

**[Building Critical Thinking through the Use of Hadith Scienc]****Prepared by:****LAILA LOTFI****University of Sidi Mohamed Ben Abdallah Morocco****Summary:**

This paper deals with the issue of building critical thinking through work on Hadith, where the concept of both modern sciences and critical thinking has been clarified. The clarification reveals the importance of both as they intersect in several scientific goals and distinctive characteristics, leading to the most important modern approaches to use in building critical thinking for individuals in general and the researcher in particular. This is reflected in two important approaches, namely the documentary approach and the analytical approach, and their impact on society.

**Keywords:** Critical thinking - Modern - Method - Documentation – Analysis.

Praise be to God, and may blessings and peace be upon the Chosen Prophet, his family, companions, and those who followed him.

And what follows,

The renaissance of any society depends on the extent of its interest in education, as they are the cornerstone of any civilized progress, through the development of individual thinking and instilling principles and values that make one a member capable of creativity and innovation.

Education in Islamic civilization has been stained with the principles of Sharia, and the authorship movement has developed in various Sharia sciences to provide scientific production in line with the developments of society represented by the broadening of the intellectual horizon and the abundance of the scientific outcome. This was evident through the scientific productions of the nation's previous scholars who were distinguished by supreme intellectual skills based on analysis, criticism, deduction, induction, inference, and other intellectual skills, so they benefited and excelled.

It is known that the science of hadith is based mainly on the criticism of the chains of transmission and texts, which would contribute to building the critical faculty that researchers should have in the Sunnah and its sciences, by understanding the scientific nature of hadith sciences based on scientific honesty, strict methodology in accepting narratives, and objectivity in judging the narrators.

### **To what extent does modern work enable the acquisition of critical thinking?**

Through this problem, the following scientific problems emerge:

- What is the concept of critical thinking, and what is the importance of modern work?
- What do modern science and critical thinking aim at? What are their common characteristics?
- How to build Critical thinking through modern engagement?

To answer these questions, this paper comes to discuss the topic of building critical thinking through work on Hadith, which hopes to contribute scientific benefits to the national symposium "Shariah science and its impact on building society", as it aims to clarify the scientific foundations for the work of Hadith scholars and their approach to criticism and to show the potentials strength of that approach, in addition, to explain its impact on building the student's critical thinking, which can be considered a building block in the process of revealing the rich methodological tool of modern science, by adopting a descriptive-analytical approach; and accordingly, the subject will be addressed - God willing - through three sections and a conclusion:

- The first topic: Critical thinking and modern science: concept and importance
- The second topic: the objectives of building critical thinking through work on Hadith, and their common characteristics
- The third topic: Investigating the methodology of the Hadith scholars in building critical thinking
- Conclusion

**The first topic: Critical thinking and modern science: concept and importance****The first objective: concepts of basic terms**

Thinking in the Arabic language means contemplating and using one's mind to understand (Ibn Manzur 1414 AH: 5/65)

And idiomatically from: Think about the matter meaning "I use my mind to arrange some of what is known and reach a solution for a problem. Thinking is a mental work that includes visualization, remembering, imagination, judgment, and meditation, and so is every mental activity." (Saliba: 1982: 317)

Criticism in the language is for:

- Distinguishing and excluding the false: where Ibn Manzur mentioned that criticism: distinguishing the good dirhams, as Al-Jawhari mentioned that it is like analyzing dirhams to remove counterfeits (Al-Jawhari 1987 :2/544)
- Highlighting something and making it visible: Ibn Faris said: Criticism would be used for highlighting and showing the prominence of something (Ibn FARIS 1979 :5/467).
- Disclosure of status and quality: Ibn Faris mentioned that cashing a dirham is by disclosing its condition in terms of its quality, and a cash dirham: a good balance as if it had revealed its condition and then learned (Ibn FARIS 1979:5/467).

