

**Orientalist Studies on the Authenticity of Prophetic Hadiths:
A Phase Analysis of Western Scepticism**

Ryan Arief Rahman¹, Chandra Dwisetyo Widodo², Muhammad Sofian Hidayat^{3*}

Universitas Darussalam Gontor Ponorogo, Indonesia

Email. ryanariefracman@unida.gontor.ac.id¹, csetyawinanta@gmail.com²,
muhammadsofian1997@unida.gontor.ac.id³

*corresponding Author

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Abstract

This article focuses on analyzing Orientalist arguments against hadith in the phase of Western skepticism. In this study, hadith is the subject and the main basis of discussion. The progress of Islamic civilization in the past has been an attraction for orientalists in studying Islam to subjugate Islamic civilization. This made hadith one of the targets of the orientalists' studies since it is one of the sources of Islamic epistemology. The skepticism of the early generation of orientalists claimed that hadith is a collection of anecdotes. This description will be explained using the library research method, focusing on the argumentation of orientalists in the phase of Western skepticism. The author analyses the data using content analysis. The author finds that there is a misunderstanding in the argumentation of the early generation of orientalists, and the argumentation is weak in terms of methodological and historical truth.

Keywords Hadith, Orientalis, Autentisitas Hadis, Skeptisisme



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Abstrak

Artikel ini berfokus pada analisis argumentasi orientalis terhadap hadis di fase skeptisisme Barat. Dalam kajian ini, hadis dijadikan subjek dan menjadi dasar utama yang diperbincangkan. Kemajuan peradaban Islam di masa lalu menjadi daya tarik bagi para orientalis dalam mengkaji keislaman dalam upaya menundukkan peradaban Islam. Hal ini yang kemudian menjadikan hadis sebagai salah satu sasaran kajian para orientalis sebab hadis merupakan salah satu sumber epistemologi Islam. Sikap skeptis generasi awal orientalis mengklaim bahwa hadis merupakan kumpulan anekdot-anekdot. Uraian ini akan dijelaskan menggunakan metode library research, berfokus terhadap argumentasi orientalis fase skeptisisme Barat dimana penulis akan menganalisis data dengan cara content analisis yang kemudian penulis menemukan bahwa terdapat kekeliruan pemahaman dalam argumentasi para orientalis generasi awal, dan argumentasi tersebut lemah dari segi metodologis dan kebenaran sejarahnya.

Kata kunci Hadis, Orientalis, Autentisitas Hadis, Skeptisisme

Introduction

The progress of Islamic civilization in the past has always been an interesting discussion. This progress is based on scientific conception and Islamic epistemology.¹ Islamic civilization was able to produce various scientific advances and was able to create a virtuous society. This attracted the attention of orientalists to study Islamic epistemology for the benefit of the West to subjugate

Islamic civilization. In line with this effort, hadith became one of the targets of orientalists to find out more about the progress of Islamic civilization and the conceptions that shaped it.²

Muslims, particularly scholars, hold an unequivocal position in advocating for the authenticity of Hadith. This is extensively supported by academic literature and research that has discredited the criticisms of orientalists. Noteworthy authorities such as Mustafa A'zami, Mustafa al-

¹ Zahrul Fata, Muhammad Sofian Hidayat, and Amir Sahidin, "Dialektika Teks Dan Konteks Dalam Framework Pemahaman Hadis," *AL QUDS: Jurnal Studi Alquran dan Hadis* 7, no. 1 (June 10, 2023): 269, <http://journal.iaincurup.ac.id/index.php/alquds/article/view/5002>.

² Idri, *Hadis & Orientalis Perspektif Ulama Hadis dan Para Orientalis tentang Hadis Nabi* (Depok: KENCANA, 2017), 24.

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Siba'i, and al-Idlibi have responded to and addressed the orientalist's critical arguments with great care and attention.³

It is widely recognized that the hadith represents a key source of epistemology in Islam. Specifically, hadith refers to anything attributed to the Prophet Muhammad (peace be upon him) in words, deeds, taqir, and characteristics.⁴ In the Quran, this is reinforced by the explanation that what the prophet Muhammad Saw conveyed is a divine revelation bestowed upon him by God.⁵ The position of hadith as one of the epistemological sources cannot be challenged in Islam because it functions as an explanation, confirmation, and reinforcement of the Quran, which explains the problems in the Quran in the form of things that are *muqayyad* with *muthlaq*, explaining the specific from the general.⁶ Therefore, the urgency of hadith as an Islamic epistemology

explains that it is always associated with its authenticity which then has authority in its application.

