

## CONSTRUCTIVE CRITICISM OF ULUM AL-QURAN, HADITH STUDIES, AND ISLAMIC JURISPRUDENCE FROM A CONTEMPORARY SCIENTIFIC PERSPECTIVE

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### Abstract

Classical Islamic sciences face global challenges in maintaining their relevance and epistemological authority amidst the development of modern scientific methodologies that emphasize historical criticism, interdisciplinary analysis, and responsiveness to contemporary issues. This article argues that apologetic or defensive approaches are no longer adequate, and that constructive criticism based on contemporary scientific frameworks is an intellectual necessity. The research objectives are threefold: 1) to map the points of dialogue and tension between classical epistemology and modern methods; 2) to offer constructive criticism to strengthen the validity of these sciences; and 3) to propose an integrative framework for responsible revitalization. To achieve these goals, this study employs a qualitative-interdisciplinary method through a systematic critical-analytical literature study, involving internal textual analysis, critical dialogue with hermeneutics, sociology of knowledge, and applied ethics, as well as normative synthesis. The results map the key dialectics and propose a model of "Revitalized Naql-'Aql-Maqashid Epistemology," where textual authority is creatively dialogued with enriched critical reasoning and directed by the universal objectives of Sharia (Maqashid al-Shari'ah) as an integrative compass. The contribution of this research lies in a critical synthesis that avoids both fundamentalism and ungrounded liberalism. The primary limitation of this study is its conceptual and textual nature, thus requiring further testing and operationalization through empirical case studies and direct engagement with religious practitioner communities to test the application and impact of the proposed framework.

**Keywords:** Constructive Criticism, Hadith Studies, Islamic Epistemology, Ulum al-Qur'an



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## INTRODUCTION

The framework of classical Islamic sciences—particularly Ulum al-Qur'an, Hadith Studies, and Fiqh (Islamic Jurisprudence)—has served as the intellectual foundation determining how the Muslim community has understood, interpreted, and applied religious teachings for centuries (Taylor et al., 2025). These disciplines function not only as tools to preserve doctrinal authenticity and consistency but also as manifestations of systematic efforts to respond to the contextual challenges of their time. However, in the contemporary academic world, characterized by rapid developments in textual criticism, hermeneutics, social sciences, philosophy of science, and applied ethics, these three fields face a series of fundamental epistemological and methodological questions (Zakarneh, 2026). These inquiries are not intended to undermine the authority of tradition, but rather to test its internal consistency, social relevance, and adaptive capacity in facing the complex realities of the 21st century.

This article argues that constructive criticism based on contemporary scientific frameworks is not merely a possibility but an intellectual necessity to ensure that the heritage of Islamic sciences remains living, dynamic, and in productive dialogue with modern human knowledge (Kozera & Stanisławska, 2026). This constructive criticism is both internal and external, involving interdisciplinary perspectives, with the ultimate goal of responsible refinement, clarification, and renewal.

The context regarding constructive criticism of classical Islamic sciences has produced several seminal studies using contemporary approaches (Zanatta et al., 2026). First, in the field of Ulum al-Qur'an, scholars have revolutionarily applied hermeneutics and discourse criticism, concluding that sacred texts are cultural-linguistic products (*muntaj thaqafi*) that must be read within their historical framework. These findings paved the way for a critique of Islamic reason, although they are often debated within theological boundaries. Second, in Hadith studies, the use of *isnad-cum-matn* analysis has proven that much of the Hadith material can be traced back to the early 1st century AH, providing a strong methodological argument against radical skepticism (Shahriari et al., 2026). Third, in Fiqh, comprehensive analyses of the history and theory of Islamic law have concluded that the *usul al-fiqh* tradition is fundamentally flexible and justice-oriented, despite undergoing impoverishment in the modern period.