Based on that, we conclude by saying that critical thinking is the mental activity that is based mainly on highlighting and revealing something so that its condition is distinguished, its quality emerges, and its conditions become clear. Through which to distinguish between what is transmitted from them, and what is contained between the lines.

Hadith in the Arabic language: "a speech after which something happens" (Ibn FARIS 1979 :2/ 36) Idiomatically is: "What the Prophet, Peace be upon him, said or did" (Ibn Hajar 1422 AH :35). This definition includes everything that was attributed to the Prophet, Peace be upon him, in terms of saying, action, or reporting.

So, the sciences of hadith are what let us differentiate between authentic and doubtful hadiths on one side, and get all the knowledge from their meanings. They are divided into "the science of the narration of hadiths: a science that searches for how hadiths are connected to the Messenger, peace, and blessings be upon him, in terms of how their narrators are known for precision and Uprightness, and in terms of how the chain of transmission is connected or interrupted... and the science of meanings and knowledge we can get from the hadith, based on the rules of Arabic, the rules of Sharia, and in conformity with the conditions of the Prophet, may God's prayers and peace be upon him" (Haji Khalifa: 1941 AD:1/ 635).

**The second objective: the importance of both modern sciences and critical thinking**

The Holy Qur'an urges in several verses to use one's intellectual capabilities through contemplation that would lead to facts. The Almighty God said: 'They are' those who remember Allah while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth 'and pray', "Our Lord! You have not created all this without purpose. Glory be to You! Protect us from the torment of the Fire.) (Surah Al Imran Verse :191)

Perhaps the story of Abraham, peace be upon him, and the methodology that he followed in explaining the invalidation of the lordship of the sun, moon, and stars is the best witness to that (Surat Al-An'am, verse: 77-78-79), and the Qur'anic guidance was not limited to realizations of the mind by looking into

the universe, but also guided it to the necessity of that in social relations. Almighty God orders believers to avoid accepting any citations or news automatically without reasoning, which is what the Prophet, peace, and blessings of God be upon him, raised his honorable companions upon when he warned them against talking about everything, they heard by saying, peace be upon him: "It is enough falsehood for a someone to relate everything he hears" (Muslim hadith number: 5, and Abu Dawood hadith number: 4992) . "We usually hear truth and lies, so if someone narrates everything he heard, then he should sometimes lie because he would say what didn't happen" (Al-Nawawi 1392 AH :1/75)

One of the results of this approach, which they followed and which was followed by righteous scholars after them, was the signs of the emergence of the science of hadith, which is based mainly on verification and criticism of news by clarifying the conditions of its transmission and its narrators, and even its content in terms of its agreement with the principles of Sharia or its submission to controls formulated by the scholars of hadith and principles. They set these rules that dealt with the research of strength and weakness and the factors affecting the chain of transmission and the narration itself. This critical approach resulted in the restriction of hadiths fabrication, and the acceptable was distinguished from the fabricated and the conditions of the narrators were studied..., Those who are present to inform those who are absent (Al-Bukhari Hadith No.: 1679), In compliance with his command, may God's blessing and peace be upon him, and this is not possible "Except after knowing the validity of what leads to the source, and that when someone transfers what is not authenticated from the Messenger of God, may God's blessing and peace be upon him, it is as if he transferred nothing, and that whoever did not distinguish trustworthy people from who is not and doesn't have enough knowledge of their genealogy, he is not prepared to distinguish authentic hadiths from fabricated ones, so if he has a good knowledge of their names and their genealogy and the reasons that led to the denial of accepting their narration, only the correct Sunnah would remain" (bin Hibban al-Busti 1396 AH:1/23).

This critical mindset has become a demand and interest of most scholars and researchers in the educational field, which seeks to make the learner a more aware member of his role in the educational process, which goes beyond passive reception, to contribute effectively to class activities, and to apply the scientific skills learned in the classroom, which can give him many commendable social values, such as the ability to analyze and look deeply into issues, in addition to the psychological characteristics and traits that would rid him of his inherent negativity, and even keep him away from preconceived ideas or superficial opinions to make him more positive and aware if he can think consciously. and then deal with the acquired knowledge with analysis and critic.

