

DISCOURSE ON THE AUTHORITY OF SUNNAH AND HADITH IN THE PERSPECTIVE OF DANIEL W. BROWN

Maulana Iban Salda,¹ Syamsul Rijal,² Abdul Mughni,³
Taslim HM. Yasin⁴

¹UIN Sunan Kalijaga Yogyakarta

^{2,4}UIN Ar-Raniry Banda Aceh

³IAIN Lhokseumawe Aceh

email: 19205010003@student.uin-suka.ac.id

Abstract: *Islam in Western thought has a very bad brand image and relative image. One Orientalist named Daniel W. Brown criticized the hadith and sunnah of the Prophet Muhammad for their nonconformity with textual and contextual passages. The study aimed to find out specifically about Brown's understanding of Hadith and Sunnah, factors that influenced Brown in criticizing both. The method approach chosen in this study is the qualitative method, while the data used is sourced from literature studies in the form of works written by Brown himself and other people's works on Brown's work and thoughts. The results of the study mentioned that Brown is an orientalist who is an expert in the field of historians who explore and study hadith and Sunnah using data, and the propositions of the Qur'an and hadith. Brown criticized the Sunnah and hadith not for personal gain or by order, but he criticized them because he was an expert in history. Brown mentioned found two tendencies of understanding the content in hadith, namely, the restriction of traditionalist and modern scriptures.*

المخلص: الإسلام في الفكر الغربي لديه صورة سيئة للغاية للعلامة التجارية وصورة نسبية. انتقد أحد المستشرقين يدعى دانيال دبليو براون حديث النبي محمد وسنته لعدم توافقه مع مقطع نصي وسياقي. هدفت الدراسة إلى معرفة على وجه التحديد حول فهم براون للحديث والسنة، وهي العوامل التي أثرت على براون في انتقاد كليهما. نهج الطريقة المختار في هذه الدراسة هو المنهج النوعي، في حين أن البيانات المستخدمة يتم الحصول

عليها من الدراسات الأدبية في شكل أعمال كتبها براون نفسه وأعمال أشخاص آخرين حول أعمال براون وأفكاره. الإسلام في الفكر الغربي لديه صورة سيئة للغاية للعلامة التجارية وصورة نسبية. انتقد أحد المستشرقين يدعى دانيال دبليو براون حديث النبي محمد وسنته لعدم توافقه مع مقطع نصي وسياقي. هدفت الدراسة إلى معرفة على وجه التحديد حول فهم براون للحديث والسنة ، وهي العوامل التي أثرت على براون في انتقاد كليهما. نهج الطريقة المختار في هذه الدراسة هو المنهج النوعي ، في حين أن البيانات المستخدمة يتم الحصول عليها من الدراسات الأدبية في شكل أعمال كتبها براون نفسه وأعمال أشخاص آخرين حول أعمال براون وأفكاره.

Abstrak: *Agama Islam dalam pemikiran Barat mempunyai brand image dan citra relatif yang sangat buruk. Salah seorang Orientalis yang bernama Daniel W. Brown mengkritik hadis dan sunnah Nabi Muhammad yang ketidaksesuaian dengan periwatan tekstual maupun kontekstual. Penelitian ini bertujuan untuk mengetahui secara khusus tentang pemahaman Brown terhadap Hadis dan Sunnah, faktor yang mempengaruhi Brown dalam melakukan pengkritikan terhadap keduanya. Pendekatan metode yang dipilih dalam penelitian ini adalah metode kualitatif, adapun data yang digunakan bersumber dari telaah kepustakaan berupa karya-karya yang ditulis sendiri oleh Brown dan karya-karya orang lain terhadap karya dan pemikiran Brown. Hasil penelitian menyebutkan bahwa Brown seorang orientalis yang ahli di bidang sejarawan yang mendalami, dan mengkaji hadis dan Sunnah dengan menggunakan data, dan dalil-dalil al-Qur'an maupun hadis. Brown mengkritik Sunnah dan hadis bukan untuk kepentingan pribadi atau karena suatu perintah, tetapi ia mengkritik tersebut karena ia memang ahli di bidang sejarah. Brown menyebutkan ditemukan dua kecenderungan pemahaman terhadap kandungan hadis, yaitu, retriCTION of traditionalist dan modern scripturalis.*

Keywords: authority, authencity, hadith, sunnah, Daniel W. Brown.

