

Interpretation of Hadith-Sunnah from Schacht's Perspective: Multidisciplinary Study

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ABSTRACT

This article aims to clarify that there is a group of people who study hadith but differ from the majority of hadith scholars. Some of them argue that most of the sunnahs or hadiths are incorrect, the authenticity of the hadiths is doubtful as the words of the Prophet Muhammad SAW, because according to him hadiths are only the result of the interaction of various schools of thought and trends which later emerged in Islamic society during their maturity. Schacht believes that the Sunnah has nothing to do with the Prophet, but is only the result of the culture of Middle Eastern (Arab) society which was renewed and continued by Muslims and then attributed to the Muhammad. Schacht said, the sunnah of the Prophet was not fully translated into the hadiths of the Prophet Muhammad separately. The Tabi'in version of the hadith is considered more complete than the hadith of the Companions so that its existence is doubted. Researchers in writing use a type of library research, which is to collect material in the form of scientific papers with literary research objects to solve problems, especially focusing on a comprehensive study of related literal data. The results of this study indicate that Schacht's view of sunnah states that sunnah does not originate from the Prophet but is a tradition adopted from pre-Islamic times. Meanwhile, according to hadith experts, as-sunnah and haqul hadith are sure that they came from the Prophet, not from outside Islam, so that it can be seen in the substance of the hadith and as-sunnah which are never the same as the contents of other books. Hadith and sunnah are very much in accordance with the values and rules in the Koran. The position of the Prophet has a role as a legislator based on God's revelation, not following the traditions and customs of his forefathers.



ABSTRAK

Artikel ini bertujuan mengklarifikasi bahwa ada sekelompok orang yang mempelajari hadis namun berbeda pendapatnya dengan mayoritas ulama hadits. Sebagian dari mereka berpendapat bahwa sunnah atau hadis kebanyakan tidak benar, keotentikan hadis diragukannya sebagai sabda Nabi Muhammad SAW, sebab menurutnya hadits hanyalah hasil interaksi berbagai mazhab dan trend yang kemudian muncul dalam masyarakat Islam pada masa kedewasaannya. Schacht beranggapan jika Sunnah tidak ada kaitannya dengan Nabi, tetapi hanya merupakan hasil dari kultur masyarakat Timur Tengah (Arab) yang diperbaharui dan dilanjutkan kaum muslimin kemudian dinisbatkan kepada Muhammad. Schacht mengatakan, sunnah Nabi tidak sepenuhnya diterjemahkan ke dalam hadis-hadis Nabi Muhammad secara terpisah. Hadits versi Tabi'in dianggap lebih lengkap dari hadits para sahabat sehingga memungkinkan untuk diragukan eksistensinya. Peneliti dalam menulis menggunakan jenis penelitian kepustakaan, yakni melakukan pengumpulan bahan berupa karya tulis ilmiah dengan obyek penelitian yang bersifat kepustakaan untuk memecahkan masalah, terutama memfokuskan pada studi secara komprehensif dari data literel yang berkaitan. Hasil penelitian ini menunjukkan bahwa pandangan Schacht terhadap sunnah menyatakan jika sunnah bukan berasal Nabi melainkan merupakan tradisi yang diadopsi dari zaman pra Islam. Sedangkan menurut ulama ahli hadis, as-sunnah dan hadits haqul yakin dari Rasulullah, bukan bersumber dari luar Islam, sehingga terlihat pada substansi hadits dan as sunnah yang tidak pernah sama dengan isi kitab lainnya. Hadits dan sunnah sangat sesuai dengan nilai-nilai dan aturan dalam Alquran. Posisi Nabi memiliki peran sebagai pembuat undang-undang berdasarkan wahyu Allah, tidak mengikuti tradisi dan kebiasaan zaman nenek moyangnya.

Kata Kunci: Hadis, Sunnah, Schacht.

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Introduction

Sunnah as known in society is a matter in which carrying out any activity is based on the daily behavior of the prophet ('Ulyan, 2023). In its practice, the perpetrator will be rewarded if he does it sincerely in order to get a reward, so that those who leave it will not suffer punishment. However, if you look closely at this, it turns out that during the Tabi'in era there were several hadiths that were not found in the previous period. Hadith after the Companion period are considered more complete than the Companion version of the Hadith. Thus, the following hadith is considered to have been developed by falsification. He (Schacht) considers Isnad as part of the arbitrariness of the Prophet's Hadith because different groups studied and developed this Hadith as if they had the habit of connecting their theories with previous chapters (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023). Signs are clearly found in the series of transmitters, namely that the number of people from the time of the Prophet increased, and more and more of them became hadith transmitters. Schacht explained that initially the use of hadith narrators was very simple, then the complete sanad was developed and formed around the middle of the third century Hijriah (Anwar, 2020).

