THE DEFENSE OF HADITH SCHOLARS AGAINST AHL AL-RA'Y MADHHAB
(Study of Thought Shaikh 'Abd al-Fatt*â*h 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

Perdebatan antara ahli hadis dan ahli fikih telah terjadi sejak masa berdirinya mazhab fikih yang didominasi oleh mazhab fikih Imam Abû Hanîfah di Kufah (sebagai representasi kelompok ahli ra'y), dan Imam Malik di Madinah sebagai representasi kelompok ahli hadis. Kemudian muncul sosok Imam al-Shafi'i sebagai penengah di antara keduanya dengan diberi julukan Nasir al-Sunnah. Kajian ini akan menjelaskan bagaimana keberadaan ulama ahli hadis – Shaikh Abd al-Fattâh Abû Ghuddah – yang berpegang pada mazhab Ahl al-Ra'y Imam Abû Hanîfah, membela tuduhan terhadap mazhabnya, dan juga ingin membuktikan bahwa Imam Abû Hanîfah adalah seorang tekstualis. Penelitian ini merupakan penelitian pustaka dengan menggunakan konten analisis. Kajian ini memperlihatkan bahwa Imam Abû Hanîfah yang dipegangi oleh Abû Ghuddah sebagai mazhab Ahl-al-ra'y, justru tidak menjadikan pemahaman bermazhabnya berpikir rasionalis di bidang hadis. Tidak selamanya Imam Abû Hanîfah dalam mengeluarkan fatwa berdasarkan ra'y. Imam Abû Hanîfah juga merupakan ulama yang tekstualis,

dalam berijtihad tidak mendahulukan qiyas dan akal melainkan memposisikan nash di atas keduanya.

Kata kunci: *Pembelaan, mazhab, Ahl al-Ra'y, Abu Ghuddah dan hadis*

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 development of hadith in Medina is increasingly known by the presence of Imam Malik (w 179 H). In the same period, Imam Abû Hanîfah (w 150 H) was a qibla of *ahl al-ra'y* in Kufah. According to Christopher Melchert, the dominance of two cities between Kufah and Medina in the development of hadith has a large capacity to exert influence. The successors of the two students from both cities had works in the form of hadith studies and Islamic law developed.[1] Disciples of Imam Abû Hanîfah were Abu Yusuf (w 181 H), Fudhail bin Iyadh (w 187 H), Muhammad al-Syaibani (w 189 H) and others. Disciples of Imam Malik in Medina were Ibn Mubarak (w 181 H), Yahya bin Yahya al-Andalusi (w 233 H) and others.

Understanding Hadith is an urgent matter in Muslim community, moreover hadith is known as an explanation for al-Qur'ân verses[2] that is still global, and the law can be withdrawn which is not found in the Qur'ân. Hadith according to Nûr al-

Dîn 'Itr is something that 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'în.[3] 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,*[4] 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 *hâdîth âhâd.*[5]

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 hâdîth.*[6]

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

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[1]Christoper Melchert, "How Hanafism Come to Originate in Kufah and Traditionalism in Madinah", *Journal Source Islamic Low and Society* 6, no. 3 (1999), 318-347. Retrieved at 27/09/2012.

[2]Refers to al-Qur'ân surah al-Nahl: 44

بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ ۗ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ۝

[We sent them] with clear proofs and written ordinances. And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.

[3]Nûr al-Dîn Itr, *Manhaj al-Naqd fî 'Ulûm al-Hâdîth* (Damaskus: Dar al-Fikr, 1997), 26-27.

[4]Literally *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 mukharrij 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 Mustalah al-Hâdîth* (Beirut: Dar al-Qur'ân al-Karim, 1398 H/1979 M), 21.

[5]A 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 Mustalah al-Hâdîth...,* 18-22.

[6]Arifuddin, *Paradigma Baru Memahami Hadis Nabi* (Jakarta, Renaisan, 2005), 3.