The concept of authenticity of hadith deals with the authenticity of a hadith. Of course, this is related to the transmission of hadith from generation to generation with the prescribed rules.⁷ In line with this concept, for orientalist, this became an object of criticism and a means of subjugating Islamic civilisation by weakening the epistemological side of Islam. Alois Sprenger⁸ and his partner William Muir⁹, Both early orientalist, claimed that the hadith is a collection of anecdotes (false but exciting stories).¹⁰

This argument then spread over a short period, with Ignaz Goldziher, Joseph Schacht, and Gautier H.A. Juynboll arguing for Western skepticism towards Islam, especially the Prophet's hadith,

⁷ *Ibid*, 69

⁸ Misionaris Asal Jerman Yang Tinggal Lama Di India, Menulis Buku *Das Leben Und Die Lehre Des Mohammad*

⁹ Misionaris Asal Inggris, Menulis Buku *The Life Of Mahomet And The History Of Islam To The Era Of Hegira*

¹⁰ Syamsudin arif, Gugatan Orientalis terhadap hadis dan gaungnya di dunia Islam, dalam jurnal al-insan NO. 2, Vol. 1, 2005, 9

³ *Ibid.*, 69.

⁴ Ibn al- Ṣalāḥ. *Muqaddimah Ibn Al- Ṣalāḥ*. (Suriyah: Dār al-Fikr, 1989).

⁵ Al Qur'an, Surah Al Kahfi, Ayat 110

⁶ Abdul Ghani Abdul Khaliq, *Ad-difau Annis Sunnah*, (Al-Qahirah: Maktabah As-Sunnah 1989), 11

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which is not much different from the arguments of Alois and Muir.

In line with the interest of orientalists in studying Islam, the development of orientalist studies on hadith in the West has grown and can be classified into four stages. The first is the phase of Western scepticism, later known as Western revisionism. The second is the stage of reaction to scepticism. The third is the stage of reconciliation, an attempt to find a middle ground. The fourth is the phase of neo-scepticism.¹¹

This article aims to explain the arguments of orientalists in the phase of Western skepticism towards hadith, later known as Western revisionists, especially the opinions of Ignaz Gholziher, Joseph Schacht, and Gautier H.A. Juynboll, and then the critical responses of Islamic scholars to them, by using library research method and content analysis approach.¹² The researcher found many previous studies criticizing the

views of orientalists, but not collectively.¹³ It is more about personally criticizing an orientalist's argument. The researcher also found research that agreed with the Orientalist project.¹⁴ The researcher also found research that focuses on the arguments of Islamic figures that contradict the arguments of Orientalists.¹⁵

Meanwhile, this study focuses on the orientalist argumentation of the Western scepticism or revisionist phase. This

¹³ Saefudin Zuhri, "Orientalist Criticism of the Hadith (Tracing Theory 'The Spread of Isnad' Michael Allan Cook)," *Journal of Qur' ān and hadīth studieth studies* 9, no. 2 (2020): 55–82.

¹⁴ Wely Dozan, "KAJIAN BARU KRITIK HADITS JOSEPH SCHACT Studi Analisis 'Teori Projecting Back,'" *Sophist : Jurnal Sosial Politik, Kajian Islam dan Tafsir* 1, no. 1 (2019): 92–108.

¹⁵ Ahmadi Ritonga and Sulaiman M Amir, "KONTRIBUSI PEMIKIRAN AD-DIN IBN AHMAD AL-IDLIB' DALAM METODE KRITIK MATAN HADIS: Telaah Terhadap Manhaj Naqd Al-Matn 'Ind 'Ulama' Al-Nabawi," *At-Tahdis: Journal of Hadith Studies* 1, no. 1 (2017): 19; Umayyah Syarifah, "Kontribusi Muhammad Musthafa Azami Dalam Pemikiran Hadis (Counter Atas Kritik Orientalis)," *ULUL ALBAB Jurnal Studi Islam* 15, no. 2 (2015): 222; Ernawati. Nawir Yuslem. Sulidar Ginting, "PEMIKIRAN MUHAMMAD MUSTAFA AL-A'ZAMI TENTANG PENULISAN HADIS DAN JAWABAN TERHADAP KRITIK JOSEPH SCHACHT TENTANG KEAUTENTIKAN HADIS," *AT-TAHDIS: Journal of Hadith Studies* 01, no. 01 (2017): 95–107.