### **The second topic: the objectives of building critical thinking through Hadith's work and its characteristics**

#### **The first objective: the goals of Hadith work in building critical thinking**

The methodological thinking of the Hadith scholars, imbued with critical thinking, is based on one of the mental skills that educational scholars refer to as the higher mental skills. Therefore, building and developing the skills of acquiring information, judging it, and evaluating evidence have become the most important thing that should be sought by any educational system that aims to build an educated personality, as this work enables the achievement of many goals that refine the learner's skills to make him more effective and positive, including:

1. Scientific honesty: The researcher who aims to achieve a distinguished scientific level in whatever field his research is, must be honest because critical thinking is based mainly on the discussion of facts, which is what the Prophet, may God's blessing and peace be upon him, urged in his saying: "May Allah beautify a man who hears a saying of mine, so he understands it, remembers it, and conveys it. Perhaps he carries the Fiqh to one who has more understanding than him, and many a bearer of knowledge is not versed in it." (Abu Dawud in his Sunan: 3660) And in the rules of the Hadith scholars is the best evidence of this commitment and investigation in transmission, as they reached the utmost levels of caution in dealing with the state of narrators, whether it was related to approving the narrators or criticizing them, with the embarrassment that they face in making these descriptions, Ibn Mahrwayh narrated the saying of Yahya bin Ma'in: "We challenge on people, perhaps they had landed in Paradise more than two hundred years ago" (Ibn Asaker 1995 AD :35/ 365), Ibn Mahrwayh said: So I came to Abd al-Rahman ibn Abi Hatim while he was reciting to people the book al-Jarh wa'l- Ta'deel, and told him what Yahya said, he began crying and feared to be asked in the judgment day about what he said on people listed in the narration chain. While only seeking to safeguard the sayings of the Prophet, may God's blessing and peace be upon him, from being confused with fabricated hadiths and clarifying the states of each one who transmitted his words, may God's blessing and peace be upon him, to distinguish the authentic from others.

2. intellectual independence : Which is based on building the concepts of the individual, in a systematic way, avoiding randomness and dependency, and it was known about the many Hadith scholars their independence in terms of looking at the state aspects of each of the narrator and the what is related to them, and each of them said he's saying that he reached after a long search and journey, which is what resulted in a number of specific criteria for classifying hadiths into authentic, good and weak, and if the conditions of a particular imam were adopted, many hadith texts would have been lost, in addition to their inventing various methods in collecting, arranging and categorizing hadiths, which produced unique compilations such as al-Muwatta', compilations, Sunans, al-Mustadrak, and extracts, which Its curricula varied according to the diversity of its authors' conditions and their different points of view, although the latecomers learned from their teachers, yet they excelled in inventing new curricula, in both description of authorship.

3. Objectivity and impartiality: If critical thinking seeks to gain objectivity in discussing issues and solving problems away from subjective or nervous tendencies of any kind, their judgment was issued after long research, investigation, and questioning, which is evident through the books of Al-Jarh and Al-Ta'deel, which included evidence of objectivity that distinguished the scholars of the nation who transcended differences and avoided kinship to preserve this religion. The father testified on his son, and the son testified on his father, and the one who agrees or disagrees with him, which would indicate the degree of his memorization and control, and the possibility of taking knowledge from him.

4. Logical connection between ideas: critical thinking is a purposeful thought that leads to a special opinion by adopting objective scientific criteria resulting from the implementation of a series of interconnected ideas logically and rationally. The acceptance of the novel is only achieved by connecting the chains of the narrators, and the trustworthiness and control of each narrator separately, and then collecting the narrations to compare the narration to other narrations of trustworthy ones to ensure that they are not abnormal, and to search in depths to reveal any hidden defect that may undermine its authenticity. By following these successive steps, many facts are revealed, and perceptions are created

through which the state of the narrators and narrations is clarified, and then classify the correct from the incorrect, and distinguish the acceptable from the rejected.

