

REVITALIZATION OF THEORETICAL RESPONSE STUDY OF IGNAZ
GOLDZIHHER AND JOSEPH SCHACHT HADITH CRITICISM

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Abstract

Orientalist groups have been continuously investigating Islam and Muslim communities. One of their aspiring projects was to doubt the hadith of the Prophet Muhammad Peace be upon him through several divergences of its theoretical constructions. In responding to this case, the subject of hadith critique became an urgent tool to examine and maintain hadith authenticity. This library research analyzed descriptively several sources such as scientific articles, books, and research reports to answer the formulation of the problem. In this case, this article aims to identify the definition of hadith and its historical development, to disclose the brief orientalists' biographies discerned on inquiring the criticism of sanad through its theoretical framework. Finally, to respond to the hadiths theoretical criticism by the orientalists. The findings in this paper were (1) Hadith criticism was regarded as a tool to distinguish the authenticity of hadith and determine the narrator's competency and disability; (2) Ignaz Goldziher conveyed his theoretical construction on the issue of hadith authenticity using a critical approach. While Goldziher introduced a projecting back theory to doubt the existence of hadith and transmission of sanad; (3), He ignored the tsiqah aspects of the narrators, history, reasoning, and comparisons with the Qur'an. What is more, Goldziher also made a deliberate change in matan. Hadith had existed during the Prophet Muhammad, and the Companions had used it to implement Islamic law, and the strict method of receiving and transmitting the sanad dismantled Schacht's projecting back theory.

Keyword: Hadiths Criticism, Orientalist, Projecting Back, Hadiths Authenticity



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Abstrak

Kelompok orientalis tidak akan pernah lelah mengkaji Islam. Salah satu kajian orientalis yang cukup fenomenal ialah meragukan hadis Nabi Muhammad Saw melalui berbagai varian kontruksi teoritiknya. Sebab itulah kritik hadis merupakan keilmuan yang sangat urgen guna meneliti otentisitas hadis. Sehingga tulisan ini mempunyai tujuan untuk; (1) Mencari definisi hadis berserta perkembangan historisnya; (2) Mengetahui biografi singkat para orientalis yang mengkaji kritik sanad melalui kerangka teoritisnya; (3) Merespon atas teori-teori kritik hadis para orientalis. Penelitian ini menggunakan metode library research dengan memanfaatkan beberapa sumber seperti artikel ilmiah, buku, dan laporan penelitian untuk menjawab rumusan masalah. Analisis data yang digunakan menggunakan teknik deskriptif analisis. Hasil temuan dalam tulisan ini ialah (1) Kritik hadis merupakan ilmu untuk membedakan antara hadis yang shahih dan yang dhaif serta menentukan kapasitas rawi baik kompetensinya ataupun kecacatannya; (2) Ignaz Goldziher mengusung konstruksi teoritiknya tentang masalah otentisitas hadis dengan pendekatan kritik matan, sedangkan Goldziher mengreasikan teori projecting back untuk meragukan eksistensi hadis dan transmisi sanad; (3) Aspek ketsiqah-an para rawi, historis, nalar, dan perbandingan dengan Alquran tidak dilakukan oleh Ignaz serta adanya perubahan redaksi matan yang disengaja. Eksistensi hadis sudah dimulai pada zaman Rasulullah Saw dan hukum Islam juga diterapkan oleh para sahabat serta ketatnya metode penerimaan dan periwayatan sanad menyanggah balik teori Projecting Back yang diusung oleh Schacht.

Kata Kunci: Kritik Hadits, Orientalis, Projecting Back, Otentisitas Hadits

Introduction

Competition between the West and the East is endless..¹ In the past, war always occurred physically. It consumed energy and spent high cost; at present, it transforms into intellectual engagements.² Likewise, the Crusade between Christians and Muslims people required a

completion. Many of them search for culmination by fighting Islam till these days.³ The reflections of this issue are visible through orientalist attitudes that are eager to dismantle Islam on all fronts, one of which is the effort to eradicate the function of *hadith*; the second most sacred source of Islamic reference after the Qur'an.⁴

¹ Sri Suyanta, "Transformasi Intelektual Islam Ke Barat," *Jurnal Ilmiah Islam Futura* 10, no. 02 (February 2011): 30.

² Syukri Alfauzi Harlis Yurnalis, "Studi Orientalis Terhadap Islam: Dorongan Dan Tujuan," *Jurnal Al-Aqidah* 11, no. 1 (June 2019): 68-69.

³ Muhammad Bahar Akkase Teng, "Studi Orientalis Terhadap Islam: Dorongan Dan Tujuan," *Jurnal Ilmu Budaya* 4, no. 1 (June 2016): 49.

⁴ Syarifuddin and Moh Zaiful Rosyid, "Persoalan Otentitas Hadis Perspektif Ignaz Golziher," *Al-Qalam: Jurnal Ilmiah*

The word orientalis are rooted in two phrases, namely *orient* and *ism*. The term "orient" refers to the East, whereas "ism" pertains to flow, comprehension, belief, science, and system.⁵ Therefore, orientalis mean Western scholars who vigorously study the East in all consciences, including history, tradition, custom, art, religion, ethic, language.⁶ Among the most popular orientalist figures in the study of *hadith* are Ignaz Goldziher and Joseph Schacht.⁷ The two are prominent due to their keen theoretical constructions in investigating Islam in the intellectual countenance, and both shed light on the study of *hadith* criticism.⁸

Hera (2020), in her writing "*Ignaz Goldziher's Criticism and Musthofa al Azami's Defense of*

Hadith in Sahih al-Bukhari," concludes that Goldziher tends to doubt the *hadith* research methods used by classical Islamic scientists. According to Goldziher, the method was still weak because it could not be scientifically justified.⁹ Goldziher has succeeded in establishing his theoretical construction on the authenticity of *hadith* with a proposed approach through *matan* criticism.¹⁰

Supian (2020) asserted in his scientific journal entitled "*Hadith Studies among Orientalism*" that Joseph Schacht accused the *hadiths* contained in the book of *hadith* are not authentic because the source of *hadith* is not from the prophet but the *tabi'in*.¹¹ Schacht succeeded in creating his theoretical construction to doubt the transmission of the *sanad* of most scholars with a theory, the so-

Keagamaan dan Kemasyarakatan 3, no. 2 (January 2019): 193.