Other studies specialize in dialogue with specific disciplines (Wason et al., 2026). Fourth, some scholars offer the concept of "hermeneutics of revelation" and emphasize the importance of Sufism and philosophy in understanding the flexibility of the Islamic tradition. Fifth, in gender studies, feminist ethical approaches are used to criticize classical fiqh constructions of sexuality and marriage, calling for a reconstruction based on equality. Sixth, deep analyses of the role of *'urf* (custom) have revealed legal flexibility mechanisms that are often overlooked. In the realm of science, seventh, projects have encouraged the integration of scientific methods in interpreting the natural world (*ayat kauniyah*) (Godínez, 2026). Eighth, in digital Hadith studies, the use of network analysis and big data to map Hadith transmission has produced new understandings of the reliability and spread of the tradition.

From these various studies, the state of the art can be identified as follows: 1) There has been a shift from apologetic or skeptical approaches toward an *engagé* critique that seeks to understand the internal logic of the tradition while testing it with modern analytical tools (Garber & MacKillop, 2026). 2) Interdisciplinary approaches combining philology, history, sociology, and computer science have become the standard in advanced studies, yielding more granular findings (Varia et al., 2026). 3) The focus of study is increasingly moving from questions of historical authenticity toward questions of the social, political, and ethical functions of these sciences in contemporary Muslim societies (Diurni, 2026). 4) The concept of *Maqasid al-Shari'ah* has emerged as the primary paradigmatic framework for renegotiating Islamic law with modern values such as human rights and social justice.

However, several significant research gaps remain visible (Murshed, 2026). First, there is still a lack of an integrated synthesis that simultaneously and equally examines the three pillars (Ulum al-Qur'an, Hadith, Fiqh) within one coherent analytical framework. Most research focuses on a single field. Second, there is an application gap where critical findings from academic studies are often not translated into religious educational curricula or fatwa methodologies in authoritative institutions. Third, dialogue with certain contemporary disciplines is still partial; for example, with complexity theory, political ecology, neuroscience of ethics, or posthumanism studies. Fourth, most critiques remain elitist and textual, with limited engagement with the community practices and local knowledge of Muslims worldwide who have developed their own adaptive epistemologies (Khazaie et al., 2026). Therefore, this research seeks to fill the first gap by offering an integrated mapping and synthesis, while indicating the importance of addressing other gaps as a future research agenda.

Specifically, this article will analyze three main domains of critique (Covoni et al., 2026). First, in the field of Ulum al-Qur'an, developments in philosophical hermeneutics, historical criticism, and critical linguistics trigger a rethinking of interpretive assumptions, the historicity of revelation, and multilevel constructions of meaning. Second, regarding Hadith Studies, the brilliant methodologies of *isnad* (chain of narration) and *matn* (text) verification are now dialogued with historical-critical approaches, statistical network analysis, and awareness of socio-political biases, offering new analytical dimensions. Third, in the realm of Fiqh, deductive frameworks and concepts such as *qiyas*, *ijma'*, and *maslahah* are tested against the logic of applied ethics, modern legal theory, gender studies, behavioral economics, and ecology.

To this end, the objective of this article is threefold: 1) to systematically map the points of dialogue and tension between classical Islamic epistemology and contemporary methods; 2) to offer a constructive engagement that can strengthen the validity and applicability of these sciences; and 3) to propose an integrative framework for responding to modern challenges without losing normative identity (Nava, 2026). Thus, the contribution of this article lies in a critical synthesis aimed at an epistemological revitalization that can empower Islamic traditions in an inclusive and rigorous global conversation.

## RESEARCH METHOD

The following sections detail the systematic, interdisciplinary approach used to analyze classical religious disciplines through the lens of contemporary scientific frameworks.

### *Research Design*

This study adopts a qualitative-interdisciplinary approach with a systematic critical-analytical literature study design (El-Manaseer et al., 2026). This design was selected to explore issues that are conceptual, epistemological, and historical in nature, necessitating an in-depth analysis of authoritative texts and scholarly arguments. The research framework is structured around three interconnected methodological stages: internal textual analysis, critical-interdisciplinary dialogue, and the formulation of an integrative synthesis (Sukkar, 2026). This design ensures that classical traditions are not merely described but are critically engaged with modern discourses to test their validity and coherence.