INTRODUCTION

In the eyes of Orientalists, Islam has always had a relatively poor view and image. Islam has reference guidelines, namely the Quran and hadith, which are the holy books of Muslims and guides in carrying out worship practices. Hadith scholars in deconstructing the validity and validity of hadith are seen from *sanad*, *rawi*, and *matan* as in the discussion of *mustalah al-hadith*. Unlike the Orientalist figure, Daniel W. Brown, who mentioned hadith in the modern era, can not be seen anymore from the three aspects mentioned. He also emphasized specifically understanding hadith. Brown claimed that hadith is formed on religious authority integrated with various interests that accompany groups in Muslim society, especially hadith scholars (traditional) with fiqh scholars.¹ Brown added a mismatch between textual and contextual passes with these interests, hadith, and sunnah. It is interesting to study Brown's thoughts on hadith. Furthermore, it is crucial to examine Daniel W. Brown's background related to the religion of Islam.²

Various kinds of research on Orientalists who study hadith have been carried out, from thoughts, movements, figures, and others. With the rise of Western figures, Orientalists study hadith the credibility and feasibility of hadith in the modern era. One of them is the research related to the Orientalists. They criticize the impermanence of hadith. Goldziher studies the Sunnah of the Prophet Muhammad. It makes various accusations and criticisms that hadith experts do not find in Ummu Iffah's research. In his discussion, he discussed Goldziher's views, and those affected by the methods of the orientalist approach did not have a firm foothold in science. The hallmarks of Orientalist analysis are prejudiced and misunderstood about problems related to Islam, both its purpose and motives. Thus, portraying an unrealistic Islamic civilization by shrinking it and underestimating its former relics.³

¹ Benny Afwadzi, "Hadis di mata para pemikir modern: Telaah buku Rethinking karya Daniel Brown," *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* 15, no. 2 (July 2014): 227–42.

² Daniel W. Brown, *Rethinking Tradition in Modern Islamic Thought* (Cambridge University Press, 1999) 112.

³ Ummu Iffah, "Pandangan Orientalis Terhadap Sunnah: Telaah Kritis Atas Pandangan Goldziher," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 4, no. 1 (2016): 195–216.

Furthermore, Ade Pahrudin focused on the influence of Joseph Schacht's orientalist thought in the development of contemporary hadith studies in Indonesia and the response shown by hadith researchers to his thoughts. His research used descriptions-analyses. It concluded that the characteristics of the response of Indonesian hadith scholars to Joseph Schacht's hadith thoughts. They were divided into three categories; descriptive-explorative, descriptive-comparative, and descriptive-comparative-negative.⁴ Another study conducted by Lutfi Rahmatullah focused on the points of mind of Daniel W Brown related to discourses about the sunnah in the modern century, especially in the regions of Pakistan and Egypt. The results of his research were those hadith scholars who prioritize hadith but ignore the Quran and the use of the Quran to cancel the shahih Hadith carried out by al-Ghazali. They did not have a strong basis in Islamic intellectual traditions. The position of sunnah and the Quran is equivalent.⁵

This paper explicitly shows and explains the specifics of Daniel W. Brown's thoughts and understanding of the Hadith and Sunnah of the Prophet Muhammad initiated by Muslim thinkers. Then this paper identifies the data and propositions related to the Sunnah of the Prophet Muhammad. This writing aims to complement the literature that the author has shown above. Correspondingly, there are three research questions. First is the view of Daniel W. Brown and Muslim figures in looking at the position between hadith and sunnah. The second is why there is a difference of views between Daniel W. Brown (Western figures) and Muslim figures in looking at the position of hadith and sunnah. Third, the epistemological implications for the differences in the positions of hadith and sunnah. It is from the views of the two camps. These three questions will be the focus of the writing in this article. They reflect the influence of Daniel W. Brown's thought in understanding hadith and sunnah. Then show how Muslim figures understand and study hadith and sunnah from

⁴ Ade Pahrudin, "Pemikiran Joseph Schacht Dalam Studi Hadis Kontemporer Di Indonesia," *Diroyah: Jurnal Studi Ilmu Hadis* 6, no. 1 (2021): 34–45.

⁵ Lutfi Rahmatullah, "Eksistensi Sunnah Pada Era Modern Ditengah Pergulatan 'Otoritas ReReligius' Di Wilayah Mesir Pakistan (Studi Atas Pemikiran Daniel W Brown)," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 18, no. 1 (2018): 71–104.

time to time. Furthermore, this research shows how hadith experts respond to orientalist opinions about hadith and sunnah.

In explaining the theme, the author employed descriptive analysis methods. It described and analyzed the thoughts of Daniel W. Brown in studying hadith. Descriptive analysis is needed to systematically and accurately observe Daniel W. Brown's thoughts on hadith systematically and accurately about specific facts and objects related to hadith and sunnah. The descriptive definition is intended to elaborate, describe and describe facts based on a particular perspective and frame of mind.⁶ This method seeks to describe and interpret what is there. It could be about the condition or relationship in the most decisive opinion, the ongoing process, the consequences or effects, and the developing tendency.⁷

The type of research used by the authors in this study is qualitative data that consists of words, actions, or other written and relevant to the problems discussed. The author's data source is obtained from books, journal articles, time media, others that still have something to do with the author's research material.⁸

The data collection technique was library research. It was focused on research on how the authority of sunnah in the thinking of Daniel W. Brown. It also involved literature books, including journals and media that provide information about the phenomenon related to the topic and discussion of this study. This technique the researchers used to obtain literature that has a relationship with the research and then the author collects. Therefore, the researchers concluded from the data obtained.⁹

PROFILE OF DANIEL W. BROWN AND HIS THOUGHTS

Daniel W. Brown is a historian and outsider born in Sukkur, Pakistan, on March 27, 1963. From birth to the age of 18, he lived in Pakistan.