5. Beware of accepting everything that is heard: It is prophetic guidance. The Prophet, may God blessing and peace be upon him, raised the nation by saying: “It is enough falsehood for a someone to relate everything he hears.” (Muslim Hadith N: 4992)

For fear of this sin, many of the companions of the prophet reduced their narrations, and among them were those who make the narrator swear that he had heard the hadith from the Prophet, may God’s blessing and peace be upon him, and among them were those who emphasized the necessity of attesting the authenticity of the narration, as what happened to Ibn Massoud with Omar Ibn Al-Khattab in the story of permission (Malik Hadith N 3)

, or they made the narrator swear as what Ali, may God be pleased with him, used to do. The Islamic nation transmitted the hadith with chains and distinguished the correct from the false, and what may be permissible and what not, in a clear manifestation of the morals of the Muslim individual who protects his thought and society from the evil of false news, and it is the core of what critical thinking aims at.

### **The second objective: the characteristics of both Hadith science and critical thinking**

The characteristics of each of the sciences of hadith and critical thinking may differ according to the nature and objectives, considering the science of hadith as one of the sciences of Sharia which is concerned with looking at what was transmitted from the Messenger of God, peace, and blessings be upon him, like narration and knowledge; while critical thinking is a tool for considering all other sciences, but some of these characteristics may intersect at common points, including:

1. Adopting universal standards in approving or discrediting news reporters; There is no favoritism in accepting or rejecting narrations from a transmitter, and it is a characteristic at the top of intellectual sophistication and the core of critical thinking, where fallacies and false narrations are confronted by the fact of looking at their transmitters in the first place, and this is what only the owners of high-end minds can do, and this is what the scholars of the science of discrediting or confirming the reliability of narrators did regardless of any disagreement or kinship, and in this regard, Al-Dhahabi says, speaking of these scholars: “The most correct people, the rarest of them wrong, the fairest, and the furthest from prejudice.” (Al-Dhahabi 1985 AD :11/ 82)

2. Establishing scientific rules for distinguishing what is acceptable news from what is not; These rules in the science of hadith were based on Qur’anic and hadith foundations. God Almighty has urged the believers to clarify and verify the news in the Almighty’s saying: (O believers, if an evildoer brings you any news, verify it so you do not harm people unknowingly, becoming regretful for what you have done) (Surah Al-Hujurat Verse 6) . And in the Sunnah of the Prophet, God’s peace and blessings be upon him, when he said: “He who relates from me something which he deems false is one of the liars” (Muslim in the introduction) . And this is a severe warning to those who think of transmitting false hadiths. All of this is to prevent the community from disorder and corruption. As already pointed out, one of the meanings of criticism is to distinguish the correct from the wrong, and this can only be done by implementing disciplined rules according to which the critical thinker examines and evaluates the available data to make a judgment on it before adopting it, employing it, working with it, and transmitting it.



3. There should be no conflict between what is authentically transmitted and what is expressly reasonable; Critical thinking is distinguished by the fact that it raises the level of man's sincerity with himself in terms of his dependence on facts only and keeping away from everything false. Islamic scholars used the wisest rules to judge a narrator or a narration: "No single hadith is known to contradict the reason or sound hearing except the weak ones, according to the people of knowledge, or even fabricated. No authentic hadith is known from the Prophet, may God's blessing and peace be upon him, regarding orders or prohibitions, and the Muslims are unanimously agreed to abandon it unless it has an authentic hadith indicating that it was abrogated, and we do not know that about the Prophet, ay God's blessing and peace be upon him." (Ibn Taymiyyah 1991 AD :1/ 150).

4. Gather information and helpful notes to formulate appropriate judgments; It is not possible to judge any person or issue unless we have collected information that helps to form a correct conception of what is being looked for; Hadith scholars were keen to collect the narrations of one narrator or one news to indicate the degree of its acceptance and the possibility to use as a proof. They also had great attention to looking for any hidden defects in the narrator's chain or the narration itself.

