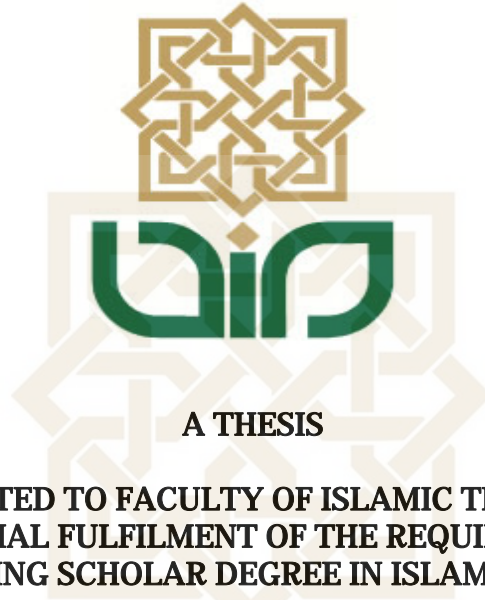


**IGNAZ GOLDZIHHER'S AND NABIA ABBOTT'S THOUGHTS ON  
*ISNAD AL-HADITH***



**A THESIS**

**SUBMITTED TO FACULTY OF ISLAMIC THEOLOGY  
IN PARTIAL FULFILMENT OF THE REQUIREMENTS  
FOR OBTAINING SCHOLAR DEGREE IN ISLAMIC THEOLOGY**

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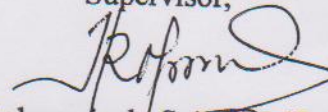
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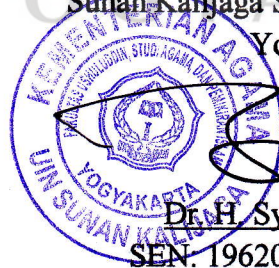
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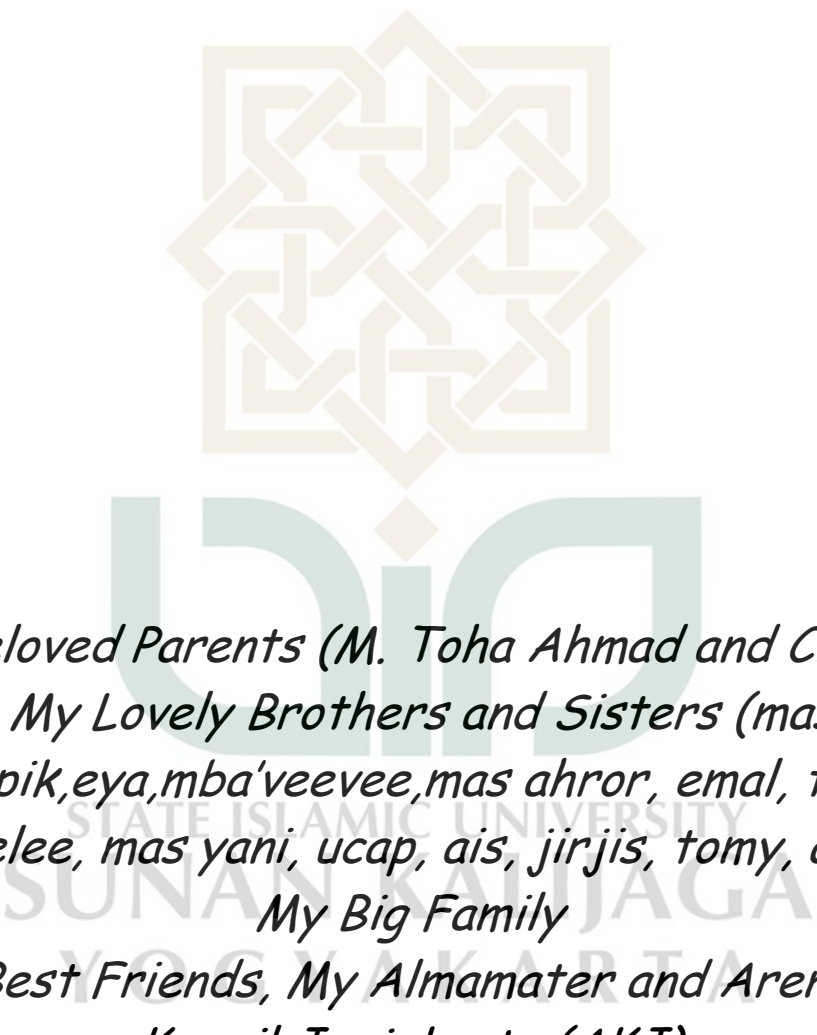
## MOTTO



