

Between Textual Authority and Functional Dominance: The Dialectic of Ḥadīth's Position in Uṣūl Al-Fiqh Epistemology

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Abstract

This research aims to dissect the epistemological position of Hadith within the construction of Islamic law through the lens of *ushul fiqh*. Amidst the tension between static divine texts and progressive social dynamics, Hadith is often positioned in a dialectic between normative authority and functional dominance. Utilizing library research with a historical-philosophical approach, this study finds that the status of Hadith as the second source of law is not subordinate but rather complementary-organic. The analysis of bayan typologies demonstrates that Hadith acts as a dynamic force that transforms the universal messages of the Qur'an into technical-applicative norms. Furthermore, the methodological contestation among schools of thought—ranging from Hanafi rationality to Hanbali textualism—reflects the flexibility of *ushul fiqh* in responding to geographical and social contexts. The study concludes that the contemporary relevance of Hadith depends on the courage to engage in contextualization and interdisciplinary integration, ensuring that Hadith remains a responsive ethical anchor for modern challenges.

Keywords: *Hadith, Ushul Fiqh, Legal Deduction, Epistemology, Contemporary*

Abstrak: Penelitian ini bertujuan untuk membedah posisi epistemologis hadis dalam konstruksi hukum Islam melalui kaca mata *ushul fiqh*. Di tengah ketegangan antara teks wahyu yang statis dan dinamika sosial yang progresif, hadis sering kali diposisikan dalam dialektika antara otoritas normatif dan dominasi fungsional. Menggunakan metode penelitian kepustakaan (*library research*) dengan pendekatan historis-filosofis, penelitian ini menemukan bahwa kedudukan hadis sebagai sumber hukum kedua tidaklah bersifat subordinat, melainkan bersifat komplementer-organik. Analisis terhadap tipologi *bayan* menunjukkan bahwa hadis bekerja sebagai dinamisator yang

mentransformasikan pesan universal Al-Qur'an menjadi norma teknis-aplikatif. Lebih jauh, kontestasi metodologis antar mazhab—mulai dari rasionalitas Hanafi hingga tekstualisme Hanbali—mencerminkan fleksibilitas *ushul fiqh* dalam merespons konteks geografis dan sosial. Penelitian ini menyimpulkan bahwa relevansi hadis di era kontemporer bergantung pada keberanian melakukan kontekstualisasi dan integrasi interdisipliner, sehingga hadis tetap berfungsi sebagai jangkar etis yang responsif terhadap tantangan zaman

Kata Kunci: *Hadis, Ushul Fiqh, Istinbath Hukum, Epistemologi, Kontemporer.*

Introduction

Islam, as a comprehensive value system, positions divine revelation as the primary epistemological foundation for regulating all aspects of human behavior and interaction (Asmawi, 2021). The Qur'an is not merely a historical document but a universal guide that provides an ethical-normative framework for every dimension of human life (Az-Zuhaily, 1986). Nevertheless, throughout the historical development of Islamic civilization, a fundamental and enduring challenge has persisted: how can a revealed text with finite wording adequately address the infinite and ever-evolving realities of human experience (Rosyad & Alif, 2023)? The universality and generality of Qur'anic verses, particularly those pertaining to legal rulings (*āyāt al-aḥkām*), frequently create interpretive "gaps" in their practical application. This tension arises from the boundless semantic potential of divine revelation confronting the inherently limited and particular nature of human reason, necessitating an authoritative interpretive bridge to ensure that divine guidance remains relevant and operative across changing times and contexts without compromising its sacred essence.

It is within this dialectical tension between the static text and dynamic reality that the Prophetic ḥadīth occupies a strategic authoritative position. Far from serving merely as a supplement or appendix to the Qur'an, the ḥadīth functions as an explanatory instrument (*bayān*) and an independent source of law, providing the operational details for the Qur'an's overarching principles (Syarifuddin, 2000). This role is firmly grounded in theological evidence, as explicitly affirmed in Qur'an, *Sūrat al-Naḥl* [16]:44, which underscores the Prophet's function in conveying and clarifying divine revelation within social reality (Nasiruddin & Musaddad, 2025). Through its dimensions of speech (*qawl*), action (*fi'l*), and tacit approval (*taqrīr*), the ḥadīth infuses Islamic law with vitality, enabling celestial principles to be concretely realized in everyday communal practice. Absent the ḥadīth, Islamic jurisprudence risks being confined to an abstract, utopian level, losing its practical capacity to address real-world legal challenges (Elkarimah, 2023).

