

## CRITICISM OF ORIENTALIST CRITICAL VIEWS TOWARD HADITH STUDIES

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**Abstract:** This article discusses the orientalist views of the Prophet Muhammad's hadith. Discusses the differences in hadith studies in the West and in the East as well as views on the *sanad al-hadith* and the *matn al-hadith*. In addition, it also discusses the rebuttal of the Orientalist theory. The approach of this article uses the study of literature studies (Library Research) using qualitative-descriptive methods and approaches. The results of this study indicate that Orientalist views on the hadith are the same, namely criticizing the authenticity of the hadith in terms of both *sanad*, *matn*, and *rawi*. The subjectivity of Orientalists who at least keep their own missions to corner Islam behind the lens of orientalism, which is actually a neo-colonialism over the Eastern hemisphere, especially the Islamic region as their goal of studying the hadith. Disclaimers made by the hadith scholars such as Azami in order to destroy their theories based on depth research and justified scientifically.

**Keywords:** Orientalist, Hadith, *Sanad*, *Matn*

## TELAAH TERHADAP PANDANGAN KRITIS ORIENTALIS DALAM KAJIAN STUDI HADIS

**Abstrak:** Artikel ini mendiskusikan tentang pandangan-pandangan kaum orientalis terhadap hadis Nabi Muhammad. Membahas perbedaan studi hadis di Barat dan di Timur serta pandangan terhadap sanad dan matan hadis. Selain itu juga membahas tentang bantahan terhadap teori orientalis. Pendekatan artikel ini menggunakan kajian studi literatur (*Library Research*) dengan menggunakan metode dan pendekatan kualitatif-diskriptif. Hasil penelitian ini menunjukkan Pandangan-pandangan orientalis terhadap hadis pada dasarnya sama yaitu mengkritik otentitas hadis baik dari segi sanad, matan, maupun rawi. Subjektivitas dari orientalis yang setidaknya menyimpan misi-misi tersendiri untuk menyudutkan Islam dibalik kaca mata orientalisme, yang sesungguhnya merupakan neo-kolonialisme atas belahan dunia Timur, khususnya kawasan Islam sebagaimana tujuan mereka mempelajari hadis. Sanggahan-sanggahan dilakukan oleh para Ulama hadis seperti Azami dalam rangka untuk merontokkan teori-teori mereka karena berdasarkan penelitian yang mendalam dan dapat dipertanggungjawabkan secara ilmiah.

**Kata kunci:** Orientalis, Hadis, *Sanad*, *Matan*

## A. INTRODUCTION

At the end of the 19th century, precisely in 1890 AD Muslims were shocked by Orientalist research Ignaz Goldziher. Imagine, the science of hadith which for centuries was accepted by Muslim scholars was suddenly disturbed by the appearance of the Orientalist findings. Ignaz Goldziher was born into a Hungarian Jewish family. he became a student of several al-Azhar teachers, such as Shaykh al-Asmawi, Shaykh Mahfudz al-Maghribi, Shaykh Sakka and several other Shaykh al-Azhar. In 1873 Ignaz went to Syria and studied with Sheikh Tahrir al-Jazairi. Then moved to Palestine, then to Egypt to learn from a number of al-Azhar scholars. Upon his return from al-Azhar he was appointed professor at the University of Budapest (Ali Musthafa Yaqub, 2008, p. 14); and Josep Scaht. When crowned as professor, Scaht just turned 27 years old. The academic achievement is certainly a proof of the beauty of this Orientalist figure. Joseph Schacht is known as a Orientalist career. He was born in Ratibor, a region in Poland on March 15, 1902. His academic journey began as a student on the subject of classical pilology, theology and Eastern languages at the University of Berslaw and Leipzig University. In 1923, when he was 21 years old he obtained his Doctorate from the University of Berslaw (Ucin Muksin, 2008).

Ignaz Goldziher released the results of research with the title *Mohammadanische Studien* who doubted the authenticity of the Prophet's traditions. While Josep Schacht published the book *The Origin of Muhammadan Jurisprudence*. These two orientalists criticized the Prophet's traditions in general through their works, especially the two books. These two books were then responded to steadily by Azami in his book *Studies in Early Hadith Literature* (1967). Before Azami, there were two ulama figures who also responded to the Orientalist criticism, namely Musthafa al-Siba'i in his

book *al-Sunnah wa Makanatuha fi Tasyri' al-Islami* (1949) and Muhammad' Ajjaj al-Khathib in his *al-Sunnah Qabla al-Tadwin* (1964) (Ali Musthafa Yaqub, 1996, pp. 8–9).

This book of *Mohammadanische Studien* is not only limited to doubt but also has concluded that the traditions especially the legal traditions are not authentic, the argument is that the hadith is the work of 2nd century scholars, including here are the traditions contained in the book of Imam Bukhari.

