

## ***Ahl Al-Hadith and Ahl Ar-Ra'yi in the Formation and Development of Islamic Law***

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Received: 2024-June-10

Rev. Req: 2024-July-02

Accepted: 2024-August-13



10.59683/ijls.v3i2.88

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How to cite this paper: Anwar, S., Malik, D.A., Zulvia, R.A., Fauziansah, S., Fitrianto, B. & Anwar, S. (2024). *Ahl Al-Hadith and Ahl Ar-Ra'yi in the Formation and Development of Islamic Law*. *International Journal of Law and Society (IJLS)*, 3(2), 77-89. <https://doi.org/10.59683/ijls.v3i2.88>

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**ABSTRACT:** *This study aims to analyze the role and contribution of Ahl Al-Hadith and Ahl Ar-Ra'yi in forming and developing Islamic law. These two groups of thought emerged in the 2nd century Hijriah with different approaches to interpreting the sources of Islamic law. This study uses a qualitative research type with a descriptive-analytical approach. The primary data in this study are classical and modern literature relevant to the thoughts of Ahl Al-Hadith and Ahl Ar-Ra'yi. Data sources include classical Islamic law books, books, and scientific articles that discuss the methodology of these two groups. Data collection techniques are carried out through library research by analyzing primary and secondary texts. The collected data are analyzed using content analysis techniques, which aim to explore the methodological patterns of the two groups in interpreting Islamic law. The study results show that despite having different methodological approaches, both seek to uphold Islamic law by maqashid al-sharia. Ahl Al-Hadith contributed to the birth of the Maliki and Hanbali schools, emphasizing the text's authority. At the same time, Ahl Ar-Ra'yi played a role in introducing the flexible ijtihad method popularized by Abu Hanifah. This approach was later balanced by Imam Syafi'i, who integrated text and reason into his ushul fiqh. This study concludes that the differences in methodology between Ahl Al-Hadith and Ahl Ar-Ra'yi not only enrich the treasury of Islamic law but also provide a mechanism for adapting Islamic law to changing times while maintaining the basic principles of sharia.*

Penelitian ini bertujuan untuk menganalisis peran dan kontribusi *Ahl Al-Hadith* dan *Ahl Ar-Ra'yi* dalam pembentukan dan pengembangan hukum Islam. Kedua kelompok pemikiran ini

muncul pada abad ke-2 Hijriah dengan pendekatan yang berbeda dalam menafsirkan sumber-sumber hukum Islam. Penelitian ini menggunakan jenis penelitian kualitatif dengan pendekatan deskriptif-analitis. Data utama dalam penelitian ini berupa literatur klasik dan modern yang relevan dengan pemikiran *Ahl Al-Hadith* dan *Ahl Ar-Ra'yi*. Sumber data meliputi kitab-kitab hukum Islam klasik, buku, dan artikel ilmiah yang membahas metodologi kedua kelompok ini. Teknik pengumpulan data dilakukan melalui studi pustaka (*library research*) dengan menganalisis teks-teks primer dan sekunder. Data yang terkumpul dianalisis menggunakan teknik analisis isi (*content analysis*), yang bertujuan untuk menggali pola-pola metodologis kedua kelompok dalam menafsirkan hukum Islam. Hasil penelitian menunjukkan bahwa meskipun memiliki pendekatan metodologis yang berbeda, keduanya bertujuan untuk menegakkan hukum Islam sesuai dengan maqashid al-sharia. *Ahl Al-Hadith* berkontribusi dalam melahirkan mazhab Maliki dan Hanbali, yang menekankan pada otoritas teks, sedangkan *Ahl Ar-Ra'yi* berperan dalam memperkenalkan metode ijtihad fleksibel yang dipopulerkan oleh Abu Hanifah. Pendekatan ini kemudian diseimbangkan oleh Imam Syafi'i yang mengintegrasikan teks dan rasio dalam ushul fiqhnya. Penelitian ini menyimpulkan bahwa perbedaan metodologi antara *Ahl Al-Hadith* dan *Ahl Ar-Ra'yi* tidak hanya memperkaya khazanah hukum Islam, tetapi juga menyediakan mekanisme adaptasi hukum Islam terhadap perubahan zaman, dengan tetap menjaga prinsip-prinsip dasar syariah.