Although Imam al-Shāfi'ī (d. 204/820) firmly established the position of ḥadīth within the hierarchy of Islamic legal sources through his seminal work *Al-Risālah* (Abu Zahrah, 1968), the historical trajectory of Islamic thought reveals that this status has never been free from epistemological

contestation. From classical movements rejecting the Sunnah (*inkār al-sunnah*) to modern historical skepticism, these phenomena reflect deeper intellectual struggles concerning the extent to which human authority—embodied in the Prophet's human capacity—can bind absolute divine truth (Ash-Shiddieqy, 1993). Within the framework of *uṣūl al-fiqh*, this tension poses significant methodological challenges for legal derivation (*istinbāt*): how to establish valid criteria for the quality and quantity of *ḥadīth* amid historical distortions, past political interests, and biases in transmission (Fata et al., 2023).

Previous studies have sought to map the challenges facing *ḥadīth* in the digital era and to offer thematic critiques of specific narrations (Azizah, 2021). However, much of this literature remains partial or reactive, primarily responding to external criticisms (Rohman, 2025). Few works have undertaken a thorough re-evaluation of the epistemological structure of *uṣūl al-fiqh* in positioning *ḥadīth* as a balanced mediator between textual formalism and modern pragmatism (Raidatul Umanah, 2024). It is here that the present study seeks to address this methodological gap.

The significance of this research lies in its endeavor to transcend normative descriptions of the *ḥadīth*'s status. Rather than viewing *ḥadīth* merely as a static corpus of texts, this article conceptualizes it as a dynamic knowledge system that continuously interacts with legal reasoning. By critically re-examining the normative hierarchy and functional roles of *ḥadīth*, the study proposes a fresh perspective that positions *ḥadīth* as a solution to contemporary legal impasses. The research is expected to contribute theoretically to the development of contemporary *uṣūl al-fiqh* that is more inclusive and interdisciplinary, wherein *ḥadīth* is no longer perceived as an obstacle to progress but as a prophetic mechanism driving social justice (Mamluatur Rahmah, 2025).

Arising from these academic concerns and the complex background issues outlined above, this article aims to comprehensively examine the position of *ḥadīth* as a source of legal determination from the perspective of *uṣūl al-fiqh*. The analysis begins with a critical exploration of the normative hierarchy of *ḥadīth* within the structure of Islamic law, followed by an examination of its functional roles in the process of legal derivation. The study then engages in a detailed discussion of the qualifications for the authoritativeness (*ḥujjiyyah*) of *ḥadīth* and the accompanying methodological debates, with the goal of formulating a conceptual framework that appropriately situates *ḥadīth* as a proportionate solution to diverse legal dynamics and challenges in the modern era. Through this historical-philosophical approach, the article seeks to foster a holistic understanding of how *ḥadīth* continues to serve as an indispensable pillar of Islamic legal strength.

Method

This study employs a library research method within a qualitative framework with a descriptive-analytical character. This methodological choice is based on the need to dissect the construction of thought and

institutionalized concepts found in both classical and contemporary literature on *uṣūl al-fiqh* and *ḥadīth* studies (Nasiruddin & Musaddad, 2025). Beyond mere literature collection, this research constitutes an archaeological excavation of authoritative texts to uncover the intellectual roots concerning the position of *ḥadīth* in Islamic law.

The data are organized into two interacting layers of sources. Primary sources focus on canonical works of *uṣūl al-fiqh* representing diverse schools of thought, including: *Uṣūl al-Fiqh al-Islāmī* by Wahbah al-Zuḥaylī, *‘Ilm Uṣūl al-Fiqh* by ‘Abd al-Wahhāb Khallāf, as well as the *uṣūlī* thought of Muḥammad Abū Zahrah and ‘Āmir Syarīfuddīn. To balance and dynamize the analysis, secondary sources are drawn from recent academic discourse in scholarly journals addressing specific issues such as the authoritativeness of *aḥād ḥadīth*, the existence of *ḥadīth* within legal construction, and ontological-epistemological reviews of the Sunnah (Kazemi-Moussavi & Mavani, 2023).