Schacht among Western thinkers who undermined the level of classical understanding regarding Islamic rules. Contrary to this interpretation, his study of the matter was neither theological nor legal (Ulfa et al., 2023), but from a historical and sociological perspective (Ardianta, 2022). In it, Islamic law is not presented as a set of revealed norms, but historically is strongly linked to social reality (Noor, Al Mujahidin, Nashihin, Husna, 2022). It is not at all surprising that Schacht's conclusions have continued to confuse the majority of Muslims since they were proposed, because Schacht shows that much of Islamic law, including its references, is the product of processes developed in history (Akhmad Minhaji, 2001).

This Hadith is not only studied by Muslims, but non-Muslims also research the Hadith, including Western Orientalists who plan to question the validity of the Hadith as a source of evidence (Robbaniyah et al., 2022). The arguments for Islamic studies carried out by Orientalists initially focused on Islamic subjects in general, including the fields of literature and history. Then finally they focused their studies specifically on the field of prophetic hadith (Rofi'i, 2019).

Schacht has studied the book *Al Muwatha'* by Imam Malik, and the work of Imam Muhammad As Syaibani as well as the book *Al Umm* by Imam As Syafi'i. Some of these books are actually very suitable to be called fiqh books rather than hadith books (Julkifli, 2022). Likewise, Schacht still generalizes the results of his research on these books (books), continuing to apply them to all hadith books. So it seems as if there is no separate book of Hadith and there is no difference between the essence of the book of Fiqh and the book of Hadith. The Prophet's hadith have unique substance, even encompassing other sciences. Therefore, it is a fundamental mistake from a scientific perspective to study Hadith contained in fiqh/religious books. Therefore, any study of hadith and sanad outside the original source will definitely fail. Because it does not lead to the correct conclusion, but is contrary to existing reality (M.M. Azami, 2014).

Method

This research is library research (Syaiful Anam, 2023), namely discussion by collecting material from written works that have been researched (Sugiyono, 2013) with research objects that are literature (Syaiful Anam, 2023) in nature to obtain solutions because they are examined critically and in depth towards interrelated literature (Nashihin, 2019). After all the data is collected, research is then carried out that is relevant to the problem being studied to produce valid data (Rodhi, 2022). Then the data was analyzed using an approach to describe the results of the study (qualitatively) using thinking from general to specific.

Results and Discussion

1. Interpretation of Hadith and Sunnah Terms

Joseph Schacht focused on one of his studies on the Sunnah of the Prophet, although Goldziher was a pioneer in the critical study of Hadith. However, the systematic development of his (Goldziher's) ideas on the criteria for evaluating hadith and their application to a large amount of Arabic primary source material is Schacht's work. He (Schacht) explained that his conclusions were limited to confirming and perfecting the grand theory of his predecessor, namely Goldziher (Akhmad Minhaji, 2001).

Schacht and Goldziher, might be considered as two of the many orientalists who are always expressed in every discussion of hadith and sunnah. His works in the field of hadith studies made Schacht an orientalist who received sharp criticism from Muslim hadith scholars (Anwar, 2020). Because hadith scholars often identify the word hadith with the word sunnah, apart from that it is interpreted as news (khabar), as well as the words and actions of friends (atsar). The term Hadith must always be used by scientists and all Muslims, compared to the words As Sunnah, Al Khabar and Al Atsar. In terms of terminology, hadith means something new, referring to the origin of the word hidats, hudatsa dan huduts (Idri, 2017).