**Keywords:** *Ahl Al-Hadith, Ahl Ar-Ra'yi, Islamic Law.*

## I. INTRODUCTION

In the history of the development of Islamic law, two primary schools of thought have significantly influenced the methodology of law-making (*istinbath al-ahkam*), namely *Ahl Al-Hadith* and *Ahl Ar-Ra'yi* (Faizin, 2023). These two groups emerged during the *Tabi'in* period, around the 2nd century Hijriah, as a response to various new problems that were not found during the time of the Prophet Muhammad. The dynamics behind the emergence of these two schools reflect the need for Muslims at that time to interpret religious teachings according to the ever-evolving social context (Anwar et al., 2023; Taherabadi, 2024).

*Ahl Al-Hadith*, centered in Medina, emphasizes the use of hadith and *tsar* (sayings of the companions) as the primary sources in determining Islamic law. This approach emphasizes textual understanding of the text (the Qur'an and hadith) and avoids using reason except in urgent circumstances. This principle is based on the belief that the revelation and sunnah of the Prophet have covered all aspects of human life (Saladin et al., 2023).

In contrast, *Ahl Ar-Ra'yi*, which developed in Iraq, especially in Kufa, emphasized the importance of using reason and logical reasoning (*ijtihad*) in understanding and interpreting texts, especially when facing problems that do not have explicit evidence. This group believes that Islamic law must be able to adapt to social changes and different local conditions (Ansori & Munawir, 2022).

The differences in approach between these two groups not only influenced the development of Islamic jurisprudence but also became the basis for the birth of various schools of Islamic law. For example, Imam Malik and Imam Ahmad bin Hanbal tended more towards the *Ahl Al-Hadith* method. At the same time, Imam Abu Hanifah was known as the central figure of *Ahl Ar-Ra'yi*. Imam Syafi'i then emerged with an approach that tried to bridge these two schools through the methodology of *ushul fiqh* which balanced text and reason (Muhit et al., 2023; Yusuf, 2016).

The *Ahl Al-Hadith* and *Ahl Ar-Ra'yi* approaches can be analyzed using the theory of methodological dualism in Islamic law, namely textuality and rationality. The textual approach of *Ahl Al-Hadith* is in line with the theory of Islamic legal positivism, which emphasizes the authority of revelation as the primary source of law. On the other hand, the rational approach of *Ahl Ar-Ra'yi* can be associated with the theory of legal pragmatism, which emphasizes the flexibility of law to answer the needs of society (Djawas et al., 2022).

The Grand Theory relevant to this study is *maqashid al-sharia* (the objectives of sharia). This theory explains that Islamic law primarily aims to realize humanity's benefit by protecting religion, soul, mind, descendants, and property. *Ahl Al-Hadith* and *Ahl Ar-Ra'yi* strive to achieve this *maqashid* with different approaches (Surur, 2024).

Several previous studies have discussed the role of *Ahl Al-Hadith* and *Ahl Ar-Ra'yi*, including *Ahl Al-Hadith Methodologies on Qur'anic Discourses in the Ninth Century* by Azmi (2017), which focuses on the textual methodology of *Ahl Al-Hadith*. The *Process of Al-Bukhari Fiqh Methodology Development in Islamic Law* by Hasyim et al. (2020). *Study of the Thoughts of Ahl Al-Hadis and Ahl Ar-Ra'yi* by Subhi et al. (2023) explores the use of *ijtihad* in *Ahl Ar-Ra'yi*. *Irregular Hadith According to Imam Shafi'i* by Biodun & Jangebe (2024) discusses the role of Imam Syafi'i in uniting textual and rational methods. This study is different from previous studies because it analyzes the methodology of the two groups and emphasizes the relevance of their thinking in responding to contemporary challenges. By focusing on the integration of text and reason, this study provides a new perspective in adapting Islamic law to the development of the times.

## II. METHOD

This study uses a qualitative research type with a descriptive-analytical approach. This approach was chosen to describe in detail and analyze the role and contribution of *Ahl Al-Hadith* and *Ahl Ar-Ra'yi* in forming and developing Islamic law. The main focus of this study is to understand the methodological patterns applied by both groups, both textually and rationally, and to evaluate their relevance in responding to contemporary challenges (Ikhwan, 2021).