From the critical studies of the Orientalists on the traditions of the Prophet as carried out by Goldziher and Schacht, the scholars of hadith were also challenged to conduct research or criticism of the traditions that had been considered as not problematic. One of the scholars who did critical research on the traditions of the Prophet was Muhammad Musthafa Azami. (His full name is Prof. Dr. Muhammad Mustafa al-Azami, in some literature there is a mention of al-Azami and Azami. Born in the city of Mano, North India in 1932. He is a College of Science in Deoband, a college the largest in India which also taught Islamic studies and graduated in 1952. Then continued his studies at the Arabic faculty majoring in Tadris, al-Azhar University in Cairo and graduated in 1955 by obtaining his al-'Alimiyah diploma. In that same year he returned to his native India Then in 1964 he continued his studies at the University of Cambridge, England until he obtained his Ph.D. in 1966 with a dissertation entitled *Studies in Early Hadith Literature*, and after graduating he taught at the Postgraduate, Syari'ah majors and Islamic studies at King 'Abd al University -'Aziz (now Umm al-Qura University) (Sulidar, 2017).

The results of his research on the traditions of the Prophet in 1967 were then recorded under the title *Studies in Early Hadith Literature* (1968). One of Azami's findings is

that the hadith of the Prophet was written when the Prophet Muhammad was still alive, and that the accusations of Goldziher and Schacht are nothing more than figments (Ali Musthafa Yaqub, 1996, pp. 8–9). In other words, alleged by the two leading Orientalists is not proven as Azami's research.

Problems like the above become interesting considering that so far, the majority of Muslims feel they have no problems with the traditions of the Prophet. The response of Muslims to the existence of orientalism shows a variety of views. Some of them are of the view that Orientalism is a scourge that must be removed far, but for some people this is not the case. For academics, of course this is not a problem, as long as the thoughts expressed by the Orientalists are supported by data that can be accounted for.

## B. METHOD

This research type of library research is to examine and study a variety of literature relating to the issue of Orientation in conducting hadith studies. This research is a research library of cultural research models; ideas and ideas as products of human thinking. Anton Bakker categorizes it in historical-factual philosophical research on figures (Anton Bakker, 1999, pp. 61–66) with Western scholarly thought as its material object, and the concept of hadith thought is part of the whole framework of thought as a formal object. The description stated is descriptive-analytical, therefore, in addition to describing the constructs of Western thought, this study is also pursued in depth in analytical studies through what is called by Jujun S. Suriasumantri with critical analytical (Jujun S. Suriasumantri, 1998, pp. 44–50).

The research data consists of two sources, namely primary data and secondary data. Primary data referred to are works or writings written by Western scholars relevant to this research, while secondary data are books and other written works related to the

study of hadith, in accordance with the topics discussed in this study.

This study applies the historical method (historical method), this is because it will see the thinking of a figure who lives in the phases of the development of his thought. As stated earlier, this research applies a critical analysis method. The study was conducted with operational steps as follows; First, determine the thought of the Orientalist hadith as an object of study; Second, formulating research problems; Third, verify by doing descriptive-analytical studies through the study of literature on the thought of the hadith of Western scholars, by comparing it with the thoughts of other figures such as Azami.

## C. RESULT AND DISCUSSION

### 1. Discussion of Orientalism

Speaking of orientalism is inseparable from talks about east and west, the word east is often used to mention all things about the east that refer to Asia both about its geographical location, moral and cultural, while the west is a term for the European world and everything about Europe that is synonymous with modern, materialistic and individualist.

The meaning of orientalism itself comes from the two orient words and ism taken from Latin namely Oriiri which means rising. In French and English orient means direction of rising sun (the direction of the rising sun from the eastern hemisphere). (Wahyudin Darmalaksana, 2001, p. 70); which literally means "East". Geographically this word means the world of the East, while ethnologically means the nations of the East; the opposite of the word "Orient" in French is "Occident" which literally means "West", whereas geographically it means "Western Hemisphere world" and ethnologically means "Nations in the West" while the word "Occidental" means things relating to the Western world, the Western nations and their environment (Yoesouf Sou'yb, 1985, p. 1). The word orient has entered various languages in Europe including English. In

English, the word "orient" implies "East", while the meaning "Eastern people or people" is indicated by the word "oriental".

In his book, Edward Said reconstructed the term Orientalism. According to Said Orientalism as the western style to dominate, reorganize and rule the eastern world. Here, it is understood that in using the term orientalism there is already a presupposition of a tangle of powers which then needs to be explored. Said uses this third understanding to continue his discussion of orientalism (Edward W. Said, 2016, pp. 3–4).