To move beyond textual description, this study adopts a historical-philosophical approach. This approach traces the genealogy of thought and examines how the position of *ḥadīth* has undergone interpretive dynamics across different eras in response to contemporary challenges. Through this lens, *ḥadīth* is not viewed as a frozen text, but as an entity that continuously interacts with *uṣūlī* reasoning.

Data collection is conducted through systematic documentation with rigorous curation of relevant literature. Data analysis employs content analysis involving three crucial stages: (1) Data Reduction: filtering information relevant to the problem of *ḥadīth*'s position; (2) Categorization and Presentation: organizing findings according to major themes in the methodology of legal derivation (*istinbāt*); (3) Conclusion Drawing (Inference): conducting philosophical synthesis to answer how *ḥadīth* is methodologically positioned within *uṣūl al-fiqh*.

Results and Discussion

Shifting Meanings of Ḥadīth in Uṣūlī Reasoning

Etymologically, *ḥadīth* refers to anything that is new or communicative (*al-ḥadīth*). However, within Islamic scholarly discourse, the term has undergone a very sharp specialization of meaning depending on the perspective of the discipline being used. On one side, the *muḥaddithīn* (*ḥadīth* scholars) tend to view *ḥadīth* in a broad and historical scope, namely encompassing all attributions to the Prophet SAW, ranging from his words to physical characteristics and moral qualities (*khuluqiyah*) (Sabli et al., 2021). This perspective aims to preserve the integrity of the prophetic image of the Prophet as a historically perfect figure.

Uṣūlīyyīn Perspective: Ḥadīth as Legal Authority In contrast, the scholars of *uṣūl al-fiqh* (*uṣūlīyyīn*) apply a much stricter filtering through a more functional-teleological definition. For them, *ḥadīth* is not merely a historical record, but rather “legal material” (*dalīl shar‘ī*). The focus of the

uṣūliyyīn is directed solely toward everything that originates from the Prophet SAW which possesses the qualification to serve as a legal foundation (Az-Zuḥaylī, 1986). This demonstrates a clear demarcation: if ḥadīth scholars work to preserve the collective memory about the Prophet, then uṣūl al-fiqh scholars work to transform that memory into binding norms. As a consequence, ḥadīths related to the physical characteristics or human habits of the Prophet that do not carry legal implications (aḥkām) are positioned outside the primary scope of uṣūl al-fiqh study (Hani Sholihah, 2023).

The transformation of ḥadīth into legal evidence is manifested in several typologies that reflect the ways in which the Prophet communicated the divine will to his community: (1) Lingual Authority (Ḥadīth Qawlī): This is the most explicit form, in which the Prophet's statement becomes a direct normative foundation, as seen in the principle of the centrality of intention in every legal act (Al-Bukhārī, 2002). (2) Practical Authority (Ḥadīth Fi'li): The actions of the Prophet function as a visual demonstration that transforms abstract Qur'ānic instructions—such as the command to perform prayer—into measurable and applicable procedures. (3) Consensual Authority (Ḥadīth Taqrīrī): The Prophet's silence or approval toward the actions of the Companions (such as the ijtihād of Mu'ādh ibn Jabal) affirms that space for intellectual creativity in Islamic law is recognized as long as it remains within the corridor of prophetic legitimacy (Ni'mah SM et al., 2024).

The discourse concerning Ḥadīth Hammī (unrealized intention) and Ḥadīth Aḥwālī (physical/behavioral state) reveals the boundaries of ijtihād within uṣūl al-fiqh. The debate regarding the authoritativeness (ḥujjiyyah) of these two types reflects the methodological anxiety of the scholars in determining whether the “intention” or “human identity” of the Prophet is sufficiently strong to be considered a binding source of law (Abū Zahrah, 1968). This emphasis is important because it demonstrates that uṣūl al-fiqh is a discipline that is highly critical in weighing which aspects are sacred-normative and which are profane-human (Wasman et al., 2023).