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-Saqqaf. His defense of Abû Ghuddah is stated in a book called *Tanâquḍât al-Albâni al-Waḍîḥah*. 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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[7]'Abd al-Fattâh Abû Ghuddah, *Ṣafahât min Ṣabri al-'Ulamâ' 'ala Shadâidi al-'Ilm wa al-Taḥṣîl*, (Beirut: Dâr al-Bashâir al-Islâmiyyah, 2012), 9.

[8]Muhammad Zahid al-Kautsari, http://ar.wikipedia.org/wiki/ محمد_زاهد_الكوثري (Retrieved at 26/08/2014).

[9]Enni Endriyati, *Kontribusi Abû Ghuddah dalam Ilmu Hadis* (Thesis of postgraduate, UIN Syarif Hidayatullah Jakarta, 2007).

[10]See Muhammad Sabana and Sudrajat, *Dasar-Dasar Penelitian Ilmiah* (Bandung: Pustaka Setia, 2001),77.

[11]See 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.[12]

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.[13] 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).[14] 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. [15]

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, [16] 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. [17]

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

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[12]Hadari Nawawi, *Metode Penelitian Bidang Sosial* (Yogyakarta: Gajah Mada University Press, 2003), 63.

[13]Abdullah Saeed, Pemikiran Islam Sebuah Pengantar terjemahan dari *Islamic Thought: And Introduction*, editor Sahiron Syamsudin & M. Nur Prabowo..., 58.

[14]Adis Duderija, "Evolution in the Canonical Sunni Hadith Body of the Literature and Concept of an Autenthic Hadith During of the Formative Period of Islamic Thought as Based on Resent Western Scholarship", *Journal of Arab Law Qurterly* 23, no. 4 (2009): 389-415. Retrieved at 26/03/ 2015, 06.08.

[15]Ignaz Goldziher, *Muslim Studies,* translatedby C. R Barber and S. M Stern from Muhammadanischen Studien, Vol. 2 (Leiden: Brill, 1989-1990).

[16] Joseph Schacht, *The Origin of Muhammadan Jurisprudence...*, 163-164.

[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-Muḥaddithin 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 *Shallallâhu '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 individuals[19] as a form of reviving traditions that have been transformed by the Prophet *Shallallâhu '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-wurûd*. 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 'âlâ*, 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 *taḥkîm*, so that there was a distortion in Islam, that was marked by the formation of several groups including the Syî'ah, Khawârij and supporters of Mu'awiyyah.[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

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[21]Muhammad Musthafa al-A'zami, *Studies in Early Hadith Literature with a Critical Edition of some Early Texts* (Beirut: al-Maktab al-Islamy, 1968), 183.

[22]Al-Hasr [59] : 7

وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

"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."

[23]Marhsal G. Hodgson, *The Venture of Islam: Volume one* (Chicago: The University of Chicago, 1974) 212-223.

[24]Abu Zahû, *al-Hadîth wa al-Muhaddithûn* (Kairo: Maktabah al-Tawfiqiyyah, t.th), 243-244; Musthafa Muhammad Abu 'Imarah, *Adhwâ' 'alâ al-Madâris al-Hadîthiyah: nash'atuhu wa tatawwuruhu* (Kairo: Maktabah al-îman, 2010), 8.

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[18]Hammam 'Abd Rahman Sa'id, *al-Fikr al-Manhaji 'inda al-Muhaddithîn* (Kairo: Dar al-Shuruq, 1408 H), 59-60.

[19]Marcel A Boisard, Humanisme dalam Islam translated from *L' Humanisme De L'Islam*, by H. M. Rasjidi..., 66.

[20]In the science of hadith it is also called *ziyâdât al-thiqât*. divided into two parts, namely, *ziyâdât fi al-matn* and *ziyâdât fi al-isnâd*. Mahmud Tahhan, *Taisîr Muṣṭalah al-Hâdîth* (Riyadh: Maktabah al-Ma'arif li al-Nasr wa al-Tauzi,' 1996), 137.

