

## CHAPTER 1: RESEARCH PROPOSAL

### 1.1 Research Background

The biography of Prophet Muḥammad ﷺ is one of the branches of the Ḥadīth area which study the deeds, sayings, characters and habits of Prophet Muhammad ﷺ. *Al-Sīrah al-Nabawīyyah* or also known as Prophetic Biography, defined as all verbal and practices of the life of Prophet Muḥammad ﷺ since his born until his death.<sup>1</sup> It is a sacred branch of knowledge that discussing regarding all speeches, actions, confessions, physical attributes and morals of Prophet Muḥammad ﷺ, either before and after recognition of Prophet Muḥammad ﷺ as a prophet and messenger of Allah ﷻ.

Islam is a religion emphasizing the truthfulness and the authenticity of facts. Thus, the knowledge related to the biography of Prophet Muḥammad ﷺ must fulfill the truthfulness and fact's authenticity. Every single statement from the prophet must be precise and accurate. The authenticity of ḥadīth can be analysed by referring to its sources, which include the Qur'an, the books of Ḥadīth, the books of prophetic biography and Islamic history. Thus, the Prophetic Biography was one of the vital elements of Islamic education from ancient times to the present. This specific process in analysing the source of ḥadīth in Ḥadīth area known as *takhrīj*.<sup>2</sup>

In Malaysia, the Prophetic Biography subject is one of the syllabus that being taught in any Islamic schools, regardless of government or private schools. Besides the Islamic government school, the syllabus also being taught in Kafa class, *Sekolah Rendah Agama* (SRA) and *Sekolah Rendah Islam* (SRI). The subject is also being taught in private schools, particularly in Islamic integrated schools and Islamic international schools. The private schools may or may not enlist the subject as a compulsory syllabus to be taught in the schools. The syllabus also may vary from one school to another, since each school may have its book publishers and suppliers.

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<sup>1</sup>Al-Sāliḥ, Subhī Ibrāhīm. 1984. *Ulūm al-Ḥadīth Wamustalahuhu - 'Aradu Wadirāsatuḥu*. Beirut: Dar al-ʿIlmi Lilmalāyīn. p. 3.

<sup>2</sup>Mar'ashli, Yusuf. 2008. *Ilm Tarkrij al- Ḥadīth Wa Bayān Kutub al-Sunnah al-Mushrifah*. Beirut: Dar al-Marefah. p. 13.

Primary and secondary government schools are complying with the syllabus given by the Ministry of Education. Compared to KAFA schools, they are subjected to comply with the syllabus of their own State Islamic Affairs Department, as well as SRA and SRI. As for this research, the researcher is eager to study the source of facts related to ḥadīths that stated in the syllabus of Negeri Sembilan's KAFA class.

There are 4 important elements that a syllabus should have, which are: (First) the content, (Second) the objectives, (Third) teaching and learning methodology, and (Fourth) the effectiveness of the students who have learnt about it. Each of these elements must be taken into account to ensure that the lessons conducted comply with the highest quality levels. Therefore, these elements should also be implemented in the Prophetic Biography syllabus in order to enhance the syllabus quality.



## 1.2 Problem Statement

As-Sunnah or al-Ḥadīth is on the second authority of the Islamic jurisprudence references. Each Sunni Muslim believes that Prophet Muḥammad ﷺ as a nobleman with a high virtuous role model. He is one of the Allah's messenger and the last messenger for all mankind. Al-Sunnah or al-Ḥadīth is include all his actions, speak, silences and characters. Allah ﷻ has mentioned in the holy al-Qur'an:

يَأْتِيهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.<sup>3</sup>

Meaning: O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in the result.<sup>4</sup>

This research hopes to guide any personnel and parties on maintaining the authenticity of facts while telling the Prophetic Biography. To obtain the authentic facts of Prophetic chronology, such research has to be done. The effort is in line with the word of Allah ﷻ in the holy al-Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ.<sup>5</sup>

<sup>3</sup> Al-Qur'an. An-Nisā' 4:59.