The process of collecting information and erudition that characterized the approach of the Hadith scholars is one of the means to build critical thinking, through which the full picture of a subject is revealed, which increases the possibility of reaching sound judgments.

5. objectivity and accuracy in addressing various issues; Where critical thinking requires accuracy in observation, and an objective evaluation of the available data, in the context of willingness to get the correct facts, and this is the approach that the Hadith scholars adhered to, whether when they were investigating narrators and novels, or when they wrote books; Detachment was a prominent feature of the critics among them, and they built their judgments only on examining and tracking the conditions of the narrator and the narration.

### **The third topic: using the methodology of the Hadith scholars in building critical thinking and its impact on society**

Hadith criticism is characterized by the fact that it carries with it scientific methods, enabling hadith scholars to know the status of the narrator and narrations and the degrees of their consideration and use by adopting the documentary method that was implemented to distinguish the acceptable from the false and to indicate who the hadith can be taken from and who is not, and then the analytical method that they used in the understanding the meanings of hadiths, which is the result of this science, through clarifying the meanings, analyzing them and criticizing their content.

### **The first objective: Employing the documentary method in building critical thinking**

God Almighty decreed for the Sunnah of His Prophet Mohamed, may God's blessings and peace be upon him, genius scholars who dedicated their lives to preserve the hadiths of the Messenger of God, may God blessing, and peace be upon him. They created sciences for the honorable Prophetic hadith, to verify it, so it was the science of men, the science of chain of transmission, the science of discrediting or confirming the reliability of narrators and others, all of which follow the narrators of hadiths and study their conditions, and what appears of their matter and what is hidden, to ensure the extent of their sincerity in what they transmitted from the Messenger, may God's blessing and peace be upon him, which is what made this methodology a rational approach that builds and develops in the one who works with it the faculty of scrutiny, and the need to search for everything that would affect the information.

"Since the second Hijri century, the era of recording and scrutinizing the Sunnah, the scholars set the most accurate controls and conditions to verify the narrations with a chain of narration and the narration itself, and they put the origins of the science of discrediting or confirming the reliability of narrators and classified them into the classes of men and their history " (Saber 2000 AD :27-28)

This approach is what every individual needs to be able to deal with the amount of information that is presented every day, and to activate it in building critical thinking, we should focus on its most important features, among which we mention:

1. Adoption of certain conditions to accept the narrations: judging the validity or weakness of a hadith is obtained by submitting it to a set of scientific conditions that were written by hadith scholars, which would determine which narrations are valid and which are not. These conditions are the continuity of the chain of narration, the uprightness of narrators, the accuracy of narrators, the absence of irregularities, and the absence of defects. In some narrations that did not meet these conditions, they added a sixth condition: the necessity of another narration that strengthens them. No narration is validated by hadith scholars unless it goes through these conditions that seem like a coherent structure, where each piece in the chain of narration is examined, to verify the hearing of each narrator from one who precedes him from the beginning to the end of the chain, as they look for the uprightness and accuracy of each narrator, as the narrator who fills the condition of uprightness. Must also be reliable in what he narrated, whether it narrates from his memory or his book. When the chain of transmission is checked, it is necessary to be certain that a narrator does not contradict what other narrators transmitted when they also are known for accuracy A narrator should also be cleared from any hidden reason that may permeate him and makes his narrations unacceptable.

2. The credibility of the narrator of Hadiths: the hadith scholars stipulated specifications that must be available in every narrator. and they established science on its own, which is the science of discrediting or confirming the reliability of narrators. They made great efforts that reached the point of the imam traveling from one country to another to search for the uprightness of the reporter of Hadiths, the extent of his sincerity, his accuracy of what he transmitted, without fatigue and without fearing anyone or favoring a relative, so the hadith was preserved, the weak pointed out, and the liar exposed.

3. Examining and not rushing until ascertaining the veracity of narrations: It is a Qur'anic command mentioned in the Almighty's verse: **(O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done)** (Surah Al-Hujurat Verse 6).