¹¹ Ali Masrur, *Neo-Skeptisisme Michael Cook dan Norman Calder Terhadap Hadis Nabi Muhammad*, *Jurnal THEOLOGIA*, Vol 28 No 1 (2017), 1-2

¹² Imam Supriyogo and Tobroni, *Metodologi Penelitian Sosial Agama* (Bandung: Remaja Rosdakarya, 2003), 71.

is a school of criticism that will continue to exist until the end of time because the West, with its civilization, will continue to try to undermine Islam with a sceptical mindset towards the teachings and sources of Islamic teachings.

Western revisionists such as Ignaz Gholziher, Joseph Schacht, and Gautier H.A. Juynboll. These were western agents who changed the Muslim view of hadith. Their main agenda was to doubt, deny, and be skeptical about the source of Islamic teachings.¹⁶ At the same time, Western skepticism towards hadith will continue to grow along with the Westernization of civilization.¹⁷

The Authenticity of Prophetic Hadith

The discussion related to the authenticity of the Prophetic hadiths is an essential study to maintain the truth and authenticity of the Prophetic hadiths as a revelation from God. This has started since the

early days of the companions and the *tabiin*, as well as scholars from time to time who continued to strive to maintain the authenticity of the traditions, which can be evidenced by the persistence of the muhaddis in confirming and validating a tradition from another muhaddis and perhaps the distance between the two, is very far.¹⁸

This process is clearly illustrated in the tradition of transmission of the Prophet's hadith, and it is in this way that the traditions have been preserved up to the present time. This process of preserving the authenticity of the hadith is a scientific tradition carried out since the early prophetic period.¹⁹ This is illustrated in the hadith about 'Umar ibn al-Khattab, who checked and confirmed the truth of the statement of one of the companions regarding the prophet's household.

¹⁶ Hamid Fahmi Zarkasyi, *MISYKAT Refleksi Tentang Westernisasi, Liberalisasi, Dan Islam* (Jakarta: INSISTS, 2012).

¹⁷ Syed-Muhammad-Naquib-Al-Attas, *Islam And Secularism* (Kuala Lumpur: ISTAC, 1993).

¹⁸ 'Abdul Qādir As-Sindi, *Hujjiyah al-Sunnah al-Nabawiyah wa Makānatuhā fī al-Tasyrī' al-Islāmy* (Madinah: Jāmi'ah al-Islāmi al-Madīnah al-Munawwarah, 1975), 102

¹⁹ Zahrul Fata and Fachri Khoerudin, "Tradisi Kritik Sebagai Indikator Autentisitas Hadis Nabi", *Dialogia*, vol. 18, no. 2 (2020), 252–75, <https://jurnal.iainponorogo.ac.id/index.php/dialogia/article/view/2437>.

Once Umar confirmed the words of one of the companions regarding the prophet's household. Then Umar went to the prophet and said, "Did you divorce your wives?" The prophet replied, "No".²⁰ This tradition of criticism in hadith science is referred to as *naqd* and it becomes a matter of course in the process of hadith validation. This process of *naqd* plays an important role in separating and then describing the good hadith, the less good hadith and the bad hadith.²¹

In line with the efforts of the scholars in maintaining the authenticity of the hadith. It should be understood that these efforts are based on the awareness of the hadith which is the second Islamic epistemology after the Qur'an. Hadith is the foundation of Muslims in practicing their religious teachings, so it is impossible for a Muslim to be able to carry out their religious teachings perfectly without

involving the hadith in the process of worship.²² Therefore, understanding hadith and its function as a source of Islamic epistemology has great urgency in building Islamic civilisation.

