CHAPTER V

CONCLUDING REMARK

Hadits as the second source of Islamic law has become the object of critique by orientalists. Joseph Schacht is one of them who had made a phenomenal theory called *projecting back* or *back projection theory*. In the development, this theory had many critics from the scholars. Muhammad Mustafa Azami appeared to completely criticize the theory.

In this concluding remark, those would be summed up generally as what we have cited above in the preceding chapter and basically to answer the question formulations in the first chapter. Here are the summaries:

1. Joseph Schacht's Viewpoint On Isnad system

After analyzing his viewpoint on sanad, we can conclude that according to Schacht, *isnad* system may be a valid way to identify the *hadits*' up to the second century scholar era. But it could not be used to trace the *hadits* before the second century until the saying of the Prophet PBUH and the Companions. So the link of *isnad* between those era is unreliable.

2. Azami's Viewpoint On Isnad System

According to azami, origin of *isnad* is that *isnad* was used casually in some literatures in pre-Islamic period in a vague manner, without attaching importance to it. The *isnad* system was also used to some extent in some transmitting pre-Islamic

poetry. But then the early scholar had carefully examined any sources came to them. So the *isnad* system in Islam can be reliable..

3. Azami's Response To Schacht's Projecting Back Theory

The Projecting Back Theory says that sanad of hadits is a judges product to legitimate their judicial sentences which were assumed to be sourced from Muhammad PBUH.

In order to answer the theory, Azami researched the classic manuscripts of hadits nabawi. One of them is manuscript of Suhail ibn Abu Shalih (d. 138 H). This manuscript contains 49 hadits'. Azami researched the transmitters of the hadits from Prophet Muhammad PBUH to Abu Hurairah to Abu Shalih, which was the student of Abu Hurairah, and then to his son Suhail (the third level). He proved that the transmitter of this level (thabaqat al-tsalitsah) reached between 20-30 people. Meanwhile, they didn't live in one place but they were dispersed all over India, Morocco, Turkey, and Yemen. And the texts of the hadits they transmitted were definitely same. Azami concluded that it is really impossible for them to gather and make a counterfeit hadits at the same time.

This is what we have delivered concerning with the study of Muhammad Mustafa Azami's responses to Joseph Schacht's projecting back theory. We realized that this research contains many lacking and is not perfect. So we need more suggestions and input critics to make the research better.