⁶ Jozef Raco, "Metode Penelitian Kualitatif: Jenis, Karakteristik Dan Keunggulannya" (OSF Preprints, July 18, 2018), <https://doi.org/10.31219/osf.io/mfzuj>.

⁷ Imam Gunawan, "Metode Penelitian Kualitatif," *Jakarta: Bumi Aksara* 143 (2013): 32–49.

⁸ Farida Nugrahani and M Hum, "Metode Penelitian Kualitatif," *Solo: Cakra Books* 1, no. 1 (2014).

⁹ Sarah J Tracy, *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact* (John Wiley & Sons, 2019).

His initial education was in a dormitory near Islamabad; in 1981, he went to the United States to study at North-western University in Evanston, Illinois, concentrating on B.A. Asian Studies. Then in 1985, Brown began studying at the University of Chicago under the guidance of Fazlur Rahman. In 1993 Brown completed his doctorate with a concentration in Islamic Studies at the University of Chicago, Chicago, Illinois is a well-known intellectual community.¹⁰

The reformers in the revival of Islam represented by Daniel W. Brown were Muhammad al-Ghazali, Yusuf Qardhawi, al-Siba'i from Egypt, and Pakistan, such as Shi'bli Nu'mani and Maududi. Although these figures are the same in the framework of the revival of Islam, these figures have certain tendencies. They examine the thoughts and views of Muhammad al-Ghazali as a representation of modern groups in Egypt about hadiths. It is mainly regarding the criticism of *matan*. He explicitly made the Quran a major premise, and the symptoms of society around him were used as minor premises.¹¹ While in Pakistan, the criticism of *matan* was spearheaded by Shi'ite Nu'mani (disciple of Sayyid Ahmad Khan), a neo-Hanafi who was a counter-hadith expert. Syibli stated that the study of hadith cannot be left solely to the Hadith expert but must also involve fiqh experts.¹²

Daniel W. Brown, in his book "*Rethinking Tradition...*",¹³ want to photograph the involvement of modern Muslims in the process of rethinking their traditions. Of course, according to him, the involvement of modern Muslims, some deny having a connection with tradition, and some deny that their activities can be called "rethinking." The most important thing to note from Brown's work is that the debate over circumcision has shifted from opponents of hadith to reformers.¹⁴ The most important thing about this trend was the emergence of critical reformist movements in the 18th and

¹⁰ Syamsul Rijal and Angga Syahputra, "Kriteria Dan Karakteristik Akuntan Dalam Perspektif Islam," *J-ISCAN: Journal of Islamic Accounting Research* 3, no. 2 (2021): 122–39.

¹¹ Dahlan, "Rekonstruksi Hukum Islam Abu Al-A'la Al-Maududi Upaya Konstruktif Penegakan Hukum Islam Di Pakistan," *Al-Fikra : Jurnal Ilmiah Keislaman* 3, no. 1 (July 27, 2017): 76–117, <https://doi.org/10.24014/af.v3i1.3741>.

¹² Brown, *Rethinking Tradition in Modern Islamic Thought*.

¹³ Daniel W. Brown, *Rethinking Tradition in Modern Islamic Thought* (Cambridge University Press, 1999), 112-114.

¹⁴ Gufron, *Pemikiran Hadis Daniel W. Brown, Pertama* (IAIN Salatiga: LP2M-Press, 2016), <http://e-repository.perpus.iainsalatiga.ac.id/8219/>.

19th centuries with the figures of Shah Waliyullah (1702-1762) and Muhammad al-Syaukani (1760-1834). Thus, the period that concerns Daniel W. Brown's work is the 18th and 19th centuries AD.¹⁵

In this theory, Brown likens the tradition of dealing with modernity to a straight ray that falls on a prism. The light bounces back in a different shape. In this case, tradition bounces back from the prism of modernity in the form of multi-coloured responses. The whole response to the modernity of a religious tradition, and even that seems to abandon tradition altogether, contains a certain continuity with tradition.¹⁶

SUNNAH BEFORE AND AFTER SHAFI'I

Daniel W. Brown observed two conditions in the two "historical periods" concerning the sunnah and hadith, namely the sunnah according to the idea of the early period and the sunnah according to the classical Muslim definition. The early days were understood before the era of al-Shafi'i, and classical times were understood after al-Shafi'i.¹⁷ The tradition of Muslim understanding of hadith has tended to stop in the time of al-Shafi'i and its intellectual products. Al-Shafi'i's attempt to verbalize the sunnah is his attempt to control *ra'yu* excessively, resulting in the sunnah being coercive with the hadis shahih (authentic hadith).¹⁸ In the post-Al-Shafi'i era, the development of sunnah was only the result of the interpretation of the Hadith text.¹⁹

¹⁵ Lutfi Rahmatullah, "Eksistensi Sunnah pada Era Modern Ditengah Pergulatan 'Otoritas ReReligius' di Wilayah Mesir Pakistan (Studi Atas Pemikiran Daniel W Brown)," *Jurnal Studi Ilmu-ilmu Al-Qur'an Dan Hadis* 18, no. 1 (2017): 71–104, <https://doi.org/10.14421/qh.2017.%x>.

