CHAPTER I

INTRODUCTION

A. Background of Study

Every Muslims are commanded by Allah to take Prophet Muḥammad as a model. It is caused by the duty of the Prophet had not only to convey the divine messages, but it was also to act upon it and to explain it to the people.²

Furthermore, he must be obeyed in his position in religion as mu'alim and murabbī (teacher and educator)³; mubayyin (explainer the Book)⁴; ḥakam

¹ The Qur'an explains: [And verily in the Messenger of Allah ye have a good example for him who looked unto Allah and the last day and remembered Allah much.] (Al-Ahzāb 33:21).

² On the same way, *hadīth* recorded the respond of Aisha, *umm al mu'minīn*, while Hishām ibn asked her "How is the personality of the Prophet like?" She answered, "His personality—peace and blessings be upon him—is The Qur'ān."

³ [Allah did confer a great favor on the believers when He sent among them a messenger from among themselves, rehearsing unto them the signs of Allah, purifying them, and teaching them the Book and the wisdom while, before that, they had been in manifest error.] (Alu 'Imrān 3:164).

⁴ The Qur'an generally deals with the broad principles or essentials of religion, going into details in very rare cases. The details were generously supplied by the Prophet himself, either by showing in his practice how an injunction is to be carried out, or by giving an explanation in word.

[[]And We have sent down unto thee the Remembrance that thou mayest explain clearly to mankind what is sent for them.] (An-Nahl 16:44)

For instance, when the injunction relating to prayer and zakah were delivered—and they were repeatedly revealed in both Makah and Medina—no details were supplied. "Keep up Prayers" is the Quranic injunction, and it was the Prophet himself who, by his own actions, gave details of the Prayer and said, "Pray as you see me praying." Payment of zakah is, again, an injunction frequently repeated in the Quran, yet it was the Prophet who gave the rules and regulations for its payment and collection.

That's why hadīth repute as miftāh as-asunnah (key to understand The Qur'ān). It stands to reason, Zuḥaylī said that The Qur'ān needs to hadīth more than hadīth to The Qur'ān. See Wahbah az-Zuḥaylī, al-Qur'ān al-Karīn Bunyatuhu at-Tasyrī'iyyah wa Khaṣāisuhu al-Haḍariyyah, (Beirut: Dār al-Fikr, 1993), 44.

(judge)⁵; and a ruler⁶.⁷ In all these capacities, he is an ideal example for the Muslims.

The aforementioned statements make the note that the Prophet Muḥammad has a significance position in Islam. And—because the dispensability of sunnah or ḥadīth⁸ depends upon the position of the Prophet—it also has to impact the position of sunnah or ḥadīth as one of the undoubtedly source from which the teachings of Islam are drawn. But, in spite of it, there are several people—Muslims and non Muslims—who skeptical about the authenticity of ḥadīth as one of the source of law in Islam More often in ḥadīth contemporary study, the authenticity and the date of

⁵ [He commands them what is just and forbids them what is evil; he allows them as lawful what is good and pure and prohibits them from what is bad and impure. He releases them from their heavy burdens and from the yokes that are upon them.] (Al-A'r\text{s}f 7:157)

^{6 [}O you who believe! Obey Allah and obey the Messenger, and those charged with authority among you. If ye differ in anything amongst yourselves refer it to Allah and the Messenger, if you believe in Allah and the Last Day.] (An-Nisä 4:59)

[[]It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision. If anyone disobeys Allah and His Messenger, he is indeed on a clearly wrong path.] (Al-Aḥzāb 33:36).

⁷ Muhammad Quraish Shihab, "Hubungan Hadis dan Al-Quran" in Membumikan Al-Quran: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat, (Bandung: Mizan, 1994), 84.

⁸ Sunnah literally means a way or role or manner of acting or mode of life, and hadith, a saying conveyed to men either through hearing or through revelation. In this original sense, therefore sunnah indicate the doing and the hadith the saying of the Prophet; but in effect both cover the same ground and are applicable to this actions, practices, and sayings, hadith being the narration and record of the sunnah but containing, in addition, various prophetical and historical elements.