According to Ibn Taimiyyah, adapted by Al-Qasim, hadiths are undoubtedly related to words, actions and provisions about something narrated by Rasulullah after he was sent as a prophet. Therefore, everything the Prophet says, even if it is only news, must be believed, and if it contains legal elements that are fardhu (obligatory), prohibited (haram), or permissible (mubah), it must be obeyed (Anwar, 2020). Hadith are usually affiliated with everything narrated by the Prophet after he was sent as a Prophet. Most scholars have concluded that the meaning of hadith is limited to the words and actions of the Prophet, while agreements with all their characteristics are not part of the hadith because they are considered the words and actions of the companions. On the other hand, hadith is also used for something based on Allah which is understood as hadith qudsi (hadith relying on Allah legitimized through the Prophet's

words). It is interpreted as a hadith because it originates from the Prophet, while it is called holy (qudsi) because it is based directly on Allah. So it becomes increasingly clear that there is a different composition between hadith and sunnah because no one has mentioned sunnah qudsiyyah. Unlike hadith experts, ushul fiqh scholars state that hadith is more accurate than sunnah, because according to him hadith is sunnah qawliyyah or in the form of sayings (Idri, 2017).

Sunnah is linguistically defined as a habit, course, rule, way of doing or way of life (manner, direction, rule, way of doing or way of life). Meanwhile, in the Qur'an, the word sunnah is repeated 15 times, meaning the application of rules, life guidelines and behavioral guidelines (Idri, 2017). However, according to Hadith scholars, the definition of sunnah is not narrow, covering all aspects of the Prophet's life from birth until his death, after being appointed a Prophet or before, whether related to sharia rules or not. The Prophet was perfectly qualified as an imam (leader), guide, role model and role model and after receiving revelation from Allah starting in Surah Al 'Alaq: 1-5, who was not previously appointed as a prophet and apostle (Idri, 2017). According to the understanding of Islamic scholars from non-Muslim circles (orientalists), there are differences between the hadith and the sunnah. The difference can be seen, for example, according to Ignaz Goldziher's opinion, that the hadith refers to a theoretical scientific field, while the sunnah contains practical rules of practice. In his opinion, customs originating from muamalah worship and legal regulations, are known as the initial procedures of Muslims and are considered authoritative and practiced, called sunnah, while information about these procedures is in the Hadith.

Goldziher believes that the difference between sunnah and hadith is not just a matter of meaning, but extends to the existence of contradictions in the content of hadith (matan) and sunnah. According to him (Goldziher), hadith characterizes the history of sayings believed to have come from the Prophet, while sunnah is based on common customs among early Muslim groups relating to issues of rules and religion, whether or not there is an oral history of these customs. The rules contained in hadith are usually considered sunnah, but this does not mean that a sunnah must have significant and confirmed hadith. He also stated that the Sunnah was actually just a repetition of existing customs in Arab countries. Therefore, according to Goldziher, the sunnah does not originate from the Prophet, but rather the local culture of the Arab community, which was copied back by Muslims, practiced continuously and then became a tradition. The same expression was uttered by Schacht that the sunnah was part of the behavior of previous Arabs which was recycled and used as a reference in Islamic thought. According to him, the sunnah is an ancient Arabic tradition that has been revived and made part of Islamic teachings (Idri, 2017).

Regarding this area, an Islamic thinker (Fazlur R) drew the conclusion that the process of interpreting the Sunnah from Schacht's point of view was a tradition of the Prophet, apparently no scientific evidence was found until the 2nd century H. Previous daily behavior was not considered the Sunnah of the Prophet, but rather the traditions of the people at that time simply because the sunnah was part of the independent thinking of many people at that time. So Goldziher and Schacht's views on the sunnah tend to have no differences. According to Schacht, sunnah means nothing more than a way that can be used as an example, a lifestyle. It is proven that Muslims also adopted and accepted the idea of sunnah as the basic guideline of society after Muhammad's death, especially during the time of Khulafa'ur Rasyidin. This statement is based on facts, for example, Abu Musa al-Asy sent a letter to Umar ibn al-Khattab, a legal leader in Basrah, which contained instructions for using the current sunnah as the most important source in matters of religious law

Schacht reiterated that the term Sunnah of the Prophet is not specifically used for the hadith of the Prophet. The development of simultaneous learning in the classical school was accelerated by the movement of hadith scholars. Therefore, more and more hadiths claim to be testimonial reports of hearing, seeing the Prophet's words or behavior, narrated by word of mouth through a continuously connected chain of narrators (sanad) of highly trusted people. This analysis led Schacht to a phenomenal final conclusion that gave rise to many

contradictions and then undermined the religious understanding of Muslims. He (Schacht) contributed to a more systematic evaluation of the general nature of hadith through the study of religion in Islamic law and the development of Islamic legal theory (Fazlur Rahman, 1992).