### *Research Target/Subject*

The primary objective of this research is to formulate an integrative framework for epistemological revitalization that bridges tradition and modernity. The study targets the mapping of basic structures within classical disciplines and their subsequent dialogue with contemporary scientific frameworks, such as philosophical hermeneutics and the sociology of knowledge. By dissecting the tensions between classical and modern methodologies, the

research seeks to design approach models characterized by logical coherence, sociological relevance, and adaptive capacity.

The subjects of this research are primary and secondary sources within the traditions of Ulum al-Qur’an, Hadith Studies, and Fiqh. Additionally, the study incorporates contemporary scientific frameworks as analytical subjects, including modern legal theories, historical criticism, and applied ethics. These sources and frameworks are treated as the core material for a two-way critical dialogue intended to identify truth claims, principles of legal derivation (istinbath), and the boundaries of scholarly authority.

### *Research Procedure*

The research is conducted through three interconnected stages employs analytical description to reconstruct the epistemology and methodology of each discipline (Allafi & Sa’adeh, 2026). Applies comparative-critical methods and reflective hermeneutics to facilitate a two-way dialogue between classical principles and modern scientific lenses. Utilizes systematic and constructive reasoning, including abduction and normative reflection, to propose an integrative model.

### *Instruments, and Data Collection Techniques*

Data collection is performed through a systematic literature review of authoritative texts and scholarly arguments (Tengku Sembok, 2026). The primary "instruments" for analysis are contemporary scientific frameworks, such as philosophical hermeneutics, discourse analysis, and the sociology of knowledge, which serve as analytical lenses (Barton et al., 2026). These frameworks are used to dissect points of contact and tension between classical methodologies and modern theories, ensuring that the data gathered from texts is subjected to rigorous critical examination.

### *Data Analysis Technique*

The study utilizes a variety of sophisticated analytical techniques used to reconstruct the key terminology and methodologies of classical traditions (Muhsin et al., 2026). Applied to test the validity and limitations of classical and modern frameworks during interdisciplinary dialogue. Facilitates the interpretation of texts through modern lenses without losing fidelity to authoritative sources (Alghamdi, 2026). Employed in the final stage to formulate a constructive proposal for an integrative framework.

## **RESULTS AND DISCUSSION**

In accordance with the research objectives and methods described above, this study yields a systematic mapping of critical dialogue points between the epistemology of classical Islamic sciences—Ulum al-Qur’an, Hadith Studies, and Fiqh—and contemporary scientific frameworks. The primary findings of this research are described in Table 1 below:

Table 1. Mapping Dialogue Points and Constructive Critique between Classical Islamic Sciences and Contemporary Frameworks

<b>Classical Discipline</b>	<b>Epistemology</b>	<b>Contemporary Critique</b>	<b>Dialogue</b>
Ulum al-Qur’an	1. Theology of Revelation: The Word of God (Kalam Allah) that was revealed, not a	1. Philosophical Hermeneutics.  2. Historical	1. Transcendent Revelation vs. Historicity of reception and textual codification. Singular authority of