<sup>4</sup> n.a. 2016. "An-Nisa'". *Quran.com*. <https://quran.com/4/59>.

<sup>5</sup> Al-Qur'an. Al-Hujurat 49:6.

Meaning: O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.<sup>6</sup>

### 1.3 Research Questions

- 1.1 What is the syllabus that is being taught in the Prophetic Biography subject of Negeri Sembilan's KAFAs class?
- 1.2 What is the status of ḥadīth in KAFAs Prophetic Biography syllabus of Negeri Sembilan?
- 1.3 How is the Negeri Sembilan Islamic Affairs Department able to enhance the precision of facts and evidence in KAFAs prophetic biography syllabus?

### 1.4 Research Objectives

The study aimed:

1. To identify the syllabus that is taught in Prophetic Biography subject of Negeri Sembilan's KAFAs class.
2. To analyse and *takhrij* the authenticity of ḥadīth in KAFAs Prophetic Biography syllabus of Negeri Sembilan.
3. To propose suggestions and improvements in enhancing the precision of facts and evidence in KAFAs prophetic biography syllabus for Negeri Sembilan.

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<sup>6</sup> n.a. 2016. "Al-Hujurat". *Quran.com*. <https://quran.com/49>.

## 1.5 Significant Of the Research

This research is important since the Prophetic Biography subject is one of the core subjects in Kafa class, particularly in Negeri Sembilan. The authenticity of the facts is the key of the study in order to ensure a quality syllabus delivered to the students, particularly when it comes to the history of Prophet Muhammad ﷺ. Ensuring the authenticity of the prophetic story is in line with a ḥadīth reported by Muslim, which he narrated the ḥadīth from Muḥammad Bin ‘Ubaid al-Ghubariy, from Abu Awānah, from Abu Ḥasin, from Abu Solih, from Abu Hurairah RA, Prophet Muhammad ﷺ said:

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ<sup>7</sup>

Meaning: Telling lies about me is not like telling lies about anyone else.

Whoever tells lies about me deliberately lets him take his place in Hell.

Hence, any facts regardless of the history of the Prophet before being appointed as a messenger or after being a messenger must be precise and accurate. This research may help the teachers in delivering the authentic facts of the Prophet's history to their students.

Besides, the research finding also may help the Islamic Affairs Department of Negeri Sembilan to reconstruct and rectify any errors in the syllabus. The research may include the sources, shreds of evidence and status of the ḥadīth of each event of the Prophet's history that is written in the textbooks.

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<sup>7</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭibah. p. 5. #3.

## 1.6 Scope of Research

### 1.6.1 Limitation for research subject

The researcher will initiate the study by discussing the topics of the syllabus and enlist the chapter according to the level of syllabus. After going through the topics and the contents of the subject, the researcher will state the number of ḥadīths mentioned in the syllabus. To obtain the data, the researcher is required to read the textbooks and extract any paragraph of the content related to ḥadīth.

Although the terminology of ḥadīth is defined as the behaviour, sayings and characters of Prophet Muḥammad ﷺ, this study will only discuss the statement in the textbook that relates to the verbal and act of the prophet. As far as the the prophet's character is concerned, it will not be retraced and analysed by the researcher since the prophet is known who has the best character of mankind. This statement has proven by a ḥadīth narrated by Muslim in his *Ṣaḥīḥ Muslim*, from the authority of Shaiban Bin Farrukh and Abu al-Rabī', who listened from Abd al-Wārith, from Abi al-Tayyāh, from Anas Bin Malik RA:

كان رسول الله صلى الله عليه وسلم أحسن الناس خلقاً.<sup>8</sup>

Meaning: Prophet Muḥammad ﷺ is the best person in mankind with his best character.

From the ḥadīth, Prophet Muḥammad ﷺ well-known among his companions with his best character and behaviour towards them, and even towards his enemies. Thus, the praises towards Prophet Muḥammad ﷺ regards his kind-hearted, politeness, soft-hearted, responsible and others will not be retraced by the researcher.