¹⁶ Daniel W. Brown, *A New Introduction to Islam*, 2nd ed. (John Wiley & Sons, 2017) 13.

¹⁷ Rino Ardiansyah, "A History of Concept Sunnah (Rekonstruksi Pemahaman Sunnah di Tinjau dari Segi Sejarah)," *Ushuluna: Jurnal Ilmu Ushuluddin* 3, no. 2 (2017): 75–101, <https://doi.org/10.15408/ushuluna.v3i2.15197>.

¹⁸ Gufon, *Pemikiran Hadis Daniel W. Brown*.

¹⁹ Rahmatullah, "Eksistensi Sunnah pada Era Modern Ditengah Pergulatan 'Otoritas ReReligius' di Wilayah Mesir Pakistan (Studi Atas Pemikiran Daniel W Brown)."

DICHOTOMY OF HADITH AND FIQH EXPERT

According to Daniel W. Brown, there is a dichotomy between circumcision and hadith in early history. Sunnah is often used to indicate nothing more than acceptable norms or customs.²⁰ Daniel W. Brown also managed to map some tendencies when addressing the *sunnah* to be categorized as authentic sunnah, namely between hadithists and Fiqh experts. In the assessment of hadith that can be categorized as shahih hadith, there are two different tendencies between hadith and Jurists. Daniel W. Brown abstracted the conflict between the two groups as a conflict between theorists and pragmatists in addressing hadith. Fundamentally, the difference in attitude can be seen from the tendencies. The Hadith expert is more likely to show the hadith sanad and bases his assessment of the authenticity of the hadith entirely on formal foundations. In contrast, jurists are more likely to maintain the content (*matan*), spirit, and relevance of ahadith in the context of sharia as a whole.²¹

There is a fundamental tendency between Hadith Scholars and fiqh Scholars to position circumcision as a source of religious authority.²² When compared, although not the same, Hadith Scholars are more textual while Jurisprudence Scholars are more contextual. Because the Hadith Scholars still hold strong *ulumul hadith* conceptually, while Ulama' Fiqih has dared to exceed the limits of *Ulumul Hadith* conceptually.

Characteristics of Hadith scholars:²³

- a. Putting hadith first
- b. Criticism of hadith through sanad
- c. Criteria for the validity of hadith through hadith rijalul
- d. The Quran needs more circumcision.

²⁰ Muhammad Irfan Helmy, "Kritik Otoritas Pemaknaan Hadis Menuju Masyarakat Islam Berkemajuan," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 14, no. 2 (December 31, 2014): 285–97, <https://doi.org/10.18326/ijtihad.v14i2.285-297>.

²¹ Benny Afwadzi, "Hadis Di Mata Para Pemikir Modern: Telaah Buku Rethinking Karya Daniel Brown," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 15, no. 2 (2014): 227–42.

²² Firdaus M Yunus, Syamsul Rijal, and Taslim HM Yasin, "Konsep Akal Menurut Perspektif Alquran Dan Para Filsuf," *Ar-Raniry, International Journal of Islamic Studies* 7, no. 2 (2021): 56–69.

²³ Brown, *Rethinking Tradition in Modern Islamic Thought*.

Characteristics of fiqh scholars:

- a. Putting the Quran first
- b. Criticism of hadith through *matan*
- c. Criteria for the validity of hadith through hermeneutics
- d. The *Sunnah* needs the Quran more

DICHOTOMY OF THE MEANING OF SUNNAH AND HADITH

Daniel W. Brown distinguished between circumcision and hadith. Daniel W. Brown, in the study of circumcision, indeed can not be separated from the thoughts of Fazlur Rahman, especially those related to the issue of circumcision.²⁴ Rahman's unique contribution is his theory of the silent or tacit transmission of the Prophet's circumcision. The earlier Muslims practiced the words and behavior of the Prophet Muhammad directly. This silent tradition or living tradition is a tradition that is carried out in earnest and is named after circumcision.²⁵ Fazlur Rahman strictly distinguishes *sunnah* and hadith. According to him, *sunnah* is the formulation of scholars' regarding hadith. Therefore circumcision involves the element of human interpretation. He further explained that the *sunnah* has two sides; it is a historical fact that states its actions and norms for the next generation. While the hadith is a verbal reflection (monumental commentary on the Prophet by the Muslims of the past) of the living circumcision, the Prophet's circumcision may be in the hadith.²⁶

Fazlur Rahman asserts the existence of an element of human interpretation in circumcision. *Sunnah* is the formulation of scholars' regarding the content of hadith. When there is a difference in understanding, the so-called *sunnah* is a general opinion. At first, *sunnah* is the same as *ijma'* because *sunnah* is the result of interpretation. The value of circumcision is certainly not absolute

²⁴ Syamsuar, "Pemikiran Fazlur Rahman," *STAI Teungku Dirundeng Melaboh* 2, no. 3 (September 2011): 363.

²⁵ Helmy, "Kritik Otoritas Pemaknaan Hadis Menuju Masyarakat Islam Berkemajuan."