Meanwhile the term orientalism is an understanding or flow that wishes to investigate matters relating to the nations of the East and their environment (Hassan Hanafi, 2000, p. 26). The Eastern World in question are areas that are in the Near East (such as Persia, Egypt and Arabia) to the Far East (such as Japan, China and India) and countries in North Africa (Badri Yatim (ed), 1996, p. 56). Maryam Jamilah defines orientalism as a movement or understanding that studies the East, both religion and civilization carried out by Westerners (Marwa, 2015). While Western writers explain the meaning of orientalism broadly in the form of a study of all things about the East, not only about the Arab and Islamic world. Western writers not only see the beginning of the emergence of Western efforts to learn Islam (in the Middle Ages) but rather look at the more advanced development of Western efforts to study the East (Mahmud, n.d., p. 37).

From some of the above meanings it can be concluded that orientalism is an understanding of Western experts who study the East in various aspects, namely religion, literature that is arranged systematically in order to achieve the goals set. Regarding the Orientalist purpose of studying the Hadith will be explained in the explanation below.

## 2. The Purpose of Orientalism in Studying Islam

According to Edward Said all knowledge is a product of his time and must depend on that time. Therefore, there is no knowledge that cannot be separated from the influence, motivation and support of the results of the study of knowledge. If this argument is true, then there is no truly objective knowledge. Therefore, orientalism cannot claim to be fully objective. This is because orientalism as a species of discourse is fatally entangled with imperialism, the knowledge it produces must be distorted, and possibly racist (John L. Esposito, 1995, p. 268).

The aim of the Orientalists to study the East - specifically Islam - was shortened by Edward Said that orientalism as a Western style to dominate, rearrange, and establish their power over the eastern world (Edward W. Said, 2016, p. 4). Regarding Orientalist motivation, Mustafa as Sibai stated several motivations, namely the motivation of imperialism, business motivation, and scientific motivation. Muhammad al-Bahiy expressed two motivations, namely: First, to strengthen Western imperialism in Muslim countries so that Muslims are willing to accept Western power; Second, to strengthen the spirit of the Crusades on behalf of scientific and humanitarian studies. In line with the previous opinion, Tibawi argues that the motivations driving orientalism were: in the interests of missionaries, in commercial and political interests (Mahmud, n.d., pp. 5–6). Ali Akbar Velayati mentioned three main motivations of the Orientalists to conduct studies on the Eastern world, namely: First, curbing the rate of influence of Islam on the Western world and propagating Christianity among Muslims. Second, open and smooth the way for the invaders to Eastern countries. Third, recognize the markets and economic needs of Eastern countries to use them for the interests of Western industrialists (Aan Supian, 2016, p. 29).

Another statement about orientalism that studies Islam is said by Muhammad Benaboud in Asaf Hussain's *The Ideology of Orientalism*,

that in fact in studying Islamic Orientalist missionaries have the aim to deny Muhammad's prophethood and deny that the Qur'an is God's revelation. In other words, they study Islam not to understand it, but to discredit Islam. Muin Umar stated four main objectives of the Orientalists studying Islam, namely: (A. Muin Umar, 1978, p. 9) first for the sake of colonialism as was done by Snouck Hurgronje when conducting research on several regions in the Dutch East Indies. In general, Orientalists who aim at this are mostly in France, England and the Netherlands, which in the 19th and 20th centuries possessed vast colonies. Second, for the sake of religion as did D.B. Mac-donald and H. Kraemer. Third, for the sake of diplomacy, trade, as practiced by eastern institutions in America and Europe that deliberately investigate Islam to be taught to officials who will serve as employees in oil companies in the Middle East. Fourth, for the benefit of science. They consider that Islam is a reality that can not be forgotten in history; therefore, they conduct an investigation of all aspects, then write and publish books. The Orientalist objectives of studying Islam mentioned by Muin Umar are objective assumptions towards Orientalist goals in general.

From some of the opinions above, the writer maps into several purposes. First is the scientific objectives, namely the study of eastern culture, religion, civilization and language that emphasizes the truth of the scientific method. Second, the purpose of trade, namely the west is very ambitious to expand trade and to get raw materials for industry they feel the need to visit the eastern hemisphere, to understand the geographical, natural and human agriculture so that it is expected to be able to create good relations between the East and the West. Third, the political and religious goals, namely the objectives of the religious movement, were based on the clash between Islam and Christianity until the outbreak of the crusade. The political objectives underlying the

orientalism movement were clearly seen with the expansion of the Western colony around the 19th and 20th centuries. The line of Western conspiracy programs was then directed towards the so-called ideological war in place of the crusades. This war is intended to obscure Islamic concepts. From this came the concept of war on Islam through the institutions of orientalism and Western Criticism.

### 3. Literature of Hadith in Orientalist Views

Orientalist differences in viewing Islam, including hadith, are inseparable from their motivation and attitude in studying Islam. The attitude of the Orientalists is inseparable from their attitude and imaging of the Prophet Muhammad. Because, after all the discussion about the traditions will always relate to the Prophet Muhammad whose words, deeds, and approval gave birth to the hadith. In this context, the imaging of the Prophet Muhammad in Orientalist eyes can be viewed from two sides.

