

## Fuat Sezgin's Thoughts on Hadith Criticism: Revisiting Ignaz Goldziher's Views on Doubts about the Authenticity of Hadith

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DOI: 10.29240/alquds.v8i3.8807

Submitted: 2024-07-07 | Revised: 2024-09-02 | Accepted: 2024-09-02

**Abstract.** Ignaz Goldziher's views on hadith have elicited both support and criticism from Muslim scholars. Fuat Sezgin, a prominent Islamic scholar, disputed Goldziher's claim that hadiths narrated by classical scholars were inauthentic due to their reliance on sanad rather than matan criticism. Sezgin contends that the oral tradition of hadith transmission and his identification of some false hadiths in Sahih Bukhari weaken Goldziher's argument. This paper examines the differing perspectives of Ignaz Goldziher and Fuat Sezgin on hadith. Utilizing a literature research approach, it employs a descriptive-analytical method to elucidate the ideas of these two scholars. The research concludes that Goldziher's critique arose from a fundamental misunderstanding, as the narration method he criticized differed from that of classical scholars. Furthermore, the assertion that hadith was not documented in writing until later stages is refuted, as the Companions had recorded it in the Shahifah during the Prophet's time. Goldziher's identification of false hadiths in Bukhari is attributed to his focus on matan, leading him to consider them as fabrications by Bukhari.

**Keywords:** Fuat Sezgin, Ignaz Goldziher, Hadith Criticism, Hadith Authenticity

### Introduction

Orientalism is a wave of thought that describes studies of the Eastern world, especially in the context of Islam. This school's research scope involves civilization, religion, art, literature, language, and culture. Orientalism has had a significant impact on the Western way of thinking about Islam and Islamic regions. They achieved this by summarising their thoughts on the Islamic world in the context of the competition of civilizations between East and West. The beginning of the emergence of Western orientalists was initially uncertain.<sup>1</sup>

In the academic world, scientific studies in the regional aspect have a tradition that involves two regions, namely the West and the East. Orientals who study Western culture, be it in terms of culture, sect, society, economics and so on, using an oriental perspective are referred to as Occidentalists. On the other hand, Westerners who study Eastern books, sects, and cultures using a Western perspective are called Orientalists. The observation carried out by the two indeed produces a different conclusion.<sup>2</sup>

Orientalists initially only focused on Eastern culture in general, but now they focus more on the study of criticism of the Prophet's hadith, which is the source of Islamic law. The most famous Western scholars who studied Islam, specifically on the hadith of the Prophet, were Ignaz Goldziher and Joseph Schacht. Both are renowned orientalist figures for their fundamental works,

<sup>1</sup> Mannan Buchari, *Unveiling the Veil of Orientalism* (Jakarta: Amzah, 2006), pp. 7-9.

<sup>2</sup> Idri, *The Problem of the Authenticity of the Prophet's Hadith from Classical to Contemporary* (Jakarta: Prenadamedia Group, 2020), p. 344.

and their books are used as the primary reference by Westerners who discuss the hadith of the Prophet because almost all of them refer to their thoughts.<sup>3</sup>

Orientalism consists of two words: *orient* in French, which means East and the word "*ism*" in Dutch and *isma* in Latin, indicating the meaning of an understanding. Ethnologically, Orientalism means the nations of the East or the Eastern Hemisphere in terms of geography.<sup>4</sup> Thus, Orientalism is a school of understanding by Orientalists about the Eastern world.

In terminology, Orientalism is the study of Islam and the lives of Muslims by Western scholars from the aspects of faith, sharia, culture, law, history, and other elements. According to Edward Said, Orientalism is an epistemological area related to the Eastern world that is systematically orderly in learning, teaching, and its application.<sup>5</sup> He mentioned three things that are in an orientalist. First, orientalists study, research, and teach about the Eastern world. Second, they analyze the differences between the Eastern and Western worlds in terms of ontology and epistemology. Third, Orientalism is characterized by how the Western world perceives the Eastern world, often portraying the East as a reflection of Western conceptions. Thus, Orientalism represents the West's method of dominating, controlling, and reconstructing the Eastern world.<sup>6</sup> The Eastern World is a region in the Near East, such as Persia and Egypt, and the Far East, such as Japan, China, and India.<sup>7</sup>

Orientalism is generally interested in studying Islam, especially the hadith of the Prophet, from its historical perspective. The emergence of hadith studies among orientalists cannot be separated from one of the thoughts of a famous orientalist figure, Ignaz Goldziher, which is contained in his work *Muhammadanische Studien* and can exert a strong influence on Western scholars in criticizing the hadith of the Prophet Saw. Some of them refused, and some acknowledged the authenticity of the hadith.<sup>8</sup>