He (Schacht) came to the conclusion during Muhammad's lifetime that the sunnah in society was included as an important basis for finding solutions to every Muslim problem and was the basic foundation of Islamic law. The Sunnah during the Caliphate of the Prophet's companions was mixed with the Sunnah of conquered regions outside Arabia (Akhmad Minhaji, 2001).

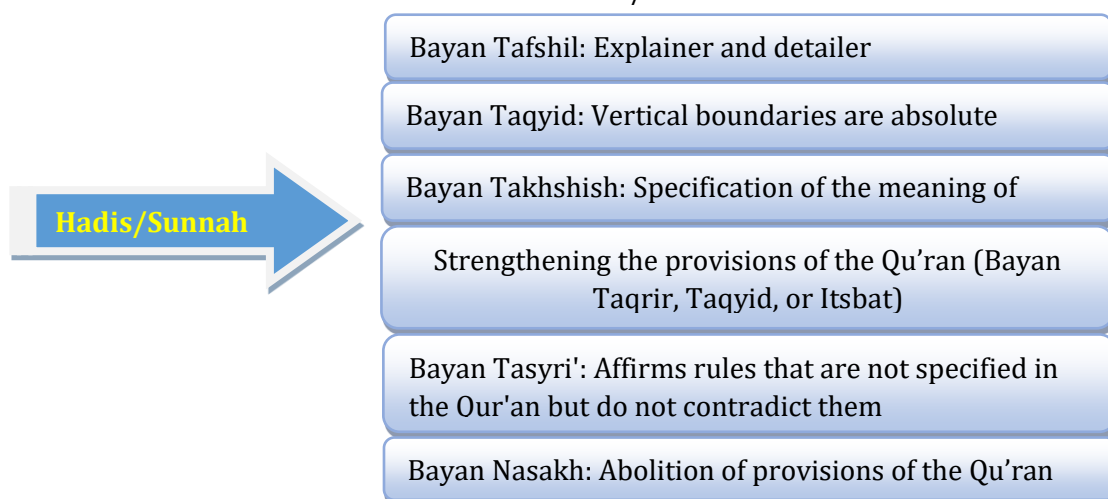
The next stage of development occurred during the Umayyad era. The Caliph elects a Qudhah (a legal expert/judge) in each territory to regulate various legal issues. The customary law (sunnah) of each territory as well as the administrative regulations of the Umayyad descendants of the government, interpreted by Qudhah through his mind, were considered the main sources for solving legal problems. These judges were administrative officials in the government at that time. So it can be seen that efforts to theorize, systematize and Islamize began in earnest. In the first ten years of the second century, these qudhas became more specialized, so they were willing to study religion and develop their own ideas. They point to the Islamic worldview, which also includes the Islamic legal system itself. In effect, the popular practices and governments of the late Umayyad period became Islamic. In subsequent developments, together with other religious experts, they gave birth to what are called madzahib, which are completely different from their geographical distribution. The mainstream are the Kufa and Basra schools in Iraq, the Mecca and Medina schools in the Hijaz, and the Syrian schools (Akhmad Minhaji, 2001).

Hadith researchers do not agree with this statement, because the existence of the sunnah and hadith has been proven theoretically and practically since the time of the Prophet (Idri, 2017). In practice, the Prophet's guidance and example are sure to be a reference for all his companions and those after them in their daily life behavior. Therefore, sunnah refers to everything related to the Prophet and is identical to hadith. The Sunnah and hadith really come from the Prophet, not from outside Islam, not from the teachings of other books, the words of Jewish priests or philosophers from Greece, Persia, India, etc (Idri, 2017).

If the hadith and sunnah are adopted from the Jahiliyah traditions of the Arabs, the Children of Israel, or the teachings of philosophers, they will become a collection of various teachings, doctrines and concepts that are difficult and likely to be impossible to apply. The contents of the Hadith and Sunnah are only in accordance with the Qur'an and not with teachings outside it. Hadith or Sunnah has an important task in providing an explanation of the meaning of the verses of the Qur'an (Idri, 2017).

Chart 1.1

Function of Hadith/Sunnah



Likewise, the position of the Prophet in Islam is as a legislator and legislator (musyarri'), based on the mandate of Allah, and not merely following the traditions and customs of an ignorant society.

