# **CHAPTER II**

## **BASIC OF THEORY**

## A. Ignaz Goldziher, Nabia Abbott: Their Biography and Works

Before getting down to Ignaz Goldziher skeptical and Nabia Abbott theory about *isnād* and transmission of *ḥadīth* in early Islam, it would need to reveal their background in life, education, and also their academic career. Its purpose is to represent the sociological and physicological factor which influence their thought.

#### 1. Ignaz Goldziher: His Biography and Works

Ignaz Goldziher born in 1850 in the Hungarian town of Székesfehérvár in to an established Jewish family, Goldziher soon developed a voracious appetite for books, an appetite that was encouraged by his father, who hired prived teachers under whose guidance the boy learned to read the Hebrew Bible at the age of live, and the Talmud when he was eight. He was twelve years old when he published his first booklet, dealing with the origins and times of Jewish prayer. At sixteen he was already enrolled at the University of Budapest, where he attended the classes of Arminius Vámbéry, who took him under his wing but with whom he fell out in later years. He took courses on a dazzing array of disciplines and languages, and those that did not form part of the

currioculum he learned under his own steam or together with some fellowstudents.35

In 1868 Goldziher received a stipend from the Minister of Education, Baron Jozsef Eötvös, which enable him to study in Germany. After spending some months in Berlin, where he felt miserable, Goldziher moved on to Leipzig where he joined the circle of students of the doyen of Semitic studies at the time, H.L. Fleischer. Under his supervision and inspiration, Goldziher completed his doctoral thesis in less than two years.36

In 1871, Goldziher had an opportunity to spend six months in Leiden, a period which he describes fondly in his Togebuch. Despite his youth, he greatly impressed a number of leading Dutch Orientalist, such as Dozy and De Goeje. Goldziher spent most of his days in the library, and even at night he was mostly occupied with the manuscripts that he was allowed to take with him. The effort paid off: many of his later publications were based on the notes he took and the passages he copied from the manuscripts of the warner Collection, and which he generously shared with his reader.<sup>37</sup>

In 1872, Goldziher became privatdozent at Budapest. And in the next year, in September 1873, he was able to taveled to the Middle East,

<sup>35</sup> On their complex relationship, see Lawrence L. Conrad, "The Dervish's Disciple: On the Personality and Intellectual Milicu of the Young Ignaz Goldziher ", Journal of the Royal Asiatic Society, (1990), 225-266.

<sup>36</sup> Ibid. 37 Ibid.

again with a grant from the Ministry of Education. He embarked first to Istanbul, then briefly to Beirut, on to Damscus and finalyy to Cairo. His profound knowledge of Turkish and Arabic stood him in good stead, and while up to this.

On 22 June 1890, on the occasion of his fortieth birthday, Goldziher began writing his memoirs. He summarized the early part of his self in general strokes, giving for example only eight pages to 1850-1866, that is to say the first sixteen years of his life, including a moving account of his Bar Mitzvah. Other memorable years of his life include 1873-1874, the year that he traveled to Syiria, Palestine, and Egypt, and study at Al-Azhār, the year that he calls "mein orientalisches, mein muhammedanisches Jahr." One of the longest passages that Goldziher writes in this part of his Togebuch is about his study at Al-Azhār in Cairo, what for the rest of his days he believe was the happiest and most fulfilling

<sup>&</sup>lt;sup>38</sup> When soon after his arrival in Egypt, Goldziher met with the Egyptian Minister of Education, Riyad Pasha, he so impressed him with his knowledge of Arabic that the minister offered Goldziher a position in his ministry. Goldziher decline that rather lucrative offer and instead requested permission to attend Al-Azhār as a student. The minister was taken aback by this request, for until then no non-Muslim had benefited from that privilege. "I cannot order the mufti to accept you," the Minister told Goldziher, who in turn asked only for a letter of recommendation and an appointment with the mufti. He would take care of the rest.