One of the factors that led to the debate about the authenticity of the hadith was the different observations in the analysis of the hadith at the beginning of Islam. Those who doubt this hadith are based on their understanding of the prohibition of the Prophet from writing hadith at that time and the process of transmission of hadith, which is still oral. It was considered that the appeared hadith was the product of the Companions, Tabi'in and scholars who determined a law in the first century of the Hijri that was later patented.<sup>9</sup>

The Orientalist view of Islam, especially regarding hadith, departs from their motivation and hesitancy in studying Islam by seeing the hadith as one of the guidelines of Islamic law that is very significant for Muslims. Based on the thinking of orientalists, who Ignaz Goldziher greatly influenced through his criticism of the hadith contained in his works, it is interesting to study with

<sup>3</sup> Latifah Anwar, "Hadith and Sunnah from Joseph Schacht's Perspective," *Journal of Al-Quran and Hadith* Vol. 3 No. 2 (2020): p. 175.

<sup>4</sup> Izzatus Sholihah, "A Study of Hadith from an Orientalist Perspective," *SAMAWAT Journal* Vol. 06 No. 01 (2022): p. 21.

<sup>5</sup> Puad Hasan, "Hadith Studies Among Orientalists," *Edusifa: Journal of Islamic Education* Vol. 6 No. 2 (2022): p. 114.

<sup>6</sup> Zaimah, "Orientalists versus Ulama: A Critical Study of the Prophet's Hadith," *Rusydiah: Journal of Islamic Thought* Vol. 2 No. 1 (June 2021): p. 3.

<sup>7</sup> Aan Supian, "Hadith Studies Among Orientalism," *Nuansa* Vol. IX No. 1 (June 2016): p. 26.

<sup>8</sup> Muhammad Asri Nasir and Ahmad Ramzy Amiruddin, "Classification of Hadith Orientalist Thought Models from Herbert Berg's Perspective," *Aqlam: Journal of Islam and Plurality* Vol. 6 No. 2 (2021): p. 124.

<sup>9</sup> Idri, "Orientalist Perspective on the Prophet's Hadith: A Critical Analysis and Its Implications for Its Existence and Blasphemy," *Al-Tabrir* Vol. 11 No. 1 (May 2011): p. 206.

a different discussion than before, namely about Fuat Sezgin's efforts to correct Ignaz's understanding of hadith, which is considered wrong.

Many previous studies have examined the thoughts of Fuat Sezgin and Ignaz Goldziher on hadith. Among them, Hendri Waluyo Lensa wrote Fuat Sezgin's criticism of Ignaz Goldziher about hadith literature. Nurul Naffa Lutfia wrote about Orientalist Ignaz Goldziher's Thoughts on Hadith and Sunnah.<sup>10</sup> M. Dani Habibi wrote Ignaz Goldziher's views on the origin of the hadith of the Prophet Muhammad (peace be upon him).<sup>11</sup> Muhammad Ulul Albab wrote about questioning the connectivity of the criticism of the hadith of Ignaz Goldziher and Joseph Schacht.<sup>12</sup>

From several literatures that have been studied about Fuat Sezgin, the author tries to provide new knowledge about Fuat Sezgin's refutation of Ignaz Goldziher's doubts about the authenticity of the hadith that emerged after the Prophet's death. This hearing will discuss the thoughts of the two figures of Ignaz Goldziher in the criticism of hadith and Sezgin's rebuttal to Ignaz Goldziher from his thoughts on the authenticity of the hadith of the Prophet (saw).

This paper uses library *research* with a qualitative descriptive approach. Literature research can be understood as one of the steps to obtain information by collecting primary and secondary data from books and some literature related to the topic discussed.<sup>13</sup> The method used is a qualitative method. Then, in the presentation of data, descriptive analysis is used to describe the data obtained in the form of sentences accompanied by references to the data found. The data found was then analyzed with appropriate concepts and theories to see the differences in the results of previous research.<sup>14</sup>

## Discussion

### Brief Biography of Fuat Sezgin

Fuat Sezgin was born on October 24, 1924 in Bitlis. He completed primary school in Doğubayazıt, junior high school, and high school in Erzurum. Sezgin, who went to Istanbul in 1943 to study mathematics, changed his decision after meeting the German orientalist Hellmut Ritter (1892-1971) and enrolling in the Oriental Research Institute of Istanbul University. He studied under the guidance of Hellmut Ritter.<sup>15</sup>