⁵ Idri, *Hadis Dan Orientalis: Perspektif Ulama Hadis Dan Orientalis Tentang Hadis Nabi* (Depok: Kencana, 2017), 1.

⁶ Arina Haqan, "Orientalisme Dan Islam Dalam Pergulatan Sejarah," *Jurnal Mutawatir* 1, no. 2 (January 2011): 58.

⁷ Aan Supian, "Studi Hadis Di Kalangan Orientalisme," *Nuansa* 9, no. 1 (June 2016): 26.

⁸ Muh. Zuhri, "Perkembangan Kajian Hadits Kesarjanaan Barat," *Ulul Albab* 16, no. 2 (July 2015): 216-217.

⁹ Siska Helma Hera, "Kritik Ignaz Goldziher Dan Pembelaan Musthofa Al-Azami Terhadap Hadis Dalam Kitab Sahih Al-Bukhari," *Jurnal Living Hadis* 5, no. 1 (2020): 133-149.

¹⁰ Muhammad Qomarullah, "Ali Mustafa Yaqub's Understanding of Hadiths and His Contributions to the Thoughts of Hadiths in Indonesia," *Al-Quds: Jurnal Studi Alquran dan Hadits*, 4, no. 2 (December 2020): 382-404.

¹¹ Aan Supian, "Studi Hadis Di Kalangan Orientalisme," *Nuansa* 9, no. 1 (2016): 25-35.

called "Projecting Back."¹² Albab (2021) Questioning the connectivity of the *hadith* criticisms of Goldziher and Schacht. He reviews the thoughts of Goldziher and Schacht and finds the connectivity of *hadith* criticism aims to weaken the primary source of Islamic teachings after the *Qur'an*.¹³ On the other hand, the activities of orientalist who always study Islam are growing considerably.¹⁴ At the end of the discussion is a response to Goldziher and Schacht's theories and compare it with Islamic theories and a map of the theoretical responses of the two.

This research method includes a qualitative method using a literature study. According to Erickson, qualitative research seeks to find and describe in a narrative way the activities carried out and the impact of these research activities.¹⁵

The first step in the literature study in this paper is compiling various reading sources in the form of historical records, scientific books, research reports. Furthermore, the data collected is read, analyzed, written using descriptive analysis methods. In describing the data, this research uses a deductive method that has been analyzed from general theory to the conclusions of research findings; therefore, the theoretical response to the up-to-date study of *hadith* criticism of Ignaz Goldziher and Joseph Schacht can be presented well.

In preserving the purity of the Prophetic traditions, Muslim scholars, using rigorous methods, also criticizing *hadith* using *hadith* critique sciences. The knowledge is essential to maintain the originality and authenticity of *Hadiths* and differentiate them from the misleading ones. Unfortunately, orientalist groups

¹² Wely Dozan, "Kajian Baru Kritik Hadits Joseph Schacht: Studi Analisis Teori Projecting Back," *Sophist: Jurnal Sosial, Politik, Kajian Islam dan Tafsir* 1, no. 1 (June 2018): 92-107.

¹³ Muhammad Ulul Albab, "Menyoal Koneksitas Kritik Hadits Ignaz Goldziher Dan Joseph Schacht," *An-Nisa': Jurnal Kajian Perempuan & Keislaman* 14, no. 1 (April 2021): 21-28.

¹⁴ Muhammad Ulul Albab, "Menyoal Koneksitas Kritik Hadits Ignaz Goldziher Dan Joseph Schacht," *An-Nisa': Jurnal Kajian Perempuan & Keislaman* 14, no. 1 (April 2021): 21-28.

¹⁵ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017), 20.

are continuously trying to undermine the methods, since the group is a product of the cold war between the East and the West,¹⁶ it presumably aims to weaken Islamic sources to deceive Muslims.

Among the most prominent scholar in this field is Goldziher, who has succeeded in making his theoretical construction on the authenticity of the *hadith* using a critical approach.¹⁷ Meanwhile, Schacht succeeded in creating his theoretical construction to doubt the transmission of the *sanad* of popular narrators with a theory the so-called "Projecting Back".¹⁸ One of the literature reviews on the thoughts of Goldziher and Schacht mentions the discovery of the connectivity of *hadith* criticism, which aims to weaken the primary source of Islamic teachings after the Qur'an.¹⁹ At the practical

level, Goldziher is like an orientalist's father who provides theoretical input for Schacht to doubt the *hadith*, which has been the basic guideline for Muslims worldwide.

The existence of orientalist activities who always study Islam with their aims and objectives as well as their point of view, where their existence is growing massively²⁰, therefore there is a need for anticipatory efforts from Muslims so that the sanctity of the Islamic religion remain exists forever. This paper will review the definition of *hadith* criticism and its historical development, Ignaz Goldziher and Joseph Schacht's perspective on *hadith* criticism, as well as responses to their theories.

Research Method

This research use library materials as primary sources to answer

¹⁶ Priliansyah Ma'ruf Nur, "Studi Islam Dengan Pendekatan Orientalisme," *Dwija Inspira: Jurnal Pendidikan Multi Perspektif* 2, no. 1 (December 2019): 2-3.

¹⁷ Muhammad Qomarullah, "Ali Mustafa Yaqub's Understanding of Hadiths and His Contributions to the Thoughts of Hadiths in Indonesia," *Al-Quds: Jurnal Studi Alquran dan Hadits*, 4, no. 2 (December 2020): 382-404.

¹⁸ Wely Dozan, "Kajian Baru Kritik Hadits Joseph Schacht: Studi Analisis Teori

Projecting Back," *Sophist: Jurnal Sosial, Politik, Kajian Islam dan Tafsir* 1, no. 1 (June 2018): 92-107.

