THE DEFENSE OF HADITH SCHOLARS AGAINST AHL AL-RA’Y MADHHAB  
(Study of Thought Shaikh ‘Abd al-Fattâh Abû Ghuddah)

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Abstract

Debate between hadith scholar and Islamic jurisprudence has occurred since the time of the founding of fiqh madhhab that was dominated by Imam Abû Hanîfah in Kufah (as a representation of ra’y), and Imam Malik in Medina (as a representation of hadith scholar). Then the figure of Imam al-Shafi’i emerged as the mediator for them, he was given the title Nasir al-Sunnah. This study explains the existence of scholars of hadith - Shaikh Abd al-Fattâh Abû Ghuddah - who adhered to Ahl al-Ra’y madhhab of Imam Abû Hanîfah, defended the accusations against his madhhab, and also wanted to prove that Imam Abû Hanîfah was a textualist. This is a library research using content analysis. This study indicated that Imam Abû Hanîfah who was held by Abû Ghuddah as Ahl-al-ra’y madhhab did not make his madhhab understanding be rationalist in the field of hadith. He often in issuing fatwas based on ra’y. As a textualist cleric, he put nash in perseverance not prioritize qiyas and reason.

Keywords: Defense, Madhhab (school of thought), Ahl al-Ra’y, Abû Ghuddah, hadith

Abstrak

Introduction

The socio-historical research on early Islam in the post-death period of the Prophet became a period of Islamic scientific growth. The spread of friends to several areas outside the city of Medina became a step in providing an extension of Islamic values of the prophetic treatise. Like the hadith, Medina became scientific direction. The spread of Islamic values of the prophetic treatise. Like the hadith, Medina became a step in providing an extension of Islamic law.1 Disciples of Imam Abû Hanîfah (w 150 H) in Kufah became a qibla of ahl al-ra’y. According to Christopher Melchert, the dominance of two cities in the post-death period of the Prophet became a qibla of ahl al-ra’y.2

From the studies of hadith, it can be said that the Prophet Muhammad has the ability to communicate with different Arab communities, so that the impact was not only on the research of the quality of hadith, but also on the understanding of hadith. This became a good opportunity to narrate the hadith in a meaningful manner, and cause the existence of utterances that were difficult to understand in the matan hadith.3

Beside the studies of hadith, there are studies of fiqh that can be discussed in them. There is a close relation, where many of fiqh laws derive from hadith. So, it can be said that fiqh is based on the Prophet in the form of words, deeds, stipulations, traits, physical or moral or something that is based on a friend or tâbi’in.4 Hadith has an important position in Islam, because it is believed to be a source of Islamic teachings after al-Qur’ân. From the two teaching sources, al-Qur’ân is more mutawâtir;5 that should not be any doubt in it. Besides, Hadith is not all mutawâtir, there are degrees that have not reached the level of mutawâtir or also called hådîth âhâd.6

2Refers to al-Qur’ân surah al-Nahl: 44
4Literally mutawâtir is tatâbu’, that is sequential, according to science of hadith mutawâtir is the news narrated by many people at every level of the narrators, ranging from the level of friends to the mukharrîj and according to the size ratio and impossible habits of the many narrators agreeing to lie. Some scholars include witnessing the five senses as one of the conditions. Mahmud at-Tahhan, Taisîr Mustalâh al-Hâdîth (Beirut: Dar al-Qur’ân al-Karim, 1398 H/1979 M), 21.
5A word of âhâd plural of wâhid, literally is one. according to science of hadith âhâd is the hadith that narration does not exceed the number of narrators of hadith mutawâtir, does not meet the requirements of the hadith mutawâtir, and does not reach the degree of hadith mutawâtir. For more explanation about mutawâtir and âhâd, see Mahmud at-Tahhan, Taisîr Mustalâh al-Hâdîth..., 18-22.
6Arifuddin, Paradigma Baru Memahami Hadis Nabi (Jakarta, Renaisan, 2005), 3.