Hadith or *sunnah* is also referred to as *bayan at-taqrir*, *bayan al-ta'kid* or *bayan al-isbat*. The aim of the *sunnah* is to confirm or reinforce what has been mentioned in the Qur'an.²³ Hadith also functions as *bayan al-tafsir* in the form of Hadith explanations of verses that require further details or explanations, such as on *mujmal*, *mutlaq* and *'amm* verses. Furthermore, the hadith as *bayan at-tasyri'* is an explanation of *tasyri'* in the form of establishing, realising, or determining a law or *shara'* rules that are not found in the Qur'an.

The explanation for the authenticity of the traditions that were transmitted from the Prophet to the Companions and to the Tabiin up

²⁰ `Abu Abdillâh Muhammad bin Ismâ'il Al-Bukhârî, *Shahîh Al-Bukhârî* (Riyad: Dâr al-Tayyibah, 1427), vols. I, 29. Hadis no. 1286.

²¹ Idri, *Epistimologi; Ilmu Pengetahuan, Ilmu Hadis Dan Ilmu Hukum Islam* (Jakarta: Kencana, 2015), 141.

²² Idri, *Hadis & Orientalis Perspektif Ulama Hadis dan Para Orientalis tentang Hadis Nabi*, 69.

²³ Relit Nur Edy, "AS-SUNNAH (HADITS) (Suatu Kajian Aliran Ingkar Sunnah)", *ASAS Jurnal Hukum Ekonomi Syariah*, vol. 6, no. 2 (2014), 136.

to the present day is in the view of sceptical orientalists an impossibility. Since the period of time between one narrator and the next is so long it is impossible to maintain the consistency and authenticity of the wording and meaning of a tradition.

Orientalists' Views on Hadith Authenticity

1. Ignaz Gholziher

Ignaz Gholziher was an orientalist of Jewish descent from Hungary, he studied the orientalism in Damascus and Cairo, he also studied at Al-Azhar University Cairo for 1 year (1873-1874).²⁴ His opinion on the hadith is recorded in his book *Muslim Studies*, where he comments:

*"We are unlikely to have even as much confidence as Dozy regarding a large part of the hadîth, but will probably consider by far the greater part of it as the result of the religious, historical and social development of Islam during the first two centuries."*²⁵

According to him the hadith is nothing more than a product of the development of the religious, historical and social aspects of Islam that only emerged from the second century of Hijri, Golziher also confirms his argument by stating that the Sunnah was the view and the only religious practice that developed in the early generations of Muslim society.²⁶ He doubted the authenticity of the hadith because he believed that after the death of the prophet Muhammad, the narrators (*rawi al-hadits*) added many greetings that they considered to be in accordance with the sayings of the prophet. He also claimed that there was no authentic evidence that the hadith originated from the prophet.²⁷

Ignaz's sceptical assumptions consist of several arguments. *Firstly*, the Companions were the ones who forged the traditions. *Secondly*, there

(chicago: State University Of New York Press, 1971), 19

²⁶ (since the sunna is the embodiment of the views and practices of the oldest Islamic community) Ignaz Goldziher, *Introduction to Islamic Theology and Law*, (New Jersey: Princeton University Press, 1979 M), 38

²⁷ Ignaz Goldziher, *Muslim Studies*, terj. C.R. Barber dan S.M. Stern, Vol. 2, 18

²⁴ Idri, *Hadis dan Orientalis*, 146

²⁵ Ignaz Goldziher, *Muslim Studies*, terj. C.R. Barber dan S.M. Stern, Vol. 2

was coercion or intervention by the ruler on the scholars to fabricate the hadith. *Thirdly*, hadith forgery was part of the political machinations of the rulers of that era.²⁸ These three arguments are the basis of Ignaz's scepticism towards hadith. As evidence that the hadith is a political product of the second century of Islam, Ignaz cites a hadith narrated by al-Zuhri,

حَدَّثَنَا عَلِيُّ حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ
عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا
تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ
الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ الرَّسُولِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسْجِدِ الْأَقْصَى²⁹

'Ali narrated to us Sufyan narrated to us from Az Zuhri narrated to us from Sa'id narrated to us from Abu Hurairah *radhiallahu'anhu* from

the Prophet (ﷺ) said, "Do not set out on a journey except for three Mosques i.e. Al-Masjid Al-Haram, the Mosque of Allah's Messenger (ﷺ), and the Mosque of Al-Aqsa, (Mosque of Jerusalem)."