Goldziher met with Asy-Shaykh Abbāsi Al-Mufti, and presented Minister Pasha's letters to him. He reminisced later that when he arrived to meet with the Shaykh of Al-Azhār, the latter was in the midst of a legal discussion concerning the laws of inheritance with other Al-Azhār Shaykh. He continued his juridical discussions while Goldziher waited. Finally, he turned to Goldziher and asked who was he, what his religion was, and how did he know the minister. "My name is Ignaz Al-Majiri," Goldziher responded, "I was born among ahl al-kitāb, and I belive that I shall be resurrected with the confessors of Oneness."

Goldziher remained in Cairo until mid-April 1874. His last and memorable act while in Cairo was to participate in a puclic prayer. With the help of Syirian colleague, 'Abdallah Ash-Shami, Goldziher could fulfill this last wish he had and attended a Friday prayer next to Imām Ash-Shāfi'ī mausoleum. "In the midst of the thousand of the pious," he latter recorded, "I rubbed my forehead against the floor of the mosque. Never in my life I was more devout, more truly devout, than on the exalted Friday." "An introduction" by S.M. Stern in Ignaz Goldziher, *Muslims Studies (Muhammedanische Studien) Vol. 2*, Ed. S.M. Stern. Trans. C.R. Barber and S.M. Stern, (Surrey: Curzon Press, 1989), xvii.

time of his life. This section is in sharp contrast to the year he summarizes after his return from Cairo, which commences with the death of his father on 4 May 1874 and includes his failure to secure a proper teaching and being forced, against his will and in order to provide for his family, to accept a secretarial position at the Israelite Congregation of Pest, a job he bitterly resented until his dying day. Beginning in 1890, when he had started writing his memoirs, Goldziher's notes become contemporaneous with his life and rather consistent until 1919 (1 September 1919 in his last entry), namely just two years before his death on 13 November 1921.<sup>39</sup>

He wrote a lot of books, here is a list for his works:

- 1. Tagebuch, edited by Alexander Scheiber (Leiden: Brill, 1978) zur Literaturgeschichte der Shi'a (1874).
- 2. Beiträge zur Geschichte der Sprachgelehrsamkeit bei den Arabern (Vienna, 1871-1873).
- 3. Der Mythos bei den Hebräern und Seine Geschichtliche Entwickelung (Leipzig, 1876; Eng. trans., R Martineau, London, 1877).
- 4. Muhammedanische Studien (Muslim Studies) (Halle, 1889–1890, 2 vols.).
- 5. Abhandlungen zur Arabischen Philologie (Leiden, 1896-1899, 2 vols.).
- 6. Buch v. Wesen d. Seele (ed. 1907).<sup>40</sup>

Lawrence L. Conrad, "The Dervish's Disciple...", 270.
 "An introduction" by S.M. Stern..., xxi.

# 2. Nabia Abbott: Her Biography and Works

Nabia Abbott, the first woman faculty member of the Department Oriental languages and the Oriental Institute of the University of Chicago.

The first pioneer of women's history in the Middle East seems to have been the remarkable Arab American scholar<sup>41</sup>; Nabia Abbott was born in Mardin, in south-western Turkey, on 31 January 1897. Her father was a Christian Arab trader whose business activities took him and his family seems to have been one of constant movement.<sup>42</sup> As a young child she travelled, with her family in a covered wagon in a caravan to Mosul and sailed down the Tigris to Baghdad. The family subsequently moved on to settle in Bombay. It was in India that Abbott received most of her education, attending English schools; during World War I she took a BA degree at Lucknows's Isabella Thorbom College for Girls, graduating in 1919.<sup>43</sup> Thereafter, she returned briefly to Mesopotamia (now a League of Nations Mandate) where she was employed in the task of furthering women's education—a subject that continued to interest her in later years—under the aegis of Gertrude Bell in what had become the newly created kingdom of Iraq.<sup>44</sup>

Her family then moved to the United States, where she accompanied them and took her master degree at Boston University.

<sup>&</sup>lt;sup>5</sup> Gavin R. G. Hambly, "Becoming Visible: Medieval Islamic Women in Historiography and History", in *Women in the Medieval Islamic World: Power, Patronage, and Piety*, edited by Gavin R. G. Hambly, (New York: St. Martin's Press, 1999), 6.

<sup>42</sup> *Ibid.*, 6.