After a six-month break, he began attending seminars given by Ritter in the fall semester. Fuat Sezgin stated that Ritter gave him Al-Ghazali's *Ihya Ulumuddin* at the first seminar and that he was surprised and delighted with his mastery of Arabic and his talent in the language because he was able to read the book right away. His teacher also advised him not to lose his ability to learn languages and to continue to learn new languages. Sezgin had the opportunity to work with Ritter

<sup>10</sup> Nurul Naffa Lutfia et al., "Orientalist Ignaz Goldziher's Thoughts on Hadith and Sunnah," *Albama Journal of Islamic Studies* 3, no. 2 (October 12, 2022): 91–101, <https://doi.org/10.30595/ajsi.v3i2.13839>.

<sup>11</sup> M. Dani Habibi, "Ignaz Goldziher's Views on the Origin of the Hadith of the Prophet Muhammad SAW," *actuality Journal of Social and Religious Research* Vol. 10 (2020).

<sup>12</sup> Muhammad Ulul Albab, "Menyoal Koneksitas Kritik Hadits Ignaz Goldziher Dan Joseph Schacht," *Annisa: Journal of Gender Studies* 14, no. 1 (5 April 2021): 21–28, <https://doi.org/10.35719/annisa.v14i1.42>.

<sup>13</sup> Dimas Agung Trisliatanto, *Research Methodology: A Complete Guide to Research with Ease*, 1 ed. (Yogyakarta: Andi Publishers, 2020), p. 198.

<sup>14</sup> Anton Bakker and Ahmad Charis Zubair, *Philosophical Research Methods* (Yogyakarta: Kanisius, 1992), p. 14.

<sup>15</sup> Şeyma Karalar, "Astronomy in Fuat Sezgin's History of Science Studies in Fuat Sezgin's History of Science Studies," 2020, hlm. 93.

because he had a keen analysis. They examined manuscripts in the Suleymaniye and Hagia Sophia libraries and unearthed several works that had not been cataloged or whose contents were not yet known. Sezgin also discussed the lives and works of scholars in Islamic civilization to be used as a source in this process. He referred to five books by Carl Brockelmann in the process of his research, from which Ritter took lessons for a while.

As part of his education, as a disciple of Hellmut Ritter, Fuat Sezgin wrote his dissertation on the historical and philological sources of Bukhari hadith. While scanning the sources within the scope of this research, he noticed that al-Bukhari (d. 256/870) is famous as a narrator of hadith and revealed that several hadiths are different from what is in his book because the narration of the hadith in the book of Bukhari is not only based on oral sources but also includes written sources. Based on this, he began to study the book of Bukhari after completing his doctoral thesis. In 1954, he prepared a presentation of his work entitled *Mashadi al-Bukhari* at Ankara University and received the title of associate professor. The claims made by Fuat Sezgin in his work have become an important starting point for later researchers because they show that the collection of hadith and narration traditions should be revisited.<sup>16</sup>

Hellmut Ritter, who became Sezgin's Fuat Teacher, invited Sezgin to his work because he saw him as a determined, hardworking, and devoted person. Therefore, they began to study manuscripts and research on the history of Islamic science in several libraries. With these studies, Sezgin had the opportunity to see more clearly the studies on the history of Islamic science when they read the 5-volume work *Geschichte der Arabischen Litteratur* (GAL) or Arabic Manuscript Literature by Carl Brockelmann.<sup>17</sup>

His most notable work is *the History of Arab-Islamic Sciences*, known as GAS or *Geschichte des arabischen Schrifttums* (History of Arabic Works). It is a masterpiece consisting of 17 volumes and 9324 pages. The subjects discussed in the volume are as follows (Tali, 2019: 13): recitation, Quranic science, hadith, history, fiqh, kalam, Sufism (volume 1), poetry (volume 2), medicine, pharmacy, zoology, veterinary medicine (volume 1).volume 3), chemistry, botany, agriculture (volume 4), mathematics (volume 5), astronomy (volume 6), astrology, meteorology (volume 7), dictionary studies (volume 8), grammar (9).volume), Mathematical Geography and Cartography (volumes 10-11-12-13), Human Geography (volumes 14-15), Literary Rhetoric and Theory, Poetry, Anthology, Literary Prose (Volume 16), Literature and Education (Volume 17).<sup>18</sup>

### **Ignaz Goldziher's Thoughts on Hadith**

Known as the father of Orientalism and one of the most influential people in Western-to-Eastern studies around the 19th century AD, Goldziher came from Hungary of Jewish descent and had a reasonably wide influence, born on 22 June 1850 AD in the city of Szekes Fehervar. Born into a family that loved science very much, Goldziher later became one of the famous scientific

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<sup>16</sup> Taha Yasin Arslan, "A Century of Life Dedicated to Islamic Studies: Fuat Sezgin (1924-2018)," *Journal of Islamic Studies* 0, no. 41 (2019): hlm. 201, <https://doi.org/10.26570/isad.514037>.