Theological Authority and the Functional Dominance of Hadith

The construction of hierarchy and contestation of authority. Within the epistemological structure of Islamic law, there is a clear distinction between consensual sources (*mashādir muttafaq 'alaih*) and discursive sources (*mashādir mukhtalaf 'alaih*). At the top of this pyramid, the Qur'an and Hadith stand as the primary, indisputable foundations (Akbar, 2021).

However, the placement of Hadith as the second source of law after the Qur'an is not a form of subordination, but rather an epistemic hierarchy based on three crucial dimensions: (1) Ontological Differentiation: The Qur'an as *kalāmullāh* possesses absolute authenticity (*qath'ī al-tsubūt*), whereas Hadith is a manifestation of revelation framed within the humanity of the Prophet. (2) Historical Transmission: The distinction between the unquestionable authenticity

of *mutawatir* transmission in the Qur'an and the predominantly *ahad* nature of most Hadith calls for methodological caution in the process of *istinbath* of law. (3) Wording and Meaning: The Qur'an appears as a sacred verbatim text, whereas Hadith is often an interpretation of meaning (*riwāyah bil ma'nā*) that involves the intellectual role of the transmitters (Tohari, 2016).

There is an intriguing paradox from the perspective of the *ushūliyyīn*. Normatively and hierarchically, Hadith occupies a position below the Qur'an. However, functionally and operationally, Hadith often plays a more dominant role in shaping the practical face of Islamic law (Syarifuddin, 2000). This is due to the *mujmal* (global) nature of the Qur'an, which opens space for Hadith to perform a "conquest of meaning" through its functions of detailing, restricting, and even expanding legal norms. Without Hadith, the Qur'an would remain an abstract ethical text that does not fully touch the technical realities of worship and *muamalah* (Adriansyah, 2016).

The authority of Hadith as a source of law does not stand in a vacuum, but is fortified by solid theological legitimacy. The commands to obey the Messenger contained in QS. Al-Nisa: 59 and 65, as well as QS. Al-Hasyr: 7, are not merely moral exhortations but juridical imperatives. These affirmations secure the position of the Prophet as the sole authoritative bearer of the mandate to interpret revelation.

Furthermore, adherence to the Sunnah is a manifestation of the integrity of faith; rejecting the Sunnah means severing the chain of transmission of operative revelation. The scholarly consensus (*ijmā'*) pioneered by Imam al-Shafi'i (Latif, 2016) further strengthens this defensive wall, affirming that Hadith is the anchor that prevents Islamic law from being swept away by the relativity of human logic alone. Historically, there has been no single school of law of recognized credibility that has been able to construct law without involving Hadith as one of its principal instruments.

The Transformation of Hadith as a Dynamizing Force for Qur'anic Law

The relationship between text and reality in the status of Hadith vis-à-vis the Qur'an is not one of separation, but rather a dynamic, symbiotic-organic bond. Hadith functions as an interpretive instrument that transfers the divine message from the theoretical-ethical realm into the practical-judicial domain (Mudawam, 2021). The *ushūliyyīn* classify this function into four *bayān* (explanatory) typologies that reflect the degree of intellectual intervention of the Prophet in relation to the meaning of revelation:

1. Confirmative Authority (*Bayān Ta'kīd*)

At this level, Hadith appears to provide juridical resonance to norms already firmly established in the Qur'an. As a *mu'akkid* (reinforcer), Hadith affirms that fundamental obligations—such as the pillars of Islam, including prayer, almsgiving, and pilgrimage—are pillars that cannot be deconstructed. Here, Hadith does not introduce new legal material, but

instead consolidates legal certainty through repeated authoritative affirmation (Azizah et al., 2022).