Kata kunci: Pembelaan, mazhab, Ahl al-Ra’y, Abu Ghuddah dan hadis
dependent on hadith. Both cannot be separated, they are maintaining the purity of Islamic values from attacks by “influencing” the authenticity of the points of Islamic teachings.

A figure of contemporary scholars named bernama ‘Abd al-Fattâh Abû Ghuddah (w 1997 M), is an activist in the study of modern hadith, Born in Aleppo city north of Syria in mid Rajab 1336 H / 1917 M.7 Adhering to madhhab of Imam Abû Hanîfah in carrying out fiqh practice in his daily life and has several works dominated by the study of hadith and science. He increasingly studied with Hanafi madhhab teachers, including a Shaykh Zahid al-Kautsari (1296-1371 H/1878-1952M).8 His opinions refer to views of his teacher. Thus, it is not surprising if there are some scholars who accuse him of being too ta‘aṣṣub (fanatic) with Hanafi Madhhab and his teacher. However, it is not all allegations accordance with the facts, and even limited to the basis of displeasure with him who adheres to Hanafi madhhab.

In addition, there were some scholars who tried to refute accusations made against Abû Ghuddah, the defense of allegations directed at him was Hasan Ali al-Saqqaq. His defense of Abû Ghuddah is stated in a book called Tanâqqadât al-Albâni al-Wâdiyâh. This book consists of two volumes, in which it contains the arguments and defense of the author against scholars who disagree with al-Albâni, by showing some of the criticisms raised by al-Albâni to the scholars and providing answers to his criticisms.9

As a muḥaddith with Hanafi madhhab known as ahl al-ra’y, he prioritized rationality in implementing and establishing law. This becomes something that needs to be proven to be leaning of Imam Abû Hanîfah held by Abû Ghuddah as madhhab he held, is it the same as the Imam’s madhhab? However, to answer the questions about the position of Imam Abû Hanîfah in the study of hadith is as evidence of the form of intensity of an imam in the narration of hadith. So is it true that Imam Abû Hanîfah prioritizes reason in making legal decisions, which ultimately overrides nash of al-Qur’ân and the sunnah in its stipulation? Doubts about the position of Imam Abû Hanîfah will be proven in this study, madhhab of Abû Ghuddah as object of this study.

Therefore, it is interesting to examine the influence of madhhab in the study of hadith, does madhhab influence the study of hadith, or or vice versa? By looking at the history of the emergence of madhhab, it would be desirable to examine how the process Abû Ghuddah thought from the works he wrote and taḥqîq, where he was also a hadith cleric, on the other hand, he held to a fiqh madhhab. Furthermore, the study of the figure focused on the study of the influence of madhhab. According to hadith study and as it is known, the study of madhhab will not be separated from fiqh study.

Research Method

As mentioned above, the main focus of this research is to examine the ideas and interpretations of a figure of taḥqîq book. This study is library research,10 a series of activities relating to the method of collecting library data, reading and recording, and processing research materials,11 this refers to the books and data related scientific works. The nature of research used is descriptive-analytical-critical with a sociological-historical approach.

Thus, the sources of data obtained from various books that have been studied and read. It is expected to provide valid and accurate

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10See Muhammad Sabana and Sudrajat, Dasar-Dasar Penelitian Ilmiah (Bandung: Pustaka Setia, 2001), 77.
11See Mestika Zed, Metode Penelitian Kepustakaan (Jakarta: Yayasan Obor Indonesia, 2004), 3
information. The main method used in this study is descriptive-analytical method, to depict the problem being investigated by describing the situation objectively.  

Paradigm of Development of Hadith and Islamic Law

The maintenance of hadith has been widely agreed upon, it has begun at the time of Prophet Muhammad. However, the maintenance is not in the form of manuscripts, documents or writings; however, it was still in form of memorization, a method commonly used by Arab society at that time, where most cultures are still oral. Companions keep their memorization by listening from words of Prophet Muhammad, seeing from the actions of the Prophet and observing by the provisions (taqrîr) of the Prophet.