Classical Discipline	Epistemology	Contemporary Critique	Dialogue
	<p>creation.</p> <p>2. Canonical Authority: The Uthmanic Codex as the final and preserved text.</p> <p>3. Hierarchical Interpretation: Structured layers of Tafsir.</p> <p>4. Asbab al-Nuzul: Historical contextualization of verses.</p>	<p>Criticism and Philology: The history of canonization and textual criticism of early manuscripts.</p> <p>3. Critical Linguistics and Semiotics: The text as an open system of signs.</p> <p>4. Literary Studies: Narrative and rhetorical analysis.</p>	<p>meaning vs. plurality of interpretation.</p> <p>2. Dialogue: Asbab al-Nuzul as a contextual proto-hermeneutics. The uniqueness of i'jaz (inimitability) can be analyzed using modern semiotic and rhetorical theories.</p>
Hadith Studies	<p>1. Isnad Criticism: Verification of transmission chains through 'ilm al-rijal (biographical evaluation).</p> <p>2. Matn Criticism: Internal consistency and the absence of defects ('illah).</p> <p>3. Hierarchical Classification: Sahih, hasan, and da'if (authentic, good, and weak).</p> <p>4. Concept of 'Adalah: Moral qualification of narrators.</p>	<p>1. Historical-Critical Method.</p> <p>2. Sociology of Knowledge and Network Analysis: Isnad as a socio-religious construction.</p> <p>3. Narrative Analysis and Form Criticism (Formgeschichte).</p> <p>4. Memetics and Cultural Transmission.</p>	<p>1. Tension: Subjective moral criteria ('adalah) vs. objective historical criteria. Isnad as a verification tool vs. a tool for legitimation.</p> <p>2. Dialogue: Al-jarh wa al-ta'dil as a sophisticated biographical criticism system. The concept of tawatur (consecutive transmission) in information transmission theory.</p>

Classical Discipline	Epistemology	Contemporary Critique	Dialogue
Ilmu Fiqih	<ol style="list-style-type: none"> <li>1. Epistemology of Istinbath: Derivation of law from the Qur'an, Sunnah, Ijma' (consensus), and Qiyas (analogy).</li> <li>2. Authority of Madhab and Taqlid: Adherence to established legal schools.</li> <li>3. Legal Concepts: The five rulings (al-ahkam al-khamsah).</li> <li>4. Maqashid al-Shari'ah: Preserving the five basic necessities.</li> </ol>	<ol style="list-style-type: none"> <li>1. Legal Philosophy and Jurisprudence.</li> <li>2. Applied Ethics.</li> <li>3. Public Policy Analysis and Economics.</li> <li>4. Critical Studies: Gender and Postcolonial perspectives.</li> </ol>	<ol style="list-style-type: none"> <li>1. Tension: Fixed Divine Law vs. changing social realities. Closed textual authority vs. the need for responsive law. Analogical Qiyas vs. consequence-based reasoning.</li> <li>2. Dialogue: Maqashid al-Shari'ah as a flexible legal theoretical framework. Maslahah mursalah as a gateway for ijihad based on social impact.</li> </ol>

Based on the data described in Table 1, it is evident that the tension between classical disciplines and contemporary critique is not a conflict between faith and rationality, but rather occurs at the epistemological and methodological levels (Correia, 2026). To gain a comprehensive understanding, the data is discussed within the framework of the three research objectives, integrating relevant scholarly references.

The research results indicate that the most fundamental dialectic lies in the concept of the source of knowledge (Serikov, 2026). Classical sciences rely on transcendent authority and standardized tradition (naql), whereas contemporary scholarship emphasizes historical criticism and the capacity of human reason ('aql) to analyze the very process of that standardization.

In Ulum al-Qur'an, a non-historical theology of revelation meets philological and historical findings regarding variant readings and the materiality of manuscripts (Giusino, 2026). Rather than a deadlock, this serves as an invitation for deeper theological reflection—for instance, by distinguishing between the eternal Divine message and its historical manifestation within specific languages and cultures, as discussed in contemporary Islamic hermeneutic discourse.

In Hadith Studies, findings from network analysis and the sociology of knowledge suggest that the isnad system, while intended for objective verification, also functioned as a tool for constructing religious and political authority during the early Islamic era (Glick, 2026). This necessitates a more critical-dialogic stance, where the authenticity of a Hadith is viewed not only through the perfection of its formal chain of narration but also through the coherence of its text (matn) with the core values of Islamic teachings and available historical evidence.