**“LIFE A FULL ON THE OUTSIDE,  
STARTS ON THE INSIDE”**

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*This paper is completely dedicated to:*



*My beloved Parents (M. Toha Ahmad and Choirun Nisa'), My Lovely Brothers and Sisters (mas aang, mba'upik, eya, mba'veevee, mas ahror, emal, taufiq, mba'leelee, mas yani, ucap, ais, jirjis, tomy, and i'a),*

*My Big Family*

*My Best Friends, My Almamater and Aremania  
Korwil Jogjakarta (AKJ)*

## TRANSLITERATION

This thesis uses the transliteration's system of American Library Association/ Library of Congress.

### Letters of The Alphabet

Letter	Romanization	Letter	Romanization
ا	omitted	ض	ḍ
ب	B	ط	ṭ
ت	T	ظ	ẓ
ث	Th	ع	'(ayn)
ج	J	غ	gh
ح	ḥ	ف	f
خ	kh	ق	q
د	D	ك	k
ذ	dh	ل	l
ر	R	م	m
ز	Z	ن	n
س	S	و	w
ش	Sh	هـ	h
ص	ṣ	ي	y

### Vowels and Diphthongs

َ = a	آ = ā	ي = ī
ِ = i	أ = á	و = aw
ُ = u	و = ū	ي = ay

## General Rules

1. Hyphen is used to connect the definite article *al* with the following word; between an inseparable prefix and the following word; between *bin* and the following word in personal names when they are written in Arabic as a single word.
2. Prime (') is used to resolve disambiguity, e.g. أدهم *Ad'ham* أكرمتها *Akramat'hā*. to mark the use of a letter in its final form when it occurs in the middle of a word, e.g. قلعة جي *Qal'ah'jī*, شيخ زده *Syaikh'zādah*.
3. بن and ابن are both romanized *ibn*, except in modern names, typically North African, in which بن is romanized *bin*.
4. *Hamzah* in initial position is not romanized; when medial or final it is romanized ' , e.g. مسألة *mas'alah*, خطي *khaṭī'a*.
5. *Tā' marbūṭah*: In a word in the construct state: *t*, e.g. وزارة التربية *Wizārat al-Tarbīyah*, in an indefinite noun or adjective or preceded by the definite article: *h*, e.g. صلاة *ṣalāh*, الرسالة البهية *al-Risālah al-bahīyah*.
6. The definite article is always romanized *al-*, whether is it followed by a "sun letter" or not. An exception is the preposition / followed by the article: *lil-*, e.g. للشربيني *lil-Shirbīnī*.
7. Initial  $\bar{a}$  is romanized *ā*; medial  $\bar{a}$  is romanized *'ā*, when it represents the phonetic combination, e.g. تأليف *ta'ālif*, otherwise  $\bar{a}$  is not romanized different from *a*, e.g. خلفاء *Khulafā'*.
8. *Tanwīn* is not normally romanized. For exceptions see *ALA-LC Romanization Tables*.
9.  $\bar{u}w$  representing the combination of long vowel plus consonant, is romanized *ūw*.



10. Medial *ي* representing the combination of long vowel plus consonant, is romanized *īy*; final *ي* is romanized *ī*. e.g. المصري, *al-Miṣrī*, المصرية, *al-Miṣrīyah*.
11. *Shaddah* or *tashdīd* is romanized by doubling the letter.
12. *ا* (*waṣlah*), is not romanized. When *alif* with *waṣlah* is part of the article ال, the initial vowel of the article is romanized *a*. In other words beginning with *hamzat al-waṣl*, the initial vowel is romanized *i*. E.g. باهتمام عبد المجيد, *bi-ihtimām ‘Abd al-Majīd*.



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All praises and glories always be to Allah, the only owner of greatness, glory, and majesty, who grants mercy, guidance, and forgiveness to all of us although we forget to ask, so we could keep the faith, Islam, and Ihsan, as well as commitment as young generation to always be thirsty for knowledge.