According to Adis Duderija that the first four generations of Islam functioned to develop the concept of epistemological sunnah and methodologies that depend on the hadith by adopting definition that had been used by classical Muslim scholars. It is in the form of the Sunnah that has interpretation of Qur’ân increasingly emerged at the beginning of Islamic thought. Concept of understanding the canonical sunnah book was an exclusive vehicle of transmission and certain hermeneutical manifestations between Qur’ân, sunnah and hadith itself. Therefore, sunnah considered important with regard to the knowledge of tafsîr (interpretation of al-Qur’ân), fiqh (Islamic law) and uṣûl al-fiqh (Islamic legal theory). Therefore hadith considered important in the scientific branch of Islamic studies.

Refers to how hadith is an authoritative study in the Islamic world, there are some western scholars who were interested in plunging into this field, mentioning conclusions that make Muslim scholars think more deeply in response to the conclusions produced, and are required to come into direct contact with western hadith scholarship studies. Western scholarly studies which were considered monumental by academics in conducting research with a historical-phenomenological approach to the matan of hadith were carried out by Ignaz Goldziher (1850-1921), who thought that hadith began to develop among Muslims at the beginning of the second century hijri and was considered a teaching dogmatic.

This study was continued by Joseph Schacht who was a figure in western by writing the book The Origin of Muhammad Jurisprudence that made conclusions about hadith now was something made by Muslims in the second century hijri. In other words, isnad in the study of hadith also a product appeared at that time, it was introduced with a common link. Their conclusions were certainly very contrary to the conclusions built by classical scholars. Muslim scholars regarding with western studies tried to argue in a scientific way, including Fazlur Rahman, by saying that hadith is a living tradition produced from a silent tradition. Finally, it can be said that the Prophet’s hadith is also the beginning of the Sunnah of Islamic society, conceptually so related to the Sunnah of the Prophet, these two things are inseparable; it is a mistake for those who separate the elements.

In the discussion of initial appearance of isnad, Ḥammâm ‘Abd Rahim Sa’îd has a view, that isnad has existed at the time of comrade and tâbi’in with the assumptions presented in his

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17 Fazlur Rahman, Islam (Bandung: Pustaka, 1986), and Membuka Pintu Ijtihad translated from Islamic Methodology in History (Bandung: Pustaka, 1983),
al-Fikr al-Manhaji ‘inda al-Muhaddithin in the form of an account of the story between Umar ibn Khattab and Abu Musa al-Ash’ari. Starting the question posed by Umar ibn Khattab to Abu Musa al-Asy’ari regarding the witness to know the truth of hadith from the Prophet Shallallahu ‘alaihi wa sallam. This method showed the accuracy of a narrator of the hadith about the news delivered accurately from the Prophet. 18

As an element of protect, hadith can be understood textually by looking at the meaning of hadith, there are also several hadith can be read by understanding it contextually. Such as the meaning in the term ‘jihad’ that may be understood literally as an effort, however, it is unfortunate that it is only translated as ‘holy war’. Unlike some other obligations, jihad can be interpreted as an external manifestation, can distinguish between wrong and right, and an obligation for all humans, especially for Muslim individuals19 as a form of reviving traditions that have been transformed by the Prophet Shallallahu ‘alaihi wa sallam to comrade and humanity as a whole.

Efforts to safeguard hadith text through understanding in accordance with the Prophet are one of the ways to alienate all forms of affliction, so that the hadith coupled with words other than those from the Prophet may change the initial meaning of asbâb al-wurūd. Even there are also additions contained in a hadith do not change the meaning of the hadith. 20 Therefore, inside the history of the companions has begun to pay attention to the hadith seriously as the teachings revealed by Allah to His Prophet. The proof of the seriousness of comrade is the large number of people present filled the halaqah of the Prophet’s teachings in important matters concerning religious affairs. 21

In the form of criticism, it is not to doubt the existence of the Prophet as a messenger of Allah subhânahu wa ta’ālā, where the commands and prohibitions are revelations to be obeyed as a form of obedience to Allah, 22 however, prove the truth that hadith comes from the Prophet without being added and reduced, by identifying originality without forgery by parties who have political interests intending to elevate their rank in the name of religion, and expressing support for a group, relying on (false) hadith comes from the Prophet. For classical scholars, determining the authenticity of hadith is an attempt to ensure the truth in its position as a source of Islamic law.