¹⁹ Muhammad Ulul Albab, "Menyoal Koneksitas Kritik Hadits Ignaz Goldziher Dan Joseph Schacht," *An-Nisa': Jurnal Kajian Perempuan & Keislaman* 14, no. 1 (April 2021): 21-28.

²⁰ Abd. Rahim, "Sejarah Perkembangan Orientalisme," *Jurnal Hunafa* 7, no. 2 (December 2010): 180-181..

the research formulation. It compiles various reading sources in the form of historical records, scientific books, research reports used to review *hadith* criticism and orientalist views. Furthermore, the data collected is to be read, analyzed, and written using descriptive analysis methods. The deductive method is used to describe the data that has been analyzed from general theory to the conclusions of research findings. So the theoretical response to the study of *hadith* criticism Ignaz Goldziher and Joseph Schacht up to date can be described well.

Term of Hadith Criticism and Its Historical

The word criticism means a discussant, critic, and peeler.²¹ The term comes from the Greek criticism is Krites or a judge. A more systematic understanding of criticism is (1) a person who expresses an unfavourable opinion or something, (2) a person who reviews literary or artistic works.²² The French word for criticism

is Critique, or detailed analysis and assessment.²³ Therefore, criticism has many different meanings, including commentator, evaluator, analyst, judge, and pundit. From this explanation, the word criticism in the sense of "critique" means evaluation, assessment, appraisal, appreciation, criticism, review, study, commentary, exposition, and exegesis. In the group of *hadith* experts, the science of *hadith* criticism is known as *naqd al-hadith*. The word "*an-naq*" implies criticizing, expressing, and dichotomizing the good from the bad. At the same time, the definition of *hadith* criticism in the study is not a threat directed by someone but is a *hadith* research effort. The understanding of *naqd al-hadith* in terminology that Mustafa Azami has described is as follows²⁴ :

"Naqd al-hadith is an effort to distinguish between authentic hadiths from dha'if hadiths and determine the position of hadith

²¹ John M Echols and Hassan Shadily, *Kamus Inggris Indonesia* (Jakarta: Gramedia, 2003), 155.

²² Siti Badi'ah, "Metode Kritik Hadits Di Kalangan Ilmuan Hadits," *Al-Dzikra* 9, no. 2 (December 2015): 96.

²³ Ibid, 96-97.

²⁴ Hatta Abdul Malik, "Naqd Al-Hadits Sebagai Metode Kritik Kredibilitas Informasi Islam," *Journal of Islamic Studies and Humanities* 1, no. 1 (January 2016): 58.

narrators regarding their credibility and defects."

If seen from the above definition, then the definition of *hadith* criticism is a *hadith* research activity that aims to find errors in the *hadith* of the Prophet Muhammad Saw. So that it can be determined which *hadith* are feasible and not, and how good the value of the transmission of the *hadith* is concerned. The importance of the existence of *hadith* criticism has several factors; some of these factors, according to Shuhudi Ismail, are as follows²⁵:

- 1) Hadith is a vital source of Islamic law after the *Quran*. Therefore the *hadith* should receive more attention to maintain its purity and sustainability.
- 2) All *hadiths* were not written at the time of Prophet Muhammad. However, the *hadith* criticism method was applied by the *Ashabi* when the Prophet Muhammad was still alive.

- 3) The discovery of the narration of *hadith* in a meaningful way is undoubtedly a concern for scholars about the existence of contradictory sources of information.

The search for the authenticity of *hadith* has begun in the time of the Prophet Muhammad himself. It means to justify a *hadith* beginning when the Prophet Muhammad SAW was still alive. The method used by the companions in determining the *hadith* is still said to be relatively straightforward. Because the method applied often uses direct confirmation to the Prophet Muhammad SAW. The companion who received the *hadith* from other companions without hearing directly from the Prophet Muhammad SAW, if the *hadith* is felt to be less appropriate in the companions' hearts, then immediately the *hadith* can be asked directly to the Prophet Muhammad peace be upon him.

After the Prophet Muhammad passed away, the four companions ranged from Abu Bakr As-Siddiq,

²⁵ Syuhudi Ismail, *Kaedah Kesahehan Sanad Hadits: Telaah Kritis Dan*

Tinjauan Dengan Pendekatan Sejarah (Jakarta: Bulan Bintang, 1995), 21.

Umar ibn Khattab, Uthman ibn Affan, Ali ibn Abi Talib continued Islamic leadership as caliphs. At the time of *Khulafaur Rashidin*, the determination of the authenticity of the *hadith* was quite strict. It first began in the period of Abu Bakr. Where the method used is comparison. That is, a *hadith* can be accepted if there is testimony from other companions who justify it. Azmillah Aldamani made a simple conclusion about the division of the signs of *hadith* criticism used in *Khulafaur Rashidin*. The first is that the *hadith* narrated has no contradiction with the *Qur'an*, other *hadiths* and reasonable.²⁶

Not only did it stop at the time of the fourth caliph, but the critique of *hadith* also continued during the time of *tabi'in* and *atba' tabi'in*. At this time, the provisions of *hadith* research began to be strict, as the expression of Umi Sumbulah as follows:

- 1) The *hadith* should not be narrated by people who often carry out their desires.

- 2) Do not accept *hadiths* from foolish people because they might misuse the name of the Prophet Muhammad for things that are not good.
- 3) Do not tell unpopular *hadiths*, even though these *hadiths* come from people who are known to be diligent in worshiping.²⁷
- 4) Even more explicit than above, *hadith* criticism began to be carried out using the *sanad* and *matan* methods. Several monumental works related to *hadith* criticism began to emerge. Scholars also provided comments or criticisms at the end or footnotes to find a more accurate authenticity of *hadith*. Call it *Sunan*, *Musnad*, *Jawami* 'and several other books. Do not tell unpopular *hadiths*, even though these *hadiths* come from people who are

²⁶ Suryadi and Muhammad Alfatih Suryadilaga, *Metodologi Penelitian Hadis* (Yogyakarta: T-H Press, 2009), 144-145.