2. The Beginning of the Prophet's Hadith According to Schacht

Schacht stated that his broad, in-depth and comprehensive study was related to his seniors (Goldziher and Margoliouth), who had discussed the concepts of hadith and sunnah in their treatises in the early centuries and first half of the Islamic period. He differs from them in that the process of observing is limited to when the beginning of a hadith that is not related to the Prophet is observed, but occurs in relation to generation after generation (Tabi'in), then to the next companion, and finally after a period related to the Prophet himself (Fazlur Rahman, 1992).

They (Ignaz and Joseph Schacht) believe that the hadith is not from the Prophet, but from someone who was born in the first and second centuries of the Hijriyah (Idri, 2017). Although Schacht's opinion about the types of hadith was initially based on facts he found in the works of Muhammad bin Idris As Syaf from 150-20 H/767-819, it was concluded that none of the hadith were discovered until the middle of the 2nd century H/8. The practice of daily life (sunnah) so far has not paid attention to the sunnah of the Prophet, but was limited to the daily life of society at that time, for example the sunnah or way of life in Medina was very different from that in Iraq.

Imam As-Shaf, who first systematically introduced the concept of the Prophet's sunnah in Islamic jurisprudence. Then comparing several early and late hadith versions, he discovered that there were hadiths in the post-Sahih period which were not found in the previous period and were all forgotten after that, or that the Tabi'in version was more complete than before. previous versions and thus newer versions developed falsely (Fazlur Rahman, 1992).

Schacht uses historical and sociological approaches in his studies of hadith and Islamic law in particular. This can be seen in Bernard Lewis's statement, stating: "Schacht's approach is neither theological nor legal, but historical and sociological". It can be seen here that when examining Schacht's research, the method used to convey his thoughts on Hadith and Islamic law must use a historical and sociological approach rather than a theological or legal one. So it is not surprising that the results of Schacht's hadith criticism use historical analysis of the development of Islam, specifically in the 2nd and 3rd centuries H (Idri, 2017)

Schacht often refers to legal hadiths when applying his theory. The argument is that hadiths containing rules (laws) are a manifestation of creativity and innovation that emerged after the establishment of Islamic foundations. This is because the emergence of legal hadith was part of a reaction to the laws that existed at that time in local society which contained more traditions. In this discussion, Joseph Schacht often uses the theory of backward or backward projection to trace the ulama's ownership of their companions until the time of the Prophet (Wely Dozan, 2018).

The Islamic reformer who criticized and rejected Schacht's argument was Mustofa Azami. According to Azami, the projection theory built by Schacht cannot be accepted by common sense. Because there are several hadiths with the same form and meaning in the literature of classical hadith experts (muhadditsu) from various schools of thought. If authentic hadiths were forged in the 2nd and 3rd centuries Hijri, surely not a single hadith was published together in different sectarian sources. Azami further questioned, if the hadith was truly discovered in the second and third centuries of the Hijri, why did the scholars choose their isnad and include weak people when they could have easily chosen more respectable figures. So Azami is of the view that this is beyond reason (Idri, 2017).

History says that the recording of Hadith actually occurred before the second and third centuries of the Hijriyah, namely when the Prophet was still among his companions. Previously, hadith were written separately in the form of small sheets (shahifah). Some of the people closest to the prophet who had hadith were 'Ali bin Abi Talib, Sumrah ibn Jundab, Abd Allah bin Amr bin Ash, Ibn Abbas, Jabir ibn Abdullah al-Ansari, and Abdullah ibn Awfa. Apart

from being a document of the Prophet's hadith writing activities, these hadith records can also be used as a means of transmitting written hadith (Idri, 2010).

3. Validity of the Narrator (Sanad) and The Content of The Hadith (Matan) According to Joseph Schacht

Criticism of hadith by orientalists stems, among other things, from differences in views regarding the writing of hadith during the time of the Prophet. According to orientalists, the lack of permission to write muhadist caused a lack of attention at that time, so that many hadith were neglected. Later writings of hadiths raised doubts, so that orientalists concluded that there were no real hadiths. Orientalist criticism of Hadith is also based on their opinion that Sunnah or Hadith is nothing more than the habits or traditions of Jahiliyah society, which are accommodated by the Islamic religion (Hasan Suaidi, 2016).

They always argue that the Sunnah is not the source of the Shari'a (tasyri'). According to him, the early descendants of Islam never attributed legal decisions (legal fatwas) to the Sunnah. The habit of using the term Sunnah since the end of the second or third century Hijriyah. This view has been confirmed by Joseph Schacht (Hasan Suaidi, 2016). Reconstruction of the formation of sanad is the main subject of the study. From this point, the weakness of the hadith from the Orientalist perspective was further spread (Sholikhin, 2012).