Scientific traditions are increasingly built by the classical generation occurred political conflicts. As the beginning of the incident, it occurred taḥkīm, so that there was a distortion in Islam, that was marked by the formation of several groups including the Syi’ah, Khawārij and supporters of Mu’awiyyyah. 23 The impact of the incident, many of the companions moved to hijrah, their places of residence became the search area of the later hadith, and became the central city of hadith in the form of madrasah, 24 such as Kufa, Basrah, Medina, Mecca, Sham

22Al-Hasr [59]: 7

وَمَا نَابَثَكُمْ أَرْوَاشُ فِي فَخْوَةٍ وَمَا نَبَثَكُمْ عَنْهَا فِي نَفَعٍ وَأَنْقُلَوا إِلَى اللَّهِ مَدْخِلَةً

الْعَفَافَ

“And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.”

and Egypt. 25

Beside the emigration of the companions as result of taḥkîm, a generation born by the Prophet was the next generation of Muslim leaders as trustworthy bearers. Therefore, the election of the caliph was considered important to maintain the political stability of the Muslims at that time. The Caliphate began with the leadership of Khulāfā’ al-Rāshīdīn (632-661), in the time of first three caliphs Abū Bakr al-Siddiq, ʿUmar ibn Khattab dan Uthman ibn Affan were centered in Medina, while in the government of Ali ibn Abi Talib had moved to Kufa, Umayyad Caliphate (661-750) was in Damascus, followed by Abbasid Caliphate (750-1258) was in Baghdad. Then Fatimiyyyah Caliphate (909-1171) was in Cairo, was the only Shī‘ah caliphate at that time. Umayyad Caliphate was also found in Cordova Spain which lasted from 929 to 1031. As well as the Caliphate founded by the Ottoman Dynasty in Turkish Constantine which was the largest Caliphate but not from the Arabs (1517-1924). 26

In track record of the Caliphate run by Muslims since Khulāfā’ al-Rāshīdīn until the Caliphate was founded by Utsmani Dynasty, there were several periods that could not be avoided from political matters. 27 So, according to majority of scholar, it happened less phenomena harmonious, resulting in the development of forms of counterfeiting of hadiths, especially the beginning of the second century after the emigration of Prophet Muhammad. 28 The perpetrators were carried out by irresponsible parties, taking the opportunity to raise the rank of the group to get more attention from Muslims at that time. Reflecting from the above, to maintain the authenticity of the Prophet’s hadith, it needs to be based on mature scientific disciplines, it began at the beginning of the third century as formation of methodological models of various aspects of Islamic teachings. 29 From these models, it can be characterized by the growth of several religious narratives of fiqh genre, words and appeals for prophetic traditions. 30

Initially, the idea of forming Islamic law had happen since the time of Khulāfā’ al-Rāshīdīn, point of view Mannāţ al-Qatthān not to mention its appearance at the time of Prophet, because the Prophet’s period was at the beginning of rules formation Makah and Medina periods. 31 Over time, after going through period of Khulāfā’ al-Rāshīdīn, it followed by period of comrade junior and tābī‘in senior. The end of the first century and into the second century post-migrate, it began formation of law methodologies that was triggered by classical scholars.

In the relationship between hadith and Islamic law, a founder of madhhab, Imam Abū Hanīfah mentioned in Sahiron Syamsudin’s work states that hadīth ahâd was considered by Imam Abū Hanīfah could not be used as a source as a legal reference, unless there has been evidence of the accuracy of the narrator, ṣadâlah was guaranteed and strengthened by al-Qur’ān and other authentic hadiths. 32 It indicated that Imam Abū Hanīfah has carried out legal retrieval by sorting out various sources used as references, although it has not been summarized as a standard methodology.