On one hand, the Prophet Muhammad was seen as the Prophet and Apostle who was freed mankind from Tyranny. This view was expressed by, among others, De Boulavilliers and Savary. On the other hand, the Prophet Muhammad was seen as a pagan, apostate Christian and Jewish who would destroy Christianity and Judaism, a smart intellectual who had a strong imagination and a wild, and a sorcerer who was ill with epilepsy. This view was expressed among others by D'Herbelot, Dante Alighieri, Washington Irving, Hamilton Gibb, Goldziher, and Joseph Schacht (Edward W. Said, 2016, p. 102).

The ambivalence above has formed the same image of the hadith. In the sense that those who have a negative view of the Prophet Muhammad will also have a negative view of the hadith, and vice versa. Although this does not indicate necessity. Likewise, if it is classified as a whole, it turns out that there are more orientalist groups denouncing the hadith than those who recognize the

existence of the hadith. This fact shows that the majority of Orientalists view the hadith negatively and this results in the lability of the foundation of authenticity and the truth of the hadith in their eyes, so they will not recognize the truth of the tradition as something that comes from the Prophet, including as a source and basis (*hujjah*) of Islamic teachings that can trusted the truth.

According to Sa'd al Marsafi, some Orientalists are skeptical about the existence and authenticity of the Prophet's traditions, (Idri, 2011, hlm. 205) because according to them, in the early days of the growth of Islam, the traditions were not recorded as the Qur'an because the traditions that developed at that time, especially at the time of the Prophet and companions were oral traditions not written traditions. Besides that, there is a general prohibition to write something from the Prophet other than the Qur'an although there are also traditions that state otherwise specifically, it is possible that many traditions are questioned for their authenticity or even doubt about their existence even all traditions, especially those related to the law are said to be the work of friends, *tabi'in*, or scholars and *fuhaha 'in* the first century Hijriyah and the beginning of the second century Hijriyah, and became a mature system since the emergence of hadith compilation in the third century of Hijriyah who wanted to make Islam a multi-dimensional, comprehensive religion that is comprehensive covers all aspects of life.

Orientalists assume that the hadith is not a legal explanation or explanation of the law contained in the Qur'an, but the hadith is an amplifier of fiqh laws created by the scholars of fiqh. So, the existence of the hadith was preceded by the law of fiqh, then they brought the hadith to strengthen.

Josef Schacht, a German orientalist expressed his view of the traditions that: the traditions are just rules made to enforce the schools of fiqh. In fact, the books of the hadith have not been found by humans except after the time of

the scholars of fiqh. when the Shafi'ite Imam considers the hadith as one of the main points of religion, the forger's counterfeiters scramble to make a false tradition to strengthen their respective schools and to cancel the schools that are contrary to their schools. (Ahmad Muhammad Jamal, 1991, p. 103).

In the view of most Orientalists, the hadith is only the work of scholars and fiqh experts who want to make Islam a multi-dimensional religion. They consider that the hadiths are nothing more than human expressions or references to Jewish and Christian teachings. Hamilton Gibb states that the hadith is only an imitation of Muhammad and his followers from Jewish and Christian teachings. While Ignaz Goldziher and Joseph Schacht, two Orientalist leaders, stated that the hadith did not originate from the Prophet Muhammad, but rather something that was born in the first and second centuries of the Hijriyah as a result of the development of Islam (Idri, 2011).

The orientalist who denounced the Prophet's hadith very much in number, including: Spranger, Well, Hamilton Gibb, Daury, Meyer, Goldziher and Schacht. Schacht in his lies and stupidity said that the hadith experts only want to conduct research on external affairs, namely examining the hadith in terms of raw, *jarh* and *ta'dil*. They do not want to conduct research on internal affairs, namely the affairs of death themselves (Ahmad Muhammad Jamal, 1991, p. 10). As such, almost all of the Orientalist views above indicate distrust of the Prophet's hadith. They are skeptical of the traditions codified by the scholars.

#### 4. Differences in the Study of Hadith in the West and in the Muslim World

There is a difference between hadith studies conducted by Orientalist (Western) scholars and Middle Eastern scholars. Middle Eastern scholars including Indonesia put more emphasis on how to perform the hadith tradition to determine its authenticity, while

the hadith study conducted by western scholars emphasizes more on how to date (dating the hadith) to assess its historicity and how historical reconstruction of events allegedly occurred at the beginning of Islam (Imam Musbikhin, 2015, p. 516).

