MUHADDITHIN AND USHULIYYIN: AN ANALYSIS OF DIFFERENCES IN UNDERSTANDING THE STATUS OF HADITH

Sidiq Hartono
Universitas Islam Negeri Sumatera Utara
Email: sidiq0406201005@uinsu.ac.id

Abstact

This study examines the differing perspectives between the muhaddithin and the Usuliyyin regarding hadith, with the aim of understanding how each group perceives the status of hadith within Islam. Employing a qualitative approach and a descriptive method through a literature-based study, this research analyses primary sources from classical (turath) works written by scholars of hadith and usul al-fiqh, supported by secondary sources such as relevant books and academic journals. The analytical techniques used are comparative and descriptive-analytical methods to reveal differences in assessing the authoritative value (hujjiyyah) of hadith. The findings indicate that the muhaddithin view the Sunnah in a broader and more historical sense, encompassing all aspects related to the Prophet ﷺ, whereas the Usuliyyin emphasise its normative dimension, focusing on elements that can serve as legal foundations. Despite their differing approaches, both muhaddithin and Usuliyyin agree that the Sunnah holds binding authority in Islam. The main contribution of this study lies in offering a more comprehensive understanding of the role of hadith within Islamic scholarship, while affirming that the methodological differences between the sciences of hadith and usul al-fiqh serve to enrich the intellectual tradition of Islamic jurisprudence in an integrative and complementary manner.

Keywords

Differences in Understanding; Muhaddithin ; Usuliyyin

Abstrak

Penelitian ini membahas perbedaan pandangan antara muhadditsin dan ushuliyyin terhadap hadis, dengan tujuan untuk mengetahui perbedaan antara keduanya dalam memahami kedudukan hadis dalam Islam. Menggunakan pendekatan kualitatif dan metode deskriptif melalui studi pustaka, penelitian ini mengkaji literatur primer berupa kitab-kitab turats karya ulama hadis dan ushul fiqh, serta didukung oleh sumber sekunder berupa buku dan jurnal ilmiah yang relevan. Teknik analisis yang digunakan adalah komparatif dan deskriptif-analitik untuk mengungkap perbedaan dalam menilai kehujjahan hadis. Hasil

penelitian menunjukkan bahwa muhadditsin memandang sunnah secara lebih luas dan historis, mencakup segala aspek yang berkaitan dengan Nabi ﷺ, sedangkan ushuliyyin menekankan aspek normatif yang dapat dijadikan dasar hukum. Meskipun pendekatan keduanya berbeda, baik muhadditsin maupun ushuliyyin sepakat bahwa sunnah merupakan hujjah dalam Islam. Kontribusi utama penelitian ini adalah memberikan pemahaman yang lebih menyeluruh mengenai peran hadis dalam disiplin ilmu Islam, serta menegaskan bahwa perbedaan metodologis antara ilmu hadis dan ushul fiqh justru memperkaya khazanah pemikiran hukum Islam secara integratif dan saling melengkapi.

Keywords

Perbedaan Pemahaman ; Muhadditsin; Ushuliyyin

Introduction

In Islamic studies, hadith holds a highly significant position as the second source of law after the Qur'an.[1] However, the way hadith is understood and positioned varies across different branches of Islamic scholarship. This distinction is most evident in the approaches of the *muhaddithin* (hadith scholars) and the *Usuliyyin* (scholars of legal theory). These two groups have differing perspectives in defining, assessing, and applying hadith within Islamic law.

The difference in perspective stems from the distinct orientations of each scholarly discipline. The *muhaddithīn* evaluate *ḥadīth* primarily through the lens of transmission, that is, the extent to which a narration can be trusted and deemed authentic. If a ḥadīth possesses an unbroken chain of transmission (*sanad*) and its transmitters are reliable (*thiqah*), it is accepted without necessarily considering the context of its application. In contrast, the uṣūliyyīn place greater emphasis on the functional aspect of the *ḥadīth*: whether it carries legal implications, whether it aligns with the *maqāṣid al-sharī'ah* (the higher objectives of Islamic law), and how relevant it is to the social context of the community.[2] As explained by Nawir Yuslem,[3] this difference in orientation leads the experts of ḥadīth to approach the sunnah textually, while scholars of *uṣūl al-fiqh* interpret it contextually and juridically.

---

[1] Tasbih, "Kedudukan Dan Fungsi Hadis Sebagai Sumber Hukum Islam," *AL-FIKR* 14, no. 3 (2020): 331–41; Hamdani Khairul Fikri, "Fungsi Hadis Terhadap Al-Qur'an," *Tasamuh* 12, no. 2 (2015): 178–88.

[2] Abū Bakr Aḥmad bin 'Alī bin Tsābit bin Aḥmad bin Mahdī al-Khaṭīb Al-Baghdādī, *Al-Kifāyah Fī 'Ilm Ar-Riwāyah*, ed. Ṣaḥḥaḥahu: Abū 'Abdullāh As-Sūrqī and Qābalahu: Ibrāhīm Ḥamdī Al-Madanī, 1st ed. (Haidar Abad: Jam'iyyah Dā'irat al-Ma'ārif al-'Utsmāniyyah, 1357 H), juz 1, h. 8.

[3] Nawir Yuslem, *Ulumul Hadis* (Jakarta: Mutiara Sumber Widya, 2001), h. 7; Nawir Yuslem, *Metodologi Penelitian Hadis: Teori & Implementasinya Dalam Penelitian Hadis* (Bandung: Citapustaka Media Perintis, 2008), h. 16.

This divergence becomes particularly evident in contemporary applications of ḥadīth within society. For instance, consider the ḥadīth regarding growing the beard. Prominent *muhaddithīn* such as Ibn Ḥajar al-ʿAsqalānī and al-Nawawī regard the Prophet's ﷺ command to grow the beard as a part of the sunnah that should be observed, as it constitutes an act of *taʿabbudī* (devotional obedience to the Prophet). However, several *uṣūliyyīn* view the matter differently, asserting that growing the beard is not a legal obligation since it is not directly linked to any binding sharʿī ruling. Instead, they classify it as a matter of *ʿurfī* (customary practice), reflecting Arab cultural norms that are not universally obligatory. This example illustrates how a single ḥadīth text can be interpreted differently depending on the disciplinary framework employed. In the context of modern society, such divergence also generates a variety of religious attitudes, ranging from strict literalism to contextual interpretation in understanding the teachings of the Prophet ﷺ.[4] Consequently, there are fundamental differences in how each group defines sunnah and evaluates the authority of particular hadith as *hujjah* (legal proof).

This divergence also reflects broader differences in the understanding of hadith authority within Islamic jurisprudence. The *muhaddithin* tend to regard everything originating from the Prophet ﷺ as part of the sunnah, whereas the *Usuliyyin* adopt a more selective stance, considering the legal relevance of a given hadith.[5] Such differences have sparked significant debates that have, in turn, shaped the methodological development of both hadith studies and usul al-fiqh.

Therefore, it is essential to examine the differing interpretations of the *muhaddithin* and *Usuliyyin* in order to understand how each discipline contributes to the establishment of a robust Islamic legal system. This study also offers insight into how hadith is treated across various fields of scholarship and how these two approaches complement one another in achieving a comprehensive understanding of Islam.

This study employs a qualitative approach with a descriptive method through library research.[6] The primary data sources in this research consist of classical Islamic texts (*kutub al-turāth*) that discuss the authority of hadith, written by both scholars of *uṣūl al-fiqh* and *muḥaddithūn*. In addition, the study also utilizes secondary data sources, including contemporary books and scholarly journal articles relevant to the focus of the research.