<sup>17</sup> Sadik Kocabaş, "A Scholar Who Devoted His Life to Science: Mehmet Fuat Sezgin," *Afyon Kocatepe University Journal of Social Sciences* 21 (29 November 2019): hlm. 84, <https://doi.org/10.32709/akusosbil.600315>.

<sup>18</sup> Kocabas, hlm. 88.

researchers, even in his search for knowledge not only about Jewish texts but also about Islamic science.<sup>19</sup>

His childhood was spent with a lot of learning, as evidenced by the fact that he was able to read the Bible and the Talmud at the age of 12 and was able to contribute ideas from his work entitled "*The Origins and Classification of the Hebrew Prayers*."<sup>20</sup> During his education at the university level, many achievements were achieved, and he was able to obtain a doctoral degree at the age of 19. Ignaz was among those who were interested in historical texts from Arabia and studies of the Eastern world. From there, he began to study the books and matters pertaining to the Eastern world and to relate them to the history of Judaism. In the process of his research, he visited several Eastern countries such as Egypt, Syria, and Palestine.

From the results of his observation of Eastern and Western studies, many of his works are already famous both in the West and in the East, including *Die Richtugen der Islamischen Koranauslegung* which is translated into Arabic entitled *Madzhab Tafsir al-Islami* and Indonesian entitled "*Mazhab Tafsir Dari Classical to Modern*." Then there is a book entitled *Muhammedanische Studien*, which discusses criticism of hadith, a book entitled *Vorlesungen uber den Islam*, which discusses Islamic law, and a book called *Die Zabiriten libr Lbrsystem und Geschitchte*, which discusses Muslim figures.<sup>21</sup>

Ignaz Goldziher's criticism of the hadith begins with his skepticism about the authenticity of the hadith that reaches the next time. It is based on his observations regarding hadith and sunnah.<sup>22</sup> According to Ignaz Goldziher, hadith can be interpreted as an interpretation that contains elements of stories, narratives, and fairy tales. In addition, hadith can also be construed as a form of communication, which includes relationships, messages, or notices that are not only related to religious aspects but also include historical information related to religion from time to time.

In Goldziher's perspective, hadith is not only a historical record but the result of societal tendencies that emerged in the early days of the development of Islam and then practiced and gained legal legitimacy.<sup>23</sup> Meanwhile, sunnah is considered a tradition or practice that applies and must be followed in the Muslim community in terms of religious and legal aspects, both before and after the entry of Islam.<sup>24</sup>

Ignaz Goldziher opposes the study of hadith conducted by classical scholars whose results cannot be scientifically accounted for because the method used is weak. The reason Ignaz said it was due to a lack of precision in observing various *matans* and only focusing on his sanad. Therefore, he proposes a new approach to matan criticism. Although classical scholars have used the method of *matan* criticism before, what distinguishes it is that Goldziher's proposal of the process of *matan* criticism is different from what has been used by scholars. According to him, the criticism of the *matan* hadith covers various aspects, such as politics, science, socio-cultural, and

<sup>19</sup> Idri, *Hadith and Orientalist: Perspectives of Hadith and Orientalist Scholars on the Hadith of the Prophet*, cet. 1 (Jakarta: Kencana, 2017), p. 145.

<sup>20</sup> Raihan and Syafieh, "Questioning Ignaz Goldziher's Criticism of the Qur'an in the Book of Mazhab Al-Tafsir Al-Islami," *AL FAWATIH: Journal of Qur'an and Hadith Studies* Vol. 3 No. 2 (2022): p. 133.

<sup>21</sup> Raihan and Shafieh, p. 134.

<sup>22</sup> Dudi Permana et al., "A Comparative Study of the Thought of Ignaz Goldziher and Joseph Schacht on Hadith Criticism," *Diriyah: Journal of Hadith Studies* Vol. 6 No. 1 (2021): p. 53.

<sup>23</sup> Ignaz Goldziher, *Muslim Studies* (Chicago: State University Of New York, 1971), hlm. 17.