According to Ignaz Goldziher, this hadith was a socio-political creation of the Umayyad leader at the time, Abdul Malik Bin Marwan. He was worried that the people of Sham would be influenced if they went on Hajj to Makkah and pledged allegiance to Abdullah Ibn Zubayr, so he ordered al-Zuhri to produce this hadith to fortify Abdullah Ibn Zubayr's influence on the people outside Makkah and Madinah.³⁰ Goldziher considered the hadith to be nothing but a spiritual, historical and socio-political construct of the Islamic society that only existed in the second century of Hijri.³¹

Ignaz Goldziher's hadith studies became the early pioneers of Western Orientalist studies.

²⁸ Idri, *Hadis dan Orientalis*, 157

²⁹ Hadith narrated by Bukhari No. 1115 in the chapter on the virtue of praying in Makka (Masjid al-Haram) and Madinah (Masjid Nabawi).

³⁰ Idri, *Hadis dan Orientalis*, 158

³¹ Ignaz Goldziher, *Muslim Studies terj. C.R. Barber dan S.M. Stren*, Vol. 2 (Chicago: State University of New York Press, 1971), 17–8.

Goldziher has opened a new discourse in hadith research previously considered passive. His book became the primary reference in orientalist studies in several Western universities, which later gave birth to new orientalist figures such as Joseph Schacht, who adopted his skeptical view of hadith.

2. Joseph Schacht

Joseph Schacht is an orientalist of German Jewish descent. he studied Orientalism at the universities of Breslau and Leipzig in 1920,³² then in 1934 he taught at the University of Egypt (now the University of Cairo). He stated that “we shall not meet any legal tradition from the prophet which can not be considered authentic.”³³ There are no valid traditions that are definitely from the Prophet Muhammad, so it is not appropriate to believe in their existence and even if they exist and can be proven, they are very few in number. then he criticised the sanad in the tradition of

hadith transmission by assuming that:

“The isnad were often put together very carelessly, any typical representative, the group whose doctrine was to be projected back on to an ancient authority could be chosen at random and put into the island, where other consideration exclude the possibility of the transmission of a genuine old doctrine by several person.”³⁴

According to him, relying on a hadith narrator's narration is a random or haphazard reliance. What is meant is relying on hadiths from famous figures who lived previously to strengthen the legitimacy of hadith statements. From here, Schacht's criticism of the hadith only focuses on the isnad and its codification. This can be seen from the theory he put forward, namely the *Projecting Back* theory.

Projecting Back is the theory that the hadith are the sayings of people at the end of the first and

³² Idri, *Hadis dan Orientalis*, 179

³³ Joseph Schacht, *The Origins Of Muhammadan Jurisprudence* (Oxford: Clarendon Press, 1959), 149

³⁴ Joseph Schacht, *The Origins Of Muhammadan Jurisprudence*, 163

beginning of the second centuries of Hijri who then attributed their sayings to random authoritative people in the earlier period in order to legitimise them. In other words Schacht wants to claim that the hadith is the word of second century scholars who attributed it to the Companions and then to the Prophet.³⁵

Furthermore, Joseph Schacht stated that the primary books of hadith were not authentic, he explained:

*"The classical corpus contains a large number of traditions that cannot be authentic. the practice of regular use of isnads dates back to the early second century"*³⁶

According to him, it is impossible to trust the authenticity of the hadith books (*al-kutub al-sittah*)³⁷ of hadith. He also states that the sanad system was only perpetuated in the second century Hijri in accordance with the codification of hadith in the

second century. Joseph Schacht's study of hadith focused only on the study of the hadith's sanad and matan. He felt that they were not authentically from the prophet but were fabricated by second century scholars. Schacht's argument persisted among orientalist and later inspired another orientalist, Gautier H.A. Juynboll.