Data collection was carried out through an extensive review of the aforementioned literature. The data analysis techniques employed are comparative and descriptive-

[4] Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought (IIIT), 2008).

[5] 'Abd al-Malik Sa'dan, "Al-Ikhtilaf Baina Al-Ushuliyyin Wa Al-Muhadditsin Fii Mafhum as-Sunnah Wa Hujaituha," *Majallah Al-Syari'ah Wa Al-Iqtishad* 10, no. 1 (2021): 192–208.

[6] Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*, 2020, 1–6.

analytical methods, which involve comparing and describing the views of *uṣūl al-fiqh* scholars and *muḥaddithūn* regarding the authority of hadith, particularly concerning the differences in their perspectives. The purpose of this method is to clearly and comprehensively illustrate the distinctions between the two disciplines, thereby providing an in-depth understanding of the position of hadith within the framework of Islamic epistemology.

Result and Discussion

The Linguistic Definition of *Sunnah*

السُّنَّةُ فِي اللُّغَةِ: الطَّرِيقَةُ الْمُتَكَرِّرَةُ، قَالَ اللَّهُ تَعَالَى: ﴿سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا﴾ [الأحزاب: 62]

Meaning**:**

> *Linguistically,* as-sunnah *means "a repeatedly practised way." Allah the Exalted says: "(This is) the established way of Allah with those who passed before, and you will never find any change in the way of Allah (*Surah Al-Ahzab*, 33: 62)".*[7]

Another definition states:

السُّنَّةُ فِي اللُّغَةِ تُطْلَقُ عَلَى: السِّيرَةِ، حَسَنَةً كَانَتْ أَوْ قَبِيحَةً. وَتُطْلَقُ أَيْضًا عَلَى: الطَّرِيقَةِ؛ مَأْخُوذَةً مِنَ: السَّنَنِ، وَهُوَ: الطَّرِيقُ، يُقَالُ: خُذْ عَلَى سَنَنِ الطَّرِيقِ، وَسُنَنِهِ.

Meaning**:**

> *In the Arabic language,* as-sunnah *is used to denote* sīrah *(a way of life or habitual conduct), whether good or bad. It is also used to mean* ṭarīqah *(a path or method), derived from* as-sanan*, which literally means "a path".*[8] *In Arabic, it is said: "Take the road according to its proper course and direction".*[9]

From the various definitions above, it can be concluded that, linguistically, *as-sunnah* carries a broad and flexible meaning. It encompasses the notions of a path, habit, or repeated way of conduct whether in a positive or negative sense. The term indicates a consistent behavioural pattern or method. In religious usage, however, the meaning of *sunnah* has become more specific, referring to a good and praiseworthy way particularly the path and practice of the Prophet Muhammad ﷺ, which serves as a model and guidance for the Muslim community.

Sunnah According to the *Muhaddithin* and the *Usuliyyin*

According to the Scholars of Hadith:

---

[7] Muḥammad Ḥasan ʿAbd Al-Ghaffār, *Syarḥ Al-Manẓhūmah Al-Baiqūniyyah* (Durūs ṣawtiyyah qāma bitafrīghihā mawqiʿ as-syubkah al-islāmiyyah, n.d.), vol. 8, p. 2.

[8] Abū ‘Abd ar-Raḥmān ‘Abd as-Salām bin Burjis bin Nāṣhir Āl ‘Abd Al-Karīm, *Ḍharūrah Al-Ihtimām Bil-Sunan an-Nabawiyyah*, 1st ed. (Riyadh: Dar al-Manar Linnasyir wa al-Tauzi’, 1414 H), p. 20.

[9] Muḥammad bin al-Qāsim bin Muḥammad bin Basysyār Abu Bakr al-Anbari, *Az-Zāhir Fī Ma‘ānī Kalimāt an-Nās*, ed. Ḥātim Ṣhāliḥ Aḍh-Ḍhāmin, 2nd ed. (Beirut: Muassasah ar-Risalah, 1992), vol. 2, p. 339.

وَأَمَّا السُّنَّةُ عِندَ الْمُحَدِّثِينَ فَهِيَ: كُلُّ مَا أُسْنِدَ أَوْ أُضِيفَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ تَقْرِيرٍ أَوْ صِفَةٍ خَلْقِيَّةٍ أَوْ خُلُقِيَّةٍ[10].

Meaning:

As for al-Sunnah according to the scholars of Hadith, it is everything attributed or ascribed to the Prophet ﷺ, whether in the form of his words, actions, approvals (taqrir), physical characteristics, or moral qualities.

Another definition states:

السُّنَّةُ عِنْدَ جُمْهُورِ الْمُحَدِّثِينَ مُرَادِفَةٌ لِلْحَدِيثِ، وَهُوَ: مَا أُثِرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلٍ، أَوْ فِعْلٍ وَتَقْرِيرٍ، أَوْ صِفَةٍ خَلْقِيَّةٍ، أَوْ خُلُقِيَّةٍ، أَوْ سِيرَةٍ بَعْدَ الْبَعْثَةِ، وَقَدْ يَدْخُلُ بَعْضُ مَا قَبْلَهَا[11]

Meaning:

The majority of the scholars of Hadith regard Sunnah as synonymous with Hadith. It refers to everything transmitted from the Prophet ﷺ his sayings, deeds, approvals, physical description, moral conduct, and biography after his prophethood, and at times even includes certain events prior to his mission.

According to the Scholars of Usul al-Fiqh:

وَأَمَّا السُّنَّةُ عِندَ الأُصُولِيِّينَ . وَهَذَا هُوَ مَبْحَثُنَا . فَهِيَ كُلُّ مَا أُضِيفَ أَوْ كُلُّ مَا أُسْنِدَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ تَقْرِير[12]

Meaning:

As for al-Sunnah according to the scholars of Usul al-Fiqh and this is the focus of our discussion it refers to everything attributed or ascribed to the Prophet ﷺ, whether in the form of his speech, action, or approval.

Another definition states:

السُّنَّةُ عِنْدَ الأُصُولِيِّينَ: أَصْلٌ مِنْ أُصُولِ الْأَحْكَامِ الشَّرْعِيَّةِ، وَدَلِيلٌ مِنْ أَدِلَّتِهَا. وَقَدْ عَرَّفَهَا الْفَتُوحِيُّ فِي «الْكَوْكَبِ» فَقَالَ: «قَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرُ الْوَحْيِ، وَفِعْلُهُ، وَتَقْرِيرُهُ، وَزِيدَ: الْهَمُّ». وَعَرَّفَهَا الْآمِدِيُّ فِي «الْأَحْكَامِ» فَقَالَ: «مَا صَدَرَ عَنِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْأَدِلَّةِ الشَّرْعِيَّةِ، مِمَّا لَيْسَ بِمَتْلُوٍّ، وَلَا هُوَ مُعْجِزٌ، وَلَا دَاخِلٌ فِي الْمُعْجِزِ[13].

Meaning:

In the view of the Usuliyyin, Sunnah is one of the foundations of Islamic legal rulings and a source of evidence among the dalā'il al-shar'iyyah (legal proofs). Al-Futūḥī, in his work al-Kawkab, defines it as: "The Prophet's ﷺ statement that is not revelation (ghayr al-wahy), his action, his approval, and additionally, his inner intention (al-hamm)." Meanwhile, al-Āmidī in al-Aḥkām defines it as: "Whatever emanates from the Messenger ﷺ as a source of legal proof (dalīl shar'ī), which is neither recited revelation (matlūw), nor a miracle (mu'jizah), nor part of a miracle".