The study of hadith studies conducted by Eastern scholars places more emphasis on aspects of the *Takhrij* of Hadith. According to Zain el Mubarak, research on the authenticity of traditions and the validity of traditions is quite important because the traditions go through a long period of time reaching us. Events in its path have certain political dimensions experienced by Muslims. This research will be more real and has been passed by scholars in his time (Zain el-Mubarak, 1999, pp. 45–46). The proof of this effort is the existence of fairly complex requirements in filtering out authentic traditions. The work of these scholars is better known as the methodology of hadith criticism.

In the 19th century, various authenticity and legality of hadith began to emerge, including among the Orientalists. This is the central object in Islamic studies, especially those relating to Islamic law. Many of them questioned the status of the hadith, this is because as it is known that the process of codifying the hadith carried out for quite a long time and the events of transmission. The consequence and this is the emergence of skepticism (doubt) about the existence of the hadith. For that reason, they did several methods and examined the development of hadith literature, as a medium to find out the process of transmitting hadith in writing since the time of the Prophet.

On an objective level, if we review the writings of the Orientalists, it turns out we can also conclude that their works cannot be underestimated in the development of Islamic studies and culture. With the scientific method applied in the preparation of dictionaries and encyclopedias, they have contributed greatly to enriching Islamic

literature with various works in different disciplines, one of which is the hadith of the Prophet (Musbikhin, 2015, hlm. 517).

### 5. *Sanad and Matn* in Orientalist Views

In conducting the study of sanad, the Orientalists seem to shed more light on when the sanad began in the narration of the hadith. According to Caetani, 'Urwah was the first person to collect hadiths but he did not use sanad. He further stated that at the time of 'Abd al-Malik, the use of sanad in the narration of traditions was also unknown. Caetani argued that the use of the new sanad began in the period between 'Urwah and Ibn Ishaq. Based on his view, he concluded that most of the sanads contained in the books of the hadith were fabricated by experts in the second century, even the third century Hijriyah. This opinion is supported by Alois Sprenger. He is a German orientalist who is famous for his assumption that states that the hadith is nothing more than "interesting anecdotes that are based on Muhammad". The statement was also agreed by other fellow Orientalists, Williaam Muir who thought that the name of Muhammad was painted to justify and cover up lies and anomalies. Therefore according to William Muir, that from the collection of hadith collected by Imam Bukhari in his hadith, half must be rejected (Syamsuddin Arif, 2008, p. 29).

A softer opinion was expressed by Horovitz that the use of sanad began in the last third of the first century of Hijriyah (Ali Musthafa Yaqub, 2000, p. 99). R. Jobson said that in the middle of the first century hijriyah there might have been a method such as sanad. Because, at that time a number of friends had died while those who had never met the Prophet began to narrate their traditions, naturally they would be asked by those who heard them, from whom they got them. It's just that the sanad method in detail certainly develops after that gradually (Ali Musthafa Yaqub, 2000, pp. 99–100).

Henry Lammens, a missionary from Belgium, and Leoni Caetani, an Italian missionary, stated that *isnad* emerged long after the existence of the hadith and was an internal phenomenon in the development of Islam (Syamsuddin Arif, 2008, p. 30). Joseph Horowitz speculated that the chain of tradition transmission system (*isnad*) was only introduced and implemented at the end of the first century of *hijriyah*. Furthermore, the German Jewish Orientalist stated that it is probable that the practice of Islam originated from and was influenced by oral traditions as is well known in Jewish literature (Idri, 2011, hlm. 209).

Joseph Schacht dalam *The Origins of Muhammadan Jurisprudence*, berpendapat bahwa bagian terbesar dari sanad hadis adalah palsu. Menurutnya, semua orang mengetahui bahwa sanad pada mulanya muncul dalam bentuk yang sangat sederhana, kemudian mencapai tingkat kesempurnaannya pada paruh kedua abad ketiga *hijriyah*. Dia menyatakan bahwa sanad merupakan hasil rekayasa para ulama abad kedua *hijriyah* dalam menyandarkan sebuah hadis kepada tokoh tokoh terdahulu hingga akhirnya sampai kepada nabi untuk mencari legitimasi yang kuat terhadap hadis tersebut (Idri, 2011, p. 209).

According to Ignaz Goldziher, for example, giving a conclusion about the Sunnah is nothing but the result of the historical religious development of the Islamic community many years after the death of the Prophet Muhammad. Hadith is a tendentious reflection that arose among the Muslim community during its developmental period. Even the hadith is made by people after the Prophet, namely friends and Muslims afterwards. Their words were then leaned against him as if they were indeed from the Holy Prophet by saying "Muhammad said" (Ahmad Isnaeni, 2013, p. 2).