There are three kinds of sunnah. It may be a qaul; a saying of the Prophet which has a bearing on a religious question, a fl'il; an action or a practice of this, or a taqrīr; his silent approval of the action or practice of another. Muḥammad 'Alī. "Collection and Preservation of Ḥadīth", in Ḥadīth and Sunnah—Ideals and Realities. Ed. P.K. Koya. (Kuala Lumpur: Islamic Books Trust, 2003), 23. See also .M. Azami, Studies in Ḥadīth Methodology and Literature, (Indianapolis: Islamic Teaching Center, 1977), 1-3.

⁹ The Qur'ān verdict against those who do not believe in hadīth as an authentic source of law: [And whoso opposeth the Messenger after the guidance (of Allah) hath been manifested unto him, and followeth other than the believer's way, We shall leave him in the path he has chosen, and shall cause him to endure hell—a hapless journey's end!] (An-Nisā' 4:115)

10 'Contemporary' in the Islam is historical period included under the modern period

^{10 &#}x27;Contemporary' in the Islam is historical period included under the modern period (1800 C.E. until now) / Islam thought period after renaissance ('asr al-nahdah). Term modern refers to modern era generally. Term contemporary refers to present day. In other word, 'contemporary' is further to modernity. And so modernity its self. Islam ic contemporary thought

origin of the *hadīth* are issues that have produced, and continue to produce, heated debate.¹¹

One of the reason is hadith has no authenticity guarantee in normative-theology manner. 12 In an attempt to compare both the Qur'an and hadith historical, 13 we find that: firstly, writing of the Qur'an was began in Muḥammad's lifetime by members of his family and close Companions unreservedly. And it was compiled in the reign of Abū Bakar. 14 Whereas, hadith take 250-350 years to be compiled at the time of Caliph 'Umar ibn 'Abdul 'Azīz. Secondly, transmission of the Qur'ān was worked by way of mutawātir wholly, 15 whereas hadīth mutawātir had lower quantity than hadīth aḥad. 16 Thirdly, there was no transmission of the Qur'ān by meaning. And it be not so in hadīth. Numerous of hadīth was transsmitted by meaning

has no certain of time frame. Some of Arabic scholar argued that contemporary (al-mu'asirah) period began at Arabic shellacking by Isra'il in 1967 M. Because of that moment marked as the beginning of the out critique (naqd dhati) for the modern Arabian people them self. Assaukanie, "Tipologi dan Wacana Pemikiran Arab Modern," in Paramadina, 1 (July-December, 1998), 60-61.

Herbert Berg, The Development of Exegesis in Early Islam: The Authenticity of Muslim

Literature from the Formative Period, (Surrey: Curzon Press, 2000), 8.

Waryono Abdul Ghafur, "Epistemologi Ilmu Hadis," in Wacana Studi Hadis Kontemporer, ed. Hamim Ilyas (Yogyakarta: Tiara Wacana, 2002), 3-5.

Exactly in the 12 AH after the war of Yamamah that cause in the death for about 70

Companions who memorized the Qur'an. Ibid.

16 Ḥadīth are called aḥād (pl. of aḥād or wāhid meaning one, i.e., isolated). The aḥād are diveded into three classes; mashhūr (lit. well-known), technically ḥadīth which are reported through more than two channels at every stage; 'azīz (lit. strong), that is, ḥadīth with one, two, or more transmiter at every level of isnād. But it might not be mutawātir. Maḥmūd Ṭaḥḥān, Taysīr Musṭalaḥ al-Ḥadīth... Read also Muḥammad 'Ajjāj Khūṭib, Uṣūl al-Ḥadīth... And Muḥammad Zubayr Ṣiddīqī, "The Sciences and Critique...", 90.

¹² Allah clearly certify the autheticity of the Qur'an throught His saying: [We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)] (Al-Hijr 15: 9). And it be not so in hadith.