Al-Bayḍāwī defines Sunnah as:

قول الرسول – ﷺ – أو فعله

Meaning:

---

[10] Muhammad Hasan 'Abd Al-Ghaffar, *Taisir Ushul Al-Fiqh Limubtadiin* (Durūs Shawtiyyah Qāma bi-Tafrīghihā Mawqi' ash-Syubkah al-Islāmiyyah http://www.islamweb.net, n.d.), vol. 8, p. 2.

[11] Al-Karīm, *Ḍharūrah Al-Ihtimām Bil-Sunan an-Nabawiyyah,* p. 21.

[12] Al-Ghaffar, *Taisir Ushul Al-Fiqh Limubtadiin,* vol 8, p. 3.

[13] 'Alī ibn Muḥammad al-Āmidī Saif al-Dīn Abū al-Ḥasan, *Al-Ihkam Fī Ushul Al-Ahkam*, ed. Ta'liq 'Abd al-Razzāq 'Afīfī, Tashih 'Abd Allāh ibn 'Abd al-Raḥmān ibn Ghadayyān, and Tashih 'Alī al-Ḥamd Al-Ṣhāliḥī, 2nd ed. (Beirut: Al-Maktab Al-Islami, 1402 H), vol 1, p. 169.

The statement or action of the Messenger ﷺ. He does not include taqrir (approval) in his definition because it falls under the category of action.

Al-Isnawī, in his commentary on Minhāj al-Bayḍāwī, explains:

إِذا كَانَ التَّقرِيرُ عِبَارَةً عَن الكَفِّ عَنِ الإِنكَارِ، والكَفُّ فِعلٌ كَمَا تَقَدَّمَ، استُغنِيَ المصَنِّفُ عَنهُ بِهِ، أَي: عَنِ التَّقرِيرِ بِالفِعلِ

Meaning:

If taqrir refers to refraining from objection, and refraining is itself an action as previously mentioned then the author did not need to mention taqrir separately, as it is already encompassed by action.

Similarly, al-Subkī in al-Ibhāj, his commentary on al-Minhāj, says: "Approval (taqrir) is included among actions, for it constitutes abstaining from objection, and abstention is itself an act"[14] This difference arises from the distinct specialisations of each discipline. The scholars of Usul al-Fiqh focus only on those aspects of the Sunnah that serve as legal evidence in deriving shar'i rulings, as their primary concern is to deduce legal judgments from authoritative proofs. On the other hand, the scholars of Hadith are concerned with everything transmitted from the Prophet ﷺ, whether or not it serves as legal evidence. Therefore, their conception of Sunnah is broader, encompassing every aspect of the Prophet's life ﷺ.

Nevertheless, both groups share a common ground in defining Sunnah. It includes everything attributed to the Prophet ﷺ his words, actions, and approvals. This definition is unanimously accepted by both. However, the scholars of Hadith extend their scope further by also including the Prophet's physical characteristics and biographical details, which are not part of the *Usuliyyin*'s definition. This limitation does not imply rejection of these aspects; rather, it reflects the *Usuliyyin*'s methodological focus on what is legally relevant to their field.

As stated by 'Abd al-Karīm al-Sam'ānī: "The variation in defining the term Sunnah stems from the objectives pursued by each group. The purpose of the *Usuliyyin* is to establish and explain the sources of law in general. Hence, they view Sunnah from this perspective, focusing on the Prophet's ﷺ sayings, actions, and approvals related to legal rulings.[15] In contrast, the aim of the *Muhaddithin* is to transmit everything that originates from the Prophet ﷺ, whether or not it pertains to legal rulings. They also seek to demonstrate that the Prophet ﷺ serves as a guide and model for the entire ummah. Thus, their attention extends to all aspects associated with him his biography, character, conduct, sayings, actions, and every related detail.

[14] Sa'dan, "Al-Ikhtilaf Baina Al-Ushuliyyin Wa Al-Muhadditsin Fii Mafhum as-Sunnah Wa Hujaituha."

[15] Sa'dan.

Classification of Hadith and Its Terminologies

Before proceeding further, to make it easier to understand how the concept of *hadith* is viewed, this section will present its classifications. Based on its source from the Prophet ﷺ, *hadith* is divided into four types: قولية، وفعلية، وتقريرية، ووصفية *qauliyyah* (verbal), *fi'liyyah* (actional), *taqririyyah* (approving), and *waṣfiyyah* (descriptive):

1. Hadith Qauliyyah (Verbal Sayings)

As-sunnah al-qauliyyah refers to all statements directly uttered by the Prophet ﷺ. Examples include:

a. Hadith in sahih al-Bukhari:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى[16]

Meaning:

Verily, actions are judged by intentions, and every person will obtain what they intended.

b. Hadith in sahih Muslim:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ[17]

Meaning:

Whoever introduces something new into this matter of ours (Islam) that is not part of it, it will be rejected.

A part of *sunnah qauliyyah* is the *hadith qudsi*, which is a hadith wherein the Prophet ﷺ attributes his words to Allah ﷻ. For example:

قَالَ رسول الله صلى الله عليه وسلم "قال الله تبارك وتعالى: أنا أغنى الشركاء عن الشرك. من عمل عملا أشرك فيه معي غيري، تركته وشركه[18]

Meaning:

The Messenger of Allah ﷺ said: Allah, Blessed and Exalted, said: 'I am the One who is most free from any need of partners. Whoever performs a deed in which he associates someone else with Me, I leave him and his act of association'.

2. Hadith Fi'liyyah (Actions of the Prophet ﷺ)

Sunnah fi'liyyah encompasses all the actions of the Prophet ﷺ as transmitted to us in various circumstances of his life. Examples include:

a. The hadith of 'Aishah regarding the Prophet's voluntary fasting:

كَانَ يَصُومُ حَتَّى نَقُولَ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ: لَا يَصُومُ[19]

Meaning:

He used to fast continuously until we thought he would never break his fast, and he would refrain from fasting until we thought he would never fast again.

---

[16] Abu Abdillah Muhammad bin Ismail bin Ibrahim bin al-Mughirah bin Bardizbah Al-Bukhari, *Shahih Al-Bukhari*, ed. Muhammad Zuhair Al-Nashir, 1st ed. (Beirut: Daar Thuq an-Najah, 1422 H), vol 1, p. 6, number 1.

[17] Muslim bin al-Hajjaj An-Naisaburi, *Shahih Muslim* (Kairo: Mathba'ah Musthafa al-Babi al-Halabi, 1955), vol 3, p. 1443, number 1718.

[18] An-Naisaburi, vol 2, p. 2289, number 2985.

[19] Ahmad bin Hanbal, *Musnad Al-Imam Ahmad Bin Hanbal*, ed. Syu'aib Al-Arnauth, Dkk. 'Adil Mursyid, and disempurnakan oleh Dr. Abdullah bin Abdul Muhsin At-Turki, 1st ed. (Beirut: Muassasah ar-Risalah, 2001), vol. 42, p. 37, number. 25.101.

b. The hadith of Ibn ‘Umar:

كَانَ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ إِذَا جَدَّ بِهِ السَّيْرُ[20]

Meaning:

The Prophet ﷺ would combine the Maghrib and ‘Isha prayers when he was travelling in haste.