Orientalist who also questions the hadith sanad is Robson. Robson believes that in the middle of the first century H it was possible

for anyone to make sanad or something. That is because, in the middle of the first century H many friends of the Prophet who had died, so that those who did not have time to live during the Prophet's time, every time they listened to the history that was propped against them, they always asked for the source. That's when sanad was made. The culmination of an Orientalist critique of the hadith of the hadith was carried out by Joseph Schacht, he conducted an in-depth study of the hadith, the study of which he carried out in general came to the conclusion that "isnad" was part of an arbitrary act in the hadith of the Prophet. The Prophet's traditions were developed by different groups that linked the theories they developed to previous figures (Hasan Suadi, 2016).

This skepticism model doubts the origin of the hadith, the series of narrations, the period of writing and even to its authority. Joseph Schacht has the view of doubting the sanad system and even evaluating that the back part is genuine, while the part that previously returned to the Prophet is fictitious. Schacht's assumption refers to the sanad system which was made by people who lived after the Prophet. but they sought the legitimacy of what they made, then relied on that sanad to the Holy Prophet. so that getting back, the sanad series is more complete. Ali Masrur explained, Juynboll also doubted the sanad system which became the route of the transmission of traditions (Ali Masrur, 2004, p. 70).

In general, according to Azami, this theory can be answered that fiqh has developed since the time of the Prophet. Because, fiqh is a product of *ijtihad* of *mujtahid*, while friends in their time, even during the time of the Prophet had done this *ijtihad*. Therefore, it is difficult to accept Schacht's accusation that fiqh only developed during the appointment of the *qadi* during the Umayyad dynasty. Furthermore, to clarify the theory, Azami conducted a special study of the Prophetic traditions contained in classical texts. Among these are manuscripts



by Suhayl ibn Abi Shalih. Abu Salih was a student of Abu Hurayrah, a friend of the Prophet. Therefore, the hadith in the manuscript was shaped: The Prophet. - Abu Hurairah- Suhayl. This manuscript contains 49 traditions whose narrators were studied by Azami up to Suhayl's generation (third generation), including their numbers and generations (Idri, 2011, p. 210).

From that research, Azami found that in the third generation of narrators there were about 20-30 people who were living in scattered places such as India, Turkey, Morocco, and Yemen, while the hadith texts they had narrated were the same. Thus, according to him, it is very impossible according to the size of the situation and conditions at that time they had gathered to make a hadith so as to produce the same editorial. It is also very improbable if each of them made a hadith then by the next generation it is known that the editors of the hadith, they made are the same. This conclusion contradicts with Schacht's conclusion both about the reconstruction of the formation of the Sanad and the matn of the Hadith.

The Orientalist accusation that sanad and matan hadith were fabricated by Muslims in the first, second and third centuries of Hijriyah, by Azami was disputed as follows. First, historical facts prove that the beginning of the use of sanad is from the time of the Prophet, as suggested to the friends who attended the Prophet's Council to convey the hadith to those who were absent. Secondly, the majority of hadith falsification occurred in the forty years of Hijriyah which was triggered by political problems, because among Muslims at that time there were weak faiths so as to make hadiths for the benefit of political factions or their factions. Third, the object of Orientalist research in the field of sanad is unacceptable because what they study is not the books of hadith but the books of fiqh and sirah. Fourth, the theory of Projecting Back (al-qadhf al-khalf) which is

used as the basis for argumentation along with examples of hadiths that are sampled, therefore fall into the number of narratives of a tradition. Fifth, there has never been a development and improvement of sanad such as making mawquf marfu traditions or making mutually muttasil hadith. Likewise, the accusation that sanad is only used to reinforce an opinion or a school of thought is an accusation that has no evidence and is against historical reality. Sixth, research and criticism of hadith scholars on the sanad and matan hadith, with all their abilities, carried out on the basis of sincerity and without worldly tendencies (Idri, 2011, hlm. 290)

## 6. The Disputed Sanad

Joseph Schacht claims in his book *The Origins of Muhammadan Jurisprudence*. Study begins by examining the process of the emergence of Islamic law. He found a new Islamic law intangible in the aftermath of al-Sha'bi (d. 110 H). This means that the hadiths pertaining to Islamic laws are made by people after al-Sha'bi. Because he thinks that the new Islamic law known at the time of appointment of the qadi. Then the conclusions obtained from the study results that the decisions taken by the qadi it needs legitimacy from the people who have a higher authority so that they connected to people before they arrive at the figures of tabi'in generation, the Sahaba, and ends the Prophet Muhammad. this is the reconstruction of the sanad according to Schacht (Ahmad Isnaeni, 2013, p. 99).

He came to the conclusion that the two groups of flow of classical jurisprudence and Hadith expert groups, both equally forger of hadith. , Thus, as quoted by Ali Mustafa Yaqub, Schacht argued that none of the traditions of the Prophet relating to the law, which can be considered as an authentic hadith (Imam Musbikhin, 2015, p. 530).