¹⁵ Ḥadīth which is reported by such a large number that it is imposible that they should have agreed upon falsehood, so that the very fact that it is commonly accepted makes its authority unquestionable. The mutawātir ḥadīth are accepted without criticizing their narrators. Maḥmūd Ṭaḥḥān, Taysīr Musṭalaḥ al-Ḥadīth, (Al-Iskandāriyah: Markaz al-Hudā li ad- Dirāsāt, 1999/1419). Read also Muḥammad 'Ajjāj Khāṭib, Uṣūl al-Ḥadīth: 'Ulūmah wa Muṣṭalaḥuh, (Beirut: Dār al-Fikr al-'Ilmī, 1993),. And Muḥammad Zubayr Ṣiddīqī, "The Sciences and Critique of Ḥadīth ('Ulūm al-Ḥadīth)", in Ḥadīth and Sunnah—Ideals and Realities. Ed. P.K. Koya, (Kuala Lumpur: Islamic Books Trust, 2003) 89.

(ma'na). Even though there were a transmission by lafadz, but its prosentation fewer than other. Fourtly, the history fact shows us that there was fabrication of hadīth.17

consequently, those kind of premises arise apathetic commentaries about the authenticity of *hadīth*, either insider or outsider from.

In the circle of insider, Ghulam Ahmad Parvez (b.1903) was one of the first Muslim critics of the hadith. 18 Parvez realized that hadith had been treated as a divinely inspired source in Islam, and "the shari'a, the path of life which Muslims follow, was as a result of the status given to the sunnah as a source of revealed knowledge, fundamentally wrong."19 Parvez argued that "the Qur'an contains no ruling saying that hadith must be followed" contending that the word hikma in the Qur'an (2:129) was meant in the general sense of 'wisdom', and that the verse "Whatever the messenger gives you, take; whatever he forbids you, give over" (59:7) referred to the

¹⁷ Uncertainable when is the hadīth fabrication (wadh) began. Muḥammad Ibn Sīrrīn noted between lines that its fabrication began with fitna (= civil war), "They (sc. the traditionalists) were not used to inquiring after the isnād, but when the fitna occurred they said: Name us your informants. Thus if these were ahl as-sunnah (= the people of the catholic Muslim community) their traditions were accepted, but if they were ahl bida', the traditions were not accepted". For most Muslims scholars, this fitna is the following the assassination of the third calipph, 'Uthman Ibn 'Affan (d. 35/656). And so, the regular use of isnad for hadith is tought to have begun shortly after 35 A.H. (656 C.E.). This date then also marks the beginning of hadith study as a science in the Muslim community.

The implication of Ibnu Sīrīn's statement is that well-meaning but misguided or even unscrupulous people fabricated or altered hadith for political, dogmatic, or personal reasons. Herbert Berg, The Development of Exegesis in Early Islam: The Authenticity of Muslim Literature from the Formative Period. (Surrey: Curzon Press, 2000) 7. Also read Muslim bin Ḥallaj, Ṣaḥīḥ Muslim (tt:Dār al-Fikr, tth), 9. Abū Ḥadīd in Sharh Nahj al-Balaghah said that the first fabricator is Shi'i. Also Mustafa as-Sibā'i, As-Sunnah wa Makānatuhā jì at-Tashrī' al-Islāmī, (Kairo: Dār as-Salam, 1998), 79.

¹⁸ Andrew Rippin, Muslims: Their Religious Beliefs and Practices Vol. 1 (New York: Routledge, 1990), 72. Read also Fazlur Rahman, Islam and The Constutionalis Problem of Pakistan, Studi Islamika. 32 .1970.

19 Ibid, 73.

distribution of loot after battle. Parvez also noted that "Hadith reports occasionally contradict the Qur'an; for example the punishment for adultery is 100 lashes in the Qur'an but stoning in the hadith." Another point of Parvez's argument was that "Muhammad was an ordinary man according to Qur'an sura 18 verse 100, and that he could have erred." All in all Parvez was convinced that "the unreliability of hadith transmission ... undermines its validity."20

To this point, it is the Western scholars of Islam who have presented the searching critique of the hadith collections.