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<sup>8</sup> Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭibah. p. 1092. #2310



### 1.6.2 Limitation for research location

The research only will be conducted in the scope of Malaysia, particularly in the state of Negeri Sembilan. Should there is another KAFA class from other states, it will not be analyse by the researcher. The research area only covers the KAFA syllabus of the Prophet Biography subject in Negeri Sembilan.



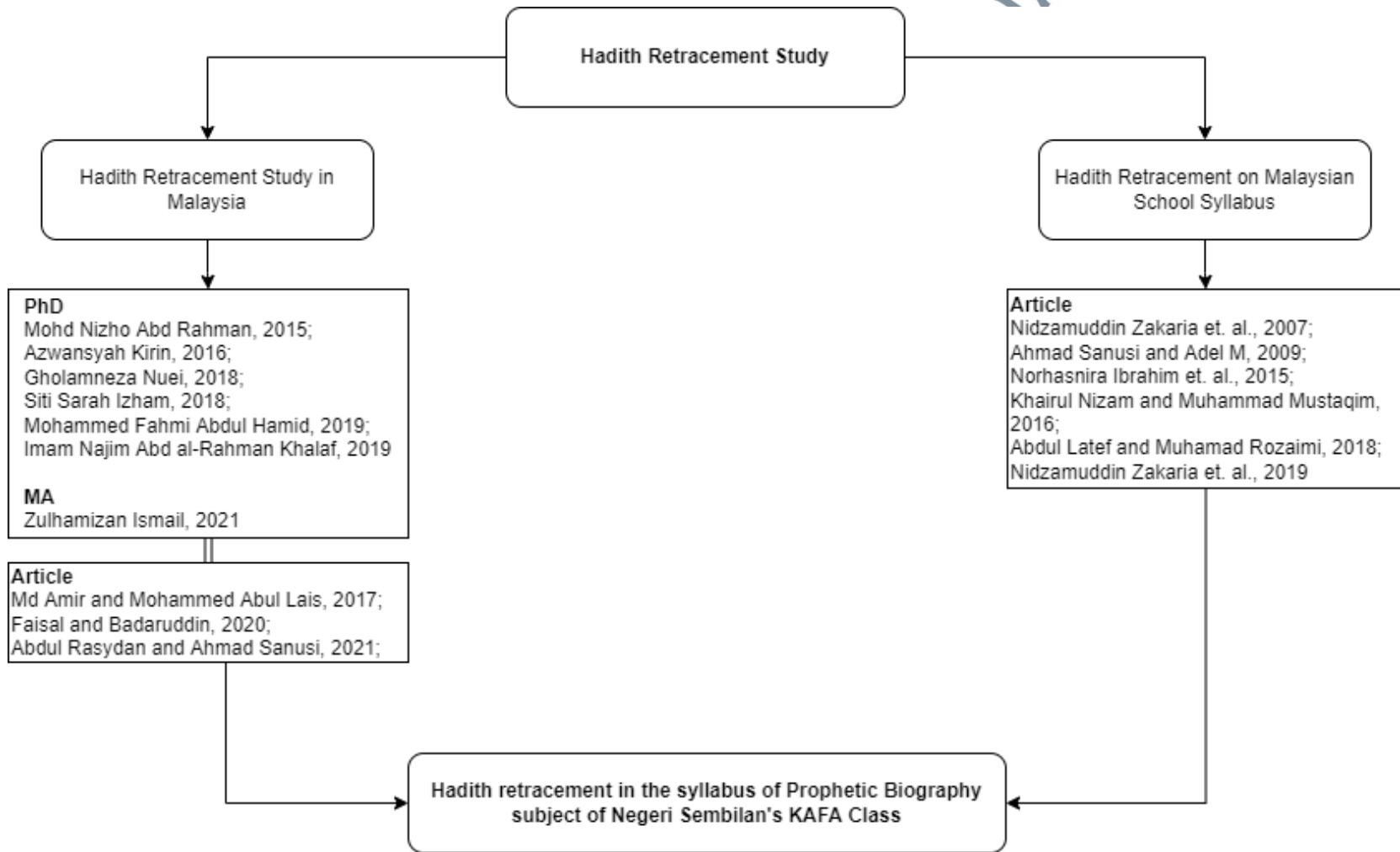
## 1.7 Literature Review

A literature review has done with 6 Doctor of Philosophy theses, 1 Master degree thesis and 9 articles related to the hadith retracement. The researcher divided the literature review into 2 categories; [First] Hadith Retracement Research in Malaysia, and [Second] Hadith Retracement Research on Malaysian School Syllabus. A summarised literature review is shown as at the Diagram 1.1.