<sup>24</sup> Idries, *Hadiths and Orientalists: Perspectives of Hadith and Orientalist Scholars on the Hadith of the Prophet*, p. 14.

others. He thinks so because he sees the content of hadith that is increasingly developing in the next era, and the understanding of fiqh and theology is sometimes contradictory among the people, so it isn't easy to be sure that these are really the words and deeds that come from the Prophet.<sup>25</sup>

He points to the hadith as an example found in the book *Sabeeh al-Bukhari*. He thinks that al-Bukhari only applies sanad criticism and does not focus on matan criticism. In the criticism carried out by Goldziher, it was found that there was a false hadith. The hadith reads, "*It is not ordered to go except to the three mosques, Masjid al-Haram, Masjid Prophet, and Masjid al-Aqsa*". According to Goldziher, 'Abd al-Malik bin Marwan (Caliph of the Umayyad Dynasty in Damascus) was worried if Abdullah bin al-Zubair (who proclaimed himself the Caliph of Makkah) took advantage of this by asking the people of Sham (Syria and its surroundings) who were performing the hajj pilgrimage in Makkah to pay allegiance to him. Therefore, Abd al-Malik bin Marwan tried to make the people of Sham no longer go to Makkah but went to Qubba Shakhra in al-Quds, which at that time became the territory of Sham.

To implement this, Abd al-Malik bin Marwan assigned Ibn Shihab al-Zuhri to make a hadith with a sanad connected to the Prophet (peace be upon him), in which Muslims were not ordered to go except to three mosques, namely the al-Haram Mosque in Makkah, the Prophet's Mosque in Medina, and the al-Aqsa Mosque in al-Quds/Jerusalem. So, in conclusion, the hadith is not Saheeh because it is the work of Ibn Shihab al-Zuhri, and not the words of the Prophet Muhammad (peace be upon him), even though the hadith is enshrined in the book Sahih al-Bukhari which has been believed to be the most famous hadith book among hadith scholars.<sup>26</sup>

The above explanation shows that it is not too difficult to see that Ignaz Goldziher's purpose was to arouse doubts among the Islamic community about the credibility of Imam Bukhari, who has been respected and considered vital since the third century of Hijri until now. With the hope that if Muslims' belief in Imam Bukhari as a prominent hadith narrator is shaken, then all the hadiths recorded in his works will also be researched by Muslims. In Goldziher's view, this can lead to doubts about the entire hadith in the Islamic tradition. Consequently, if Imam Bukhari is debated, then perhaps other narrators of the hadith will also ask and discuss it. Thus, Goldziher saw that by undermining the authority of Imam Bukhari, the foundations of the hadith in Islam would be shaken, and this could undermine the faith of Muslims.<sup>27</sup>

In addition, Goldziher did not deny the possibility of the existence of *shahifahs* written by the companions of the Prophet in recording the traces of the life of the Prophet (peace be upon him) and using *isnads* or narration from the companions to the generations after them. However, Goldziher also believes that the indication of the discovery of the sahifah written by the Companions in the past is only a justification for the findings regarding the hadith and the life of the Prophet in the future and then used against those who wanted to write hadith during the time of the Prophet.<sup>28</sup>

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<sup>25</sup> Ali Masrur, "A Comparative Analysis Between Traditional Approaches and Revisionist Approaches," *Journal of Qur'an and Hadith Studies* Vol. 1, No. 2 (2012): p. 244.

<sup>26</sup> Permana et al., "A Comparative Study of the Thought of Ignaz Goldziher and Joseph Schacht on Hadith Criticism," p. 60.

<sup>27</sup> Ali Musthafa Jacob, *Critical Event*, Cet. IX (Jakarta: Pustaka Firdaus, 2020), pp. 15-17.

<sup>28</sup> Muhammad Fajar Adyatama and Umi Sumbulah, "Muhammad Mustafa Azami: The Contribution of His Thoughts and Objections to the Study of Hadith among Orientalists," *Journal of Holistic al-Hadith* Vol. 6 No. 2 (2020): p. 113.

From the results of Ignaz Goldziher's observation of the Prophet's hadith and related to it, he concluded that the hadith only provides an overview of recent developments and cannot be used as a documentation of the Prophet's history.<sup>29</sup> So here, Goldziher doubts the quality of the hadith that exists today because it is very likely that the later narrators of the hadith falsified the hadith and then justified it through the *shahifah* of the companions of the time of the Prophet.

