Hadith and rijal works.
  5. Give attention to the use of Qur'anic, rational, and historical evidence in contemporary Hadith studies within established scholarly controls.
  6. Prepare independent studies on the impact of Shaykh Ja'far al-Subhani's methodology on the renewal of contemporary Hadith thought.

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