2. Explanatory Authority (*Bayan Tafsiṛ*)

This function constitutes the most dominant dimension in the dialectic of law. Hadith works to unravel the complexity of Qur'anic texts that are global (*mujmal*) through highly detailed operational mechanisms. This process includes elaborating procedural details of acts of worship (*tafshīl*), filtering the generality of verses into more specific rulings (*takhshīsh*), imposing limitations upon absolute texts (*taqyīd*), and determining a single meaning for ambiguous terms (*ta'yīn*). Without this intervention, the Qur'anic text would lose much of its applicative power in social reality.

3. Independent Legislative Authority (*Bayan Tasyri'*)

Hadith also demonstrates its independence as a source of law (*mutsubit*) by formulating norms that are not explicitly mentioned in the Qur'an. This is evident, for example, in specific prohibitions such as the use of silk or gold by men. This phenomenon proves that prophetic authority possesses a sphere of *ijtihad* that is religiously recognized in order to respond to social dynamics and human behavior that have not been directly addressed by the literal text of revelation.

4. Epistemological Contestation (*Bayan Nasakh*)

The discourse on the status of Hadith as a *nāsikh* (abrogator) of Qur'anic rulings represents one of the sharpest points of debate in *ushul fiqh*. Here, a struggle emerges between the more flexible Hanafi school and the Shafi'i school, which is highly protective of textual hierarchy. This debate is not merely a technical matter, but a reflection of the intellectual anxiety of the scholars over how to ensure that the authority of Hadith remains within the bounds of companionship to revelation, without reducing the essence of the absolute divine text itself (Saparullah, 2021).

Mechanisms of Verification and Contestation of Juridical Authority

Within the logic of *ushul fiqh*, the classification of Hadith based on the number of transmitters is not merely a numerical issue, but a matter of epistemic certainty. *Mutawatir* Hadith is positioned at the peak of authority because of its *qath'ī al-tsubūt* (definitive authenticity of source). The presence of a large number of transmitters, who logically cannot conspire to lie, places this category of Hadith on par with the Qur'an in terms of historical validity (Khalaf, 1978). Its implication is that *mutawatir* Hadith becomes an absolute foundation that transcends the limits of practical legal rulings, extending into the very foundations of creed (Wahid et al., 2025).

Conversely, *Ahad* Hadith carries a *zhannī* (probabilistic) dimension that has sparked methodological debate among the leading jurists. Here arises a tension between textual logic and systemic logic. The majority of scholars accept the authority of *ahad* Hadith within the sphere of jurisprudence (*amaliyah*), yet remain cautious when it comes to creed, which demands absolute certainty (Wahid et al., 2025).

The Hanafis apply stricter filters by considering whether a Hadith conforms to general legal maxims (*qiyās*), while the Shafi'is grant full supremacy to a sound *ahad* Hadith over analogical reasoning (Abu Zahrah, 1968).

This divergence shows that quantitative classification opens up broad space for *ijtihad* in determining the limits of textual authority. Classification based on quality (*Sahih*, *Hasan*, and *Da'if*) reflects the meticulousness of the *ushūliyyīn* in safeguarding the originality of the law from historical distortion. The authority of *Sahih* Hadith rests on the fulfillment of the transmitters' moral integrity (*'adl*) and intellectual reliability (*dhabth*), making it a perfect legal instrument. The flexibility of *Hasan* Hadith indicates a moderate stance in *ushul fiqh*, in which a slight decrease in a transmitter's memorization quality is still tolerated as a basis of legality, especially when supported by other corroborating chains of transmission (Saloot et al., 2016).

The most crucial point in qualitative classification is the status of *Da'if* Hadith. Here a dialectic unfolds between the need for textual evidence and the principle of caution (*ihtiyāt*). The majority of scholars firmly reject *da'if* Hadith as a basis for legal *istinbāth*, yet leave a narrow space for its use in the domain of devotional encouragement (*fadhā'il al-a'māl*) (Latif, 2016). This stance shows that *ushul fiqh* is a dynamic discipline; it does not operate solely on a black-and-white scale of validity, but also takes into account the sociological and psychological functions of a text as long as it does not contradict the fundamental principles of the Sharia (Saloot et al., 2016).