The methodology of Islamic law has been recognized by eastern and western scholars initiated by Imam al-Shāfi‘i (204 H) through his book al-Risālah as the formation of usūl al-fiqh (Islamic legal theory). Wael B Hallaq argued that Imam al-Shāfi‘i the book of al-Risālah had built


27Ibid., 222-229.

28Ahmad ‘Umar Hasyim, al-Sunnah al-Nabawiyyah wa ‘Ulāmahā..., 75-77

29Muhammad Dede Rodliyana, Sejarah Pemikiran Ulumul Hadis (Bandung: Pustaka, 2007).


a synthesis between revelation and reason, it had succeeded become a mediator between traditional community initiated by Imam Malik bin Anas domiciled in Medina and rationalist community by Imam Abû Hanîfah followers in Kufa. From several books, *al-Risâlah* Imam al-Shâfi‘î built a synthesis that had never been done by those groups without cornering one of them, Imam al-Shâfi‘î was able to stand in the middle of it.

### The Works of Shaykh Abû Ghuddah

Actually, to find a series of thoughts that established Abû Ghuddah in formulating several theories of hadith, it is necessary to classify several of his work books and *tahqiq*, the extent to which reform of hadith thought developed by Abû Ghuddah or even remain consistent in the form of thought inherited by classical scholars. Works of Abû Ghuddah consist of various scientific disciplines, such *tahqiq* in the fields of hadith and science of hadith, fiqh and ushul fiqh, creed and morals, al-Qur’ân knowledge, and Arabic literature. Pure work of Abû Ghuddah included the fields of hadith discipline and knowledge of hadith, history and biography of classical scholars, creed and morals education, scientific polemics. It will be classified the types of works produced by Abû Ghuddah.

From various books that have been ascertained *tahqiq* and from the pure work of Abû Ghuddah thought, the dominance of the work produced is more in the discussion related to the disciplines of hadith. It can be classified as follows. The work or book of Abû Ghuddah in from of *tahqiq* related in hadith disciplines of 28 (50.9%), hadith 2 (3.6%), ushul fiqh 2 (3.6%), fiqh 14 (25.4%), morals 5 (9.1%), aqidah 1 (1.9%), knowledge of al-Qur’ân 1 (1.9%) and Arabic literature 2 (3.6%). The percentage of pure works of Abû Ghuddah thought are hadith science 7 (35%), hadith 3 (15%), biography and history 3 (15%), education, morals, courtesy 5 (25%) and scientific polemics 2 (10%).

Therefore, some of Abû Ghuddah work are more inclined and dominant in the ushul hadith, so the discovery of how Abû Ghuddah crated a theory in the science of hadith is a way to discovery his thought. The number of works produced by Abû Ghuddah was by *tahqiq* and re-explain meaning in the past by interpreting with more contextual meaning. It proved most of Abû Ghuddah works are from *tahqiq*, thus, it identified the mastery of Abû Ghuddah in the study of hadith in the form of *tahqiq*. Moreover, He also re-read classical texts to be explained in a language that was easier to understand. As a conclusion, He has conducted reformation of thought as a contemporary hadith scholar by contextualizing the scientific Hadith to be more relevant in contemporary period.

### The Existence of Madhhab in the Study of Hadith

The historical formation of madhhab has an important role to find the existence of the early madhhab related to study of hadith. The *ahl al-hadîth* was well known as the textualist have a foundation in maintaining the understanding conveyed by the Prophet Muhammad. Madhhab was dominated by figures of *ahl al-fiqh* who understand texts more contextual. Beside, sect of *ahl al-ra‘y* understood logically the text that has existed since the 2nd and 3rd century hijri.

The dynamics in classical studies was the starting point of the scholars to carry out ijtihad with the capacity of knowledge possessed in the provisions that have been fulfilled. The level of difference in the classical period did not have to be continuity until the present period, that is sometimes a difference in *furû‘ i‘yâyah*, did not have a split, but a form of gratitude as a form of wealth and Islamic diversity with diverse opinions. The Prophet taught his comrade to be able to take a legal basis from al-Qur’ân, Sunnah and ijtihad.