Qualitative research allows for in-depth exploration of data in texts and literature, both classical and modern. The data used includes primary and secondary data. Primary data comes from the main books that contain the thoughts of *Ahl Al-Hadith* and *Ahl Ar-Ra'yi* figures, such as *Al-Muwatta* by Imam Malik, *Musnad Ahmad* by Imam Ahmad bin Hanbal, and *Al-Fiqh Al-Akbar* and *Kitab Al-Kharaj* by Imam Abu Hanifah. Secondary data is

obtained from modern literature, including books, scientific articles, and journals that discuss the methodology of both groups, as well as an analysis of their contributions to Islamic law.

The data collection technique was carried out through library research by reviewing primary texts to understand the views and methodologies of each group directly. In addition, secondary texts were studied to gain additional insights and critical analysis relevant to current developments (Flick, 2018).

The collected data were analyzed using content analysis techniques. This analysis process involves identifying data based on the methodology of *Ahl Al-Hadith* which focuses on the textual approach, and *Ahl Ar-Ra'yi* which emphasizes rationality. After that, a comparative analysis was carried out to reveal the similarities, differences, and impacts of the methodologies of the two groups on the formation of Islamic law. This analysis was then continued with a contextual evaluation to understand the relevance of their methods in responding to contemporary challenges, primarily related to *maqashid al-sharia* or the objectives of sharia (Creswell, 2012).

With this approach, this study aims to provide an in-depth understanding of the historical role of the two groups while explaining how the textual and rational approaches can be integrated in forming Islamic law that is responsive to changing times. This descriptive-analytical approach supports the study of the contributions of *Ahl Al-Hadith* and *Ahl Ar-Ra'yi* in enriching the treasury of Islamic law, both historically and in a modern context.

### III. RESULT AND DISCUSSION

#### The Concept of Ahl Al Hadith and Ahl Ar Ra'yi

##### *Ahl Al Hadits*

During the reign of Umar bin Khattab, Islamic power expanded rapidly to various regions, significantly impacting *fiqh's* development. The companions and *tabi'in* who were spread to multiple cities such as Kufa, Basrah, Syria, and Egypt acted as judges and muftis in the local community. Their role was to resolve legal issues and become the primary community's source of religious education. Through them, the community studied and understood the Qur'an and hadith as the leading guide to Islamic law (Majid et al., 2023).

Although the community in this new region had a strong local culture and tradition, the fuqaha brought a new influence that could direct the understanding of Islamic law in the area. Each given had its *unfiqh* characteristics, which were influenced by two main factors. First, the social and cultural environment where the companions lived. Second, the methods and systems used by the fuqaha in revealing Islamic law (Syarifuddin, 1997).

For example, the characteristics and tendencies of the *Ahl Al-Hadith* group, most of whom live in Medina, are greatly influenced by their environment. Medina, where the Prophet Muhammad lived, reflects an ideal community that adheres to the Sunnah. Therefore, the legal approach of the *Ahl Al-Hadith* focuses more on the textuality of the Qur'an and hadith and maintaining the continuity of the Prophet's tradition in society. Thus, the influence of the companions and *tabi'in* on the development of *fiqh* in various

regions shows that Islamic law is dynamic and can adapt to the local context without leaving the essence of sharia (Yahya & Zainuddin, 2021).

Geographical factors more influenced the differences between the schools of Islamic law in the early period than differences in principles and methods. Difficulties in communication due to the great distance between regions and the diversity of social conditions, customs, and daily practices in each area were the main factors that caused differences in views in *fiqh*. One striking difference is seen between *Ahl Al-Hadith* and *Ahl Ar-Ra'yi* (Munawir, 2019).

*Ahl Al-Hadith* is a group developed during the *tabi'in* era in the Hijaz region, such as Mecca, Medina, and Thaif. In determining Islamic law, they predominantly use *hadith* rather than *ra'yi* (rationality). Unlike *Ahl Ar-Ra'yi* who developed in Iraq, *Ahl Al-Hadith* are very attached to the text and emphasize the authenticity of hadith as the primary source of law (Ikhsan & Iskandar, 2022).

Several factors supported the emergence of this approach in Hijaz. *First*, the influence of the methods of their teachers, such as Abdullah bin Umar, who was very strict in adhering to the hadith. *Second*, they obtained a large number of hadith because Hijaz was home to many of the Prophet's companions during his lifetime. *Third*, the people of Hijaz had an exclusive lifestyle, not as heterogeneous or advanced as Iraq, so they were less likely to face new problems that required *ijtihad*. *Fourth*, Hijaz's social stability and homogeneity reduced the need to issue fatwas on new problems (Ansori & Munawir, 2022; Jannati, 2022).