The Schacht study results actually been denied by Muhammad Mustafa Azami, a scholar from India. Azami has criticized the mistakes and carelessness committed by

Schacht. According to him, the method used by Schacht with researching sanad hadith of the books of fiqh clearly erroneous. Schacht supposedly referencing of the main sources, namely books of traditions that would not result in erroneous conclusions. According to research conducted by Azami, the actual use of sanad, far-away days have been carried out by Arab societies in general. This means that the tradition has been there and done by the Companions for narrated (Syamsuddin Arif, 2019).

Then to the theory put forward Schacht, who examined from the aspect of history, then Azami denied this Schacht theory through the study of history, especially the history of Hadith. Azami undertake specific research on Hadith-Hadith found in the classical texts. Among them is the manuscript belonging to Suhayl ibn Abi Salih (w.138 H). Abu Salih (Suhail's father) was a pupil of Abu Hurayrah Companions of the Prophet. Suhail manuscript contains 49 hadith. While researching Azami narrators of the traditions that came to Suhail generation, namely the third degree (al-thabaqah al-tsalitsah). Including the number and their domicile. Azami prove that on the third level, the number of transmitters ranges from 20 to 30 people, while their domicile scattered and dispersed, between India to Morocco, between Turkey to Yemen. While the text of the hadith which they narrated the same wording (Ahmad Isnaeni, 2013, hlm. 147-148).

It seems that the study results Schacht began to show weakness with the many denials of Islamic scholars. Is Ugi Suharto with his analysis has strengthened the Azami rebuttal against Schacht. He said that the tradition of narration hadith with isnad has started since the Sahaba receive the hadith of the Prophet PBUH(Ugi Suharto, 2004, p. 74).

Azami concluded that it is impossible according to the size of the circumstances at the time they've gathered to create a false Hadith that same editor. And it is impossible

anyway when they each make the Hadith, then by the next generation in mind that the editorial traditions that they made it together. Azami conclusion contradicts the conclusion Schacht, both on the reconstruction of the formation of sanad hadith, or the sound of the text (of honor) the Hadith. For example, Azami argued Hadith which means where the Prophet said: "If any one of you got up from his sleep, then he should wash his hands, because he did not know last night her where he was." This Hadith in the script Suhayl ibn Abi Salih is at sequence number 7, and on the first level (the generation of the Companions) narrated by five persons, namely Abu Hurairah, Ibn Umar, Jabir, Aisha, and Ali ibn Abi Talib. Abu Hurairah himself later narrated the Hadith to 13 tabi'in (second generation). Thirteen people tabi'in then spread to various parts of the lands of Islam. Eight people remained in Medina, a stay in Kufa, 2 people staying in Basharah, a stay in Yemen, and a longer stay in the Sham. Thirteen Tabi'in is then related again to the next generation (third generation / Tabi 'Tabi'in), then they will become no less than 16 people. They lived in Medina (6), Basra (4), Kufa (2), Makkah (1), Yemen (1), Khorasan (1), and Himsh-Sham (11). It is impossible for the 15 people who domiciles scattered in seven districts distant it ever assembled at one time to jointly create a Hadith fake editorial same, or impossible anyway, when they were alone at his residence each made Hadith, and later known that that editorial by chance the same Hadith. Sixteen people narrators above is only of the path of Abu Hurairah. If the number was augmented by a narrator narrator-narrator of four other lines, namely Ibn Umar, the spokesman, Aisha, and Ali, then the number of transmitters that will be more(Ahmad Isnaeni, 2013, hlm. 149).

Research conducted by Azami prove that the level (thabaqah) of third narrator amount ranges between 20-30 people, while their domicile scattered and dispersed, between India to Morocco, between Turkey to Yemen. While they narrated the hadith text editor

Sama. So, he concluded, was absolutely impossible for scholars gather in one place to fabricate Hadith agree with each other either falsified the *matn* or *sanad*. It is very contradictory and become Azami rebuttal to the theory of projecting Back (devolution theory of the early generations) owned by Schacht on the hadith itself.

## 7. Dismissed the Orientalist Theory

Muslims gripped by feelings of weakness and self-less, so do not believe in his own abilities in facing the Orientalists. These conditions are perceived and experienced by the Muslims since the past. At the end comes the freedom movement and also the liberation of the dependence of the Orientalist view, so appeared the sense required to have the dignity and freedom of thought. This movement inspires the spirit to dig up the heritage in the form of Aqedah and Sharia widespread everywhere, and also dismantle the Orientalists and mission-mastermind puppeteer who uses religious approach to reform and colonial interests. Orientalist thinking is a lot of refutation of contemporary scholars of hadith. Incessant criticism of the science of hadith of the orientalists would not necessarily make the Islamic scholars remain silent. At least, there are three contemporary scholars who have been counteracting theories Goldziher and Schacht. They Mustafa a-Siba'i in his book *al-Sunnah wa Makanatuha fi al-Tashri al-Islami* (1949) and Ajjaj al-Khatib in his book *al-Sunnah qabla al-Tadwin* (1964). Both separately refute arguments Goldziher. Peak, is our leaders who always dubbed as "Swordsman of India", Muhammad Mustafa Azami, in his book *Studies in Early Hadith Literature* (1967), which comprehensively disprove theories about the Hadith Nabawi orientalis, especially Goldziher and Schacht (Ali Musthafa Yaqub, 2000, p. 16).