²⁷ Umi Sumbulah, *Kritik Hadis; Pendekatan Historis Metodologis* (Malang: UIN-Malang Press, 2008), 40-41.

known to be diligent in worshipping.²⁸

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Ignaz Goldziher and Joseph Schat's Perspective *Hadith* Criticism with Brief Biography

1. Ignaz Goldziher and His Perspectives

Hungary is the birthplace of Ignaz Goldziher; he was born on June 22, 1850.²⁹The Ignaz family has a great influence on the community in

the area. Since he was five years old, he has been diligent and diligent in his studies, so it was thanks to his craft and perseverance that later led Ignaz to be able to read the Bible in Hebrew very proficiently. At a relatively young age, Goldziher was able to publish his first work on Hebrew prayers and their origins.

He took his higher education at the University of Budapest and returned to continue his studies at the University of Leipzig, Germany. In 1870 he completed his doctoral studies under the tutelage of Flusser, an orientalist professor. After completing his doctoral studies, Goldziher incised "Interpreters of the Torah from Medieval Jewish Figures."³⁰

After two years of his successful doctoral degree, in 1872, Goldziher had the opportunity to carry out works in Cairo, Syria, and Palestine to study Middle Eastern science in depth in one year. The first university to enhance his knowledge of Islam was Cairo University. To

²⁸ Umi Sumbulah, *Kritik Hadis; Pendekatan Historis Metodologis* (Malang: UIN-Malang Press, 2008), 40-41.

²⁹ Cucu Setiawati, "Kajian Orientalis Ignaz Goldziher Tentang Hadits Dan Sunnah,"

Journal of Qur'an and Hadith Studies 7, no. 2 (December 2018): 151-163.

³⁰ A. Muin, *Orientalisme Dan Studi Tentang Islam* (Jakarta: Bulan Bintang, 1978), 46.

compare the knowledge he has acquired, he occasionally takes the time to visit Palestine. He does have his perseverance and spirit in studying the sciences of Islamic studies.³¹

After completing his scientific journey to various Eastern countries, Goldziher returned to Hungary. Then he declared the urgency of studying Islamic civilization. A few years later, he became a professor in linguistic study. He also developed and disseminated it in various languages through Islamic discussions, including German. Because of his research and criticism of Islam, he became familiar and influential among other orientalist figures. Goldziher died at the middle age of 71 years, on November 13, 1921.³²

Goldziher's activity on hadith criticism starts with the *matan* approach. He views the *sanad* approach of assessing the authenticity of a *hadith* carried out by previous scholars ineffective. He coherently describes the appearance of the *hadith*

for the first time since the first century *Hijriah*. After the first century, the development of *hadith* was proliferating through theological teachings, which are often contradictory to classical *fiqh* regulations.³³

As a result, the attraction of *hadith* in the debate on doctrinal theology and *fiqh* rules adds to its complexity. In addition, the situation at the beginning of the development of Islam was volatile, according to Goldziher.³⁴ Of course, it will not be effortless to find the originality of the *hadith*. He proclaims that the chain system to determine the credibility of a *hadith* is no longer attractive because the theologians who narrate the *hadith* are having a serious debate. On that theoretical basis, Goldziher gave hadith criticism through the *matan* approach. Because he demonstrates that the *sanad* method is no longer appropriate in this case, the critical approach in Goldziher's exposure should cover several aspects,

³¹ Mohammad Anwar Syarifuddin, *Kajian Orientalis Terhadap Alquran Dan Hadis* (Ciputat: Sekata Cendikia, 2015), 65.

³² Cucu Setiawati, "Kajian Orientalis Ignaz Goldziher Tentang Hadits Dan Sunnah." 151-163.

³³ Richard Gottheil, "Ignaz Goldziher," *Journal of the American Oriental Society* 42 (1992): 192.

³⁴ Ignaz Goldziher, *Introduction to Islamic Theology and Law* (Princeton: Princeton University Press, 1981), 41.

including socio-culture, science, and politics.³⁵

He reveals the defect in the *sanad* in the book of *al-Jami'* by Imam al-Bukhari. He strongly criticized the method used in the book, which merely used the *sanad* system, and Imam Al-Bukhari did not apply criticism using *matan* approach. He announces that the book of *Sahih Bukhari* cannot be the main foothold in determining the authenticity of *hadith*.³⁶

Goldziher has doubted this *hadith*'s book that Muslims used as one of the main references in the Islamic teachings. Conforming to this issue, Goldziher had researched one of the *hadiths* in the book of *al-Jami'* using *matan* criticism and proclaimed the *hadith* was a flaw.³⁷ This is because, in his view, the codification of *hadith* was after the Prophet passed away. Therefore, it is a product of the contemporary theologians.

Unsatisfied with several of his findings, Goldziher also distinguished between *hadith* and *sunnah*. In his view, *hadith* results from Islam emanation and development in socio-historical aspects in the first two centuries. In contrast, the *Sunnah* is more about practical regulations deep-seated to meet the routine needs of Islamic society in worship and law.³⁸

List 1.1 Map of Ignaz Goldziher's Outlook

Ignaz Goldziher	
Aspects of Study	Theoretical Construction
<i>Matan</i> Criticism	<ol style="list-style-type: none"> 1. Group interests resulted in the debate on theological doctrinal and classical fiqh rules. 2. <i>Matan</i> criticism is still not applied in Islam because the popular <i>hadith</i>

³⁵ Aramdhan Kodrat Permana, "Sunnah and Hadith Differentiation According to Ignaz Goldziher's View," *Jurnal at-Tadbir* 29, no. 2 (July 2019): 24-25.

³⁶ Impala Kurnia and Istianah, "Pandangan Ali Mustafa Yakub Tentang Kritik Orientalis Terhadap Hadits," *Riwayah:*

Jurnal Studi Hadits 5, no. 2 (January 2019): 238-239.

³⁷ Aramdhan Kodrat Permana, "Sunnah and Hadith Differentiation According to Ignaz Goldziher's View." 27-29.