*Ahl Al-Hadith* have several notable characteristics that make them unique in their approach to Islamic law, which emphasize their orientation to the texts of the Qur'an and hadith. First, they strongly adhere to hadith as the primary source of law. In citing hadith, they do not set too strict criteria, mainly because they believe that narrators from among the people of Hijaz are generally trustworthy (*siqat*). This belief is based on the geographical proximity of Hijaz to the life of the Prophet Muhammad and a powerful tradition in maintaining the authenticity of Islamic teachings. Second, *Ahl Al-Hadith* tends to avoid discussing issues that have not yet emerged in real life in society. They believe that discussing theoretical problems that have not yet occurred will only encourage the use of *ra'yi* or logical reasoning, which they consider can obscure the authenticity of Islamic law. This approach also reflects their focus on sticking to the texts without adding speculation (Nakata, 1989).

Third, in understanding the text, *Ahl Al-Hadith* are oriented towards the external or textual meaning. They rarely discuss the reasons or wisdom in the text in more depth, with the view that the text already covers everything humans need. For them, an interpretation that is too broad can open up the opportunity for distortion of the original message of the text. Fourth, this group dramatically limits the use of *ra'yi* or reason except in emergencies or if there is no direct guidance from the text. This approach shows their caution in maintaining Islamic law's authenticity and avoiding human subjectivity's influence (Sarmini, 2020).

These characteristics make *Ahl Al-Hadith* strict guardians of the Islamic textual tradition. However, this approach also has limitations, especially in dealing with new problems that do not have an explicit text. Nevertheless, their commitment to the authority of the text has significantly contributed to maintaining the authenticity of Islamic teachings and building a strong foundation for the development of Islamic law (Tahir et al., 2024).

### *Ahl Ar Ra'yi*

In the early period of Islam, the tendency to use *Ar Ra'yi* as a tool for *ijtihad* has become a separate phenomenon. This is very understandable considering that one of the main tools for conducting *ijtihad* is *Ar Ra'yi*. Linguistically, *Ar Ra'yi* means opinion and consideration. This word is a *masdhar* form of *wazan fa'lin*. It can also mean knowing with conviction of the heart. However, the most common in its original meaning, *Al Ra'yi* refers to mature considerations of human reason. Therefore, the Arabic tradition calls *Zu Ra'yi* for people with respect and mental maturity (Abdullah, 2019).

The determination of law from the *Ahl Ar-Ra'yi* group is based on a principle of benefit for humanity so that the determined rules will not contradict each other but strengthen each other (Rizani et al., 2024). In Abdul Wahhab Khallaf's book, *Al-Ijtihad bi ar Ra'yi*, literally *Ar Ra'yi* is contemplation. In addition, Ahmad Hasan argues that *Ar Ra'yi* is used to produce something taken with reason, which also has the same connotation as *ijtihad* (Setiyanto, 2017).

From some of these understandings, it is essential in life because *Ar Ra'yi* is part of the human body, which is the mind itself. For the optimization of reason and ratio to be implemented, reason must be based on the principles that lead it to the level of understanding. These principles, in general, are returned to the characteristic factors of revelation or the characteristics of reason. The imbalance in the principles can cause an effect on the side of inequality in terms of understanding. Furthermore, it will automatically result in inequality in understanding the creator's intentions (Setiyanto, 2018).

Therefore, reason must be used appropriately to understand the creator's intentions, but it must be based on procedures and *tasyri'iyyah* principles. *Ushul fiqh* experts think that in sharia, reason cannot be used as a source of law. In the book on the construction of Islamic law in the modern world, explained that Umar bin Khattab even once said: "You should avoid the holders of reason (in matters of sharia)" (Fanani, 2010). Many companions also noted, "Whoever says in sharia-based on his reason is astray and misleading". Therefore, it is necessary to understand the types of *Ahl Ar-Ra'yi*. Ibn Qayyim Al Jauziyyah divides *Al Ra'yi* into two kinds, namely *Ahl Ar-Ra'yi al Bathil* and *Ahl Ar-Ra'yi al Sahih*. *Ahl Ar-Ra'yi al Bathil*, is an opinion based on lust and should not be practised or used as evidence in solving problems. *Ahl Ar-Ra'yi al Sahih* is an opinion obtained based on in-depth thinking about Sharia's postulates. This kind of *Ahl Ar-Ra'yi* is called *ijtihad* (Taha et al., 2024).