²⁶ Abdur Rahem, "Menelaah Kembali Ijtihad Di Era Modern," *Islamuna: Jurnal Studi Islam* 2, no. 2 (December 5, 2015): 183–96, <https://doi.org/10.19105/islamuna.v2i2.661>.

like in the Quran.²⁷ Wail bin Hajar, a friend, reported that he saw the Prophet sitting *tasyahud*. He said, “I saw him move his index finger while praying.” It is inconclusive that the index movement is the same as scratching, just a coincidence, and has no legal implications. Didn’t Ibn Zubair, seeing the Prophet (peace be upon him), gesture with his forefinger but not move him.²⁸

AUTHORITY AND AUTHENTICITY OF THE *SUNNAH*

Daniel W. Brown mentioned that several Muslim scientists in India, Egypt, and Pakistan tried to mediate the Scriptural Quran’s destructive approach and the radical challenges of traditional groups. They tried to accommodate many fundamental ideas among the scripturists but also refused to get rid of the authority of the Prophet’s circumcision.²⁹ The remaining question is how to know that one sunnah is binding and the other is non-binding, or a traditional circumcision and the other is not. Al-Maududi states that there are two ways to know the binding and absence of circumcision. The first is through certain information from the Quran or hadith that explains it. The second is by applying the principle of the firm or established interpretation.³⁰

The problem is not the issue of the validity of the authority of the Prophet Muhammad. The main point is the issue of how the authority is understood. In Daniel W. Brown’s view, the modern debate about the authority of the Prophet Muhammad is nothing but a struggle for the right to represent the Prophet Muhammad in contemporary society. Thus, modernists claim any Muslim can replace the authority of the Prophet Muhammad. It is by developing the modern world’s situation, conditions, and challenges. Traditionalists, meanwhile, say no one can replace the Prophet’s authority. With this attitude, traditionalists want to show that the right to interpret authority is on them.³¹ Two major trends emerged in the Islamic renewal movement

²⁷ Syamsul Rijal, Harjoni Desky, and Angga Syahputra, “Kajian Kritis Pemikiran Abu Yusuf Terhadap Perkembangan Ekonomi Islam Modern,” *JESKaPe: Jurnal Ekonomi Syariah, Akuntansi Dan Perbankan* 5, no. 2 (2021): 260–74.

²⁸ Gufron, *Pemikiran Hadis Daniel W. Brown*.

²⁹ Alamsyah Alamsyah, “Dinamika Otoritas Sunnah Nabi Sebagai Sumber Hukum Islam,” *AL-’ADALAH* 12, no. 1 (2015): 479–92, <https://doi.org/10.24042/adalah.v12i1.201>.

³⁰ Brown, *A New Introduction to Islam*.

³¹ Alamsyah Alamsyah, “Dinamika Otoritas Sunnah Nabi Sebagai Sumber Hukum Islam,” *Al-’Adalah* 12, no. 1 (2015): 479–92.

of the 18th and 19th centuries, and both were based on circumcision. The first tendency is to make hadith or circumcision the core and basis of its renewal program. The second tendency limits the authority of hadith to be adapted to the challenges of modernity.³²

SUNNAH IN THE EARLY, CLASSICAL AND MODERN TIMES

Daniel W. Brown as a historian is much more comprehensive than other figures in displaying the thoughts of hadith from many figures of hadith study figures. It covers classical, middle, modern, and even orientalist thought.³³ Circumcision by early Muslim definition did not make a rigid distinction between the various sources of religious authority. *First*, the early Muslims did not place the sunnah of the Prophet Muhammad (peace be upon him) higher than the sunnah of other prominent Muslims, especially the first caliphs and their companions. For example, Brown presented several pieces of evidence that he cited from fiqh experts who, in his opinion, were quite strong. For example, the history that the Prophet Muhammad and Abu Bakr wore forty lashes as punishment for drunkenness, while Umar applied eighty lashes. And “all this is sunnah.”³⁴ Second, in this early stage, Muslims do not always identify the *sunnah* with a particular account of the Prophet Muhammad. The history of the hadith does not become an exclusive vehicle for his circumcision, as it happened later. Finally, the early Muslims did not distinguish between the various sources of religious authority, especially between the sun and the Quran, which later scholars so carefully described.

The classic period of circumcision included three crucial elements. In the handbook of classical Islamic law, the term circumcision refers to the classic example given by the Prophet Muhammad. The first barrier in the doctrine of circumcision, in its mature form, is the complete identification of the term to the Prophet Muhammad. Based on his understanding, the sunnah is the Sunnah of the Prophet. The second element of the classical theory of *sunnah* is the perfect

³² Gufron, *Pemikiran Hadis Daniel W. Brown*.

³³ Daniel Brown, “İslam düşüncesinde sünneti yeniden düşünmek,” *Baskı, çev. Sabri Kızılkaya, Salih Özer, Ankara Okulu Yayınları, Ankara*, gufron, 1, no. 1 (2002): 80–87.