They made various accusations to refute the hadith of the Prophet. Some of them argue that the Hadith of the Prophet was ignored for more than two centuries after the death of the Prophet (before several hadith scholars finally codified it into the Hadith books in the 3rd century AH). Thus, according to them, the Hadith of the Prophet is not like the Koran which has been preserved since the beginning of Islam. Even as a prophet, the forgery of hadiths makes it difficult to differentiate that prophet saw authentic hadiths from forgeries. Others argue that there are certain hadiths which are the result of falsification by fiqh scholars to support their school of fiqh. There are also those who claim that the Hadith of the Prophet is a set of laws that only applied during the time of the Prophet and is no longer needed today because it is no longer appropriate (Khatib, 1971).

Research Schacht's approach to hadith is somewhat different from hadith criticism in general. Traditionally, hadith studies examine two main aspects of hadith, namely matan and sanad. Schacht focuses more on verbal rather than editorial (hadith content) in his research practice (Muksin, 2018). He himself admitted that (Schacht) studied a lot of hadiths that were related to the issue of muamalah-fiqh and its development. He believes that sanad is part of an arbitrary act of hadith. The hadith itself was elaborated by various groups who wanted to connect their theories with the previous chapters (M.M. Azami, 2014).

Schacht, hadith sanads are mostly fake and everyone knows that sanads were used in a very simple model, then developed and went to better quality in the second half of the third century Hijri, most of the sanads were not accepted. enough attention. If there is a group that wants to associate (associate) its opinion with ancient people, then that group chooses statues of these ancient people and places them in the sanad (M.M. Azami, 2014). He argued that the sanad was the result of planning by the scholars of the second chapter of the Hijriyah, when they relied on the hadiths in the previous chapters until they finally reached the Prophet, seeking strong legitimacy for these hadiths.

Schacht's general opinion is that the isnad system may be valid for tracing hadith back to second-century scholars, but the chain of descent to the Prophet and his companions is incorrect. The argument can be summarized in five points, namely (M.M Azami, 2004):

- a. The model of narrators appearing at the beginning of the 2nd century or at the earliest at the end of the 1st century.
- b. Isnads were placed randomly and arbitrarily by those who wanted to "reproject" their doctrine onto classical sources.
- c. Isnad is a gradually "enlarged" forgery; the early schools were incomplete, but all the gaps had been filled in by the time of the classical collection.

- d. Syafi'i's response to objections made to hadiths traced back to one source. The "family isnads" are false, and so is the material presented in those isnads.
- e. The position of the narrator in the chain of transmission shows that the hadith originates from the time of the narrator himself.

Schacht's case against Hadith revolves around the isnad and age or calendar issues (Syamsuddin Arief, 2008). Schacht's research began with an examination of the process of the birth of Islamic law (fiqh). Based on the results of his research, he concluded that Islamic law did not exist before the time of al-Sha'b (died 110 AH). This assertion implies that when hadiths related to Islamic law are found, these hadiths were fabricated or created by people who lived after al-Sha'b. Schacht argues that Islamic law is only known from the appointment of kadis (religious judges). Meanwhile, during the Caliphate, a qadi was never appointed because it was only done during the Umayyad Dynasty (Sholikhin, 2012).

This theory departs from Schacht's understanding of the development of Hadith in line with the development of Islamic law. According to him, Islamic law has only been known since the appointment of judges during the Umayyad Dynasty. Towards the end of the first century Hijriyah, the appointment of kadhi was directed to the fuqaha whose numbers grew and later became the classical school of fiqh (madzhab). To gain strong legitimacy for the legal decisions they make, the kadhis rely on figures who were previously considered to have authority. This dependence not only reached the generations above, but also the companions and ultimately the Prophet. This action caused opposition from the hadith expert group. The basic idea of these hadith experts is that the hadith accompanying the sanad which they rely on figures before them, will ultimately lead to the Prophet (Idri, 2017).