Among the *sunnah fi‘liyyah* often overlooked by many are the deeds of the heart such as love for Allah and His friends, fear of Him, hope in His reward, and abstaining from arrogance, cowardice, miserliness, and excessive anxiety.[21]

3. Hadith At-Taqririyyah (Approving Sunnah)

Sunnah taqririyyah refers to any act or statement that occurred during the lifetime of the Prophet ﷺ whether in his presence or absence and was later reported to him, and he approved of it. Such approval may be expressed by his silence (without objection) or by verbal approval and commendation. Examples include:

a. The hadith of Ibn ‘Umar, who said that the Prophet ﷺ instructed us upon returning from the Battle of Ahzab:

لَا يُصَلِّيَنَّ أَحَدٌ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ[22]

Meaning:

Let none of you perform the ‘Asr prayer except at Banu Qurayzah.

However, some of the Companions found that the time for ‘Asr came while they were still on the way. Some said: “We will not pray until we reach Banu Qurayzah.” While others said: “We will pray now, for the Prophet ﷺ did not mean it literally.” When this was reported to the Prophet ﷺ, he did not criticise any of them.

b. The hadith of Anas:

كَانَ يُلَبِّي الْمُلَبِّي لَا يُنْكَرُ عَلَيْهِ، وَيُكَبِّرُ الْمُكَبِّرُ فَلَا يُنْكَرُ عَلَيْهِ[23]

Meaning:

Some of the Companions proclaimed talbiyah *loudly, and the Prophet ﷺ did not disapprove of them; others proclaimed* takbir*, and he also did not disapprove of them.*

4. Hadith Washfiyyah (Descriptive Sunnah)

This type of Sunnah is divided into two categories:

a. Sifat Khuluqiyyah (Moral and Ethical Traits) referring to the noble character bestowed by Allah upon the Messenger ﷺ, his exalted manners, and praiseworthy qualities. Examples include:

1) The hadith of Ibn ‘Abbas:

---

[20] Abu Muhammad Abdullah bin Abdurrahman Al-Darimi, *Musnad Al-Imam Al-Darimi*, ed. Al-Marzouq Al-Zahrani, Al-Marzouq, 2015, vol. 1, p. 492, number 1540.

[21] Majmu’atu min Al-Muallifin, *Aqsam Al-Sunnah Min Haits Shaduriha ’an an-Nabi Saw.* (al-Maktabah al-Syamilah al-Haditisyyah, 2002), p. 254.

[22] Al-Bukhari, *Shahih Al-Bukhari,* vol. 2, p. 15, number 946.

[23] Al-Bukhari, vol. 2, p. 20, number 970.

كَانَ رَسُولُ اللهِ صلى الله عليه وسلم أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَى جِبْرِيلَ، وَكَانَ جِبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيُدَارِسُهُ الْقُرْآنَ، قَالَ: فَلَرَسُولُ اللهِ صلى الله عليه وسلم أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ[24]

Meaning*:*

"The Messenger of Allah ﷺ was the most generous of all people, and he was most generous during Ramadan when Jibril met him. Jibril would meet him every night of Ramadan to teach him the Qur'an, and indeed, the Messenger of Allah ﷺ was more generous in doing good than the blowing wind".

2) The hadith of Anas (رضي الله عنه):

خَدَمْتُ النَّبِيَّ صلى الله عليه وسلم عَشْرَ سِنِينَ فَمَا قَالَ لِي أُفٍّ قَطُّ، وَمَا قَالَ لِشَيْءٍ صَنَعْتُهُ لِمَ صَنَعْتَهُ، وَلَا لِشَيْءٍ تَرَكْتُهُ لِمَ تَرَكْتَهُ[25]

Meaning*:*

I served the Prophet ﷺ for ten years, and he never once said to me 'uff' (a word of annoyance). He never said to me about something I had done, 'Why did you do it?' nor about something I had left undone, 'Why did you not do it?'"

b. Sifat Khalqiyyah (Physical Traits) describing the physical form of the Prophet ﷺ, whom Allah created in the most perfect manner. For example:

كَانَ رَسُولُ اللهِ صلى الله عليه وسلم أَحْسَنَ النَّاسِ وَجْهًا وَأَحْسَنَهُمْ خُلُقًا، لَيْسَ بِالطَّوِيلِ الذَّاهِبِ وَلَا بِالْقَصِيرِ[26]

Meaning*:*

The Messenger of Allah ﷺ had the most handsome face and the best character. He was neither excessively tall nor short.

From these various divisions and forms, it can be concluded that the Sunnah of the Prophet ﷺ encompasses all aspects of his life his words (*qauliyyah*), actions (*fi'liyyah*), approvals (*taqririyyah*), and personal traits (*washfiyyah*). These four forms constitute the essential foundation for comprehending Islam in its entirety, as every utterance, act, and attitude of the Prophet ﷺ contains guidance for humankind in practising their faith and social life.

Thus, the Sunnah is not merely a complement to the Qur'an but also serves as an explanation and reinforcement of its legal and moral teachings. Furthermore, understanding this classification of the Sunnah enables Muslims to emulate the Prophet ﷺ comprehensively not only in matters of law and worship but also in his ethics, character, and personality. By recognising and practising every dimension of the Sunnah,

[24] Hanbal, *Musnad Al-Imam Ahmad Bin Hanbal,* vol. 4, p. 375, number 2616.

[25] Muhammad bin Isa bin Sauroh bin Musa bin adh-Dhahhak At-Tirmidzi, *Sunan At-Tirmidzi*, ed. Tahqiq dan Ta''liq Muhammad Syakir dan Fuad Abdul Baqi, 2nd ed. (Mesir: Syirkah Maktabah wa Mathba'ah Musthafa al-Babi al-Halabi, 1975), vol. 4, p. 368, number 2015.

[26] Abu al-Husain Muslim bin al-Hajjaj bin al-Qusyairi an-Naisaburi Muslim, *Al-Jami' Ash-Shahih (Shahih Muslim)*, ed. Ahmad bin Rif'at bin Utsman, Muhammad 'Izzat bin Utsman Az-Za'faron, and Muhammad Syukri bin Hasan Al-Anqarwi (Turki: Daar ath-Thaba'ah al-Amirah, 1915), vol. 7, p. 83, number 2337.

a Muslim can walk the path of life in harmony with divine revelation and the noble example of the Messenger of Allah ﷺ, who was sent as a mercy to all creation.

The Authority (Hujjiyyah) of the Sunnah

In general, all scholars agree on the authority (hujjiyyah) of the Sunnah; there is no difference of opinion in this matter among Ahlus Sunnah wal Jamaah. However, there have emerged certain groups that reject the authority of the Sunnah, such as the Qur'aniyyun, but their opinions have not been recognised by the scholars at large [27].

وقد قال رسول الله ﷺ: "يوشك أن يكذبني أن يكذبني رجل شبعان متكئ على أريكته يقول: عليكم بهذا القرآن، فما وجدتم فيه من حلال فأحلوه، وما وجدتم فيه من حرام فحرموه، ألا وإن ما حرم رسول الله ﷺ مثل ما حرم الله"

Meaning:

The Messenger of Allah ﷺ said, *"There will soon come a time when a man who is full and reclining on his couch will say: 'You must adhere only to this Qur'an. Whatever you find therein as lawful, deem it lawful; and whatever you find therein as unlawful, deem it unlawful.' Indeed, whatever the Messenger of Allah ﷺ has forbidden is just like what Allah has forbidden".*[28]

This is in accordance with the statement of Allah the Exalted:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا

Meaning:

Whatever the Messenger gives you, take it; and whatever he forbids you, abstain from it. (QS. Al-Hasyr: 7)

Imam al-Shafi'i said:

فَرَضَ اللَّهُ عَلَى النَّاسِ اتِّبَاعَ وَحْيِهِ وَسُنَنَ رَسُولِهِ

Meaning:

"Allah has made it obligatory upon mankind to follow His revelation and the Sunnah of His Messenger".[29]

Imam al-Shafi'i is widely known as the founder of a major school of jurisprudence. He was the first to compose a dedicated work in the science of *Usul al-Fiqh*, namely his book *al-Risalah*, in which this statement is mentioned.