³⁴ Maizuddin M Nur, “Tipologi Pemikiran Tentang Kewenangan Sunnah Di Era Modern,” *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 14, no. 2 (2012): 146–61.

identification of circumcision with the history of hadith. It can be traced to the chain so that the Prophet Muhammad (peace be upon him) and considered shahih *sunnah* commensurate with authentic traditions. The limiting nature of the third circumcision is its status as a revelation. According to classical teachings, the sunnah was revealed by Allah through the intermediary of the Prophet.³⁵

In the modern era, a pattern of self-categorization of the Prophet was created to limit the authority of the Prophet's circumcision. The three categories are Muhammad as (1) man, (2) Apostle, and (3) paradigm. First, circumcision of the Prophet's life as a human being, both in deeds and others. Like the Prophet as a husband, father, and other living human habits.³⁶ Like eating, drinking and others. Second, the sunnah is the Prophet as an Apostle, such as prayers, prayers, prayers, *tahajud*, and so on. Third, circumcision as a paradigm. It is as politics, the attitude of the Prophet, his wisdom as a state leader and war commander, planner in the economic field, and so on. In all this, after the Quran, the Prophet used *ijtihad*. The purpose is to explain what is in the Quran.³⁷

THE ISSUE OF THE REVELATION OF HADITH

The argument that sunnah is a revelation arising from the classical view has begun to be investigated and questioned its veracity. A series of questions arise. It involves distinguishing God's voice from a man who conveys or interprets it? In what parts does the human nature of God's messenger play a role in the process of revelation? Islam and the Prophet's religious traditions have a dilemma with these questions due to the fundamental paradox of prophethood. In the treatise, the transcendent Prophet becomes imminent. The universal becomes particular, and perfection is conveyed through imperfect channels.³⁸ Thus, the revelation debate focuses on how the Prophet's inspiration and the relationship between his words and actions. It is from the side of his humanity with his divine mission as a Prophet. On this issue, sceptics state that the words and deeds

³⁵ Brown, *A New Introduction to Islam*.

³⁶ Syamsul Rijal, "Metode Falsafat: Alternatif Pemetaan Realita Kehidupan Sosial Keagamaan," *Jurnal Ilmiah Islam Futura* 1, no. 1 (2019): 90–95.

³⁷ Brown, *Rethinking Tradition in Modern Islamic Thought*.

³⁸ Maulana Iban Salda, "Tradisi Zikir Dan Pengajian Kitab Turast Malam Kamis Di Dusun Papingan," *Jurnal Living Hadis* 5, no. 1 (2020): 79–103.

of the Prophet outside the Quran are not revelations. It is nothing more than the product of human effort. Convincingly, it can be said that such a precedent can be revised and is never intended to bind all Muslims all the time.³⁹

TEXTUALIST AND CONTEXTUALIST GROUPS

Among scholars', two tendencies of understanding the content of hadith are found. The restriction of traditionalist and modern scriptural is the first group understanding only limits itself to the traditions it obtains from classical scholars without considering social reality. Modernist scripturalism does not limit the tradition but considers context and social realities outside the text. The product of hadith understanding resulting from the two groups reflects two typologies of understanding: textual/literal understanding and contextual understanding.⁴⁰

The theory used by the textual group is textual-legalistic-normative. This theory emphasizes the grammatical aspects of language. The basic argument is that the hadith is believed to be the word of the Holy Prophet because it is in Arabi. However, the most appropriate way to understand the hadith is to refer to the structure of the Arabic language itself. In the tradition of hadith understanding, this theory results from a strong influence in the history of language science thought that gave birth to two schools, namely the Kufa and Basrah.⁴¹

The theory of hadith understanding represented by the modernist group of scripturalism is historically-contextual. This theory attempts to understand hadith by moving from the grammatical-textual region to the contextual region. The problem that arises later is that the hadith of the Prophet is in Arabic. It is used as a vehicle to some degree and can be included in the category of culture. It contains comparable properties and a system of arbitrary language signs (social agreements).⁴²

³⁹ Abdul Karim, "Pergulatan Hadis Di Era Modern," *Riwayah: Jurnal Studi Hadis* 3, no. 2 (2018).

⁴⁰ Brown, *Rethinking Tradition in Modern Islamic Thought*.

⁴¹ Brown.

⁴² Brown.

Related to the two approaches above, Daniel W. Brown belongs to the group that uses both approaches. Some hadiths can be understood with a textual approach, and some hadiths sometimes can only be understood with a contextual approach. For example, how Brown completed the *hadis musykil*, an example of the hadith on al-Dzubab in *Sahih al-Bukhari Kitab Bad al-Khuluq bab idza waqa'a al-dzubab*.

