## ABSTRACT

Abd. Hadi, E53206009. Projecting Back Theory: a Study of Muhammad Mustafa Azami's Responses to Joseph Schacht's Theory on Sanad. Thesis in Department of Tafsir Hadits Faculty of Ushuluddin State Institute for Islamic Studies Sunan Ampel Surabaya.

Hadits is the second most important source of Islamic jurisprudence after Al-Qur'an. Since hadits were an important source for the development of Islamic law, the community had to know which traditions were reliable, and which were clearly false. The important part to know if hadits is reliable or not is researching the system of isnad (chain of transmitters). The problem appears while discourse of hadits study comes at the authenticity of hadits itself. Some scholars had made researches to find that if hadits is really authentic or it is only the product of human kind. One of orientalists that made himself drowning in this study is Joseph Schacht.

The study attempts to note, identify, and explain the theory of Joseph Schacht regarding with the authenticity of *hadits*. Since Schacht's theory had been analyzed and criticized by Muhammad Mustafa Azami, so this study specifically elaborates Azami's responses to Schacht's theory on sanad.

The origins of muhammadan jurisprudence is the monumental work of Joseph Schacht. Not only that, this work is also controversial. Many scholars criticize it, Fuat Sezgin, G.H.A. Juynboll, Nabia Abbot, Harald Motzki, and Azami. The documents that he used to research is the classic figh books, such as al-Risalah, al-Umm, and Muwattha'. Schacht explained that Islamic law had not been exist in the era of the Prophet. It just recently appeared 100 until 200 years after the death of the Prophet. He also cited that the Islamic law was adopted from the popular practices and administrative regulation of the Umayyad government. Furthermore, he stated that hadits is only a "living tradition" from the school of law and then is projected back to the past until the saying of the Prophet. Azami then seriously opposed the thesis by giving detail arguments. Azami said that sunnah had been used along ago before them coming of Islam. Then the Muslims used it terminologically by adding (al) before the word sunnah, which means ways or procedures of shari'ah from the Prophet PBUH. The most important part is that the etymological meaning is not disappeared, because the second is only used in a specific meaning. Azami also criticized Schacht's study which used the figh books as object of study. According to his opinion, hadits literatures and figh literatures have their own different characteristics. Therefore, researching hadits in the figh literatures is not proper, researching hadits must be from the hadits literatures.