³⁸ Ignaz Goldziher, *Introduction to Islamic Theology and Law*, 45.

	books still use the <i>sanad</i> system.
	3. The focus of <i>matan's</i> approach is political, scientific and socio-cultural aspects.
	4. There is a fake <i>hadith</i> editorial in the book <i>al-Jami'</i> . (<i>Hadith</i> Authenticity Problem)

2. Joseph Schacht and his Perspectives

The next orientalist *hadith* is Joseph Franz Schacht. He is an important figure whose many theoretical constructions appear to support Goldziher. On March 15, 1902, Schacht was born in Silesia and began his career as an orientalist studying psychology, theology, and oriental languages at the University of Leipzig. On the 21st, he received his doctorate from the University of Breslau in 1923. Schacht's career rocketed quickly. He became a lecturer at the University of Freiburg in 1925

and received his professorship in 1929. Like Goldziher, he also researched the Middle East world as visiting professor at Cairo University, Egypt. After lecturing in Egypt for several years during World War II, he decided to go to England. Since then, Schacht has found peace in his life by staying longer in England. Until he married an English woman, Schacht chose to become British in 1947.³⁹

In 1954 he gave up his job, which was none other than his job for England, so that, in the end, he went to Holland. From here, Schacht began to publish his written works, such as the book *Dairah al-Ma'arif al-Islamiyah*. He was not only an expert in theology, history, and Arabic manuscripts but also in jurisprudence. He managed to carve a monumental paper entitled *The Origins Of Muhammadan Jurisprudence*. In this book, Schacht discussed the development of Islamic traditions widely, especially in the study of Imam Shafi'i thought. Schacht died as a Professor at New York

³⁹ Wahyudin Damarlaksana, *Hadits Di Mata Orientalis: Telaah Atas Pandangan*

Ignaz Goldziher Dan Joseph Schacht (Bandung: Benang Merah Press, 2004): 88.

University in 1969.⁴⁰ The construction of Schacht's study became controversial for Muslims in understanding Islamic law. *Hadith* is not the primary source of the law at the beginning of its development in his view.

Joseph Schacht doubted the emergence of *hadith* originated from the Prophet. He revealed that Islamic law itself did not exist at the time of *al-Shahabi*.⁴¹ This scholar questioned the aspect of classical *fiqh* since it emerged at the beginning of the second century of the *Hijrah* calendar. He demonstrates that the indirect converge between *Hadith* and Islamic law probably occurred during *al-Shahabi* and accuses *hadiths* on Islamic law as the construction of post-*al-Shahabi* theologians.⁴²

Schacht exposes an indication of the existence of Islamic law that occurs during the appointment of religious judges

or *qadhi*. These *qadhis* are the ones who take part and pursue Islamic law. Therefore, Islamic law becomes famous, and these *qadhis try to get more community attention*. Schacht also added that the appointment of a *qadhi* was never heard during the leadership of *Khulafaur Rasyidin*.⁴³ In other words, a *qadhi* competent in Islamic law did not exist in the time of *al-Shahabi* or earlier.

The *qadhi*, in his term, is religious people who were appointed as judges at the end of the first century of *Hijrah*. Later on, this group becomes a scholar in religious issues. Furthermore, in the next period, this group became more popular and camouflaged into the classical school of jurisprudence. This transformation also provides Schacht with a variety of information for his research. He uses classical *fiqh* books in gathering information regarding his

⁴⁰ Impala Kurnia and Istianah, "Pandangan Ali Mustafa Yakub Tentang Kritik Orientalis Terhadap Hadits." 239-240.

⁴¹ Nurul Syarifah and Ahmad Zainal Mustafa, "Teori Projecting Back Dan Argumentum E-Silentio Joseph Schacht Serta Aplikasinya Dalam Studi Kritik Hadis," *Al-*

Bukhari: Jurnal Ilmu Hadits 3, no. 2 (July 2020): 177.

⁴² Wely Dozan, "Kajian Baru Kritik Hadits Joseph Schacht: Studi Analisis Teori Projecting Back." 92-107.

⁴³ Muhammad Ulul Albab, "Menyoal Koneksitas Kritik Hadits Ignaz Goldziher Dan Joseph Schacht." 21-28.

work on *hadith*. Some of them are the works of Imam Malik, namely the book of *al-Muwatta'*, the work of Imam Shafi'i entitled *al-Umm* and *al-Risalah*.⁴⁴

The role of some 'experts' on Islamic law who advocated classical *fiqh* had logical implications for the formation of an opposition group. According to Schacht, the opposition group is the *hadith* experts. This group has a rationale for defeating the laws made by classical *fiqh* circles using *hadith*. As a result, this group made up some *hadith* in its development, then addressed it to the Prophet.⁴⁵ On the other hand, the *hadiths* made by the opposition, or the *hadith* experts, state that the *hadith* has a connection between the *sanad* of credible narrators.

In the subsequent developments, these 'opposition' groups became more assertive as they held positions as Islamic jurists and policymakers of Islamic Issues. The first objective was to utter the *hadiths*

they made to refute the justifications of the classical *fiqh* groups, but in the end, these classical *fiqh* groups received approval from the vast majority of people at that time.⁴⁶ Between *hadith* and rules of *fiqh* are no longer contradictory but as compliments toward each other.

This fusion between the *hadith* and classical *fiqh* groups is the basis for Schacht's accusations against constructing a traditionalist Islamic understanding of his doubts about the authenticity of *hadith*. Schacht considers that *hadiths* containing Islamic law are inauthentic because these *hadiths* are the creations of classical *hadith* and *fiqh* groups in the past. The purpose of *hadith* reproduction, in his view, is to gain power for classical *fiqh* scholars on a theoretical basis. In other words, Schacht calls this activity a projecting back theory since the religious scholar withdraws or back to the past to obtain a basis for their authoritative future power. Withdrawing to the past or

⁴⁴ Baidawi, *Ensiklopedi Tokoh Orientalis* (Yogyakarta: LkiS, 2003), 164.