Where Almighty God directed the believers to the correct approach in receiving news, which dictates the necessity of verifying the authenticity of the news before adopting it, which achieves confidence in the community and preserves the honor of its members.

4. Searching the information from multiple ways: The narration that came from multiple paths and is repeated by its narrators to the extent that they can't collude in lying, the hadith scholars do not consider it necessary to research the conditions of its narrators; If the hadith is accepted, which it means: "He gathered them together so that strength would be achieved when grouped, and if each path of it was isolated, the strength in it would not be legitimate; and this shows the excuse of the hadith scholars in their search for a multiplicity of paths of one hadith to be trusted and adopted, as turning away from that would lead Hadith scholars to abandon many hadiths since the chain of narration did not fill conditions



set. However, if the Hadith paths are weak, then they do not strengthen other narrations, because “the plurality of hadith paths only brings it to the level of good if those paths are different, and not all of them are based on an untrusted narrator.” (al-Mubarakpuri, 2/372)

5. Evaluation and comparison: This is because narrators of every hadith are subjected one by one to the evaluation process, and then compare their narrations with those of narrators of the same degree, or higher in rank in terms of accuracy and absence of anomalies and hidden defects that would lower his rank of the term of acceptance.

### **The second objective: the analytical method in building critical thinking**

The analytical method is considered one of the methods used by hadith scholars to verify the conditions of the narrators by discrediting or confirming their reliability, as well as their narrations on one hand, and by deduction, clarification, and explanation of their meanings, on the other hand, this would be accomplished by looking at the conditions of the narrators and the methods they received and transmitted hadiths and the impact of all of that on judging them. In addition to analyzing the narration's text to confirm their degree of consideration and adoption. If the analytical method is based on interpretation, analysis, and criticism, then we must show an aspect of this approach in the work of the hadith scholars, and how this approach, if used in its comprehensiveness, was sufficient to build this faculty for the one working with it, though:

Tracing the conditions of the narrations and narrators: hadith scholars did not stop at setting specific conditions and descriptions for the narrator, but rather they looked at the date of his birth, death, his request for knowledge, his sheikhs, his students, his contacts, his journeys, the degree of his reliability, control, and safety from virility defects, and they went beyond that to analyze the actions of each narrator. As for the narrations, they were keen to collect them and explore their meanings to show their authenticity and safety from apparent and hidden defects.

- Explanation of strange words in the narrations: This is because the objective of hadith science is to understand knowledge in narrations, and the science of odd hadith words is considered one of the important tools for understanding the hidden meanings of the hadith text, given that the prophetic speech is pure Arabic. As the books written on this subject were meant to explain and clarify the meanings of vocabulary since understanding words are the basis to understand the text.

- Criticism of the hadith text: just as the hadith scholars criticized the chain of transmission, they also criticized the text by presenting it to authentic narrations, to show the extent of the narrator's sincerity and precision. And among this what Muslim mentioned after his quotation on the response of a weak hadith was contradicted by other authentic narrations: “With such narrations, the people of hadith don't consider hadiths of Yahya bin Ubaid Allah. (Muslim, 1410 AH :206) They also look at the extent to which the text corresponds with the principles, rulings, and purposes of the Shari'a...

- Deducing rulings from hadith text: the study of the rulings contained in hadiths educates the jurisprudential faculty, and develops the deductive ability in the student's soul, by extracting its jurisprudential treasures, which enables him to deepen understanding, good consideration, and inference.