حدثنا خالد بن مخلد حدثنا سليمان بن بلال قال حدثنا عتبة بن مسلم قال أخبرني عبيد بن حنين قال سمعت أبا هريرة رضي الله عنه يقول قال النبي صلى الله عليه وسلم

If we look at the hadith *sanad shahih*, it has a *musykil matan* because flies like to inhabit a dirty place. Slobs contain many germs if they have to be immersed in the drink, adding bacteria.⁴³

There are several Muslim researchers in Egypt and Saudi Arabia about the hadith. The result is that the drink infested with flies and not immersed in it is filled with many germs and many microbes. In contrast, the drink was entered by flies and then immersed into the drink, not found a single germ or microbes in it. A spectacular experiment proved the truth of the contents of the hadith. Once the hadith is said to be *shahih*, it cannot be contradictory.⁴⁴

CONTRIBUTION DANIEL W. BROWN

The results reflect that Daniel W. Brown's thoughts in the study of circumcision are a follow-up to Fazlur Rahman's thoughts. Like Rahman, Brown is a dichotomy between sunnah and hadith. Furthermore, Brown demonstrated the concept of circumcision, which he divided into four phases: First, circumcision according to pre-Islamic ideas. Second, sunnah according to the initial Muslim definition. The early Muslims, the Third, the classical period, the Kempat modern era. The consensus of Daniel W. Brown as a historian in displaying the thoughts of hadith from many hadith study figures. They are classical, middle, modern, and even orientalist thought. Daniel W. Brown mapped the sunnah between the hadith and the Fiqh (Jurist). Daniel W Brown's research focused on two centers of hadith thought in the modern century: Egypt and Pakistan Indian. At

⁴³ Syamsul Rijal and Umiarso Umiarso, "Syari'ah dan Tasawuf: Pergulatan Integratif Kebenaran Dalam Mencapai Tuhan," *Jurnal Ushuluddin* 25, no. 2 (2017): 124–36.

⁴⁴ Brown, *Rethinking Tradition in Modern Islamic Thought*.

that time, two groups discussed the authenticity of hadith, the open ways of *ijtihad*, and the rejection of the *taqlid*.

The arguments from Daniel W. Brown showed among scholars' found two tendencies to understanding the content of hadith, namely, restriction of traditionalist and modern scriptures. The first group's understanding only limits itself to the traditions obtained from classical scholars without considering social reality. Modernist scripturalism does not limit the tradition but considers context and social realities outside the text. The product of hadith understanding resulting from both groups reflects two typologies of understanding: textual/literal understanding and contextual understanding.

Research on the study of Daniel W. Brown, who is one of the orientalist of hadith, has been shown to attract the attention of Muslim researchers to study the foundation of his thinking. However, from existing research, less focus is on the combination of Daniel W. Brown with Muslim figures in demobilizing the validity and validity of hadith from *sanad*, *rawi*, and *matan*. This research shows that Daniel W. Brown's argument against hadith is not merely to bring down the credibility of hadith. Still, he is with the background of historians who study hadith and sunnah from time to time to find new facts that escape the figures of hadith experts and the conformity of the hadith and sunnah. So in his research, he found two groups of experts in the field of hadith, the first hadith expert in the textual field and the second hadith expert in the contextual field.

The research results show that Daniel W. Brown wants to criticize hadith. Still, he provides education and input to Muslims whose beliefs among scholars found two tendencies to understanding the content of hadith, namely, restriction of traditionalist and modern scriptural. The first group's understanding only limits itself to the traditions it derives from classical scholars without considering social reality. Modernist scripturalism does not limit the tradition but considers context and social realities outside the text. The product of hadith understanding resulting from both groups reflects two typologies of understanding: textual/literal understanding and contextual understanding.

CONCLUSION

Hadith scholars in deconstructing the validity of hadith are seen in *sanad*, *rawi*, and *matan* as in the discussion of *al-Mustalah al-Hadis*. In contrast to Daniel W. Brown's view, hadith in the modern era can no longer be seen from these three aspects. According to him, there is a fundamental trend between Hadith Scholars and Fiqh Scholars in positioning circumcision as a source of religious authority. Hadith scholars tend to be textual, while Fiqh Scholars tend to be contextual.

The textual group or restriction of a traditionalist emphasizes the grammatical aspects of language. The argument is that the hadith is believed to be the word of the Prophet. Because it contains Arabic, the most appropriate way to understand the hadith is to refer to the structure of the Arabic. Contextual or modern scripturalist groups try to understand hadith by moving from grammatical-textual region to contextual region. The problem that arises later is that the hadith from the Prophet is in Arabic. It is used as a vehicle to some degree and can be included in the category of culture. It contains comparable properties and a system of arbitrary language signs (social agreement). Related to the two approaches above, Daniel W. Brown belongs to the group that uses both approaches. Some hadiths can be understood with a textual approach, and some hadiths can sometimes only be understood with a contextual approach.

REFERENCES

- Afwadzi, Benny. "Hadis Di Mata Para Pemikir Modern: Telaah Buku Rethinking Karya Daniel Brown." *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 15, no. 2 (2014): 227–42.
- Alamsyah, Alamsyah. "Dinamika Otoritas Sunnah Nabi Sebagai Sumber Hukum Islam." *AL-'ADALAH* 12, no. 1 (2015): 479–92. <https://doi.org/10.24042/adalah.v12i1.201>.
- Ardiansyah, Rino. "A History Of Concept Sunnah (Rekonstruksi Pemahaman Sunnah di Tinjau dari Segi Sejarah)." *Ushuluna: Jurnal Ilmu Ushuluddin* 3, no. 2 (2017): 75–101. <https://doi.org/10.15408/ushuluna.v3i2.15197>.