Methodological Contestation of the Four Schools Regarding Hadith

Differences in the attitudes of the founding imams of the schools toward Hadith reflect a diversity of paradigms in positioning textual authority vis-à-vis reason and social reality. This phenomenon creates an intellectual geography that distinguishes between rationalist, traditionalist, and integrative poles (Anshori & Abdurrahman, n.d.).

1. The Hanafi School

The Hanafi school, which emerged in the intellectually complex milieu of Iraq, developed a very strict system of Hadith screening based on criteria of systemic rationality. For Imam Abu Hanifah, a solitary *ahad* Hadith cannot stand on its own when it faces general principles of the Sharia (*al-qawā'id al-'āmmah*) or well-established social practices (Abu Zahrah, 1968). The placement of *qiyās jali* (strong and evident analogy) above *ahad* Hadith indicates that the Hanafi school regards Islamic law as a coherent logical structure, in which the validity of a report must be tested through its systemic harmony with the universal principles of the Qur'an.

2. The Maliki School

In contrast to the Iraqi approach, the Maliki school in Madinah offers a sociological perspective through the concept of *'amal ahl al-Madinah*. Imam Malik considers the collective practice of the people of Madinah as a "living Sunnah" that carries greater authority than individual reports

(*khabar wāhid*) (Az-Zuhaily, 1986). Here, Hadith is situated within a concrete historical framework; a practice transmitted en masse by the generation of the *tābi'īn* is regarded as more empirically reliable evidence of the Prophet's will than a text carried by only one or two transmitters.

3. The Shafi'i School

Imam al-Shafi'i emerges as an architect who integrates the poles of *ahl al-hadith* and *ahl al-ra'y*. Through *al-Risālah*, he affirms the position of Hadith as *nass* (authoritative text) that is essentially equal to the Qur'an in terms of the obligation of obedience (Syarifuddin, 2000). His consistent preference for sound Hadith over *qiyās* is not merely a form of textualism, but an effort to standardize the law so that it does not fall into the trap of subjective human reasoning. For al-Shafi'i, the soundness of the chain of transmission (*sanad*) is the ultimate boundary of legal authority (Khalaf, 1978).

4. The Hanbali School

At the other extreme, the Hanbali school represents the peak of veneration toward transmitted reports. Imam Ahmad ibn Hanbal adopts a highly protective attitude toward Hadith, even of *da'if* quality, placing it above personal opinion (*ra'y*) (Ash-Shiddieqy, 1993). The underlying logic is that a "weak truth" possibly coming from the Prophet is deemed far more valuable than a "strong truth" derived solely from human speculation (Makmun & Sazali, 2018). This highlights the Hanbali school's position as a bastion of textualism that safeguards the purity of the law from speculative rational intervention (Anshori & Abdurrahman, n.d.)

Contemporary Dialectics on the Authoritativeness (*Kehujjahan*) of Hadith

Between Certainty and Probability. The dynamics of Islamic thought are never free from arenas of controversy that test the limits of Hadith authority. One of the most critical points is the debate over the use of *ahad* Hadith in matters of creed. On the one hand, the majority of *ushuliyyin* construct a firm barrier: creed requires a *qath'ī* (definitive) foundation, whereas *ahad* Hadith is intrinsically *zhannī* (probabilistic) (Khon, 2017). On the other hand, the *Ahl al-Hadith* reject this dichotomy, arguing that methodological soundness alone suffices to provide both legal and theological certainty. This tension shows that Hadith discourse is not merely a technical issue of *sanad*, but a philosophical struggle over how humans conceptualize "certainty" in the face of revelation.

The Problem of *Mursal* Hadith The controversy extends into the realm of *Mursal* Hadith, which exposes divergent views on historical continuity. The inclusive stance of Imam Malik and Abu Hanifah in accepting *mursal* Hadith demonstrates a profound trust in the integrity of the *tābi'īn* generation as the embodiment of a living Sunnah. By contrast, Imam al-Shafi'i's more restrictive approach—requiring verification through a fully connected (*musnad*) chain—marks the advent of a rigorous era of legal formalism (Az-Zuhaily, 1986). This difference reflects a paradigm shift:

from an authority grounded in “communal trust” to one based on “textual standardization.”