Schacht's position is based on his predecessor Goldziher, who said that the codification of Hadith up to the time of al-Bukhari (d. 256 H/870) and the six subsequent Hadith Imams was just an activity. making interpretations of hadiths, which, if recognized canonically, are considered as decisive sources that have the right to be relied upon as the sunnah of the Prophet. At the same time, according to Goldziher, Hadith creators mostly consisted of people who pretended to be pious to gain status before Muslims. According to his conclusion (Schacht), decisions made by legal experts require legitimacy from people who have higher authority. Therefore, they do not keep it for themselves, but for their idols before them, for example Iraqis express their opinion about Ibrahim al-Nakha etc. In subsequent developments, the opinions of the kadis were given to the companions and then to the Prophet for stronger legitimacy. It is a reconstruction of the formation of sanad according to Schacht, namely making a plan again (Sholikhin, 2012). The general phenomenon found in the hadith chain is that the more people from the time of the Prophet SAW, the more people narrated the hadith of the Prophet SAW (M.M. Azami, 2014).

This means that initially there was no isnad system, but then the isnad was created deliberately, so that this isnad has no historical value at all. Schacht stated that the sanad was evidence of the arbitrariness and carelessness of Islamic scholars. This is because the hadiths which were originally only the result of individual discussions created for the protection of the companions were then revealed to the public in the name of the Prophet. In Schacht's theory, Hadith is just the development of various opinion groups in Islamic society who want to link their theory to the previous chapters (Sholikhin, 2012).

In Schacht's opinion, Juynboll accused the narrator called "common link" of being the first forger of the Hadith, that the Hadith he narrated was not actually a fragment of the Prophet, but rather his own words or the words of other trusted people. from the prophet Muhammad. The common link is the oldest narrator mentioned in the isnad package who transmitted the hadith to more than one student. So, when isnad collections first began to circulate, common links were found there. This theory is based on the premise that the more narrative lines contained in the narrators (hadith narrators), the greater the claim of these lines to their historicity or authenticity (Setyawan, 2016).

Several Islamic scholars, including Azami, criticized the methods and theories developed by Joseph Schacht in studying the chain of hadith transmitters. The first question

was assessed by MM. Joseph Schacht's Azami is the subject of his textbook. M.M. Azami argued that the sampling of books in the sanad research conducted by Schacht, including the books Muwaththa', Imam Malik, Muwaththa' Imam Muhammad al-Syaibani and al-Umm, Iam Syafi'i, was inaccurate. This is because these books are more specifically called fiqh books and not Hadith books. However, Schacht generalized the results of his research and applied the research findings to the hadith books. Meanwhile, according to Azami, the characteristics of fiqh and hadith books are different. Apart from Azam, Muhammad Bahauddin also criticized Schacht's selection of hadith in the fiqh books in his study. Bahauddin argued that adhering to the sanad was for hadith scholars and not fiqh scholars (Hasan Suaidi, 2016).

Mushthafa Azami denied Schacht's allegation that the sanad and matan hadith were produced by Muslims in the second century Hijriyah for several reasons, namely (Idri, 2017):

- 1) Current developments show that the beginning of the use of sanad dates back to the time of the Prophet, when he ordered the companions who attended the ta'lim assembly to convey hadith to those who were not present.
- 2) Most hadith falsifications emerged in the fortieth Hijriyah period, triggered by geopolitics, because at that time there were weak believers among Muslims who falsified hadiths for the benefit of their political groups or groups.
- 3) The subject of Orientalist studies in sanad is not accepted because they do not study the hadith books, but rather the fiqh and sirah books.
- 4) The theory of backward pull (backward projection) that underlies the propositions and examples of hadiths that are used as examples becomes invalid when the hadiths are narrated in various ways.
- 5) The sanad has never been developed or perfected, like the plastic hadith mawquf marfu' or hadith muttashil mursaal.

Hadith research and hadith criticism, Sanad and Matan are carried out as best as possible with sincerity and without worldly tendencies.

4. Schacht's Perspective on the Validity of Hadith

The validity of a hadith can be understood through reasonable (rational) and religiously accepted (theological) arguments (Rhain et al., 2023). Faith in the Prophet is part of the pillars of faith that all Muslims must believe in. This faith is commanded by Allah in the Qur'an, so that humans believe and obey the Prophet (Julkifli, 2022). Accepting Hadith as evidence is an integral part of faith. If he does not accept the hadith as authentic proof of its validity, then he does not believe in His messenger (Hasan Suaidi, 2016).

In principle, the Sunnah of the Prophet helps explain the laws of the Qur'an in all their forms. Allah SWT put in the Qur'an the law that must be followed, because practically lies the goal outlined. But obedience to God's law in some form was not realized until the prophet explained it. Thus, the Prophet's explanation aims to ensure that humans can fully implement the laws established by Allah in the Qur'an (Amir Syarifuddin, 2009).