**Diagram 1.1 Literature Review**



## Hadith Retracement Research in Malaysia

According to the Diagram 1.1 as shown above, the study of hadith retracement is continuously carried throughout the century.

Mohd Nizho Bin Abd Rahman had conducted a research by retracing the hadiths related to teamwork in Sahih al-Bukhāri and Sahih Muslim. The research then analysed the application of the hadiths in al-Wahida Marketing Company Limited. A mixed qualitative and quantitative research methodology used to conduct the research. From the study, the researcher concluded that there was a significant relationship pattern between the teamwork practiced during the prophet's time with the teamwork practiced by the al-Wahida entrepreneurs in certain areas of their business management. The researcher also mentioned the concept extracted from the relevant hadiths, which includes the elements of trust, sharing and commitment.<sup>9</sup>

Arwansyah Bin Kirin studied on the status of hadiths mentioned in the book of Nasa'ih al-'Ibad by Nawawi Banten. Throughout the study, the researcher retraced and identified the hadiths mentioned in the Sufism book, and at the same time, analysed how the content influenced the Islamic community in Sumatera. The researcher conducted the study by using a content analysis method to identify the status of the hadiths, together with the interrogation methodology. An inductive analysis on the data shown that of the 236 hadiths analysed, 49 ahadith are authentic, 13 ahadith are fine, 68 ahadith are weak, 66 ahadith are fabricated, and 20 ahadith came from unknown sources. A survey made by the researcher founds that 54.48% out of 210 respondents knew the meaning of the ahadith mentioned in the book. The researcher also ruled out that 49.52% of the respondents are practicing weak ahadith mentioned in the book.<sup>10</sup>

Gholamreza Nuei has wrote a thesis in regards to the perspective of al-Quran and Hadith towards apostasy. The doctorate thesis also analyse the relationship of the perspective with a converted Iranian community in Malaysia. Apart from the Quranic angle, the researcher has brought a few events that happened during the time of Prophet Muhammad SAW. Among them are: the apostasy two Sons of Abulhusayan, 'Ubaid Allah ibn Jahsy, al-Sakran Ibn 'Amr, 'Abdullah ibn Sa'd ibn Abi Sarh, 'Ayyash bint Abi

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<sup>9</sup> Mohd Nizho Bin Abd Rahman. 2015. Aplikasi Hadith Amal Jama'i Dalam al-Sahihayn: Kajian Terhadap Usahawan al-Wahids Marketing Sdn Bhd. (Phd Thesis). University of Malaya.

<sup>10</sup> Arwansyah Bin Kirin. 2016. Hadith-hadith Daif Dan Palsu Dalam Nasaih al-'Ibad Oleh Nawawi Banten: Pengaruhnya Terhadap Masyarakat Islam Di Sumatera. (PhD Thesis). University of Malaya.

Rabi'ah, al-Harith ibn Suwayd al-Anşari, Meghiss ibn Sobabe Kanani, Bashir ibn Obiregh, Uqba ibn Abu Mu'ait and many others. At the end of the study, the researcher concluded that there were social and personal reasons behind the apostasy of the Iranian community.<sup>11</sup>

Siti Sarah Binti Izham has conducted a study which aimed to elucidate the prophetic food concept by retracing the relevant ahadith from Sahih al-Bukhari and Sahih Muslim. From the ahadith mentioned, the researcher also analysed the ahadith and presented explicit dietary principles in the discussion, which at the same time, comparing it with the practice of entrepreneur Sidratul Cooperation in handling and preparing the food. 18 dietary principles extracted from 413 ahadith. The data collection for the study involves library research and field research, namely observation and thorough interviews.<sup>12</sup>