In the contemporary era, challenges to the *kehujjahan* of Hadith have shifted from technical debate to existential critique. The emergence of the *Qur’āniyyūn* movement, which wholly rejects the authority of Hadith, represents an extreme manifestation of the crisis of confidence in the historical codification process. Modernist thinkers attempt to offer reinterpretations by separating “the Sunnah of the Prophet” as a universal value from “Hadith” as a historical record bound by space and time (Wahid, 2015).

Although such criticism is often perceived as a threat to the stability of Islamic law, from the perspective of *ushul fiqh* it actually stimulates a revitalization of Hadith criticism methodology. This ongoing contestation demonstrates that Hadith remains a dynamic entity; it continues to be scrutinized, deconstructed, and reaffirmed amid the waves of modernity that demand higher levels of rationality and historical accountability.

Hadith in the Current of Contemporary Islamic Law

In responding to increasingly complex contemporary challenges, the relevance of Hadith has shifted from being merely a “collection of legal texts” to a “source of universal values.” Hadith is no longer read solely as a set of technical commands, but as a bearer of principles of justice (*‘adālah*), equality (*musāwah*), and welfare (*maṣlahah*) that transcend time (Suryadilaga, 2017). By drawing out the underlying spirit (*maqāṣid*) from behind the text, Hadith can serve as an ethical foundation for addressing contemporary issues ranging from human rights to bioethics, keeping it functional amid shifting social structures (Misbah ul Hassan et al., 2025).

More than a mere source of substantive legal material, Hadith also bequeaths an adaptive methodology of decision-making. Prophetic practice presents a model of legal leadership that is not rigid, especially in the highly dynamic realm of *muamalah* (Zainuddin, 2014). The Prophet’s flexible attitude in engaging with the social realities of his time provides legitimacy for contemporary jurists to develop legal products that remain faithful to the text yet responsive to the needs of the era without losing their Islamic identity.

The urgency of Hadith relevance today lies in the courage to contextualize understanding. This approach requires researchers to undertake a “double reading”: understanding the text while simultaneously dissecting the historical, sociological, and anthropological contexts in which the Hadith emerged (Wahid, 2015). By comprehensively understanding *asbāb al-wurūd*, one can distinguish between Hadith rulings that are permanent (*ta’abbudī*) and those that are temporal-conditional (*ta’aqqulī*). Such a strategy safeguards Islamic law from the trap of literalism, which often distances religion from providing humane solutions (Sajida Faraz et al., 2024).

The future of Islamic law depends on the extent to which Hadith can engage in dialogue with modern disciplines. The integration of Hadith studies with sociology, psychology, and even science and technology is no longer optional but necessary (Purkon, 2023). The social sciences help uncover the structures of the societies in which Hadith operates, while the natural and health sciences assist in evaluating Hadith related to natural phenomena and medical issues. Through this interdisciplinary approach, Hadith undergoes a revitalization of its authority: it is trusted not only on the basis of faith, but also for its capacity to offer scientific and humanistic solutions to the problems of modern humanity.

Conclusion

Based on comprehensive analysis conducted, this research produces three fundamental conclusions regarding Hadith's position in *ushul fiqh*:

First, epistemologically, Hadith is not merely supplement to the Qur'an but rather dialogical partner enlivening revelation's meaning. Although formally hierarchically Hadith ranks second, functionally it constitutes the primary instrument in Islamic law operationalization. Without Hadith, the Qur'an would remain in ethical-abstract realm difficult reached by worship and transaction technical reality.

Second, methodological diversity in Hadith treatment—as shown by paradigm differences among Hanafi, Maliki, Shafi'i, and Hanbali schools—proves *ushul fiqh* as discipline highly considering sociological context. This contestation demonstrates Hadith validity is not tested only through sanad integrity but also through systemic harmony with universal law principles and living social practice in society.

Third, Hadith authority's sustainability in contemporary era can no longer be maintained through mere literalist-textual approach. Paradigm shift toward "double reading" integrating historical criticism with modern science is required. By making Hadith become inclusive value epistemology and interdisciplinary integration, Islamic law will maintain intellectual competitiveness in addressing modern humanity issues without losing authentic roots.

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