There are quite a few arguments in the Qur'an and hadith which emphasize that hadith are part of the main references in Islamic law (apart from the Qur'an) whose laws are fardhu 'ain to be obeyed as in the Qur'an, both in terms of commands and prohibitions (Mudasir, 2008). Dari perspektif orientalis barat terhadap hadits yang dijadikan sumber hukum, berangkat dari sudut pandang mereka mereka soal peran Nabi dalam merekonstruksi hukum (Idri, 2010). In Schacht's study, Muhammad's goal as a prophet was not to create a new legal system, but only to teach people to act in such a way that they survived the reckoning of the day of judgment and were admitted to His paradise (Hasan Suaidi, 2016).

Schacht stated, when the Prophet was in Medina, he (Muhammad) was a Prophet and lawgiver, although his authority did not include legislative aspects. Muhammad's authority over believers was only in religious matters (Kholish, 2022), but for the hypocrites it is only about political matters. If Schacht is willing to understand the letters Al Anfal: 20 and An Nur: 54, of course he will gain an understanding that describes the power of the Prophet, because

many verses that explain obedience to the Messenger are direct orders after obeying God (M.M. Azami, 2014).

Furthermore, the oldest written law, namely the Law of Medina (Dustur al-Madinah), states that the Prophet had the highest authority in solving problems and resolving problems, namely "And indeed, if you have a difference of opinion about a problem, return the solution to Allah and Muhammad", this is of course in accordance with the Koran Surah an-Nisa: 59 (M.M. Azami, 2014).

Apart from Allah ordering Muslims to believe in His Messenger, Allah also orders believers to follow all the laws and regulations that He brings, be they invitations, commands, or prohibitions. The conditions for obedience and submission to the Messenger of Allah are the same as the conditions for obedience and obedience to Him (Mudasir, 2008). The Prophet also has the highest authority to determine and enforce the law. Providing a sense of justice in the fundamental teachings of the Prophet and the leaders who followed him. Islamic Sharia cannot be separated from its heavenly nature and the provisions of justice are something that comes from God and following the example of the Prophet is an obligation that must be obeyed by all Muslims (M.M. Azami, 2014).

Among the realities that legitimize the use of the Sunnah as a source of Islamic law, include (Sulidar, 2013):

- 1) When Abu Bakar As Shidiq was sworn in as leader of the people and the state, he said with sincerity that he would never abandon a single piece of what the Prophet had done, because I was really worried that if he left his orders, he would fall into error.
- 2) Once Umar bin Khathab was in front of a black stone attached to the corner of the Kaaba, then said that if it was possible for the Messenger of Allah not to kiss you, then it would be impossible for me to kiss you.
- 3) It was confirmed to Abdullah ibn Umar regarding the procedures for traveling in the Koran, then he answered that Allah had sent the Prophet Muhammad to give determination in his daily activities to always be followed.
- 4) It was said from Said ibn Musayyab that Uthman bin Affan said that he was sitting, eating and praying as the Messenger of Allah did.

The Qur'an and Hadith exist and are used as a guide to life, a reference for laws and teachings of life, so that they are like coins that are inseparable and interconnected. The Koran is the main basis for containing teachings that are ammu (general) and timeless, while the hadith is a source of explanation and complement to this generality (Mudasir, 2008).

Conclusion

The Sunnah in Schacht's study is not the same as the opinion of hadith scholars. According to him (Schacht), the sunnah is considered a pattern of jahiliyah behavior that is being resurfaced as a form of Islamic development. In this way, he implicitly expressed the opinion that the sunnah does not refer to the Prophet and that what is considered sunnah are cultural customs adopted from the time before the arrival of Islam. Hadith scholars strongly oppose this statement because the sunnah and hadith actually come from the Prophet and not from outside Islam. This is reflected in the content of the hadith and sunnah which is not the same as the content of other books. Hadith and Sunnah only conform to the teachings of the Koran and the Prophet's position in Islam as a legislator based on Allah's revelation, not following the traditions and practices of the ignorant era. According to Schacht, the hadith originates from the second century Hijriyah, and the sanad is also the result of a design by the ulama to gain strong legitimacy for the hadith. In fact, the writing of hadith occurred long before the second and third centuries of the Hijriyah, namely when the Prophet was still among his companions.

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