The Prophet also used *Ahl Ar-Ra'yi* in his life. The position of the Prophet Muhammad as an explanatory speaker, of course, is inseparable from various aspects of human life. Therefore, he made specific provisions to make it easier to convey the provisions of Allah



SWT, as stated in the words of the Prophet Muhammad: If I order you something about religion, then accept it. And if I order something based on my opinion, then I am a human being (HR. Muslim and Abu Daud). Discussing *Ahl Ar-Ra'yi* pioneered by Imam Abu Hanifah, this is inseparable from the *manhaj* of the companions, likewise with the Ahl hadith madrasah in Medina. The *Ahl Ar-Ra'yi* madrasah is also known as the Kufa madrasah. The *Ahl Ar-Ra'yi* madrasah is a school of thought that uses a lot of reasoning to carry out its *ijtihad*. It does not mean rejecting hadith. A group of fuqaha thinks a law is not based on the provisions of sharia and, according to reason, cannot be used as a benchmark for determining a law for other issues. This view is taken from the school's followers of Imam Abu Hanifah. The *Ahl Ar-Ra'yi* madrasah is also known as the Kufa madrasah. Kufa or Iraq is a region with a more advanced social life, so its legal problems are very complex. Its location is very far from the centre of the Prophet's position (Medina), causing the scholars there to use *Ar Ra'yi* to conduct *ijtihad* (Yilmaz, 2024).

The *Ahl Ar-Ra'yi* group thinks that an Islamic law is prescribed for the benefit of humanity. (*Ma'qul Al Nas*) in addition to containing a causal relationship that can be known through the intermediary of the *illat* of the law itself. Therefore, they investigated the causality of the law and its wisdom.

The factors that caused Iraqi scholars to become *Ahl Ar-Ra'yi* are: *First*, Influenced by the viewpoint of their teachers, namely companions such as Abdullah bin Mas'ud who was very well known to be influenced by the perspective of Umar bin Khattab. *Second*, Iraq is a place where many false hadiths occur and are found because that is where the Shia and Khawarij mass bases are. *Iraqi fiqh* scholars have witnessed the act of forging hadiths. Therefore, *Iraqi fiqh* scholars are rigorous and careful in accepting a hadith, and the accepted ones are usually truly popular among *fiqh* scholars. *Third*, The situation and conditions in Iraq differ from those in Hijaz, which tend to use rational analysis when determining a problem. *Fourth*, Due to different environmental factors. The Persians once ruled Iraq for a long time, this can also affect the relationship between the customs of the Iraqi people, which are entirely unknown in Hijaz. This factor, in turn, also influences the viewpoint of the Imams of the schools of thought in determining a law (Köklü, 2023).

*Ahl Ar-Ra'yi* is a term used for a group that uses more *ra'yi* or *ijtihad* sources than hadith in determining *fiqh*. This group emerged more in Iraq, especially in Bashrah and Kufa. According to Muhammad Ali as-Sayis, the emergence of the school of thought was greatly influenced by three factors, namely;

1. A firm attachment to their first teacher, Abdullah bin Mas'ud, whose *ijtihad* method was greatly influenced by the technique of Umar bin Khattab who often used *ra'yi*.
2. The minimal acceptance of the Prophet's hadith is because they only convey the hadith conveyed by the companions who came to Iraq, such as Ibn Mas'ud, Sa'ad bin Abi Waqqas, Ammar bin Yasar, Abu Musa al-Ash'ari and so on. In addition, they also minimized the use of hadith, so encouraging them to use *ra'yi* was influenced by the strictness of their selection process for hadith by providing challenging criteria. The strict selection they applied influenced the minimal number of hadith that could be

accepted as the basis for evidence. The strict selection they carried out was motivated by the emergence of forgers of hadith, the number of which was not small at that time.

3. The emergence of various new problems that require legal legitimacy. These problems arose due to the rapid development of culture in Iraq at that time, especially those originating from Persia, Greece, Babylon and Rome. When these developing cultures came into contact with Islamic teachings, a legal solution had to be sought. The lack of hadith that they obtained led them to use *ra'yi*.