⁴⁵ Impala Kurnia and Istianah, "Pandangan Ali Mustafa Yakub Tentang Kritik Orientalis Terhadap Hadits." 240-242.

⁴⁶ Wely Dozan, "Kajian Baru Kritik Hadits Joseph Schacht: Studi Analisis Teori Projecting Back." 92-107.

backwards with the aim of obtaining a basis for authoritative power, Schacht says it as the *Projecting Back Theory*.

List 2.2 **Map of Joseph Schacht's Outlook**

Joseph Schacht	
Aspects of Study	Theoretical Construction
<i>Sanad</i> Criticism	<ol style="list-style-type: none"> 1. The existence of <i>hadith</i> is doubtful when it appeared at the time of the Prophet Muhammad. 2. The <i>hadiths</i> that are correlated with Islamic law are the production of classical <i>fiqh</i> scholars. This is because Islamic law or classical <i>fiqh</i> only emerged after <i>al-Shahabi</i>. 3. Questioning the transmission of the <i>sanad</i>, because the existence of the

	<i>sanad</i> is only for authoritative support to legitimize the rules of <i>fiqh</i> . (Projecting Back)
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Replying Ignaz Goldziher's Hadith Authenticity Problem and Joseph Schat's Projecting Back Theory

1. Response to Goldziher's Theoretical Constructions

Goldziher's accusation toward the authenticity of the *hadith* has caused polemics up to the present time. Amongst the problem is his methods in criticizing the contents of *hadith* the so-called the *matan* approach. Azami, Shuhuda and Ya'kub, together, reach a compromise that Goldziher's theories have flaws when applied to *matan*, and these mistakes lead to putting *hadith* in the wrong categories. According to Azami, there is no historical evidence to support his theoretical construction.⁴⁷ In addition, Goldziher also ignores historical roles in

⁴⁷ Impala Kurnia and Istianah, "Pandangan Ali Mustafa Yakub Tentang Kritik Orientalis Terhadap Hadits." 239-240.

criticizing *hadith*. In fact, the historical aspect is crucial in determining the degree of a *hadith*. Furthermore, Ismail Shuhudi reiterates in examining the contents of *hadiths* one needs to use reasoning, histories, and main principles of Islamic teachings.⁴⁸ In contrast, Goldziher emphasizes socio-culture, science and political aspects.

Of course, this change will impact on things that deviate from both meanings and interpretative variations. Therefore, fundamental and comprehensive understanding through a ratio approach is pivotal to determining the authenticity of a *hadith*. Another *hadith* scholar, Yakub also notifies that contemporary scholars also use critical criticism in determining *hadith's* authenticity.⁴⁹

Goldziher changes the term of 'a *hadith*' to be mere '*hadith*.'⁵⁰ Of course; this will impact things that deviate both in terms of meaning and interpretive variations.

Therefore, *radical and comprehensive understanding* through a ratio approach is very urgent to determine the authenticity of a *hadith*. If examined from the view of Ali Mustafa Yakub, he said that, in fact, contemporary scholars also use scathing criticism in determining the authenticity of *hadith*⁵¹ This is evidenced by the comparison of the text of the *hadith* with the text of the *Koran*. If the *hadith* does not contradict the values contained in the *Qur'an*, then the *hadith* can be declared authentic. Although there are some methods in measuring the validity of a *hadith*, the criticism was implemented long before Ignaz came up with the idea.

The option of Goldziher's critique arises because of his distrust of the *sanad*. He suggests that the discrepancy of opinion between theological doctrines and classical *fiqh* had implications for the

⁴⁸ Syuhudi Ismail, *Kaedah Kesahehan Sanad Hadits: Telaah Kritis Dan Tinjauan Dengan Pendekatan Sejarah*, 27.

⁴⁹ Impala Kurnia and Istianah, "Pandangan Ali Mustafa Yakub Tentang Kritik Orientalis Terhadap Hadits." 243.

⁵⁰ Ayub, "Matn Criticism and Its Role in The Evaluation of Hadith Authenticity,"

IJISH: International Journal of Islamic Studies and Humanities 7, no. 1 (December 2018): 70.

⁵¹ Impala Kurnia and Istianah, "Pandangan Ali Mustafa Yakub Tentang Kritik Orientalis Terhadap Hadits." 243.

creation of *hadiths* based on group interests. To narrate a *hadith*, the credibility of a narrator is the top concern and must meet the standard of eligible narrators, including *first*, intelligibility; the narrator must have reliable intelligence capacity; this intellectual capacity of a narrator refers as *dhabit*. Second, piety, in the study of *hadith* refers to '*adil*'. The categorization of *tsiqqah* narrator is the narrator who both '*adil* and *tsiqqah*.

Hadith scholars have discussed the criteria of fairness for *hadith* narrators. In general, they compromise four requirements as follows⁵²:

1. They adhered to Islam. Therefore, the *hadith* delivered or taught by the narrator of the *hadith* is already in a condition to embrace Islam.
2. Must be sane and puberty. In the general sense, a narrator must be *mukallaf*.
3. Avoid committing sins, either the big or small ones; a narrator must be in a state of religious

obedience and carry out the commands of God.

4. Always pay close attention to *murū'ah*. *Murū'ah* is a value and dignity in society. In other words, *murū'ah* is a power of the soul that can stimulate a person always to obey the rules of Allah SWT.