- Brown, Daniel. "İslam düşüncesinde sünneti yeniden düşünmek." *Baskı, çev. Sabri Kızılkaya, Salih Özer, Ankara Okulu Yayınları, Ankara, gufron*, 1, no. 1 (2002): 80–87.
- Brown, Daniel W. *A New Introduction to Islam*. 2nd ed. John Wiley & Sons, 2017.
- . *Rethinking Tradition in Modern Islamic Thought*. Cambridge University Press, 1999.
- Dahlan, Dahlan. "Rekonstruksi Hukum Islam Abu Al-A'la Al-Maududi Upaya Konstruktif Penegakan Hukum Islam Di Pakistan." *Al-Fikra : Jurnal Ilmiah Keislaman* 3, no. 1 (July 27, 2017): 76–117. <https://doi.org/10.24014/af.v3i1.3741>.
- Gufron. *Pemikiran Hadis Daniel W. Brown*. Pertama. IAIN Salatiga: LP2M-Press, 2016. <http://e-repository.perpus.iainsalatiga.ac.id/8219/>.
- Gunawan, Imam. "Metode Penelitian Kualitatif." *Jakarta: Bumi Aksara* 143 (2013): 32–49.
- Helmy, Muhammad Irfan. "Kritik Otoritas Pemaknaan Hadis Menuju Masyarakat Islam Berkemajuan." *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 14, no. 2 (December 31, 2014): 285–97. <https://doi.org/10.18326/ijtihad.v14i2.285-297>.
- Iffah, Ummu. "Pandangan Orientalis Terhadap Sunnah: Telaah Kritis Atas Pandangan Goldziher." *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 4, no. 1 (2016): 195–216.
- Karim, Abdul. "Pergulatan Hadis Di Era Modern." *Riwayah: Jurnal Studi Hadis* 3, no. 2 (2018).
- Nugrahani, Farida, and M Hum. "Metode Penelitian Kualitatif." *Solo: Cakra Books* 1, no. 1 (2014).
- Nur, Maizuddin M. "Tipologi Pemikiran Tentang Kewenangan Sunnah Di Era Modern." *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 14, no. 2 (2012): 146–61.

- Pahrudin, Ade. "Pemikiran Joseph Schacht Dalam Studi Hadis Kontemporer Di Indonesia." *Diroyah: Jurnal Studi Ilmu Hadis* 6, no. 1 (2021): 34–45.
- Raco, Jozef. "Metode Penelitian Kualitatif: Jenis, Karakteristik Dan Keunggulannya." OSF Preprints, July 18, 2018. <https://doi.org/10.31219/osf.io/mfzuj>.
- Rahem, Abdur. "Menelaah Kembali Ijtihad Di Era Modern." *Islamuna: Jurnal Studi Islam* 2, no. 2 (December 5, 2015): 183–96. <https://doi.org/10.19105/islamuna.v2i2.661>.
- Rahmatullah, Lutfi. "Eksistensi Sunnah pada Era Modern Ditengah Pergulatan 'Otoritas ReReligius' di Wilayah Mesir Pakistan (Studi Atas Pemikiran Daniel W Brown)." *Jurnal Studi Ilmu-ilmu Al-Qur'an Dan Hadis* 18, no. 1 (2017): 71–104. <https://doi.org/10.14421/qh.2017.%x>.
- Rijal, Syamsul. "Metode Falsafat: Alternatif Pemetaan Realita Kehidupan Sosial Keagamaan." *Jurnal Ilmiah Islam Futura* 1, no. 1 (2019): 90–95.
- Rijal, Syamsul, Harjoni Desky, and Angga Syahputra. "Kajian Kritis Pemikiran Abu Yusuf Terhadap Perkembangan Ekonomi Islam Modern." *JESKaPe: Jurnal Ekonomi Syariah, Akuntansi Dan Perbankan* 5, no. 2 (2021): 260–74.
- Rijal, Syamsul, and Angga Syahputra. "Kriteria Dan Karakteristik Akuntan Dalam Perspektif Islam." *J-ISCAN: Journal of Islamic Accounting Research* 3, no. 2 (2021): 122–39.
- Rijal, Syamsul, and Umiarso Umiarso. "SYARI'AH DAN TASAWUF: Pergulatan Integratif Kebenaran Dalam Mencapai Tuhan." *Jurnal Ushuluddin* 25, no. 2 (2017): 124–36.
- Salda, Maulana Iban. "Tradisi Zikir Dan Pengajian Kitab Turast Malam Kamis Di Dusun Papringan." *Jurnal Living Hadis* 5, no. 1 (2020): 79–103.
- Syamsuar. "Pemikiran Fazlur Rahman." *STAI Teungku Dirundeng Melaboh* 2, no. 3 (September 2011): 363.

Tracy, Sarah J. *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact*. John Wiley & Sons, 2019.

Yunus, Firdaus M, Syamsul Rijal, and Taslim HM Yasin. “Konsep Akal Menurut Perspektif Alquran Dan Para Filsuf.” *Ar-Raniry, International Journal of Islamic Studies* 7, no. 2 (2021): 56–69.