Sarah Graham-Brown, "Nabia Abbott (1897-1981)", in a preface of Aisha—The Beloved of Muhammed, (Chicago: The University of Chicago Press, 1985), vi.

44 Ibid.

graduating in 1925. She subsequently became first a faculty member and then head of the history department at Asbury College in Wilmore, Kentucky, where she remained until 1933.<sup>45</sup>

When her family moved to Chicago in that year she went to work under Martin Sprengling, professor of Arabic at the Oriental Institute, and began her career there with a study of the Institute's collection of rare early Islamic documents. In order to do this, she immersed herself in the history of early Islamic society, out of which grew her interest in the position of woman in that society.<sup>46</sup>

In 1933 she became the first woman member of the Oriental Institute of the University of Chicago, and in 1963 she was made Emeritus Professor.<sup>47</sup> In a tribute published in the Institute's 1974/5 annual report, Dr. Muhsin Mahdi<sup>48</sup>, formerly professor of Arabic and chairman of the university's Department knew she had faced as a professional woman in those pre-liberation days, and list her major achievements on the position pioneering of woman in the Islamic Middle East; her classic study of the rise of the North Arabic script; her massive, painstaking, and path-

<sup>45</sup> Gavin R. G. Hambly, "Becoming Visible...", 7.
46 Sarah Graham-Brown, "Nabia Abbott (1897-1981)"..., vii.

<sup>&</sup>lt;sup>47</sup> *Ibid.*, vi.

<sup>48</sup> Muhsin Mahdi was born in June 21, 1926. He raised in the Shiite pilgrimage city of Kerbala, Iraq. He is a Professor of Arabic at Harvard University (1958-1969). He served as director of the Center for Middle Eastern Studies and also as Chairman of the Department of Near Eastern Languages and Civilizations.

He got along with Nabia Abbott and known her well because of he was study at Oriental Intitute under the guidance Nabia Abbott. Muhsin Mahdi, in foreward of Journal of Near eastern Studies, 40 (3), (1981), 163.

breaking investigations of Arabic literary papyri, which have already revolutionized the study of the culture of early Islam; ...,49

She remained there for the next thirty years until her retirement in 1963. She died in 1981.50

Abbott wrote on many topics (epigraphy, numismatics. papyrology), but she was also among the first scholars to attempt to write on the history of Muslim women. Her interest in this topic first emerged definitively in 1941 with two articles, "Pre-Islamic Arab Queens" and "Woman and the State on the Eve of Islam". Here is the complete list of her works:

- The Monasteries of the Fayyum. University Microfilms. Published in 1937.
- The Kurrah Papyri from Aphrodito in the Oriental Institute. University of Chicago Press. Published in 1938.
- 3. The Rise of the North Arabic Script and Its Kur'anic Development, with a Full Description of the Kur'an Manuscript in the Orinetal Institute. University of Chicago Press. Published in 1939.
- 4. Aishah The Beloved of Mohammed. The University of Chicago Press. Published in 1942.
- "Women and the State in Early Islam", in Journal of Near Eastern Studies I (1942).

<sup>&</sup>lt;sup>49</sup> *Ibid.*<sup>50</sup> Gavin R. G. Hambly, "Becoming Visible...", 8.

- 6. Two Queens of Baghdad. The University of Chicago Press.

  Published in 1946.
- "Women", in Rut Nanda Anshen, ed., Mid-East World Center Yesterday, Today and Tomorrow, Science of Culture Series Vol. 7, New York 1956.
- 8. Studies in Arabic Literary Papyri, Vol. I.
- 9. Studies in Arabic Literary Papyri, Vol. II (Qur'anic Commentary and Tradition). The University of Chicago Press, 1967.
- 10. Studies in Arabic Literary Papyri, Vol. III.
- 11. "Hadith Literature: Collection and Transmission of Hadith", in

  Arabic Literature to the End of Umayyad Period. Ed. A.F.L. Beeston
  and Others. Cambridge University Press, 1983. 51