He also said:

وكل ما سن فقد ألزمنا الله اتباعه وجعل في اتباعه طاعته وفي العُنُود عن اتباعها

Meaning:

Whatever the Messenger of Allah ﷺ has legislated, Allah has obliged us to follow it, and He has made obedience to the Messenger part of obedience to Himself. That

[27] Sa'dan, "Al-Ikhtilaf Baina Al-Ushuliyyin Wa Al-Muhadditsin Fii Mafhum as-Sunnah Wa Hujaituha."

[28] Hanbal, *Musnad Al-Imam Ahmad Bin Hanbal,* vol. 28, p. 429, number 17193.

[29] Abu Bakar Ahmad bin Ali bin Tsabit bin Ahmad bin Mahdi al-Khatib Al-Baghdadi, *Al-Faqīh Wa Al-Mutafaqqih*, ed. Al-Muḥaqqiq Abū 'Abd al-Raḥmān 'Ādil bin Yūsuf Al-Gharāzī, 2nd ed. (Saudi: Daar Ibnul Jauzi, 1421), vol. 1, p. 258.

is, Allah ﷻ has made obedience to the Messenger ﷺ an integral part of obedience to Him.[30]

Ibn Qudāmah al-Maqdisī said:

وقول رسول الله صلى الله عليه وسلم حجة؛ لدلالة المعجز على صدقه، وأمر الله –سبحانه– بطاعته، وتحذيره من مخالفة أمره

Meaning:

The statement of the Messenger of Allah ﷺ is a proof (hujjah), for the miracles that accompanied him serve as evidence of his truthfulness, as well as Allah's command to obey him and His warning against opposing him.[31]

Ibn Taymiyyah said in *Majmū' al-Fatāwā*:

السنة إذا ثبتت فإن المسلمين كلهم متفقون على وجوب اتباعها

Meaning:

When a Sunnah has been established (authentic), all Muslims are unanimously agreed upon the obligation to follow it.[32]

Here we see the views of scholars of *usul*, both early and later, clearly affirming the validity of the Sunnah in general. As for *khabar al-āḥād*, there is a difference of opinion. The majority of scholars accept the authority of *khabar al-āḥād*, even though it does not reach the level of *mutawātir*.

The definition of *hadith āḥād* is as follows:

والآحادُ جمعُ أَحَدٍ وهو الواحدُ، والمقصودُ بخبرِ الآحادِ في اصطلاحِ الأصوليّين: مَا رَوَاهُ آحَادٌ مِنَ النَّاسِ لَا يَصِلُونَ إِلَى دَرَجَةِ التَّوَاتُرِ. ولهذا عَرَّفَهُ: وَالْآحَادُ: هُوَ الَّذِي يُوجِبُ الْعَمَلَ وَلَا يُوجِبُ الْعِلْمَ.

Meaning:

Linguistically, āḥād *is the plural of* āḥad*, meaning "one". In* usul al-fiqh *terminology,* khabar al-āḥād *refers to a narration transmitted by individuals whose number does not reach the level of* mutawātir*. Therefore, it is understood as:* "Khabar al-āḥād is a narration that obliges action but does not yield certain knowledge".*[33]*

The scholars of *usul al-fiqh* differ on whether *khabar al-āḥād* conveys certain knowledge (*'ilm*) or only strong supposition (*ẓann*), in three views.[34]

1. *Khabar al-āḥād* only produces strong supposition (*ẓann*), which is the opinion of the majority of scholars of *usul al-fiqh*.

---

[30] Muḥammad bin Idrīs Asy-Syāfi'ī, *Al-Risālah*, ed. Taḥqīq wa Syarḥ Aḥmad Muḥammad Syākir, 1st ed. (Mesir: Musthafa al-Bab al-Halab, 1938), p. 88.

[31] Muwafaq ad-Dīn 'Abdullāh bin Aḥmad bin Qudāmah Al-Jama'īlī, *Rawḍhat An-Nāẓir Wa Jannat Al-Manāẓhir Fī Uṣhūl Al-Fiqh 'alā Madzhab Al-Imām Aḥmad Bin Ḥanbal*, 2nd ed. (Beirut: Muassah al-Rayyan, 2002), vol. 1, p. 273.

[32] Syaikh al-Islām Aḥmad bin Taimiyyah, *Majmū' Al-Fatāwā*, ed. Jama' wa Tartīb 'Abd ar-Raḥmān bin Muḥammad bin Qāsim and Sā'adahu Ibnuhu Muḥammad Waffaqahullāh (Madinah: Majma' al-Malik Fahd li-Ṭibā'at al-Muṣḥaf ash-Sharīf, 2004), vol. 19, p. 86.

[33] Muḥammad al-Ḥasan wuld Muḥammad al-mulaqqab bi "ad-Daddū" Asy-Syinqīṭī, *Syarḥ Al-Waraqāt Fī Uṣūl Al-Fiqh* (Durus Sawtiyyah Qama bitafrighiha Mawqi' asy-Syabakah al-Islamiyyah, n.d.), http://www.islamweb.net, juz 4, h. 38.

[34] Sa'dan, "Al-Ikhtilaf Baina Al-Ushuliyyin Wa Al-Muhadditsin Fii Mafhum as-Sunnah Wa Hujaituha."

2. *Khabar al-āḥād* yields knowledge (*'ilm*), which is the view of the Ẓāhiriyyah school and one of the opinions within the school of Imam Ahmad. This view was also chosen by Ibn Khuwaiyz Mandad among the Mālikiyyah scholars.
3. *Khabar al-āḥād* yields knowledge when supported by contextual indicators (*qarīnah*). This opinion was held by Ibn al-Hājib, Imam al-Haramayn, al-Āmidī, al-Bayḍāwī, and was adopted by Ibn Taymiyyah and reinforced by Muhammad al-Amin al-Shinqīṭī.

Their disagreement on whether *khabar al-āḥād* yields certain knowledge or strong supposition does not mean that it is not obligatory to act upon it. Ibn 'Abd al-Barr said:

أجمع أهل العلم من أهل الفقه والأثر في جميع الأمصار – فيما علمت – على قبول خبر الواحد العدل وإيجاب العمل به، إذا ثبت ولم ينسخه غيره من أثر أو إجماع، على هذا جميع الفقهاء في كل عصر من لدن الصحابة إلى يومنا هذا، إلا الخوارج وطوائف من أهل البدع شرذمة لا تعد خلافاً.

Meaning:

> *"All scholars of jurisprudence and tradition in every region so far as I know are unanimous on the acceptance of a solitary narration (khabar al-wāḥid) transmitted by a trustworthy narrator, and on the obligation to act upon it, once established and not abrogated by another text or consensus. All jurists in every era, from the Companions to this day, adhere to this view except for the Khawarij and a few groups of innovators whose disagreement is too insignificant to be considered".*[35]

Ibn 'Abd al-Barr thus explained that the obligation to act upon *khabar al-āḥād* has become a matter of consensus among jurists and hadith scholars, and no group has opposed it in a manner of real significance.