Al-Siba'i with his work and Ajjaj al-Khatib also with his work, though separately, they have to fend off thoughts Ignaz Goldziher who doubted the authenticity of the Hadith and

refute the opinions expressed by the scientific Goldziher. While Azami was the one who cleared out all the arguments and thoughts related to the study orientalist for authenticity of Hadith. Integrally Azami has broken the arguments of orientalists and undermine their theories. His book entitled *Studies in Early Hadith Literature*, as if stripped orientalists. They made no move slightly because of arguments he wrote in the book was actually valid because based on extensive research and can be justified scientifically. Goldziher's arguments for overturning the theory this is texts of hadith itself as contained in the *Sahih* of al-Bukhari. There is no hint to indicate that the Hajj can be performed in al-Quds (Jerusalem), there was just a gesture Award 'privilege' to the al-Aqsa Mosque. (Ali Musthafa Yaqub, 2008, p. 17).

In this case orientalists have limited knowledge of the methodology and techniques to understand *matn* hadith. They generally understand *matn* hadith without considering the things behind the text (Tajul Arifin, 2009, p. 18).

Methods to understand this tradition called "Method of Unity" (al-absurd), which was adopted on this method of interpretation, but in a broader context. In operation this method of linking *matn* hadith with others. Or even with verses of the Qur'an and the prophet living history. Furthermore, to demolish the theory Schacht (projecting back), Azami doing research on Prophetic traditions, including the manuscript belonged to Suhayl ibn Abi Salih (d. 138 H). Abu Salih was a pupil of Abu Hurayrah Companions of the Prophet, therefore, *sanad* (transmission) in the script was shaped Hadith: The Prophet -Abu-Huraira Abu Salih-Suhail (Ali Musthafa Yaqub, 2008, p. 28).

Azami prove that on the third level (Suhail) narrator number ranges from 20 to 30 people. While their domicile scattered and dispersed, between India to Morocco, between Turkey to Yemen. While the text of the hadith which

they narrated the same wording. Azami then concluded, it is impossible according to the size of the circumstances at the time they've gathered to create false hadiths that same editor. And it is impossible anyway when they each make the Hadith, then subsequent generations in mind that the editorial traditions that they made it similar (Ali Musthafa Yaqub, 2008, p. 28).

Because of this expertise, the Islamic world recognizing excellence as an expert Azami great tradition and resilient. Naturally, if Azami received the King Faisal International prize in Islamic Studies awarded him in 1400 H / 1980 AD While the orientalist themselves are also forced to his knees and had to hand Azami. No less than AJ Arberry, leading Orientalist figures from the University of Cambridge, England, openly express admiration and recognition of scholarly, authenticity, and scientific standard height Azami's work. (M. M Azami, 1994, p. VII)

#### D. CONCLUSION

Based on the above explanation, the views of the orientalist against both *sanad* hadith, *Matn* and narrator is essentially the same that is criticized and doubted the authenticity of the hadith. In the study of hadith studies, there are differences in the orientation of undergraduate studies conducted by orientalist (West) and Middle East scholar. Middle East scholars emphasize how do *Takhrij* traditions to determine the authenticate and generates a method called the methodology of hadith criticism. Meanwhile, the western scholars emphasize how to date to assess his historical traditions and how the historical reconstruction of the events that presumably occurred at the beginning of Islam that gave birth to skepticism about the authenticity of the hadith.

Skepticisms of orientalist scholars to the authenticity of hadith lot of refutation of contemporary scholars of hadith. Suppose Mustafa a-Siba'i in his book *al-Sunnah wa al-*

*tasyri Makanatuha fi 'al-Islami* (1949), Ajjaj al-Khatib in his book *al-Sunnah al-Tadwin qabla* (1964), Muhammad Mustafa Azami, in his book *Studies in Early Hadith Literature* (1967), which comprehensively disprove theories about the Hadith Nabawi orientalis, especially Goldziher and Schacht. Denials made by Islamic scholars have shed their theories. A set of subjectivity paradox of Western scholars as Orientalist and save at least have their own missions to corner Islam behind glasses orientalism, which is really a neo-colonialism on parts of the Eastern world, particularly in Muslim regions of interest as they learn the traditions. Then they have a limited capacity to develop methodologies and techniques to understand the hadith without considering other matters beyond the intent of the hadith.

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