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in accordance with the teachings of the nash. Followed by the legal method of the new findings by Imam al-Syafi’i (204 H) by making qiyas the last hierarchy in the source of Islamic law.

*Ahl al-hadith* as a group that maintains of hadith from the Prophet, comrade and tabi’in did not see ra’y and qiyas as legal sources, who prefer to maintain tradition of sanad. A different step is taken by *ahl al-ra’y* using reasoning as an authority reinforcement of the statements built. Then, a renewal action was taken as legal sources, who, as the successor to fiqh madhab inclined to logical thinking, whether it survived until now, or the figure of Imam Abû Hanîfah did not fully use reason in taking law, may prioritize nash; however, with an understanding has been understood by Imam Abû Hanîfah, it can be relevant to the sociological conditions of Kufa region at that time? The question that was presented related to the research studied from the Shaikh Abu Ghuddah of madhhab Hanafi.

Since the beginning of the emergence of jurisprudence madhhab until the medieval period of Islam, the *ahl al-hadith* was dominated by several figures who had an affiliation to the Shâfi’i madhhab, while the theological held by hadith scholars was more affiliated with the sect of Asyâ’irah. Hadith scholars followed Shâfi’i madhhab included Imam al-Bukhârî (w 256 H), Imam Muslim (w 261 H), Imam al-Nasâ’i (w 303 H), Imam Ibn Khuzaïmah (w 311 H), Imam Ibn Hibbân (w 354 H), Imam al-İsmâ’îli (w 371 H), Imam al-Dâruquthnî (w 385 H), Imam Abû Nu’aim (w 430 H), Imam al-Khatib al-Baghdâdi (w 463 H), Imam Ibn Shalâh (w 643 H), Imam al-Hâkim (w 403/405 H), Imam al-Khâtâbî (w 388 H), Imam Ibn Asâkir (w 571 H), Imam al-Silâfi (w 576 H), Imam al-Sam’ânî (w 562 H), Imam Ibn Najjâr (w), Imam al-Nawawi (w 676 H), Imam al-Dîmyâti (w), Imam al-Mizzi (w 578 H), Imam Ibn Kathîr (w 774 H), Imam al-Subki (w 756 H), Imam Ibn Sayyidînâs (w), Imam al-’Irâqî (w 806 H), Imam al-Haithâmî (w 974 H), Imam Ibn Hajar al-’Asqalâni (w 852 H), Imam al-Suyûtî (w 911 H), Imam al-Syakhkhâwî (w 902 H) and others. The narration of hadith carried out by the scholars by recording hadith from some teachers where they studied, such as al-Hafidz Abu al-Fadhl Zainuddin al-Iraqi (w 806 H) recited the hadith from memorized increased to 400 majlis, Imam Ibn Hajar al-’Asqalâni his student (w 852 H) said that his teacher revived the tradition of writing hadith since 796 H.

*Ahîl al-hadîth* affiliated with Asyâ’irah theology included Imam Ibn Hibbân (w 354 H), Imam al-Dâruquthnî (w 385 H), Imam Abû Nu’aim (w 430 H), Imam al-Harawi (w 481), Imam al-Hâtîm (w 403/405 H), Imam al-Khatâbî

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35Joseph Schacht, The Origin of Muhammadan Jurisprudence..., 129.

Shaykh ‘Abdul Fattâh Abû Ghuddah, is one of scholars of contemporary hadith wrestle in the field of hadith, dirâyah and riwâyah. The works and taḥqîq of Abû Ghuddah explained the study of modern hadith still exists. The ability of hadith scholars in maintaining the originality of hadith studies makes an appeal of western scholars to study by proving the truth of genealogies existence (sanad) scientifically.

The occurrence of debate and upheaval in the field of hadith that Abû Ghuddah tried to defend, through syârî classical manuscripts were accompanied by additional explanations in order what was studied by classical scholars could be understood in current context, easier to understand by language and methods contemporary, concluding the statement of difference opinion, the problem was concluded and resolved. The existence of a feud in defending the original hadith, or more globally in the form of turâṭh, as a wealth owned by Islam needs to be understood correctly.