- Paying attention to hidden defects: where the science of defects is considered the most important science of hadith, rather it is the most difficult and accurate one because of its hiddenness and ambiguity, in addition to that it is a science that does not all people can dive into its immersion except to the greatest

critics who were gifted from God with deep understanding, great insight, and a big capacity in narration, because “for this type of knowledge, there is more help than discussing with people of great knowledge to reveal the hidden defects of the hadith.” (ibn Hamdawayh 1977 AD :59 - 60)

### **The third objective: the impact of building critical thinking on society**

Under the technological revolution of the beginning of this century, the phenomenon of news spread in an uncontrolled way has grown, especially with the dominance of social media, which has posed and continues to pose a threat to the individual's mind and psyche, and the stability and security of the society, which made the need of more awareness and acquiring Critical thinking skills bigger than before. Knowing that no society has been free from the false news spreading, the methodology for dealing with this news differed from one society to another, and the Islamic society was one of those societies that excelled in dealing with the phenomenon of news spreading, and succeeded in it through the rules that were written by revelation and were best exploited by the hadith scholars, which was developed into an independent science, which is the science of hadith.

We have already talked about the importance of the science of hadith, its goals and characteristics, which show the systematic richness of this science, and which the Islamic community must acquire its skills to develop critical thinking, and then use them in dealing with life events to reduce rumors and false news. One must implement critical thinking to distinguish between the good and the bad, and with which news to interact, and with which to ignore, in addition to being patient and verifying the validity of what is said or published. The documentary method that hadith scholars have been using in every novel and every narration attributed to the Messenger of God, peace, and blessings be upon him, or others, by looking at the conditions of the narration and the transmitter and how he transmitted it without neglecting the meanings in the narration, which must be shown to what extent it suffered from distortion, modification, the illusion of the transmitter, or omission when transmitting it, they worked reason and critical thinking in four areas:

“When hearing, when transmitting, when judging narrators, and when judging narrations. Then, if they proved that they hear a story whose authenticity is not correct, they did not write it down and did not memorize it, and in case they memorized it, they would not transmit it to others. In case there was a benefit in narrating it, they did it and explained why it is false and indicated what is wrong either with the narration or the narrator” (al-Muallami 1986 AD :6) . Using these four principles is enough to remove a huge amount of news that undermines the cohesion and stability of society through critical thinking, when the narration is heard, published, and transmitted, and when the condition of its transmitters becomes clear, as well as the state of the narration, by comparing it to the principles and morals that protect its members. Working with the science of hadith would be the best help for getting used to criticizing everything heard and then acquiring those scientific and methodological skills to deal with various information and knowledge. Rinsing the individual's thoughts would surely modernize societies, and by using criticism, rumors remain limited.

## Conclusion

The research started from a basic problem, which is: To what extent does hadith science enable the acquisition of critical thinking? Through this question, scientific subjects emerged, represented by the question of what is meant by critical thinking, its objectives, the importance of acquiring critical thinking, and the common characteristics of both hadith science and critical thinking? To inquire about the possibility of building and acquiring critical thinking through dealing with hadith, and to answer these problems, the research touched on the definition of critical thinking, which is the mental activity that is based mainly on highlighting and revealing the thing until its state and quality are clear, and from it, the critical thinker is the one who understands and analyzes the information that was presented to him based on his mental abilities through which he can distinguish between good and bad transmissions and understand what is between the lines. Hadith scholars were distinguished since they had built a series of rules that would examine the accuracy of narration, and one of the results of this critical approach was that the false narrations were kept limited, and the acceptable from the rejected was distinguished with a high methodological accuracy aimed at building scientific Integrity and intellectual independence. It also followed an objective approach, neutrality, and coherence to avoid transmitting all that they hear by adopting universal approaches to judge narrators and setting scientific rules to distinguish acceptable narrations, with their certainty that there is no conflict between what is correct narrations and what is reasonable, and they have been keen to collect information and notes to help in the formulation of appropriate judgments objectively and accurately in dealing with various issues.

For this reason, studying this science and working with it is what polishes the mind, and develops scientific faculties, because of its precise methodological features, whether in the field of documentation and verifying the authenticity of narrations, or in the field of analysis, argumentation and deduction, and other scientific skills that make the student and researcher active and positive members, able to distinguish, discuss and argument, which would maintain the security and safety of the society from the spread of rumors and false news, especially with the availability of social media and the ease of spreading rumors.

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