Mohammad Fahmi Bin Abdul Hamid highlighted in his research in regards to the practice of dhikr according to al-ahādīth in the six books of hadīth. He also analysed the relation of the hadīth with the practice of Negeri Sembilan's Sufism dhikr. By using a descriptive analysis as the nature of research methodology, observation and interviews approaches were employed to monitor the dhikr process in the zikir ceremony as practised by Negeri Sembilan's tasawuf tariqa practitioners. The researcher had extracted a total of 298 zikir-related hadiths in the hadith books of six, which comprised 237 ṣaḥīḥ, 32 ḍa'īf, 18 ḥasan, four ḥasan ṣaḥīḥ, four munkar, two ḍa'īf jiddan and one mawḍū'. Viewing through the science of hadīth perspective, nine concepts of dhikr were successfully identified; suggestion, type, method, the rate of voice, time, number, pronouncement, location, and the reward of dhikr.<sup>13</sup>

Abdul Rasydan Mohamad Rusli and Ahmad Sanusi Azmi have written a paper that discusses the acceptance of effeminates during Prophet Muhammad ﷺ's era. The study retraced 16 hadiths related to effeminates, which also thoroughly discussed the understanding of the hadiths. From 16 hadiths found, 14 hadiths are acceptable and 2 hadiths are weak. The discussion carried out by the researchers only include the hadiths

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<sup>11</sup> Gholamreza Nuei. 2018. Apostasy from a Quranic and Hadith Perspective: A Study among Converted Iranian Community. (Phd Thesis). University of Malaya.

<sup>12</sup> Siti Sarah Binti Izham. 2018. Pemakanan Menurut Perspektif Fiqh al-Hadith: Kajian Terhadap Pengusaha Produk Makanan. (PhD Thesis). University of Malaya.

<sup>13</sup> Mohammad Fahmi Abdul Hamid. 2019. Analisis Hadith Mengenai Zikir Dalam al-Kutub al-Sittah: Pengamalan Dalam Majlis Zikir Tarekat Tasawuf Di Negeri Sembilan. (PhD Thesis). University of Malaya.

reported as authentic. At the end of the study, the researcher concluded that despite Allah ﷻ and His prophet cursing the effeminate, Islam has drawn a moderate guideline in communicating with effeminate.<sup>14</sup>

### **Hadith Retracement on Malaysian School Syllabus**

Nidzamuddin Zakaria, Adel M. Abdul Aziz and Mr Ahmad Kamel Mohamed has worked together to analyse the syllabus taught at the Religious Primary School in Sepang, Selangor. By using the method of interviews, observation and questionnaires, the researchers also aimed to examine the effectiveness of syllabus specifically in the research location. After all data has been analysed, the study finds out that the teaching of the syllabus at the research location had several weaknesses, involving the lack of teaching aids and source of references for the teachers. The study did not focus on the hadith retracement from the syllabus, but only on the pedagogy aspect.<sup>15</sup>

Ahmad Sanusi Bin Azmi and Adel M. Abdul Aziz has presented a paper in Seminar Takhrij Ḥadīth Nusantara, which related to the importance of hadith retracement for Negeri Sembilan's KAFA class syllabus. This research is very substantial to be related to this research. In this research, the researchers have stated their worries on weak and forfeited ḥadīths used in the syllabus, which suggested to be improved. Although this research paper seems to have similarities in terms of the research subject and research scope compared to the current study, the researcher paper did not analyse thoroughly neither in terms of hadith retracement nor the educational pedagogy.<sup>16</sup>

On 2015, a team of Norhasnira Binti Ibrahim, Kauthar Binti Abdul Kadir and Siti Nur 'Ain Zainul Ariffin have done a hadith retracement research in KBSM Islamic Studies textbook for Form Two. By using a descriptive data analysis methodology, this study had analysed 49 ḥadīths included in the textbook. Out of the total hadith retraced, 34 hadiths are reported as sahih, 6 hadiths are hasan sahih, 1 hadith is hasan sahih gharib, 1 hadith reported as hasan, 6 hadiths reported as weak and 1 hadith reported as fabricated.