The majority of scholars also agree on how to determine the criteria of justice for the narrator. Among the justice of the narrator is to have a good reputation of piety in the scope of *hadith* experts. Furthermore, if the narrator of *hadith* has been known for his piety such as Sufyan Ats-Tsauri and Malik bin Anas, therefore no reason to deny the status of justice as a narrator of *hadith*. The next is the response of *hadith* critics. The response given by the critics of the *hadith* can be in the form of strengths and weaknesses inherent in the narrator of the *hadith*. The last is the implementation of the rules of *al-jarh wa at-ta'dil*. This rule is

⁵² Umi Sumbulah, *Kritik Hadis; Pendekatan Historis Metodologis*, 63-64.

useful to examine the personal qualities of *hadith* narrators.⁵³

From the historical aspect, the science of *jarh wa at-ta'dil* emerged due to various reasons. First, *hadith* does have the most important position after the *Qur'an*. *Hadith* is a determinant of the laws of matter unavailable in the *Qur'an*. The compilation of *hadith* in books commenced in the first part of the second century of the Islamic Calendar. This is evidenced by the book *At-Thabaqat Al-Kubra* by Muhammad bin Sa'ad in 235 H.⁵⁴ From this indicates that the Islamic scholars have had great attention to *hadith*. Hence the science of *al-jarh wa at-ta'dil* was born. Where terminologically, the science of *al-jarh wa at-ta'dil* has a definition as⁵⁵:

من الرواه احوال في يبحث الذي هو العلم
اوردها روايتهم قبول حيث

("is a branch of science that discusses the narrators of *hadith* from the aspect of accepted or rejected a narration.")

In addition to the justice of the narrators discussed above, the aspect of *dhabit* has a very important existence. This aims to maintain the purity of the *hadith* and gain a deeper understanding of the received *hadith*. Because a *dhabit* narrator, then efforts to manipulate the *hadith* by reducing or adding words to the *hadith* can be anticipated properly. The *dhabit* of a narrator of *hadith* is divided into two namely *dhabit shadri* and *dhabit kitab*. What is meant by *dhabit shadri* is the acceptance of *hadith* by a narrator perfectly and his memory of the received *hadith* permanently so that the narrator can issue *hadith* wherever and whenever he is. While the *dhabit kitab* is the acceptance of the *hadith* that is stored through writing with the effect of having strong memorization because of the writing and preserving and narrating it to others appropriately.

There are three ways to determine the existence of a narrator, first is to know through them

⁵³ Syuhudi Ismail, *Kaedah Kesahehan Sanad Hadits: Telaah Kritis Dan Tinjauan Dengan Pendekatan Sejarah*, 134.

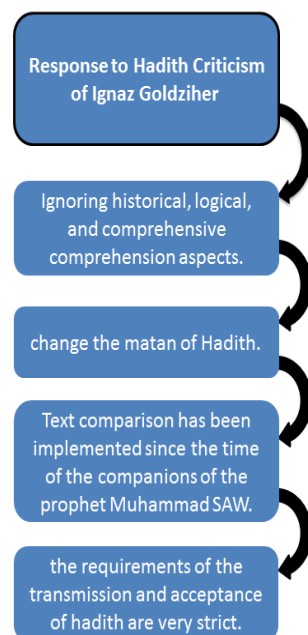
⁵⁴ Bahrul Ma'ani, "Al-Jarh Wa Al-Ta'dil: Upaya Menghindari Skeptis Dan Hadis

Palsu," *Media Akademika* 25, no. 2 (April 2010): 95-109.

⁵⁵ Fatchur Rahman, *Ikhtishar Mushthalahu'l Hadist* (Bandung: PT Al-Ma'arif, 1980), 268.

considerations of the scholars who testify. The second is to look for similarities in the *hadith* narrated by him with the *hadith* narrated by other narrators who are already well-known in their existence. The third is the percentage or how often the narrator is wrong in narrating the *hadith*. If the narration of *hadith* is only occasionally mistaken, then there is tolerance to judge the narrator as a *dhabit* narrator. However, if it is often wrong in narrating the *hadith*, then the narrator can no longer be judged as a *dhabit* narrator.

Picture 1.1 The Map of The Response to The *Hadith* Criticism of Ignaz Goldziher



2. Response to Joseph Schacht's Theoretical Constructions

Goldziher's criticism of *hadith* is not much different from that of Schacht. Schacht believe *hadith* had not existed during the Prophet and companions era. Because he concluded that Islamic law began to exist in the post *al-Shahabi* period. The indicator of the emergence of Islamic law is the appointment of competent *qadhis* in the field of religion. Meanwhile, during the time of the Companions, there was no appointment of a *qadhi*. The indicator of the emergence of Islamic law is the appointment of competent *qadhis* in the field of religion. Meanwhile, during the time of the Companions, there was no appointment of a *qadhi*. Therefore, the *hadiths* relating to Islamic law are certainly a creation after *al-Shahabi* made by groups of *fiqh* experts and *hadith* opposition groups. Schacht alleged that these two groups created the *hadith* by relying on the power of transmission to a more authoritative party. The *hadith* opposition groups that were originally opposed to the *fiqh* expert group certainly had logical implications for

the making of a *hadith* which was only aimed at defeating the rules of the *fiqh* expert group. Schacht's statement that the *hadiths* made by a group of *hadith* experts are deliberately said that the *hadiths* are sourced from the Prophet Muhammad and the chain is continued.

This means that all of Schacht's thoughts that have been described above tend to conclude that the classical *fiqh* expert group and the *hadith* expert group both falsified *hadith*. Therefore, no *hadith* existed before the time of *al-Shahabi* according to Schacht. Whereas at the time of the Prophet, the Companions had made efforts to criticize the *hadith*. Where the friends directly use the method of confirmation to the Prophet if the *hadith* they receive is not heard directly. This then does not suspect the friends who preach a *hadith*, but as a form of caution and strengthen the hearts of friends to practice the teachings of Islam conveyed by the Prophet Muhammad. After the death of the Prophet Muhammad, the companions also did the same thing in *hadith* research. The first is confirmation between friends

through testimony. Second, it does not conflict with the values contained in the Koran. The third is not contradicting common sense. So Schacht's accusation has the potential to be wrong, because how could the existence of a *hadith* not exist at the time of the Prophet Muhammad and his companions, while the method of *hadith* criticism alone has developed well from the time of the Prophet Muhammad Saw until today.