In 1848 Gustav Weil, after noting that al-Bukhārī deemed only 4.000 of his original 600.000 hadith to be authentic, suggests that a European critic is further required to reject without hesitation at least half of these 4.000. He was soon followed by Aloys Sprenger (d. 1893). He concludes his study of the sunnah21 by saying that in his judgement the sunnah comprised of more true material than false, and that the sīra more false than true. William Muir shared the same skepticism. 22

The attack on the hadith literatures achieved its peak when Ignaz Goldziher wrote his Muhammedanische Studien, which is regarded among the most important criticisms on hadith in 19th century. Goldziher, with his impeccable research effort, including his extremely solid documentation, showed that a vast number of hadīth are outright forgeries. Therefore, he

Ibid, 74.
 The term sunnah refers to the specific actions and sayings of the Prophet Muhammad.
 Herbert Berg, The Development of Exegesist..., 9.

rejected hadith as the source of information in the time of Prophet Muhammad, but considered it as a valuable source for conflict mapping and information on the generation following the first generation of Muslims. Leone Caetani, Henri Lammens, John Wonsbrough, Patricia Crone and Michael Cook shared his claim. Goldziher's book and thesis, published in 1890, found no significant revision until Joseph Schacht published his The Origins of Muhammadan Jurisprudence in 1950, where he discussed hadīth ahkām (traditions on laws) and its development. Schacht's thesis is that the isnad (the chains of transmitters or narrators of hadith) tended to extend and the number of rawi (narrator) tended to increase in the late generation (proliferation of isnad) and moved backward, which meant that the narrators tended to base their narration on the previous generation. His theory of common link influenced the next scholars. Like Goldziher, Schacht observed that majority of hadith were not valid. However, he believed that one could come to a conclusion on the time when certain hadith were issued by a profound study and criticism of them. Joseph van Ess, on the other hand, adopted the method of Schacht while G. H. A. Juynboll developed it afterward on the wider scale.23

Although monumental, Goldziher and Schacht's works are not prone to criticism in the West. Muslim scholars such as Nabia Abbott, Fuat Sezgin, M.M. Azami, and Harald Motzki criticized their theses and premises. Abbott, Sezgin, and Azami observed that the companions of Prophet had written the

²³ Kamarudin Amin, Menguji Kembali Keakuratan Metode Kritik Hadis. (Jakarta: Hikmah, 2009), . Read Herbert Berg, The Development of Exegesist..., 8-32 and 36-38. See also Ali Masrur, Teori Common Link G.H.A. Juynboll Melacak Akar Kesejarahan Hadits Nabi, (Yokyakarta: LkiS, 2007), 31-55.

hadith of the Prophet and that the transmission was also held in the written form until their codification in the third century of hijra.24

B. Identification of Problem

According to the aforementioned issue, this following study attemp to explain Nabia Abbott research effort to refute Ignaz Golziher skeptical abouth the authenticity of hadīth.

The focus attention to both figure consider their influence in the hadith study. In the work, The Development of Exegesis in Early Islam, Herbert Berg menntioned Abbott and Goldziher as figure whom have major effect for the next following scholar, either skeptist or defender of hadīth.25

C. Statement of Problem

Take a starting point from the aforementioned background; this following study will be concern to answer the list questions below:

- 1. How are the arguments of Ignaz Goldziher skepticism about the authenticity of hadīth?
- 2. How are the statements made by Nabia Abbott-in way to refute Goldziher skeptical about the authenticity of hadīth —on the issue of isnād and written hadīth?
- 3. How is the implication of Abbot's statement in order to authenticate of ḥadīth?

²⁴ Kamaruddin Hidayat, Metode Kritik Hadi... Read also Herbert Berg, The Development of Exegesist.., 18-24.

25 Herbert Berg, The Development of Exegesist.., 8-32.

D. Objective of Study

The results from Nabia Abbott's research expectable to correct the 'misunderstandings' of Ignaz Goldziher and his followers in increase of hadīth and early continous written hadīth. So that, hadīth as a souce of the law in Islam keeps its hujjah eternally.