# B. The Position of Ignaz Goldziher and Nabia Abbott in Modern *Ḥadīth*Study in Western

According to Judith Koren and Yehuda D. Nevo, over the past few decades the western study of early Islamic history and religion, and of the place of the Koran as a scripture within it, has developed along two distinct paths. One—which will here called by the "traditional" approach—confines its field of enquiry to the Muslim literary sources, which it examines in ways consonant with the premises and traditions of Muslim scholarship. The other analyzes this literature by source-critical methods, and includes as evidence also the relevant contemporary non-Arabic literature, and material remains:

<sup>&</sup>lt;sup>51</sup> *Ibid.*, 9.

the findings of archaeology, epigraphy, and numismatics, which are not generally studied by the "traditional" school. This is usually called the "revisionist" approach, more on the basis of its conclusions than its methods.<sup>52</sup>

The "revisionist" approach is by no means monolithic; works by different authors offer conflicting accounts of the Arab conquests and the rise of Islam. But they share a basic set of methodological premises, which by and large are not accepted by the "traditional" approach; and they tend to lead to conclusions which—however much they conflict with each other—are united in denying historical validity to accounts based purely on "facts" derived from the Muslim literary sources. This being the case, it is not surprising that the rise of "revisionism" has met with considerable opposition. But its opponents do not, in general, argue against its *methods*—which are part of the normal Western arsenal for attacking problems of ancient history—or its *evidence*; rather, they tend simply to dismiss its conclusions.<sup>53</sup>

In this context, it would not be an over statement when Charles J. Adams notes, "The state of studies respecting traditions of the prophet may be measured in term of four person: Ignaz Goldziher (1910), Joseph Schacht (1945), Nabia Abbott (1967), Fuat Segzin (1967)." <sup>5-1</sup> It is caused by their opinion in *hadīth* study took as foundation for their own scholar. <sup>55</sup> Their

Judith Koren and Yehuda D. Nevo, "Methodological Approaches to Islamic Studies",
 Der Islam, 68 (1991), 87-88
 Ibid.

<sup>&</sup>lt;sup>54</sup> Charles J. Adams, "Islamic Religious Tradition", in *The Study of the Middle East*, Ed. Leonard Binder. (Canada: John Willey & Sons, 1976), 66.

<sup>55</sup> Ignaz Goldziher and Joseph Schacth was representing revisionist scholar such us John Wansbrough, Rippin, Michael Cook, Patricia Calder, Henri Lammens, D.S. Margoliouth, Leone.

opinion also made an issue on the authenticity of hadīth, either "insider" or "outsider" for.

Furthermore Adams said that the time would be appear ripe however, for a proper study of the matter in the light of the work of Goldziher, Schacht, Abbott, and Segzin, if for no other reason than to clarifity the issues needing futher investigation. The four scholars did no envision the same purposes in their writings and were, in fact, intrested in quite different problems. Because of divergent thrust of their interest the state of scholarship is somewhat confused, awaiting the intelligence of someone who can properly assess past accomplishments and point the directions of the new steps that must be taken.56

With the attack of Goldziher and Schacht and the attack of Abbott and Segzin, the debate might have no stagnated. There are many scholars have found merit in the arguments and theories of Goldziher and Schacht, and in those of Abbott and Segzin. While the scepticism of the former two seems largely justified, these other scholars are loath to accept the full implications of the doubts raised. They are not willing to resign themselves to such un certainty. Nor are they willing to accept what appears at times to be the seemingly naïve position of the latter three. The use of simple ascription is historically untenable to them. And so these other scholars have tried to find an intermediate position between belief and unbelief in the historicity and

Caetani. While Nabia Abbott and Fuat Segzin was representing traditionalist scholar. Their contemporaries such us Goldfield, Birkeland.

56 Charles J. Adams, "Islamic Religious...", 68.

authenticity of the *ḥadīth* literature.<sup>57</sup> This school is called by middle ground. And the scholars who under the head of the middle ground are G.H.A. Juynboll, G. Schoeler, Harald Motzki, J. Harovitz, J.W. Fuck, J. Robson, N.J. Coulson, U. Rubin, Gilliot, Leemhuis, Veestegh, and Muranyi.<sup>58</sup>

<sup>&</sup>lt;sup>57</sup> Ali Masrur, *Teori Common Link...*, 48.
<sup>58</sup> Herbert Berg, *The Development of Exegesis...*, 26-42.