3. Gautier H.A. Juynboll

Gautier H.A. Juynboll was an orientalist of noble Dutch descent born in Leiden, Netherlands. He studied orientalism at Leiden State University, where he conducted research on hadith studies in Egypt to complete his doctoral programme in 1969.³⁸ His opinion on the hadith is not much different from Joseph Schacht's, who doubted the hadith by writing:

*"I am skeptical as to whether we will ever be able to prove beyond a shadow of doubt that what we have in the way of sound prophetic traditions are indeed just what it purpose to be."*³⁹

³⁵ Idri, *Hadis dan Orientalis*, p. 185

³⁶ Joseph Schacht, *The Origins Of Muhammadan Jurisprudence*, 37

³⁷ The primary hadith books consist of Sahih Imam al-Bukhori, Sahih Imam Muslim, Sunan Abu Daud, Sunan at-Tirmizi, Sunan an-Nasa'I, Sunan Ibn Majah.

³⁸ Idri, *Hadis dan Orientalis*, 199

³⁹ Juynboll, *Muslim Tradition: Studies in chronology, Provenance and Authorship of early hadith* (Cambridge: Cambridge University Press, 1985 M), 71

Juynboll also adopted Schacht's argument that he did not believe that the existing hadiths were sourced from the Prophet, and he also accused the last transmitter, "*Common link*," of being the first to forge the hadiths.⁴⁰

The *common link* as described by Juynboll is a hadith narrator who heard a hadith from an authoritative person and then transmitted it to some of his disciples and then his disciples transmitted it to other disciples. The *common link* is a narrator who is usually one person and then transmits the hadith to many people and this common link is usually found at the level of the *tabiin* and *tabi' at-tabiin*.⁴¹ Then there is the term *single strand*, which refers to a hadith with a single transmitter from the beginning to the Prophet.⁴²

Juynboll stated that it is impossible to justify the authenticity of *single-strand* hadiths because according to him hadiths with multiple sanads are more reliable.⁴³

Islamic Scholars' Critique of Orientalist Arguments

1. The problem with Ignaz Goldziher's concept of Hadith

In summary, Ignaz Goldziher's statement presents three problems. **First**, the problem of understanding the concept of hadith by Ignaz Goldziher as a construct of the development of spirituality, history and socio-politics of the Islamic society that only existed in the second century of Hijri.⁴⁴ This opinion received a lot of criticism from Muslim scholars, including Musthofa as Siba'iy, 'Ajjaj al Khatib, and M. Musthofa al Azhami. According to them, Goldziher's opinion is weak in terms of methodology and historical truth.⁴⁵

⁴⁰ Joseph Schacht, *The Origin Of Muhammadan Jurisprudence* (Oxford: Clarendon Press, 1959), 171-172

⁴¹ Idri, *Hadis dan Orientalis*, 202

⁴² Fauzi Deraman, Arif Chasanul Muna, *Kritik Terhadap Metode Kajian Sanad G.H.A Juynboll: Tumpuan Terhadap Teori Common Link dan Single Strand*, Al-Bayan (Bil, 5), 82

⁴³ Idri, *Hadis dan Orientalis*, 202

⁴⁴ Ignaz Goldziher, *Muslim Studies*, terj. C.R. Barber dan S.M. Stern, Vol. 2, 37

⁴⁵ Zainuddin, *Persolan Otentitas Hadist Perspektif Ignas Goldziher*, Jurnal Qolamuna, Volume 1 Nomor 2 Februari 2016, 282

In linguistic terms, *sunnah* and *hadith* have different meanings. *Sunnah* is a way and *hadith* is a narration.⁴⁶ However, in terminology, *sunnah* and *hadith* have the same meaning, which is everything that is attributed to the prophet in the form of *qaul*, *fi'il*, and *taqrir*, it is also one part of the revelation of God revealed to the Prophet.⁴⁷ This refutes Gholziher's interpretation of the *hadith*, as his error stems from his misunderstanding of the *hadith* narrated by al-Zuhri regarding the three mosques, which he considers to be the result of history and socio-political constructs in Islam.