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 *Khulafâu al-Râshidîn* (632-661), in the time of first three caliphs Abû Bakar al-Siddiq, 'Umar 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 *Shî'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 Constantinople which was the largest Caliphate but not from the Arabs (1517-1924). [26]

In track record of the Caliphate run by Muslims since *Khulafâu al-Râshidîn* 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 *Khulafâu al-Râshidîn*, point of view Mannâ al-Qatthân 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 *Khulafâu al-Râshidîn*, it followed by period of comrade junior and tâbi'în 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 Abû Hanîfah mentioned in Sahiron Syamsudin's work states that *hâdîth âḥâd* was considered by Imam Abû Hanîfah could not be used as a source as a legal reference, unless there has been evidence of the accuracy of the narrator, *'adâlah* was guaranteed and strengthened by al-Qur'ân and other authentic hadiths.[32] It indicated that Imam Abû Hanîfah 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-Shâfi'î (204 H) through his book *al-Risâlah* as the formation of *uṣûl al-fiqh* (Islamic legal theory). Wael B Hallaq argued that Imam al-Shâfi'î the book of *al-Risâlah* had built

[25]Akram Diya' al-Umari, *Buhûth fî Târikh al-Sunnah al-Musharrafah* (Beirut: 1984), 278-280; Ahmad 'Umar Hasyim, *Manâhij al-Muhaddithîn*, (Kairo: Dar al-Ma 'arif, 2014), 23-26.
[26]Philip K Hitti, *History of The Arabs* translated from the book of *History of the Arabs; from the Earliest Times to the Present* (Jakarta: Serambi Ilmu Semesta), 229.
[27]Ibid., 222-229.
[28]Ahmad 'Umar Hasyim, *al-Sunnah al-Nabawiyyah wa 'Ulûmuhâ....*, 75-77

[29]Muhammad Dede Rodliyana , *Sejarah Pemikiran Ulumul Hadis* (Bandung: Pustaka, 2007).
[30]Daneal W Brown, *Rethinking Tradition in Islamic Thought* (Cambridge: Cambridge University Press, 1997), 15.
[31]Manna' al-Qatthan, *al-Tashrî' wa al-Fiqh al-Islâmî: Târikhan wa Manhajan* (Kairo: Maktabah al-Wahbah, 2001), 45-49.
[32]Sahiran Syamsudin, "Abû Hanîfah Use of the Solitary Hadith as a Source of Islamic Law", *Journal Islamic Studies* 40, no. 2 (2001): 257-272. Retrieved at 20/03/2015, 08.34.

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. [33] 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 *taḥqîq*, 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 *taḥqîq* 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 *taḥqîq* 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 *taḥqîq* 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 *taḥqîq* and re-explain meaning in the past by interpreting with more contextual meaning. It proved most of Abû Ghuddah works are from *taḥqîq*, thus, it identified the mastery of Abû Ghuddah in the study of hadith in the form of *taḥqîq*. 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-hâdîth* 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'iyyah,* did not have a split, but a form of gratitude as a form of wealth and Islamic diversity with diverse opinions.[34] The Prophet taught his comrade to be able to take a legal basis from al-Qur'ân, Sunnah and ijtihad

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[33]Wael B Hallaq, "Was al-Syafi'i the Master Architec of Islamic Jurisprudence", *International Journal of Middle East Studies* 25, no. 4 (1993): 587-605. Retrieved at 26/03/2015, 01.34.

[34]Muhammad Baharun, *Islam Idealitas Islam Realitas* (Jakarta: Gema Insani, 2012), 112.

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

Ahl al-hâdîth as a group that maintains of hadith from the Prophet, comrade and tâbi'în 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.[35] The position of hadith has shifted from a period many hadith memorized by the Comrade of the Prophet until the narration of hadith in writing. According to Nabia Abbot, it began from the time of al-Zuhri (w. 124 H), or it referred to as the period of shift from oral to written transmission.[36] Then, a renewal action was taken by classical scholars to realize Islamic values could be comprehensively understood by using rules of study of hadith that had been formulated by comrade and tâbi'în, so that Islamic values continued from the time of the Prophet, the period of Makkah and Madinah, to the present.