### **Fuat Sezgin's Thoughts and His Refutation of Ignaz Goldziher's Hadith Criticism**

Islamic scholars have long sought to uncover the history of hadith writing in its early period. This research continues today as academics strive to prove the originality of the hadith, which remains a subject of debate. Fuat Sezgin played a crucial role in maintaining Muslim belief in the hadith of the Prophet Muhammad (PBUH) through his works, "Bukhari' Nin Kaynaklari Hakkinda Arastirmalar" or "Mashadir al-Bukhari" in 1956, and "Geschichte des Arabischen Schrifttums" in 1967. His work addresses the skepticism of Orientalists, particularly countering Ignaz Goldziher's doubts about the quality of hadith after the Prophet's death.<sup>30</sup>

Fuat Sezgin tried to prove that the hadiths doubted by some Orientalists were still preserved from the additional generations under him since the hadith was pronounced by the Prophet (peace be upon him). *al-Mubaddith al-Fasil* by al-Ramahurmuzi (d. 360/971), and other *books* and biographies. From this, he then concluded that the narration of hadith does not have to be done orally; the narration of hadith existed before the second century of Hijri, and the names of the narrators contained in the *sanad* of the hadith are not something that is made up. Sezgin tried to ascertain a fact from the oldest hadith document by digging *Jami' Ma'mar ibn Rashid* (d. 153 AH / 770 AD).<sup>31</sup>

According to the book "Re-Testing the Accuracy of Hadith Criticism Methods" by Kamaruddin Amin, Muhammad Mustafa al-'Azami and Fuat Sezgin are inclined to look at Western scholars' hadith study methods, such as research on narration to narration. On the other hand, they criticize and deny that non-Western Muslims deny a narrator with the intention that the narrator has an intellectual disability. In addition, it should also be understood that exploring the methodology of Western scholars is very good in the scientific realm because it not only understands Islamic historical documents but also provides a new perspective on Muslim scholars to look more at the development of Islam. Muh. Dailamy, a professor at STAIN Purwokerto, finds the methodology of Western scholars to be quite effective and dynamic. However, he notes that Muslim scholars are hesitant to adopt these methods for research due to concerns about being influenced by Orientalist thinking.<sup>32</sup>

Ignaz Goldziher, who is known as the father of Orientalism, is very influential for Western Islamic scholars. In his book *Muhammedanische Studies*, which is quite phenomenal in Western circles,

<sup>29</sup> Kamaruddin Amin, *Re-Testing the Accuracy of the Hadith Criticism Method*, Cet. 1 (South Jakarta: Hikmah, 2009), p. 120.

<sup>30</sup> Komaruddin Amin, "Book Review The Origins of Islamic Jurisprudence. Meccan Fiqh before the Classical Schools" Vol. 41 No. 1 (2003): hlm. 210.

<sup>31</sup> Amen, p. 210.

<sup>32</sup> Saniri and Abdul Fatah Idris, "PREDICTIVE AND TECHNICAL HADITHS Study of Fazlur Rahman's Thought," *Didaktika Islamika: Scientific Journal of Islamic Education, Tarbiyah College of Sciences Muhammadiyah Kendal* 12, no. 02 (August 2, 2021): p. 87.

he states that almost all the hadith conveyed by the following generations is the result of two centuries of Islamic development, which includes religious, historical, and social. For Ignaz, this cannot be used as historical literature on the development of Islam but rather as a form of the progress of Muslims during the process of its growth. From this, it can be understood that Ignaz did not deny the hadith in its entirety because he still believed that the hadith was a product of the Prophet and was still awake since the Prophet lived and was guarded by the Companions. The words and deeds done by the Prophet are mostly written and practiced and passed down to the next generation through hadith records known as *sahifah*.<sup>33</sup>

However, there was skeptical thought from Ignaz Goldziher about the hadith in the later period who showed his skepticism towards the hadith because he considered the hadith in the next generation to be the beginning of many hadiths that were forged and made up in the name of the Prophet (peace be upon him), especially during the reign of the Umayyad Dynasty and the beginning of the Abbasid era. Goldziher's view in this regard is inconsistent with some hadith sources. There are several errors in the hadith that Goldziher has taken issue with, such as some hadiths containing meanings that lead to support for the progress of Islam in the future, providing support to certain schools through hadith, as well as appreciation or criticism of Ali's descendants. According to Ignaz, this indicates a mistake in the originality of the hadith literature.<sup>34</sup>

The above statement provoked a response from Fuat Sezgin. In his work, "Geschichte der Arabischen Schrifttums," Sezgin argued that the period of hadith writing actually began during the Prophet's lifetime and continued until the third-century H/9th century AD, culminating in the compilation of several hadith books.<sup>35</sup> Likewise, Nabia Abbott acknowledged the continuity of the hadith.<sup>36</sup>