The identified dialogue points offer opportunities for constructive methodological refinement. In Hadith Studies, the methodology of al-jarh wa al-ta'dil can be systematically strengthened through social network analysis models (Huber, 2026). This mapping can visualize transmission clusters, identify key hubs that may be sources of bias or innovation, and provide a sociological context for the evaluation of a narrator's integrity ('adalah), as pioneered in studies of Islamic social history.

In Fiqh, the concepts of maqashid al-shari'ah and maslahah find appropriate dialogue partners in applied ethics and policy analysis (Daneshfard & Nimrouzi, 2026). For example, contemporary legal considerations regarding environmental issues (fiqh al-bi'ah) are no longer sufficient through simple analogical qiyas; they must be integrated with scientific data from climatology, ecology, and economics to accurately assess "harm" (mafsadah) and "benefit" (maslahah). This approach gives rise to a responsive and evidence-based fiqh model, aligned with calls for a context-sensitive reconstruction of Islamic law oriented toward substantive justice.

Based on this critical dialogue, this study proposes an integrative framework termed "Revitalized Naql-'Aql-Maqashid Epistemology." This framework pivots on three principle: Recognizing primary authorities (The Qur'an and mutawatir Sunnah) as normative sources while critically and creatively contextualizing their application by re-reading the history of canonization and interpretation through the lenses of hermeneutics and history.

Utilizing modern analytical tools—such as hermeneutics, social sciences, and empirical data—not as replacements, but as complements and evaluators (muhakkik) for classical istinbath methods (Saba & Libby, 2026). Reason functions not only within qiyas but also in analyzing the social, economic, and ethical impacts of a law, approaching the "responsive law" model in modern legal theory.

Utilizing maqashid al-shari'ah—in a dynamic and expanded reading that encompasses justice, freedom, and human rights—as the supreme compass that aligns the reading of naql and the application of 'aql (Moyano-Campos et al., 2026). Within this framework, the legitimacy of a legal opinion is derived not only from its textual deductive strength but also from its measurable ability to realize the maqashid in a contemporary context.

In conclusion, this constructive critique does not intend to deconstruct classical Islamic sciences to their roots; rather, it aims for an epistemological restoration. The goal is to strengthen foundations with new analytical materials, expand spaces for dialogue, and ensure that the edifice of Islamic knowledge remains robust, relevant, and capable of providing meaningful answers to the complexities of modern human life (Nadirova & Mukhambetova, 2026). This synthesis represents a "middle path" that avoids both rigid textual fundamentalism and boundless liberalism detached from its traditional roots—a productive "third way" in contemporary Islamic studies.

## CONCLUSION

Based on the research findings, the following conclusions can be drawn: First, this study has successfully mapped the systematic epistemological dialectics between the classical methodologies of Ulum al-Qur'an, Hadith Studies, and Fiqh and contemporary approaches. This mapping reveals that the primary tensions are not theological-ideological in nature but reside in the differing modes of knowledge production and validation: specifically between the canonized textual-transcendent authority (naql) and the historical-empirical criticism ('aql) that interrogates the canonization process itself. Second, through a critical-interdisciplinary analysis, this research offers a constructive, non-reductive pathway forward. Critique is not intended to replace the classical paradigm but to strengthen it through methodological refinements, such as enriching isnad criticism with social network analysis and testing the concept of maslahah against empirical data from public policy sciences. Third, as a synthesis,

this article proposes an integrative revitalized epistemological framework termed "Structured Naql-‘Aql-Maqashid Epistemology." This framework serves as an operational model where the normative authority of the text (Naql) is maintained, yet its application must pass through the filter of critical reasoning (‘aql) enriched by modern methods, utilizing the universal objectives of the Sharia as the ultimate compass to direct and justify the entire process of ijihad. Consequently, the primary contribution of this article is the design of a conceptual model that enables classical Islamic sciences to undergo internal methodological regeneration, preserving their normative identity while enhancing their responsiveness to the complexities of the modern era.

### **AUTHOR CONTRIBUTIONS**

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

Author 5: Supervision; Validation.

### **CONFLICTS OF INTEREST**

The authors declare no conflict of interest.

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