Basically, between *ahl al-ra'y* and *ahl al-hâdîth*, both are groups initiated by the two founders of the fiqh madhhab recognized in their time, namely Imam Abû Hanîfah (w 148 H) for *ahl al-ra'y* in Kufah and Imam Malik ibn Anas (w 159 H) from *ahl al-hâdîth* in Medina. The truth of Imam Abû Hanîfah and his students were followed by Hanafi madhhab followers, as the successor to fiqh madhhab 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-hâdîth* was dominated by several figures who had an affiliation to the Shâfi'î madhhab, while the theological held by hadith scholars was more affiliated with the sect of *Asyâ'irah*. Hadith scholars followed Shâfi'î madhhab included Imam al-Bukhâri (w 256 H), Imam Muslim (w 261 H), Imam al-Nasâ'i (w 303 H), Imam Ibn Khuzaimah (w 311 H), Imam Ibn Hibbân (w 354 H), Imam al-Ismâ'ili (w 371 H), Imam al-Dâruquthni (w 385 H), Imam Abû Nu'aim (w 430 H), Imam al-Khatîb al-Baghdâdi (w 463 H), Imam Ibn Shalâh (w 643 H), Imam al-Hâkim (w 403/405 H), Imam al-Khatâbi (w 388 H), Imam Ibn Asâkir (w 571 H), Imam al-Silafi (w 576 H), Imam al-Sam'âni (w 562 H), Imam Ibn Najjâr (w), Imam al-Nawawi (w 676 H), Imam al-Dimyati (w), Imam al-Mizzi (w 578 H), Imam Ibn Kathîr (w 774 H), Imam al-Subki (w 756 H), Imam Ibn Sayyidinnas (w), Imam al-'Irâqi (w 806 H), Imam al-Haithâmi (w 974 H), Imam Ibn Hajar al-'Asqalâni (w 852 H), Imam al-Suyûti (w 911 H), Imam al-Syakhâwi (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. [37]

Ahl al-hâdîth affiliated with *Asyâ'irah* theology included Imam Ibn Hibbân (w 354 H), Imam al-Dâruqhutni (w 385 H), Imam Abu Nu'aim (w 430 H)), Imam al-Harawi (w 481), Imam al-Hâkim (w 403/405 H), Imam al-Khatâbi

[35]Joseph Schacht, *The Origin of Muhammadan Jurisprudence...*, 129.

[36]Michael Cook, *Kontroversi Hadis: Percaturan dan Pertentangan Awal Islam*, translated from the book of "The Opponents of The writing of Traditional in Early Islam" (Bandung: Penerbit Marja, 2015), 16; see more complete, Nabbia Abbot, Studies, II, 53, 80, 184 and 196.

[37]Muhammad Muhammad Abû Zahw, *al-Hâdîth wa al-Muḥaddithûn 'Inâyat al-Aimmah al-Islâmîyyah bi al-Sunnah al-Nabawîyyah* (Riyadh: Maktabah al-'Arabiyyah al-Su'udiyyah, 1957), 437.

(w 388 H), Imam al-Khatîb al- Baghdâdi (w 463 H), Imam al-Baihaqi (w 458 H), Imam Abu Thahir al-Silafi (w 576 H)), Imam al-Sam'ani (w 562 H), Imam Ibn 'Asâkir (w 571 H), Imam Qadhi 'Iyâḍ (w 544 H), Imam Ibn Shalâh (w 643 H), Imam al-Nawawi (w 676 H), Imam Abû Amr al-Dani (w 444 H), Imam Ibn 'Abdil Bar (w 463 H), Imam Ibn Abi Jamrah (w 699 H), Imam al-Kirmani (w 412 H), Imam al-Mundziri (w 656 H), Imam al-Dimyati (w), Imam al-'Irâqi (w 806 H), Imam al-Sakhawi (w 902 H), Imam al-Haithâmi (w 974 H), Imam Ibn Hajar al-'Asqalâni (w 852 H), Imam al-Suyûti (w 911 H), Imam al-Qasthalâni (w 923 H), Imam al-Ubbi (w), Imam Ali al-Qâri (w 1014 H) and others.