Second, Ignaz Golziher's problem that the narrators tended to narrate only orally rather than in writing. This is in line with his failure to find earlier manuscripts that narrate *hadith* in writing.⁴⁸ This statement has been criticised by

⁴⁶ Subhi As-Shalih, *ulumul hadis wa musthalahatuhu* (Lebanon, darul ilmi lil malayin, 2009), 3-6

⁴⁷ Muhammad bin Mutir Az-zahrani, *tadwinu as-sunnah an-nabawiyyah nasy'atuhu wa tathawwuruha*, (Riyad, Maktabah darul Minhaj, 1426 H), 19

⁴⁸ Muhammad Zubayr Siddiqi, *Hadith Literature* (Cambridge: The Islamic State Society, 1993), 124

many Muslim scholars such as Muhammad Hamidallah who discovered the *Shahifah* of Hammam Ibn Munabbih (40-131/132 AH) in the mid-20th century as evidence that *hadith* transmission was not only by memorising or oral methods but also by writing. The tradition of writing *hadiths* was used as a means of confirming the authenticity of *hadiths*,⁴⁹ This is in line with Ibn 'Abd al-Barr's narration from Amr bin Umayyah where there was a discussion between Umayyah and Abu Hurayrah regarding the authenticity of the *hadith* he narrated.⁵⁰

Third, Golziher's problem is that the *hadith* is an interpretation of socio-political conditions in the first century. According to him, the *hadith* critic scholars are not fair in assessing *hadith* because they use the *sanad* criticism approach rather than the *matn* criticism. He accused al-Zuhri of being a cleric who falsified *hadiths* for the political interests of

⁴⁹ Ugi Suharto, peranan tulisan dalam periwayatan hadis, *Islamia*, THN I NO 2/JUNI-AGUSTUS 2004

⁵⁰ Ibnu Abd al-Barr, *Jami' Bayan al-ilm*, 1:74

the Umayyad caliph Abdul Malik in order to maintain his credibility as a ruler.⁵¹

This statement was criticised by Mustafa Al-siba'i, who then presented several arguments. *Firstly*, authoritative historical experts such as Ibn Asakir, al-Tabari agreed that the one who built *Qubbah al-Sakhrah* was Al-Walid bin Abd al-Malik not Abd al-Malik. *Secondly*, it was not possible to build a mosque as a substitute for the *Masjid al-Haram* in Makkah. *Thirdly*, in the history of Ibn Asakir said that al-Zuhri had not known Abd al-Malik at the time when Abdullah bin Zubair had electabiity in the area of Makkah and Madinah, the beginning of the meeting between al-Zuhri and Abd al-Malik in 80 AH long after the death of Abdullah bin Zubair.⁵²

Fourth, Golziher does not examine the sanad of the hadith that is the object of his study because the hadith narrated by al-Zuhri is narrated by many other narrators

such as al-Bukhary narrates it from the line of Abu Sa'id al-Khudhry, Muslim narrates it from three lines one of which is from the line of al-Zuhry. **Fifth**, if the hadith is a political product of Abd al-Malik, why is there no description of the majesty of *Qubbah al-Sakhrah*.⁵³

2. Problem Teori Projecting Back Joseph Schacht

The authenticity of the hadith in terms of its sanad and matan became the focus of Joseph Schacht's study. He claimed that hadith transmission as a random transmission route was constructed by the scholars of the second century Hijri, who only attributed their words to the scholars of the first century for legitimacy.⁵⁴ This statement was Joseph Schacht's initial assumption in coming up with the theory of *projecting back*. This theory has several problems in the study of hadith transmission. **First**, the claim that *isnad* in hadith only emerged in the second or late first century Hijri. This is a fallacy because the *isnad*

⁵¹ Idri, *Hadis dan Orientalis*, 161

⁵² Mustafa al-Siba'I, *al-Sunnah wa Makanatuha fi al-Tasyri' al-Islami* (Beirut: al-Maktab al-Islami, 1402 H/1982 M). 203-208

⁵³ *Ibid*, 203-208

⁵⁴ Joseph Schacht, *The Origins Of Muhammadan Jurisprudence* (Oxford: Clarendon Press, 1959), 163

method of conveying hadith had existed since the time of the Companions in order to be cautious in accepting hadith. Among the Companions who paid attention through in-depth research in this regard were al-Zubayr, Ibn Abbas and Abu Ubaidah.⁵⁵

Second, *Isnad* is a random construct of second century scholars. This is a wrong statement, Mustafa Azami criticized this opinion, he explained that in a number of narrations many of the same *sanad* or *matn* are found but come from different sects,⁵⁶ If they were written randomly, there would be no similarity between one *sanad* and another.