Fuat Sezgin assessed that the collection of hadith carried out by the companions in the third century of Hijri was a continuation of the transmission of written hadith narration. Initially, the Prophet told particular companions to write and maintain it in the form of *sahifah*. Contrary to Ignaz, who considers *shahifah* as evidence of attitudes and behaviors aimed at the Prophet who came from later generations ago, made *shahifah* as a supporter of the origin of the falsification of hadith.<sup>37</sup>

Fuat Sezgin's thought provides accurate evidence regarding the history of the emergence of hadith that there was a time when the hadith was written, which was known as *kitabab al-Hadith* during the time of the Companions and the early *Tabi'in*, which used to be called *shahifah*. The existence of a period of hadith collection (*Tadwin al-Hadith*), which starts from the end of the first century to the beginning of the second century of Hijri, is a period of collecting hadith both orally

<sup>33</sup> Ignaz Goldziher, *Muslim Studies (Muhammedan Studies)*, Tans. Barber dan S.M. Stern, vol. II (London: George Allen and UNWIN, 1971), hlm. 19.

<sup>34</sup> Mohammad Nur Ahsan, "From History to Hadith Studies: Understanding Critical Historical Methods and Hadith Dating in the West," *Al-Quds: Journal of Qur'an and Hadith Studies* Vol. 5 No. 2 (2021): p. 447.

<sup>35</sup> David Stephan Powers, *Studies in Qur'an and Hadith: The Formation of the Islamic Law of Inheritance* (Los Angeles: University of California Press, 1986), hlm. 5.

<sup>36</sup> Nania Abbott, *Hadith Literature-II: Collection and Transmission of Hadith* (Cambridge: Cambridge University Press, 1983), 289. Ruhama Wazna, "Contemporary Methods of Exploring the Authenticity of Hadith (A Study of Harald Motzki's Thought)," *Science Ushuluddin* Vol. 17 No. 12 (2018): p. 115.

<sup>37</sup> Sitti Magfirah Nasir, La Ode Ismail Ahmad, and Abustani Ilyas, "Criticism of Kamaruddin Amin's Criticism: (Re-Testing the Accuracy) of the Hadith Criticism Method," *Ihyaussunna* Vol. 1 No. 2 (2021): p. 111.



and in written form. Finally, the period of *Tasnif al-Hadith* is the preparation of hadith, which began to appear in several hadith books, one of which is *al-Musnad*.<sup>38</sup>

Thus, the hadith books that were inherited in the middle of the third century were an effort from the written narration from the time of the Companions so that the degree of the hadith was maintained. The method used is learning, known as *isnad*. However, for the Orientalists, the arguments given are considered to be circular *arguments*.<sup>39</sup>

On the other hand, Kamaruddin emphasized that Sezgin believed that the tradition of writing hadith had been carried out during the time of the Prophet, while Goldziher, in assessing the historicity of Islam in general, did not find data related to it so that the doubts found by Goldziher regarding the sahifah did not find any clues. Sezgin's response above is based on the methods used in narrating the hadith, namely *sama'*, *qira'ah*, *ijazah*, *munawalah*, *kitabab*, *al-'ilam*, *washiyah* and *wijadah*. From this method, it has been explained that narration is carried out orally and in writing, so it is undeniable that the tradition of writing hadith has become a habit as well as oral tradition.<sup>40</sup>

Goldziher's discovery of the confusion that occurred in the hadith text was based on the method of hadith criticism in the aspect of hadith science. It does not mean that Ignaz does not understand the critical method used by hadith scholars. On the contrary, he showed his ability through his work *Muslim Studies* vol. II in the fourth part which explains the development of Muslim knowledge in terms of hadith criticism which reached its peak in the third and fourth centuries of Hijri through the search of several historical documents that are composed of brief biographies accompanied by explanations of judgments on hadith narrators, such as the Book *al-Du'afa' by al-Nasa'i (d. 303 H.) and al-Kamil fi Ma'rifat al-Du'afa al-Muhaddithin* by ibn' Adi (d. 365H.). Departing from the explanation, Ignaz began to criticize the method used by Muslim scholars in studying hadith originating from the Prophet because it only focused on the criticism of *sanad* and sometimes ignored *matan* texts that contained apparent inconsistencies or anachronism.<sup>41</sup>

According to Goldziher, there are various issues related to the problem of the validity of the hadith, including the material aspects found in more recent collections of hadiths where there is no reference to an earlier source. Goldziher also highlights that the use of *isnad* in hadith indicates oral transmission from one narrator to another, not to a written document. Then there are also often differences in the histories. He also noted that there were junior companions who narrated more hadith than senior companions. However, it was previously assumed that senior companions should have more knowledge because they had interacted with the Prophet for longer. This opinion has become the focus of other orientalist who doubt the authenticity of the hadith. Goldziher's thoughts written in his works on the analysis of the *matan* hadith are used as a reference for hadith researchers in the realm of Western world academia.<sup>42</sup>

<sup>38</sup> Saniri and Idris, "PREDICTIVE AND TECHNICAL HADITHS OF THE STUDY OF FAZLUR RAHMAN'S THOUGHT," P. 87.