### ***Characteristics of Ahl Al-Hadith and Ahl Ar-Ra'yi***

The characteristic of *Ahl Al-Hadith* is that they do not like to use *ra'yi* and hate questions about hypothetical problems because their legal sources are limited. They adhere to hadith, even if hadith, by relaxing its requirements and prioritizing its use over rays. In adhering to hadith, they tend to stick to its textual meaning. Meanwhile, the characteristic of *Ahl Ar-Ra'yi* is that they make many deductions on hypothetical problems (posing many issues and finding their laws, then making deductions from them). The expression they often use in making deductions is 'what do you think if this happens?' Because of this expression, *Ahl Al-Hadith* nicknamed them as a group that always asks, "What do you think?". The Hijaz region is an area that is inhabited by the majority of the 'episteme' of *Ahl Al-Hadith*. In contrast, Iraq and areas far from the Hijaz are areas that are fertile with *Ahl Ar-Ra'yi* (Haris et al., 2023).

The figures of the *Ahl Al-Hadith* from among the companions include: Bilal bin Rabah, Abd al-Rahman bin Awf, Ubayr bin Awam, Abu Hurayrah, Anas bin Malik, Urwah bin Zubayr, Abu Bakr bin 'Abd al-Rahman, Ubaydillah bin 'Abdullah, Kharijah bin Zayd, Al-Qasim bin Muhammad, Sulayman bin Yasar. Furthermore, the figures of *Ahl Ar-Ra'yi* from among the companions, include: Umar b. al-Khattab, Uthman bin Affan, Mu'adh bin Jabal, Ali bin Abi Talib, Abdullah bin Mas'ud, Ibn 'Abbas, Ibn 'Umar, Aishah, Zayd bin Thabit.

The theoretical framework for understanding hadith between *Ahl Al-Hadith* and *Ahl Ar-Ra'yi* is that three opinions can be referred to analyze this matter (Elviandri et al., 2019). First, the opinion holds that there is no significant difference between the sunnah (teachings) on the one hand and the literal wording of the hadith. The literal wording of the Prophet's hadith is the same as the sunnah (the ideal form of the Prophet's example), so there is no other understanding than the understanding made explicit by the literal wording of the hadith. Second, the opinion that holds that the literal wording of the Prophet's hadith is a 'report' about the Prophet's sunnah. Therefore, some must be understood textually (worship issues), but some are open to being understood contextually (*muamalah* issues). (Munawir, 2019)

Third, the opinion that states that the Prophet's sunnah reflected itself in the form of hadith must be understood as an ideal form of the Prophet's historical example, which is likely to have local, temporal, or universal content primarily if it is associated with the diverse roles and positions of the Prophet. The implementation of the Prophet's example is not limited to the people who were at the same time as the Prophet. Therefore,



universal and temporal values need to be explored. The above opinion can be concluded that the theoretical framework of *Ahl Al-Hadith* in understanding hadith refers more to the first opinion, namely the literal wording of the Prophet's hadith is the same as the sunnah (the ideal exemplary form of the Prophet) so that there is no other understanding other than the understanding that is made explicit by the literal wording of the hadith. Meanwhile, the framework of knowledge of *Ahl Ar-Ra'yi* can be concluded to fall into the second view, namely the view that states its relation to the wording of hadith, some of which must be understood textually (worship issues) and some others that open up opportunities to be understood contextually (*muamalah* matters) (Yusuf, 2016).

## The Influence of Ahl Hadith and *Ahl Ar-Ra'yi* in Islamic Law

### *The influence of the Ahl Hadith madrasah on Islamic law*

The *Ahl Al-Hadith* School, whose primary focus is the study and collection of hadith, played a significant role in forming and developing the Islamic legal tradition. This school is highly respected for its dedication to preserving the Sunnah of the Prophet Muhammad as the primary source of Islamic law after the Qur'an. However, behind its significant contribution are interesting dynamics, including the challenges faced, such as the emergence of false hadiths associated with their methods. The scholars of the *Ahl Al-Hadith* School emphasized the importance of hadith as the primary reference in resolving various legal issues. They were committed to collecting hadith systematically and conducting in-depth studies on the validity of the *sanad* (chain of narrators) and *matan* (content of the hadith). However, their approach, which tends to be textual and refuses to provide solutions to problems that do not have hadith, caused its challenges (Elviandri et al., 2019; Tahir et al., 2024).