Third, it is misunderstanding the difference between hadith writing and codification. In the history of Islam the writing of hadith has existed from the time of the Prophet (peace be upon him) in the form of *Sahifahs*, some of which include the hadith records of Ali ibn Abi Talib,

Samurah ibn Jundub, Abd Allah ibn Amr ibn As (*as-Sahifah as-Sadiqah*), Abd Allah ibn Abbas (*alwah*), Abd Allah al-Anshari (*Sahifah Jabir*).⁵⁷

3. The Problem of Gautier's Common link Theory H. A. Juynboll

In line with Golziher and Schacht, Juynboll also holds a sceptical view of the hadith, stating that the so-called common link narrators are the ones who fabricate and falsify the hadith, he assumes that if the hadith is authentic from the prophet then each level of scholars should have more than one narrator.⁵⁸ There is a fundamental problem with the Common link theory developed by Juynboll, namely the Single strand problem. The problem of single strand or hadith is narrated by only one narrator. There are four criticisms from scholars of hadith and Muslims in general.

First, the presence of the Prophet was only sometimes attended or witnessed by many people. *Second*, sometimes, the

⁵⁵ Muhammad Ajjaj al-Khatib, *al-Sunnah qabl al-Tadwin* (Beirut: Dar al-Fikr, 1971 M), 32

⁵⁶ Muhammad Mustafa A'zami, *Naqd al-Hadis Inda al-Muhadditsin* (Riyad: Maktabah Al-Imariyah, 1982), 237

⁵⁷ Idri, *Hadis dan Orientalis*, 194

⁵⁸ Juynboll, *Muslim Tradition*, 71

Prophet did an activity only found by a companion. *Third*, not infrequently, the Prophet sent a friend to the regions to convey the teachings of Islam. *Fourth*, sometimes, the envoys from the regional areas only numbered one person to learn Islam from the Prophet.⁵⁹

At least five categories under which *ahad* traditions can be accepted directly. Firstly, the *hadith* narrator is fair. Secondly, intense memorization. Third, the *sanad* is unbroken. Fourth, there is no '*illat*' (defect). Fifth, it is not awkward.⁶⁰

Conclusion

The early generation of Orientalist studies in the era of Western skepticism towards *hadith* had a skeptical ideological line in viewing *hadith*. This can be seen from the Orientalist study of *hadith*, which placed *hadith* only as a news narrative that developed in the second century of Hijri and was a socio-political formation of Islamic society.

⁵⁹ Abd al-Ghani Abd al-Khaliq, *Hujjiayah as-Sunnah* (Mansurah: Dar al-Wafa', 1993), 419

⁶⁰ Idri, *Hadis dan Orientalis*, 179

The incomprehension of the orientalists in understanding *hadith* brought this school of thought to the Islamic world, which began to question the authenticity of *hadith*, which became a significant problem in the Islamic world. The problem received a response from many Muslim scholars such as Musthofa as Siba'iy, 'Ajjaj al-Khatib, and M. Musthofa al Azhami, who criticized and refuted the orientalists' arguments.

Goldziher's argument is weak in terms of methodological and historical veracity. Furthermore, in Islam's history *hadith* writing dates back to the time of the Prophet in the form of *sahifah*.

Also, some *Ahad* *Hadith* can be accepted as a legal basis because they have authenticity in terms of *sanad* that are connected to the Prophet and *matan* that are not defective..

Suggestions

Based on the findings of this study, several suggestions can be made to continue to defend *hadith*

from the criticism of Orientalists. Among them:

First, a proper understanding of the authenticity of the hadith. This is the first thing that must be done to position oneself as a defender of the hadith. This understanding is gained through the review of the *Turats* and the works of scholars.

Second, critical reading of the works of orientalists. Critical reading of books by orientalists in explaining hadith is essential because this is a step of academic rigor in accepting Western arguments.

Third, an understanding of the *asbab al-wurud* of the hadith. This relates to the history and context

of the hadith, which cannot necessarily be politicized in an attempt to reduce their authenticity.

This research presents a novelty in orientalist studies. It focuses on the early generation of Orientalist criticism with the tendency of Western scepticism. This is a style of criticism that will continue to exist until the end of time because the West, with its civilization, will continue to try to destroy Islam with the sceptical mindset toward its beliefs. This study restates the authenticity of the Prophet's hadith as the second source of Islamic epistemology.

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