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<sup>14</sup> Abdul Rasydan M. R. & Ahmad Sanusi A. 2021. "The Acceptance of Effeminate during the Prophet's Time According to the Ḥadīth". *Al-Burhān Journal of Qur'ān and Sunnah Studies*. Kuala Lumpur: Kulliyah of Islamic Revealed Knowledge and Human Sciences IIUM. Vol. 5. No. 1. February. pp. 39-52.

<sup>15</sup> Nidzamuddin Z. Adel M. A. Z. & Ahmad Kamel M. 2007. *Pengajaran Sirah Rasul di Sekolah Rendah Agama: Kajian Teroka Terhadap Sukatan dan Keberkesanannya di Daerah Sepang, Selangor Darul Ehsan*. The Islamic Science University of Malaysia.

<sup>16</sup> Ahmad Sanusi A. & Adel M. A. A. 2009. *Keperluan Takhrij Terhadap Buku Teks Sirah di Negeri Sembilan*. Seminar Takhrij Ḥadīth Nusantara. Kuala Lumpur: Universiti Malaya.



At the end of the study, the researchers encourage the authorities to review back any hadith mentioned in the primary and secondary syllabus in order to overcome the widespread of the fabricated hadith among the community.<sup>17</sup>

For the last few years, empirical research has been done by a research team in 2012. The research aims to analyse the Prophetic Biography Standard 1 syllabus of Federal Territories Islamic School<sup>18</sup>. The research was led by Dr Mohd Khairul Nizam Zainan Nazri, assisted by Prof. Dr Muḥammad Mustaqim Bin Mohd Zarif as co-researcher. The research has been done in 2016.

A Critical Analysis of Prophetic Narrations Mentioned in KAFA JAKIM's Aqidah Textbooks<sup>19</sup> is another research that has been made in this field. This research has been done by Abdul Latef Bin Alhadri and Muhamad Rozaimi Bin Ramle. This research has been published in The Journal of Social Sciences Research in 2018. The researchers analysed 6 ḥadīths mentioned in the textbook which are related to faith and beliefs.

On 2019, Nidzamuddin Zakaria was leading team research with Wan Nur Amirah Binti Wan Mohd Suhaimi, Asna Bisjarah Binti Abu Samah and Nur E'zzati Binti Mohd Asri as his team members. The research was aiming to measure the effectiveness of Prophet Biography teaching at Islamic Primary School of IKRAM Musleh of Negeri Sembilan<sup>20</sup>. The research was published by the Journal of Ḥadīth Studies under the Islamic Science University of Malaysia.

From these researches stated by the researcher as above, only 2 researches were about analysing the status of ḥadīths in their respective textbook. Since a thorough t plays as a major motivation for the researcher to conduct the ḥadīth analysis in Negeri Sembilan Islamic School Prophetic Biography syllabus. The analysed ḥadīths from this

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<sup>17</sup> Norhasnira, I., Kauthar A. K. & Siti Nur 'Ain Z. A. 2015. "Analisis Status Hadis Dalam Buku Teks Pendidikan Islām Tingkatan 2 KBSM". *Ma alim al-Qur'an Wa al-Sunnah*. Negeri Sembilan: Universiti Sains Islām Malaysia. Vol. 10. No. 11. December. pp. 166-193.

<sup>18</sup> Mohd Khairul Nizam & Muḥammad Mustaqim. 2016. *Kajian tinjauan semakan kurikulum Tahun 1 Sekolah Rendah Agama (SRA) Jabatan Agama Islām Wilayah Persekutuan (JAWI)*. (JAWI Grant Research). The Islāmic Science University of Malaysia.