From the names of *ahl al-hâdîth*, it could not be generalized that all *ahl al-hâdîth* are Shâfi'î madhhab and all *ahl al-hâdîth* are *Asy*â'*irah* theology. Imam Abû Hanîfah as the originator of Hanafi fiqh had madhhab had three thousand students. [38] The amount was not slight. They studied fiqh, hadith and other Islamic disciplines. Imam Abû Hanîfah has several students known as *faqîh fî al-dîn,* such Abû Yûsuf al-Qâḍi (113-181/182H), Muhammad Ibn Yûsuf al-Farqad or known as Abû 'Abdullah al-Syaibâni (187 H), Zafar ibn Huzail ibn Qais ibn Salâm al-'Anbâri al-Tamîmi (158 H), al-Hasan ibn Ziyad al-Anshâri al-Lu'lûi Abu 'Ali al-Kûfî (204 H). [39]

The spread of hadith study did not stop in the early days of Islam or the heyday of Islam under the rule of the Abbasid dynasty (132-656 H/ 750-1258 AD). The study of hadith continues to show the existence until modern era 20th century. It proved by the number of the existence of scholars wrestle in the field of hadith, as *khâdim al-sunnah*. [40] A *muḥaddith* with Hanafi madhhab

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 *syarḥ* 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. [41] The existence of a feud in defending the original hadith, or more globally in the form of *turâth*, as a wealth owned by Islam needs to be understood correctly.

The problem of *al-khilâfiyyah* 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. [42] Maintaining the original of *turâth* 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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[38]Muhammad Qâsim 'Abdah al-Harîthi, *Makânat al-Imâm Abû Hanîfah baina al-Muḥaddithîn* (Disertasi Universitas al-Dirasat al-Islamiyyah Pakistan, 1413 H), 83.

[39]Ibid., 86-88.

[40]*Khâdim al-Sunnah* is a term used for a cleric with his devotion to study and practice the teachings of the Sunnah of the Prophet Muhammad. If *Khâdim al-Qur'ân* is a person who is 'alim in the knowledge of al-Qur'ân, has an understanding of interpretation and its rules by applying the knowledge he has learned from al-Qur'ân.

[41]Muhammad 'Abdul Hay al-Laknawi al-Hindi, *Zafâr al-Amâny bi Sharhi al-Mukhtasar al-Sayyid al-Sharif al-Jurjâni, Sharh* by Shaikh 'Abdul Fattâh Abû Ghuddah (Beirut: Dâr al-Bashâir al-Islâmiyah 1429/2008), 7-8.

[42]Nashr Hamid Abu Zayd, *al-Nash, al-Sultah wa al-Haqîqah: al-Fikr al-Diny baina Irâdat al-Ma'rifah wa Irâdat al-Haimanah* (Beirut: al-Markaz al-Thaqafi al-'Arabi, 1995), 18-19.

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'î, Ahmad and other followers of the sect. Works of Abû Ghuddah quoted from several madhhab besides Hanafi are *Lamaḥât min Târîkh al-Sunnah wa 'Ulûm al-Ḥadîth* and *al-Fawâid al-Mustamiddah min Taḥqîq 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-ḥadîth*.

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.[43] 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.[44] 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 âhâd*. Whereas if you find a hadith that is outwardly contradictory, then the law is determined by using the *qiyâs* and *istiḥsân* 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 *mutaakhkhirin* regarding the biased status of Imam Abû Hanîfah to *ahl al-ra'y* madhhab in taking legal *istinbâṭ*. To answer this statement, Abû Ghuddah did *taḥqîq* 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-Hadith* 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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[43]Muhammad Abu Zahrah, *Târîkh al-Madhâhib al-Islâmîyah fî al-Siyâsah wa al-'Aqâid wa Târîkh al-Madhâhib al-Islâmiyah* (Kairo: Dar al-Fikr al-'Arabi 1996), 347-348.
[44]Muhammad Ma'shum Zein, *Arus Pemikiran Empat Mazhab:*

Studi Analisis Istinbath Para Fuqaha (Jombang: Darul Hikmah, 2013), 128.

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