Al-Sam'ānī said in *Qawāṭi' al-Adillah*:

اعلم أن خبر الواحد إذا ثبت وجب العمل به

Meaning:

> *Know that when a solitary report (khabar al-wāḥid) has been established (authentic), it must be acted upon.*[36]

Hence, the criterion for accepting *khabar al-āḥād* is its authenticity, for the Qur'an is established through *mutawātir* transmission, as are *mutawātir* hadiths, though they are few in number. Al-Shawkānī said:

وقد ذهب الجمهور إلى وجوب العمل بخبر الواحد

Meaning:

> *The majority of scholars hold the view that it is obligatory to act upon a solitary (single-chain) hadith (khabar al-wāḥid).*[37]

---

[35] 'Āmir bin Ḥasan Ṣhabrī, *Ḥujjiyyah Khabar Al-Āḥād Fī Al-'Aqā'Id Wa Al-Aḥkām* (Majma' al-Malik Fahd li-Ṭibā'at al-Muṣḥaf ash-Sharīf, n.d.), p. 13.

[36] Abū al-Muẓaffar Manṣūr bin Muḥammad bin 'Abd al-Jabbār bin Aḥmad al-Marwazī Al-Sam'ānī, *Qawāṭhi' Al-Adillah Fī Al-Uṣhūl*, ed. Al-Muḥaqqiq Muḥammad Ḥasan Muḥammad Ḥasan Ismā'īl Al-Syāfi'ī, 1st ed. (Beirut: Daar al-Kutub al-'Ilmiyyah, 1999), vol. 1, p. 355.

[37] Muḥammad bin 'Alī bin Muḥammad bin 'Abd Allāh Asy-Syaukānī, *Irsyād Al-Fuḥūl Ilā Taḥqīq Al-Ḥaqq Min 'Ilm Al-Uṣūl*, ed. Al-Muḥaqqiq asy-Syaikh Aḥmad 'Izzū 'Ināyah, 1st ed. (Daar al-Kutub al-'Arabi, 1999), vol. 1, p. 134.

As for matters of creed (*'aqīdah*), *hadith āḥād* are not used, because issues of creed must be based on certain and definitive knowledge, not conjecture, even if it be strong. In matters of creed, conjecture cannot substitute for certainty. The scholars agree that *khabar al-wāḥid* can be a proof (*hujjah*), though they differ on the criteria for establishing its validity. Some impose specific conditions for accepting *khabar al-āḥād* as *hujjah*, while others set different conditions.

'Abd al-'Azīz al-Bukhārī said in *Kashf al-Asrār*:

خَبَرُ الْوَاحِدِ يُوجِبُ الْعَمَلَ، وَلَا يُوجِبُ الْعِلْمَ يَقِينًا أَيْ لَا يُوجِبُ عِلْمَ يَقِينٍ، وَلَا عِلْمَ طُمَأْنِينَةٍ، وَهُوَ مَذْهَبُ أَكْثَرِ أَهْلِ الْعِلْمِ وَجُمْلَةِ الْفُقَهَاءِ

Meaning:

> *Khabar al-wāḥid obliges action but does not produce certain knowledge that is, it does not yield definite or tranquil knowledge. This is the view of the majority of scholars and jurists.*[38]

It is therefore stated that *khabar al-āḥād* obliges action. As for the statement that it "does not yield knowledge," it means that the narration itself does not necessarily generate knowledge, not that no knowledge whatsoever is derived from it this is a matter of linguistic interpretation.[39]

'Abd al-Karīm al-Namlah said:

الخِلَافُ فِي هَذِهِ الْمَسْأَلَةِ لَفْظِيٌّ؛ لِاتِّفَاقِ أَصْحَابِ الْمَذَاهِبِ عَلَى أَنَّهُ يَجِبُ الْعَمَلُ بِخَبَرِ الْوَاحِدِ، سَوَاءٌ أَفَادَ الْعِلْمَ أَوِ الظَّنَّ، وَهَذَا هُوَ الَّذِي يَهُمُّ الْأُصُولِيَّ؛ حَيْثُ إِنَّهُ يَبْحَثُ فِي الْأَحْكَامِ النَّاجِزَةِ وَهِيَ أَحْكَامُ الدُّنْيَا.

Meaning:

> *The disagreement in this issue is merely verbal, as the scholars of all schools agree that khabar al-wāḥid must be acted upon, whether it yields knowledge or only strong supposition (ẓann). This is what concerns the scholar of usul, as his study pertains to practical rulings those of the worldly domain.*[40]

Thus, this is among the many statements of *usul* scholars showing consensus on the obligation to act upon *khabar al-āḥād* and its status as *hujjah*. Those who oppose it merely differ based on certain considerations. The difference in the matter of *khabar al-āḥād* is merely verbal, whether it yields knowledge or supposition; it does not affect the obligation to act upon it.

Muhammad al-Amin al-Shinqīṭī said:

اِعْلَمْ أَنَّ التَّحْقِيقَ الَّذِي لَا يَجُوزُ الْعُدُولُ عَنْهُ أَنَّ أَخْبَارَ الْآحَادِ الصَّحِيحَةَ كَمَا تُقْبَلُ فِي الْأُصُولِ... وَبِهَذَا تَعْلَمُ أَنَّ مَا أَطْبَقَ عَلَيْهِ أَهْلُ الْكَلَامِ وَمَن تَبِعَهُمْ مِنْ أَنَّ أَخْبَارَ الْآحَادِ لَا تُقْبَلُ فِي الْعَقَائِدِ وَلَا يَثْبُتُ بِهَا شَيْءٌ مِنْ صِفَاتِ اللَّهِ، زَاعِمِينَ أَنَّ أَخْبَارَ الْآحَادِ لَا تُفِيدُ الْيَقِينَ، وَأَنَّ الْعَقَائِدَ لَا بُدَّ فِيهَا مِنَ الْيَقِينِ، بَاطِلٌ لَا يُعَوَّلُ

[38] 'Abd al-'Azīz bin Aḥmad al-Bukhārī 'Alā' al-Dīn, *Kasyf Al-Asrār 'an Uṣūl Fakhr Al-Islām Al-Bazdawī*, 1st ed. (Istanbul: Syarikat al-Ṣhaḥāfa al-'Utsmāniyyah, 1890), vol. 2, p. 370.

[39] Muḥammad Muṣṭafā Az-Zuḥaylī, *Al-Wajīz Fī Uṣhūl Al-Fiqh Al-Islāmī (Al-Madkhal - Al-Maṣādir - Al-Ḥukm Ash-Shar'Ī)*, 2nd ed. (Damaskus: Daar Al-Khayr liṭ-Ṭibā'ah wan-Nashr wat-Tawzī', 2006), vol. 1, p. 241.

[40] 'Abd al-Karīm bin 'Alī bin Muḥammad An-Namlah, *Al-Muhadzdzab Fī 'Ilm Uṣhūl Al-Fiqh Al-Muqāran*, 1st ed. (Riyadh: Maktabah al-Rasyad, 1999), vol. 2, p. 683.

عَلَيْهِ. وَيَكْفِي مِنْ ظُهُورِ بُطْلَانِهِ أَنَّهُ يَسْتَلْزِمُ رَدَّ الرِّوَايَاتِ الصَّحِيحَةِ الثَّابِتَةِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمُجَرَّدِ تَحْكِيمِ الْعَقْلِ.