<sup>19</sup> Abdul Latef & Muhamad Rozaimi. 2018. "A Critical Analysis of Prophetic Narrations Mentioned in KAFA JAKIM's Aqidah Textbooks". *The Journal of Social Sciences Research*. Vol. 6. December. pp. 1264-1271.

<sup>20</sup> Nidzamuddin Z. Wan Nur Amirah W. M. S. Asna Bisjarah A. S. & Nur'Ezzati M. A. 2019. "Keberkesanan Mata Pelajaran Sīrah Rasul di Sekolah Rendah Islām (SRI) IKRAM Musleh: Satu Tinjauan di Negeri Sembilan". *Journal of Ḥadīth Studies*. Vol. 4. No. 2. December. pp. 77-84.

research may enhance the quality and the genuineness of the Prophet Biography syllabus for Negeri Sembilan Islamic schools.





## 1.8 Research Methodology

In conducting this research, a descriptive document analysis methodology will be used to scrutinise the status of ḥadīths mentioned in the textbooks. After screen through the syllabus, the researcher will identify which facts mentioned in the textbooks are sourcing from ḥadīth. Although ḥadīth is a record of the traditions, sayings and attitudes of Prophet Muḥammad ﷺ since he was born until passed away, the researcher will only choose the ḥadīths that related to the behaviour and words spoken by Prophet Muḥammad ﷺ. Later, the related ḥadīths then will be retraced and analysed.

In conducting the retracement analysis of the facts mentioned, the researcher will use the retracement methodology done by the 20<sup>th</sup> century scholars, such as Aḥmad Shākir, Muḥammad Fu'ad 'Abd al-Bāqī, al-Ghumāri, Shu'aib al-Arnaūṭ, al-Albāni and many others. These scholars were not only mentioning from whom the ḥadīth came from, but also addressing the book references together with specific volume, chapter and even page of the ḥadīth.<sup>21</sup> After the relevant hadith has retraced, the researcher will study the most suitable ḥadīth that suits the content of the textbook.

If the relevant ḥadīths are quoted from *Ṣaḥīḥ al-Bukhāri* or *Ṣaḥīḥ Muslim*, the researcher will not analyse in-depth the status of all the transmitters involved. The researcher by default will report the ḥadīth as authentic. Should the ḥadīth came from the other sources, the researcher then will investigate and analyse thoroughly the status of the narrators. This methodology is crucial to uphold the name of Prophet Muḥammad ﷺ and to avoid the widespread of fabricated ḥadīth among the society. The original text of the ḥadīth also will be quoted with its meaning.

Besides the descriptive document analysis, interviews also will be conducted to obtain the data related to the State Islamic Affair Department of Negeri Sembilan, who is administering the syllabus and the operation of KAFA class in Negeri Sembilan. The interviews will be conducted with the Deputy Director of Education Division, Mister Amir Intizam Othman. The interviews aimed to obtain the information related to the administration of the Education Division towards KAFA class, especially when it is related to the syllabus. The interview also aimed to inform the division that a revision proposal on the syllabus will be submitted after the research has finalised.

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<sup>21</sup> Arwansyah Bin Kirin. 2016. *Hadith-hadith Daif Dan Palsu Dalam Nasaih al-'Ibad Oleh Nawawi Banten: Pengaruhnya Terhadap Masyarakat Islam Di Sumatera.* (PhD Thesis). University of Malaya. p. 16.

### 1.8.3 The Method in Data Analysis

Data analysis is the last step in conducting this research. After the ḥadīths have known its source and its chain of narrators, the researcher will assess the narrators and content according to the 5 conditions of authentic ḥadīths. [Firstly] to determine the credibility of the narrators, [secondly] the level of narrators' memory will also be analysed, [thirdly] the chain of narrators will be scrutinised whether it is connected between the prior and later transmitters, the fourth step will be to examine any hidden defect (*i'lal*) by referring to other previous scholars' view as the writing of *Ilal* by Ibn Abi Hātim and *Ilal* by Dāruqutnī. As the final step, the content will be inspected for any defects. All of these analyses will be reported in each ḥadīths' discussion.