When there is a new problem for which no hadith text is found, specific individuals or groups, either for personal interests or to strengthen their arguments, begin to create false hadiths. This phenomenon is a significant problem in the Islamic legal tradition because it can obscure the authenticity of the Prophet's sunnah. However, this does not significantly affect the *fiqh* of the *Ahl Al-Hadith* Madrasah because the scholars in this group are known to be very careful in verifying the authenticity of the hadith. They have a strict method for distinguishing between authentic and false hadith so that their *fiqh* remains protected from the influence of invalid hadiths (Haris et al., 2023; Tahir et al., 2024).

One of the unique characteristics of the *Ahl Al-Hadith* Madrasah is its connection with the social and cultural traditions of the people of Medina. As the city where the Prophet Muhammad lived for many years, Medina is the centre of the most authentic Islamic tradition. Therefore, the scholars of *Ahl Al-Hadith*, including Imam Malik, highly value the customs and traditions of the people of Medina as a reflection of the Prophet's sunnah.

This can be seen from their critical attitude towards hadiths, which are considered contrary to the Medinan community's traditions and customs. For example, Imam Malik rejected the hadith that explains the obligation to wash dog licks seven times because he considered it contrary to the practices of the Medinan community. In addition, he also rejected the hadith related to *khiyar majlis* (the option to cancel the contract in a majlis)

because it was considered inconsistent with the traditions of Medina (Anwar et al., 2023).

Furthermore, Imam Malik was also very critical of the hadith, which contradicted the text of the Quran. For him, hadith cannot contradict revelation, the highest source of Islamic law. This critical attitude shows that the Madrasah *Ahl Al-Hadith* not only focuses on collecting hadith but also on the validity and relevance of the hadith in the context of the traditions and basic principles of Islam.

One of the leading figures in the Madrasah *Ahl Al-Hadith* was Imam Malik, who was known for his dedication to preserving Islamic traditions originating from Medina. As a native of Medina, Imam Malik had direct access to many hadiths circulating among the city's people. He used hadith as the primary reference when conducting *ijtihad*. Compared to Imam Abu Hanifah, who often relied on logic and rationality in the *ijtihad* process, Imam Malik used hadith more because Medina was the source of the wealth of the Prophet's *sunnah* (Subhi et al., 2023).

Imam Malik compiled one of the most famous hadith books, namely *al-Muwatta*. This book contains a collection of hadiths and Imam Malik's legal views based on the traditions of the Medina community. *Al-Muwatta* is one of the primary references in Islamic law, especially in the Maliki school. Through this book, Imam Malik integrated hadith with the practices of the Medina community, making local traditions an essential part of Islamic law (Ikhsan & Iskandar, 2022; Yahya & Zainuddin, 2021).

The difference between *Ahl Ar-Ra'yi* and *Ahl hadith* is the way of accepting and responding to a hadith. Some argue with a hadith, some do not. Some consider the hadith strong and good, while others think it is weak. Differences like this also cause the laws they determine to differ. The *Ahl fiqh hijaz* determines Islamic law by understanding the hadiths according to their texts without analyzing the law and its principles. If they find that what they know from the text is not by the will of the mind, then they do not care about it and say it is the text. They do not use rational analysis except in times of emergency. In this way they have narrowed the field of *ijtihad* and indirectly closed the door of *ijtihad* among Muslims.

#### IV. CONCLUSION

*Ahl Al-Hadith* and *Ahl Ar-Ra'yi* are two fundamental schools of thought in developing Islamic law with complementary methodologies. *Ahl Al-Hadith* emphasizes the validity of hadith and caution in *ijtihad*, while *Ahl Ar-Ra'yi* prioritizes reason and *qiyas* to answer legal problems that do not have texts. The contribution of both is seen in the formation of Islamic legal schools, such as Maliki, Hanbali, and Hanafi. Imam Syafi'i tried to bridge this approach with a method that balances text and reason. The practical implication is that the *Ahl Al-Hadith* approach can maintain the authenticity of *sharia*. At the same time, the rational method of *Ahl Ar-Ra'yi* offers flexibility in responding to the challenges of the times. The combination of both is relevant to creating Islamic law that is adaptive to social change without ignoring the basic principles of *sharia*.

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