Meaning:

> *Know that the sound view, from which it is impermissible to deviate, is that authentic ahad hadiths are to be accepted in foundational matters (usul), just as they are elsewhere… By this, you will understand that the claim made by the theologians (ahl al-kalām) and their followers that ahad hadiths are not accepted in matters of creed and cannot establish any of Allah's attributes, on the basis that they do not yield certainty and that creed requires certainty is false and unreliable. Its falsehood is evident, as it necessitates rejecting authentic reports firmly established from the Prophet ﷺ merely by elevating reason above revelation.*[41]

After presenting the views of the scholars particularly those of the *usul* scholars it becomes clear that every authoritative scholar agrees upon the obligation to act upon the Sunnah. As for the influence of those groups that reject the Sunnah as a proof, their disagreement carries no weight. Scholars of *usul*, such as al-Juwayni and others, have refuted them.

As for the differences among jurists (*fuqahā'*) of various schools regarding certain textual hadiths, these are attributed to the *usul* principles of each school and their respective methodologies in accepting hadith. They did not reject the Sunnah absolutely; rather, their differences arose from their methods of legal deduction (*istinbāṭ*). Hence, we find some jurists refraining from acting upon a particular hadith, not because they deny its authority, but because they view another interpretation or evidence as stronger. They still believe the hadith to be a *hujjah*, yet do not apply it within their own school.

Analytical Review

The divergence of views between *usul* scholars and *muhaddithin* regarding the authoritative status (*hujjiyyah*) of hadith particularly *khabar ahad*reflects the intellectual dynamism that has characterised Islamic thought since its earliest period. Scholars unanimously agree that the *sunnah* is the second primary source of Islamic law after the Qur'an. This is supported by numerous Qur'anic verses and Prophetic traditions that stress the importance of following the teachings of the Messenger of Allah. However, differences arise when discussing the levels of hadith authenticity, especially in the case of *hadith ahad*. From the *Usuliyyin* (scholars of *usul al-fiqh*) perspective, *hadith ahad* produces only strong presumption (*zann*), while *muhaddithin* (hadith scholars) place greater emphasis on the soundness of the chain of transmission (*isnad*) and the text (*matan*) to establish its authority sometimes even considering it a source of certain knowledge (*'ilm*) in specific contexts.

On the positive side, this divergence demonstrates the scholars' cautiousness and the application of rigorous standards in accepting religious information, especially

[41] An-Namlah, vol. 2, p. 683.

concerning matters of law and creed (*'aqidah*). From the *Usuliyyin*'s perspective, the epistemological approach is highly rational; they do not reject *hadith ahad* outright but impose strict boundaries, particularly in theological matters that demand certainty. Conversely, *muhaddithin* place greater trust in the methods of verifying transmitters and chains of narration, as they possess deep expertise in the mechanisms of transmission. This diversity of methodology enriches the Islamic intellectual tradition by creating interdisciplinary dialogue between *fiqh*, *hadith*, and *usul al-fiqh* when evaluating textual evidence (*nass*).

Negatively, however, such differences may lead to confusion among the general public or within *fatwa* institutions, particularly when an authentic *hadith ahad* is used by some scholars to derive a ruling, while others reject it for not meeting their epistemic criteria. In the process of *istinbat al-hukm* (legal derivation), this can result in divergent *fatwas* across schools of thought or religious authorities, especially in contemporary issues lacking strong precedents from the Qur'an or *mutawatir* hadith. For instance, in matters of medicine, social policy, or economics, the use of *hadith ahad* which may not reach the level of certainty can be contested in terms of its validity as a binding legal foundation.

In the modern era, *fatwa* institutions are required to be both selective and adaptive. When facing new issues, *muftis* must balance the epistemological caution of *Usuliyyin* with the rich data and methodologies preserved by *muhaddithin* . This is crucial, as there are often no explicit texts from the Qur'an or *mutawatir* hadith to serve as direct legal foundations, making *khabar ahad* the only available source. Here, the concept of *qarinah* (supporting indicator) used by some scholars becomes an essential meeting point in today's context allowing *hadith ahad* to be elevated in authority when corroborated by contextual evidence, public acceptance, or alignment with the objectives of the *Shari'ah* (*maqasid al-shari'ah*).

Therefore, these differences should be managed not as sources of conflict but as complementary perspectives that enhance both legitimacy and flexibility in Islamic legal formulation. Harmonising the two approaches provides a middle path towards producing legal rulings that are both evidentially robust and contextually relevant. Such an integrative approach is vital in developing modern *fatwas* that remain responsive to contemporary realities without losing their scriptural authority thus eliminating ambiguity in understanding the *sunnah* within society.

Conclusion

The differing understandings of the *sunnah* between *muhaddithin* and *Usuliyyin* stem from their distinct aims and methodologies. The *muhaddithin* adopt a broader conception of the *sunnah*, encompassing everything related to the Prophet ﷺ his sayings,

actions, approvals, and attributes. Meanwhile, the *Usuliyyin* adopt a more selective stance, restricting the *sunnah* to aspects that can serve as the basis for legal rulings (*ahkam shari'iyyah*). This distinction reveals that the *sunnah*, in the eyes of the *muhaddithin* , is primarily historical and documentary, whereas for the *Usuliyyin*, it is normative and applicative.

Despite methodological differences, both *muhaddithin* and *Usuliyyin* agree that the *sunnah* holds authoritative status (*hujjah*) in Islam. It continues to serve as a foundational guide in legal derivation whether through the transmission-based analysis of the *muhaddithin* or the rational-legal reasoning of the *Usuliyyin*. This mutual recognition underscores that the Islamic legal sciences are inherently complementary rather than contradictory, where *hadith* studies and *usul al-fiqh* work hand in hand to preserve and apply Islamic teachings comprehensively.

REFERENCES

Abu Bakr al-Anbari, Muḥammad bin al-Qāsim bin Muḥammad bin Basysyār. *Az-Zāhir Fī Ma'ānī Kalimāt an-Nās*. Edited by Ḥātim Ṣhāliḥ Aḍh-Ḍhāmin. 2nd ed. Beirut: Muassasah ar-Risalah, 1992.

Al-Baghdadi, Abu Bakar Ahmad bin Ali bin Tsabit bin Ahmad bin Mahdi al-Khatib. *Al-Faqīh Wa Al-Mutafaqqih*. Edited by Al-Muḥaqqiq Abū 'Abd al-Raḥmān 'Ādil bin Yūsuf Al-Gharāzī. 2nd ed. Saudi: Daar Ibnul Jauzi, 1421.

Al-Baghdādī, Abū Bakr Aḥmad bin 'Alī bin Tsābit bin Aḥmad bin Mahdī al-Khaṭīb. *Al-Kifāyah Fī 'Ilm Ar-Riwāyah*. Edited by Ṣaḥḥaḥahu: Abū 'Abdullāh As-Sūrqī and Qābalahu: Ibrāhīm Ḥamdī Al-Madanī. 1st ed. Haidar Abad: Jam'iyyah Dā'irat al-Ma'ārif al-'Utsmāniyyah, 1357.

Al-Bukhari, Abu Abdillah Muhammad bin Ismail bin Ibrahim bin al-Mughirah bin Bardizbah. *Shahih Al-Bukhari*. Edited by Muhammad Zuhair Al-Nashir. 1st ed. Beirut: Daar Thuq an-Najah, 1422.

Al-Darimi, Abu Muhammad Abdullah bin Abdurrahman. *Musnad Al-Imam Al-Darimi*. Edited by Al-Marzouq Al-Zahrani. Al-Marzouq., 2015.

Al-Ghaffar, Muhammad Hasan 'Abd. *Taisir Ushul Al-Fiqh Limubtadiin*. دروس صوتية قام بتفريغها موقع الشبكة الإسلامية http://www.islamweb.net, n.d.