- 1. To know Ignaz Goldziher's arguments about his skeptist in the authenticity of *ḥadīth* comprehensively.
- 2. To know Nabia Abbott's counter for Goldziher statements.
- To know Abbott's influence for the following scholar and also to get the positive and negative points of her theories.

E. Definition of Key Term

In order to make the study guided and compatibility, it should to confirm the related terms of the problem through the glossaries below—arrange the terms in alphabetical squence:

1. Early Islam: It began from the earlier development of Islam in Arab which has been served by Muḥammad until 3th century of hijra.²⁶

2. Isnād:

Is chain of authorities, provides the name of the eyewitness of the actual event, the person who s/he related the event, the person to whom

²⁶ Azyumardi Azra, Peranan Hadis dalam Perkembangan Historiografi Awal Islam, in Al-Hikmah: Jurnal Studi-studi Islam, 11, (Bandung: Yayasan Muthahhari untuk Pencerahan Pemikiran Islam, 1993), 35.

this muhaddith related the math, and so fort until the hadith was recorded.27.

Isnād, as it is well known, is unique to Islam. The purpose of isnād is the disclosure of the source of information. In the final stage, the source must lead to the person who had direct contact to the highest authority to whom the statement belonged. In other words, the principle of evaluation of the hadith is similar to what is known as the law of witnesses. This is a well-recognised principle in the courts of law all around the world to evaluate/cross-examine a person who said or saw or heard something from someone or somewhere and verify the authenticity of the person's statement. In the science of hadīth, this verification takes a new dimension. The transmitters of the hadith are carefully scrutinised to make sure that the persons named could in fact have met one another, that they could be trusted to repeat the story accurately, and that they did not hold any heretical views. This implied extensive biographical studies; and many biographical dictionaries have been preserved giving the basic information about a man's teachers and pupils, the views of later scholars (on his reliability as a transmitter) and the date of his death.

- 3. Rāwi: transmitter of hadīth.²⁸
- 4. Oral tradition: is cultural material and traditions transmitted orally from one generation to another.²⁹

Maḥmūd Ṭaḥḥān, Taysīr Muşţalah al-Ḥadīth, (Al-Iskandāriyah: Markaz al-Hudā li ad-Dirāsāt, 1999/1419), 5.

Werner Kelber and Paula Sanders, "Oral Tradition in Judaism, Christiany, and Islam: Introduction", in Oral Tradition Journal, 25 (1), (2010), 3.

5. Written tradition: is cultural material and traditions transmitted letteraly from one generation to another.³⁰

F. Significance of Study

There are several points 'why do the research about the thought of Ignaz Goldziher and Nabia Abbott importanct to do?'. Firstly, Abbott's argument expectable to correct and counter Goldziher 'misunderstandings' about his skeptical in the authenticity of hadīth. Secondly, as the orientalist who have the same background of study, both Goldziher and Abbot have different thought about the authenticity of hadīth. Goldziher disowned the hadīth as the word and deeds of Muhammad. And on the other way, Abbott tend to defended hadīth as the word and deeds of Muhammad. And that's why hadīth reasonable to be one of basis in Islm. Thirdly, Goldziher and Abbott have major effect in contemporary Western study of hadīth. Goldziher represent community of from oriental 'skeptist' scholar. And Abbott represent community of from oriental 'anti-skeptist' scholar. Note futher that Goldziher and Abbott's argument is the basis for the next scholar thought, such us Joseph Schacht, Fuat Segzin, M.M. Azami, and so on.

³⁰ *Ibid.*, 3.

G. Method of Study

1. Research Approach

To solve the problem in this study, the writer use two kind of method. It is descriptive analysis method and comparative method.

Through descriptive analysiz method, Goldziher sceptism about the authenticity of *ḥadīth* will be described, discussed, and criticized. And then, his sceptism argument will be debated with Abbott's statement.