Fiqh or Islamic law has been applied for a long time before *al-Shahabi*, even when the Prophet Muhammad SAW was still alive. Because *fiqh* is the result of the *ijtihad* of the *mujtahids*. The companions and even the Prophet Muhammad Saw also applied *ijtihad* on religious issues that need to be resolved through reason and condition. Therefore, it is difficult to believe Schacht's opinion that *hadith* is a product of the *qadhi* who adhered to classical jurisprudence or Islamic law in the time of *al-Shahabi* or after *Al-Shahabi*. Similarly, Schacht's claim on *sanad* is that classical jurisprudence and *hadith* scholars have engineered the transmission of 'sanad' in such a way that it ends up based on the

essential authority of the Prophet Muhammad Saw. Of course, this kind of claim needs to be re-examined for its validity.

The acceptance and narration of the *sanad* that has been agreed upon by the *jumhur ulama* are very strict rules and methods. Then how can a certain person or a certain group come together and then formulate a chain of *hadith* that in other narrations found the same chain with similar editorials in different contexts. Some methods in the acceptance and narration of *sanad* are eight kinds, as follows⁵⁶ :

- 1) *As-Sima' min Lafdzi Asy-Syekh.*
- 2) *Al-Qira'ah ala Asy-Syekh.*
- 3) *Al-Ijazah.*
- 4) *Al-Munawalah.*
- 5) *Al-Kitabah.*
- 6) *Al-I'lam.*
- 7) *Al-Wasiyah*
- 8) *Al-Wijadah.*

On the other hand, Imam Al-Bukhari also added the criteria for the connection of a chain. According to

him, there are two criteria for the continuity of the chain, where the first is *al-Liqah* and the second is *al-Mu'asarah*.⁵⁷ So, Schacht's theory cannot be trusted too easily without a comprehensive and in-depth literature study and theoretical comparisons from scholars. Muslim. Ali Mustafa Yakub once quoted his teacher, Mustafa Azami, that it made no sense according to the situation and conditions at that time they held a meeting to form a *hadith* which the editorial was the same. It is even worse if the *hadiths* that they created were found by the subsequent generations of editors of these *hadiths* that they found many similarities.⁵⁸

The scholars also make rules regarding the characteristics of authentic *hadith* from *illat*. This search for *illat* is also an attempt to criticize the *hadith*. There are two ways to examine the *hadith* of *illat*, namely through observation of the *sanad* and *matan*. *Illat hadith* in the *sanad* can be found if there is confusion in the *hadith* with

⁵⁶ Arfian, "Tradisi Perwayatan Umat Islam (Sanad Hadis, Sanad Kitab Dan Sanad Doa)," *Dirayah: Jurnal Studi Ilmu Hadits* 1, no. 2 (April 2021): 164-168.

⁵⁷ Sutrisno, "Hadis Perspektif Muhammad Al-Ghazali," *Rausyan Fikr* 13, no. 1 (June 2017): 119-136.

⁵⁸ Impala Kurnia and Istianah, "Pandangan Ali Mustafa Yakub Tentang Kritik Orientalis Terhadap Hadits." 119 -136.

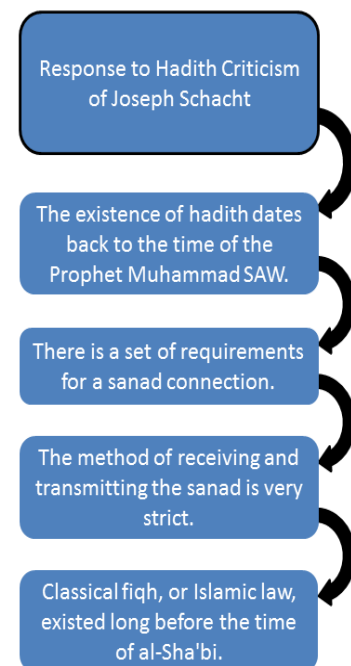
the contents of other *hadiths*. Errors in naming the narrators of *hadith*, because there are narrators who have the same name but differ in the aspect of *tsiqah*.

In addition to looking for *illat* in the *sanad*, searching for *illat* can also be done through *matan*. The *hadith* scholars believe that the indicators of the *matan* that have '*illat* in it are as follows⁵⁹:

1. There are contradictions in the structure of the language. Because the Prophet's tradition is never contradicting the *Qur'an* because he is a figure who is proficient and fluent in Arabic.
2. The contents of his statement have contradictions with common sense so that it is difficult to interpret rationally.
3. There is a contradiction between the contents of the *hadith* with the main purpose of Islamic law.

4. There is a contradiction between the laws of nature and the content of the *hadith*.
5. The content of his statement contradicts the ongoing historical reality.
6. The content of his statement contradicts the laws in the *Qur'an*.

1) Picture 2.1 The Map of The Response to The *Hadith* Criticism of Joseph Schacht



⁵⁹ Fahrudin Ali Sabri, "Penetapan 'Illat Al-Hukm Melalui Al-Manâth Dalam Qiyâs," *Al-Ihkam* 10, no. 1 (June 2015): 37.

Conclusion

Hadith criticism signifies the validity of a *hadith*, both from the aspect of *sanad* transmission and *matan*. So that the purity and validity of a *hadith* are maintained. The activities of *hadith* criticism are carried out because of the use of *hadith* by the Islamic community as a second source of law after the *Qur'an*. That is why the purity of the *hadith* received special attention from several scholars. The scholars have a rigorous and systematic method for examining the authenticity of *hadith*. However, in its development, it turns out that the orientalist group has never stopped studying Islam. The findings in this paper are (1) *Hadith* criticism is a science to distinguish between authentic and weak *hadiths* and to determine the capacity of the narrator,

either from the aspect of competence or disability; (2) Ignaz Goldziher carries out his theoretical construction on the issue of the authenticity of *hadith* with a critical approach, while Goldziher creates a projecting back theory to doubt the existence of *hadith* and transmission of *sanad*; (3) Aspects of the narrators' faith, history, reasoning, and comparison with the *Qur'an* were not carried out by Ignaz, and there was an intentional change in the *matan*. The existence of *hadith* began at the time of the Prophet Muhammad, and The companions also applied Islamic law and the strict method of receiving and transmitting the *sanad* refuted the projecting back theory promoted by Joseph Schacht.

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