The problem of al-khîlafîyyah did not need to be disputed to break up the unity of the Ummah, because, it did not relate to the issue of theology of creed. However, Nash Hamid Abû Zayd revealed conflict of thought in understanding al-Qur’ân and hadith by involving knowledge of kalam, had a profound impact on ummah life, a past nash relevance for the present, while backrest by relying on the present can form innovative laws or rules. Maintaining the original of turâṭh is an obligation to look at the history of scientific dynamics. The interpretation of the relevance of present-day reality is an innovative way of contemporary scholars in safeguarding the values of Nash without going

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39Ibid., 86-88.
40Mshā‘în al-Qur’ân (Disertasi Universitas al-Dirasat al-Islamiyyah Pakistan, 1413 H), 83.
beyond the boundaries of sharia taught by the Prophet Muhammad.

As a cleric in the field of hadith, Abû Ghuddah in his works was not limited to dominating the quotes of opinions from Hanafi madhhab, it also involved madhhab of Maliki, Syâﬁ’i, Ahmad and other followers of the sect. Works of Abû Ghuddah quoted from several madhhabs besides Hanafi are Lamahât min Târikh al-Sunnah wa ‘Ulûm al-Hadîth and al-Fawâid al-Mustamiddah min Tahqîq al-‘Allâmah al-Syaîkh ‘Abdul Fattâh Abû Ghuddah. Both books have the genre of hadith that discusses the science of hadith dirâyah or Uṣûl al-hadîth.

**Abû Ghuddah Answering the Criticism of Imam Abû Hanîfah in the Science of Hadith**

Though of Imam Abû Hanîfah in the study of hadith is rarely echoed as a figure who plunges into the field of hadith. His character was better known as an early mujtahid in the field of fiqh till now. The character of the thought of Imam Abû Hanîfah was persistent in maintaining principles. When there was an offer to serve of Caliphate government, but he refused, Period of Bani Umayyad Caliphate in Kufa for 52 years and Abbasiyyah Caliphate in Baghdad for 18 years. Kufah and Basrah in Iraq were the two cities delivered several scientists in various disciplines.

The disciplines are literature, theology, interpretation, hadith, fiqh and tasawuf. That was a transformation of socio-cultural, political and traditional conflict among tribes of North Arab, South Arabia and Parsia that influenced on Imam Abû Hanîfah mindset in science especially in establishing the law, so that his life and education background is never separated from available sources. The condition of Kufah was intensively Caliphate political, Imam Abû Hanîfah as a fiqh expert in establishing the law istinbâṭ from al-Qur’ân and hadith prefer to use reason and prioritizing al-ra’y (rational) instead of khabar aîd. Whereas if you find a hadith that is outwardly contradictory, then the law is determined by using the qiyâs and istihsân path. This is what makes Imam Abû Hanîfah was better known as the mujtahid Imam in the field of jurisprudence.

The position of Imam Abû Hanîfah for Abû Ghuddah was as a model in ijtihad in clarifying the criticisms raised by some clergy mutaakhirin in taking legal istinbâṭ. To answer this statement, Abû Ghuddah did tâḥqîq and ta’lîq as what and how was the rebuttal uttered by Abû Ghuddah.

**Conclusion**

Debate between hadith scholars and ra’y developed into a fiqh expert has in common with the existence of clerical figure such as Shaikh Abd al-Fattâh Abû Ghuddah. His figure expects that as a hadith scholar with Imam Abû Hanîfah madhhab was well known as ahl al-ra’y madhhab paving the way to reject differences between hadith scholar and al-ra’y. Imam Abû Hanîfah on several occasions gave fatwas based on texts, so that the label of textual scholars could be pinned to him as the founder of ahl al-ra’y madhhab. In addition, the openness of his followers affiliated with the Ahlu al-Hadîth madhhab showed the strong attitude of the comet to defend his madhhab when accepting accusations that were not in accordance with the understanding and knowledge of madhhab that has been studied. Therefore, the defense of madhhab needs to be carried out only its bigotry was avoided by Shaikh Abû Ghuddah.

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