More over the statement of Abbott will be compared by another statement from another scholar like F. Segzin and M.M. Azami. The comparative methode on it useful to seek the implications of her statement and also to know the positive and negative manner in Abbott's statement about explosive increase of *isnād* and transmission of *hadīth* in early Islam.

Generally, approximation method to solve the problem in study is historical approach.

2. Data Resources

This research include into library research. The premier data resources of this study are taken from two works of Nabia Abbott, namely Arabic Literary Papyri II; Qur'anic Commentary and Tradition and Ḥadīth Literature: Collection and Transmission of Ḥadīth. And also

the masterpiece of Ignaz Goldziher in the hadīth concern,

Muhammedanische Studien (Muslims Studies).

The two of Abbott's work—Arabic Literary Papyri II; Qur'anic Commentary and Tradition and Hadith Literature: Collection and Transmission of Hadith—talked about her argument to counter Goldziher skeptical about the authenticity hadith. She noted comprehensively the history of collection hadith in Muhammad lifetime by member of his family, clients, and close Companions. She also noted explosive increase of isnād.

There are two volume of Muhammedanische Studien (Muslim Studies). The second volume of Muslims Studies consists mainly of Ignaz Goldziher's seminal study of hadīth, again in eight consecutive and interrelated essays. These essays progress methodically, from the most basic to the most advanced, from introducing the elementary terminology of hadīth scholarship to a highly controversial attempt at historicizing the origin and political function of hadīth literature throughout Islamic history.

The other importance books as reference are The Development of Exegesis in Early Islam by Herbert Berg, Studies in Early Ḥadīth Literature with a Critical Edition of Some Early Texts by M.M. Azami, and An Introduction to the Conservation of Hadith In the Light of the Ṣaḥīfah of Ḥammām Ibn Munabbih by M. Hamidullah.

3. Step of Analysis

The step of analysis data research in this study uses deductive type. It means the reasoning of Nabia Abbott rejection'to Ignaz Goldziher scepticism about the authenticity of hadīth in explosive increase of isnad and transmission of hadith in early Islam works from the more general to the more specific and conclusion follows logically from premises (available facts).³¹ The analysis in this work based on argument based on laws, rules, and accepted principles.³²

Its approach chosen in hopes of providing support for the conclusion that is so strong that, if the premises are true, it would be impossible for the conclusion to be false.³³

H. Outline of Study

The outline analysis of this study will be divided to the five chapters:

Chapter I: Introduction. As the background of study, this chapter use to introduce the problems that will be discussed. This chapter consists of background of study, identification of problem, statement of problem, definition of key term, objectives of study, data resources, and steps of analysis.

³¹ S. M. Aqil Burney, Inductive and Deductive Research Approac, Karachi University Journal of Science, 34 (1), (July, 2006), 4.

12 Ibid., 7.

13 Ibid., 7.

Chapter II: Basic of Theory. This chapter noted of the biography and works of both Ignaz Goldziher and Nabia Abbott and also their position in the Western issues of hadīth.

Chapter III: Data Offered. This chapter divided into three main parts. The first part describes Golziher statement in doubt of the authenticity of hadīth as the basis reference in Islam. The next part contains the rejection of Nabia Abbott for Goldziher skeptical through her statement about explosive increase of isnād and early continuous written tradition. And the last part will focus to elaborate a plus for her theory through M. Hamidullah discovery about Ṣaḥīfah Ḥammām Ibn Munabbih as the earliest hadīth manuscript.³⁴

Chapter IV: Analysis of Data. By means of comparative Abbott's theory and another scholar such us Fuat Segzin, M.M. Azami, M. Hamidullah, and Harald Motzki, this chapter contains the implication of Abbott's theory and also the counter plea about the positive and negative of its point.

Chapter V: Conclusion. This chapter contains of conclusion of the study as the answer of the questions in the statement of problem.

³⁴ Muhammad Hamidullah. An Introduction to the Conservation of Hadith In the Light of the Ṣaḥīfah of Ḥammām Ibn Munabbih, (Surrey: Curzon Press, 1995), x.