<sup>39</sup> Zulfikri, "Orientalisme Hadis (Peta Kajian Hadis Orientalis)," *TAJID* Vol. 16 No. 2 (November 2013): hlm. 212.

<sup>40</sup> Supian, "Hadith Studies Among Orientalism," p. 32.

<sup>41</sup> Ahsan, "From History to Hadith Studies: Understanding Critical Historical Methods and Hadith Dating in the West," p. 447.

<sup>42</sup> Ali Mustofa Jacob, *Islam Masa Kini* (Jakarta: Firdaus, 2001), hlm. 15.

His doubts about a hadith isnad led to his criticism of Imam Bukhari. He believed that Bukhari's book did not come entirely from the Prophet but also incorporated the prevailing thoughts of the time. This belief stemmed from the fact that hadith were transmitted orally, which can lead to a decrease in quality or changes over time.<sup>43</sup>

Fuat Sezgin responded that narration sourced from writings is difficult to prove because it only mentions the name of the narrator, in contrast to the present, which is equipped with the source of the footnote that is referenced. Similarly, Nabia Abbot agreed with Sezgin after finding several documents and comparing them with later hadith collections, stating that writing activities existed before Islam came and went hand in hand since the time of the Prophet.<sup>44</sup>

## Conclusion

The contribution of Fuat Sezgin's thought in the development of Islamic history is constructive for scholars in studying hadith books. The role of Fuat Sezgin in fighting against orientalist thinking, especially Ignaz Goldziher, is one of the proofs of his contribution to the source of Islamic teachings, primarily related to the hadith of the Prophet Saw. The subjective assessment of the hadith leads them to be skeptical of the originality of the hadith originating from the Prophet Muhammad (peace be upon him).

Basically, the criticism carried out by Ignaz Goldziher in determining the authenticity of a hadith is a science that scholars have applied since ancient times. But what makes it different is the perspective it uses. Ignaz considers that there is an error in narrating the hadith because it only uses the criticism of sanad without looking at the criticism of a hadith. For Ignaz, it is indispensable to analyze a hadith mat in various aspects. Based on his observation of the hadith that appeared later, there was a difference with the text of the previous hadith, so he did not believe in the narration of the hadith that was carried out in writing. He responded that the term *isnad* used by classical scholars in the hadith narration system is only oral, so it considers the hadith written in the book al-Bukhari as the product of the scholars narrated by giving legitimacy to the hadith of the Prophet.

Fuat Sezgin then came and refuted Ignaz Goldziher's thoughts on his doubts about the authenticity of the Prophet's hadith. He explained that the hadith that appeared in the time of the Prophet until now remains the same and is divided into three periods, namely *Kitabah al-Hadith* in the time of the Companions and the early *Tabi'in*, which used to be called *shahifah*, the second *Tadwin al-Hadith* which is the period of collecting hadith both orally and in written form, and the third *Tasnif al-Hadith* namely the preparation of hadith in the form of a book. Narratives, known as isnads, are a method used to convey hadith to the next generation. Hadith is not only delivered orally but also in writing, as evidenced by the Companions recorded by the Companions and several methods such as *qira'ah*, *ijazah*, *munawalah*, *kitabab*, *al-'ilam*, *washiyah* and *wijadah*.

Thus, Fuat Sezgin refuted the idea of Ignaz Goldziher. With the evidence that has been explained, it already represents what has been the point of doubt of orientalists on Islam in general and hadith in particular. The positive thing that can be taken from the attitude of orientalist skepticism is to provoke hadith scholars to continue to research hadith to remain relevant to the times, test knowledge, and develop existing knowledge so that they can obtain discoveries.

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<sup>43</sup> Fuat Sezgin dan Sefer Turan, *Historian of Sciences Fuat Sezgin*, 1st edition, History of Science series 1 (Istanbul: Timaş, 2010), hlm. 59.

<sup>44</sup> Amen, *Retesting the Accuracy of the Hadith Criticism Method*, p. 127.

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