Al-Ghaffār, Muḥammad Ḥasan ʿAbd. *Syarḥ Al-Manẓhūmah Al-Baiqūniyyah*. Durūs ṣawtiyyah qāma bitafrīghihā mawqiʿ as-syubkah al-islāmiyyah, n.d. http://www.islamweb.net.

Al-Jama'īlī, Muwafaq ad-Dīn 'Abdullāh bin Aḥmad bin Qudāmah. *Rawḍhat An-Nāẓir Wa Jannat Al-Manāẓhir Fī Uṣhūl Al-Fiqh 'alā Madzhab Al-Imām Aḥmad Bin*

Ḥanbal. 2nd ed. Beirut: Muassah al-Rayyan, 2002.

Al-Karīm, Abū ‘Abd ar-Raḥmān ‘Abd as-Salām bin Burjis bin Nāṣhir Āl ‘Abd. *Ḍharūrah Al-Ihtimām Bil-Sunan an-Nabawiyyah*. 1st ed. Riyadh: Dar al-Manar Linnasyir wa al-Tauzi’, 1414.

Al-Muallifin, Majmu’atu min. *Aqsam Al-Sunnah Min Haits Shaduriha ’an an-Nabi Saw.* al-Maktabah al-Syamilah al-Haditisyyah, 2002.

Al-Sam‘ānī, Abū al-Muẓaffar Manṣūr bin Muḥammad bin ‘Abd al-Jabbār bin Aḥmad al-Marwazī. *Qawāṭhi‘ Al-Adillah Fī Al-Uṣhūl*. Edited by Al-Muḥaqqiq Muḥammad Ḥasan Muḥammad Ḥasan Ismā‘īl Al-Syāfi‘ī. 1st ed. Beirut: Daar al-Kutub al-’Ilmiyyah, 1999.

‘Alā’ al-Dīn, ‘Abd al-‘Azīz bin Aḥmad al-Bukhārī. *Kasyf Al-Asrār ‘an Uṣūl Fakhr Al-Islām Al-Bazdawī*. 1st ed. Istanbul: Syarikat al-Ṣhaḥāfa al-‘Utsmāniyyah, 1890.

An-Naisaburi, Muslim bin al-Hajjaj. *Shahih Muslim*. Kairo: Mathba’ah Musthafa al-Babi al-Halabi, 1955.

An-Namlah, ‘Abd al-Karīm bin ‘Alī bin Muḥammad. *Al-Muhadzdzab Fī ‘Ilm Uṣhūl Al-Fiqh Al-Muqāran*. 1st ed. Riyadh: Maktabah al-Rasyad, 1999.

Asy-Syāfi‘ī, Muḥammad bin Idrīs. *Al-Risālah*. Edited by Taḥqīq wa Syarḥ Aḥmad Muḥammad Syākir. 1st ed. Mesir: Musthafa al-Bab al-Halab, 1938.

Asy-Syaukānī, Muḥammad bin ‘Alī bin Muḥammad bin ‘Abd Allāh. *Irsyād Al-Fuḥūl Ilā Taḥqīq Al-Ḥaqq Min ‘Ilm Al-Uṣūl*. Edited by Al-Muḥaqqiq asy-Syaikh Aḥmad ‘Izzū ‘Ināyah. 1st ed. Daar al-Kutub al-’Arabi, 1999.

Asy-Syinqīṭī, Muḥammad al-Ḥasan wuld Muḥammad al-mulaqqab bi “ad-Daddū.” *Syarḥ Al-Waraqāt Fī Uṣūl al-fiqh*. Durus Sawtiyyah Qama bitafrighiha Mawqi‘ asy-Syabakah al-Islamiyyah, n.d. http://www.islamweb.net.

At-Tirmidzi, Muhammad bin Isa bin Sauroh bin Musa bin adh-Dhahhak. *Sunan At-Tirmidzi*. Edited by Tahqiq dan Ta’’liq Muhammad Syakir dan Fuad Abdul Baqi. 2nd ed. Mesir: Syirkah Maktabah wa Mathba’ah Musthafa al-Babi al-Halabi, 1975.

Auda, Jasser. *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought (IIIT), 2008.

Az-Zuḥaylī, Muḥammad Muṣṭafā. *Al-Wajīz Fī Uṣhūl Al-Fiqh Al-Islāmī (Al-Madkhal - Al-Maṣādir - Al-Ḥukm Ash-Shar‘Ī)*. 2nd ed. Damaskus: Daar Al-Khayr liṭ-Ṭibā‘ah wan-Nashr wat-Tawzī‘, 2006.

Darmalaksana, Wahyudin. “Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan.” *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*, 2020, 1–6.

Fikri, Hamdani Khairul. “Fungsi Hadis Terhadap Al-Qur’an.” *Tasamuh* 12, no. 2 (2015): 178–88.

Hanbal, Ahmad bin. *Musnad Al-Imam Ahmad Bin Hanbal*. Edited by Syu'aib Al-Arnauth, Dkk. 'Adil Mursyid, and disempurnakan oleh Dr. Abdullah bin Abdul Muhsin At-Turki. 1st ed. Beirut: Muassasah ar-Risalah, 2001.

Muslim, Abu al-Husain Muslim bin al-Hajjaj bin al-Qusyairi an-Naisaburi. *Al-Jami' Ash-Shahih (Shahih Muslim)*. Edited by Ahmad bin Rif'at bin Utsman, Muhammad 'Izzat bin Utsman Az-Za'faron, and Muhammad Syukri bin Hasan Al-Anqarwi. Turki: Daar ath-Thaba'ah al-Amirah, 1915.

Sa'dan, 'Abd al-Malik. "Al-Ikhtilaf Baina Al-Ushuliyyin Wa Al-Muhadditsin Fii Mafhum as-Sunnah Wa Hujaituha." *Majallah Al-Syari'ah Wa Al-Iqtishad* 10, no. 1 (2021): 192–208.

Saif al-Dīn Abū al-Ḥasan, ʻAlī ibn Muḥammad al-Āmidī. *Al-Ihkam Fī Ushul Al-Ahkam*. Edited by Ta'liq ʻAbd al-Razzāq ʻAfīfī, Tashih ʻAbd Allāh ibn ʻAbd al-Raḥmān ibn Ghadayyān, and Tashih ʻAlī al-Ḥamd Al-Ṣhāliḥī. 2nd ed. Beirut: Al-Maktab Al-Islami, 1402.

Ṣhabrī, ʻĀmir bin Ḥasan. *Ḥujjiyyah Khabar Al-Āḥād Fī Al-ʻAqā'Id Wa Al-Aḥkām*. Majmaʻ al-Malik Fahd li-Ṭibāʻat al-Muṣḥaf ash-Sharīf, n.d.

Taimiyyah, Syaikh al-Islām Aḥmad bin. *Majmūʻ Al-Fatāwā*. Edited by Jamaʻ wa Tartīb ʻAbd ar-Raḥmān bin Muḥammad bin Qāsim and Sāʻadahu Ibnuhu Muḥammad Waffaqahullāh. Madinah: Majmaʻ al-Malik Fahd li-Ṭibāʻat al-Muṣḥaf ash-Sharīf, 2004.

Tasbih. "Kedudukan Dan Fungsi Hadis Sebagai Sumber Hukum Islam." *AL-FIKR* 14, no. 3 (2020): 331–41.

Yuslem, Nawir. *Metodologi Penelitian Hadis: Teori & Implementasinya Dalam Penelitian Hadis*. Bandung: Citapustaka Media Perintis, 2008.

———. *Ulumul Hadis*. Jakarta: Mutiara Sumber Widya, 2001.