Invocation and peace hopefully always be poured to Prophet Muhammad SAW, along with his families, friends, and people who grasp adamantly and firmly to the teachings he had brought up to the end of time.

This thesis is structured to meet the final assignment given by Faculty of Islamic Theology as one of many conditions that must be met to obtain a bachelor degree on the field of Islamic Theology.

I realize that the thesis could not be structured thoroughly and completely without any support, guidance, and prayer from the people around, who gave wisdom and experience to me so far. Therefore, I rightly have to thank to:

1. M. Toha Achmad Qusyairi and Choirunnisa', my beloved parents who become my biological and spiritual dad and mom in my life and introduce Islam to me for the first time.

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11. Special people who ever make my life colourfull.

12. Everyone makes sense in my life that I could not mention one by one.

I also realize that this thesis is less perfect and more deficient, so that I hope the readers would be prepared to render suggestion, advice, and wise critique to patch insufficient part in this thesis. Eventually, may this thesis can be savoured to improved treasure of Islamic knowledge. Amin.

Yogyakarta, June 14, 2011

Sincerely Yours,

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## ABSTRACT

Every ḥādīth consist of two parts, namely the chain of transmitters and the content (*matn*). Hence, there are two aspects that become the object of research in ḥādīth. The first is criticism of *sanad* (*naqd al-sanad*) and the second is criticism of *matn* (*naqd al-matn*). There are two orientalists who studied on ḥādīth, particularly on *isnaʿ al-ḥādīth*. They are Ignaz Goldziher and Nabia Abbott. Ignaz Goldziher was the first scholar to study the ḥādīth in a systematic historical and critical study. Study on ḥādīth in Europe culminated in the work of Ignaz Goldziher, whose work became the most important critique of ḥādīth in the nineteenth century, and Ignaz Goldziher made great impact on the discourse of ḥādīth in West. Goldziher doubted the authenticity of ḥādīth. He doubted the transmission of ḥādīth. Nabia Abbott is one of orientalists who countered Goldziher's theory on ḥādīth. She believed that ḥādīth is authentic. Some questions become the focus of this research are: what are the main of Ignaz Goldziher's and Nabia Abbott's Thoughts on *isnaʿ al-ḥādīth*? What are the fundamental similarities and differences between Ignaz Goldziher's and Nabia Abbott's thoughts on *isnaʿ al-ḥādīth*? What are the strengths and weaknesses of their thoughts?

This is a qualitative research using descriptive-comparative method. The data were collected from *Muslim Studies* wrote by Ignaz Goldziher and *Studies in Arabic Literary Papyri II; Qur'anic Commentary and Tradition* wrote by Nabia Abbott as a primary data, such as *The Development of Exigesis in Early Islam: The Authenticity of Muslim Literature from the Formative Period* and *The Origins of Muhammadan Jurisprudence*. and other relevant sources as secondary data. Method of analysis used content analysis with comparative approach.

Ignaz goldziher believes that the transmission of ḥādīth existed since the Prophet's period, but political conflict among Muslim society makes him doubt on the authenticity of ḥādīth. Goldziher also argued that the ḥādīth found in later collections have no references to earlier written collections and use oral transmission *isnaʿs*, not written sources. According to Goldziher, Muslim critics has been focussing on *isnaʿ*, and not the contents. Nabia Abbott tried to reject Goldziher's view by focusing on a detailed study of literary papyri. She argued that the ḥādīth literatures existed among Muslims in the first century. According to Abbott, the *isnaʿ* system began in the life time of the Prophet and was used by Companions in transmitting the traditions of the Prophet. The critical method on ḥādīth does not focused only on the *isnaʿ*, but also the *matn*. Collection of ḥādīth was developed by Muhammad's family and Companions during his life's time. Nabia Abbott uses *isnaʿ family* and *non-family*, and explosive *isnaʿ*'s theories to support her argument.

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## CHAPTER I

### INTRODUCTION

#### A. Background

Every ḥādīth<sup>1</sup> consists of two parts, namely the chain of transmitters and the content (*matn*). The whole chain is called the *sanad* or *isnaʿ* (transmission) of the ḥādīth. It contains the documentation of the ḥādīth. The *sanad* is followed by the actual wording of the saying. This is called *matn*. Hence, there are two aspects that become the object of research in ḥādīth. The first is criticism of *sanad* (*naqd al-sanad*) and the second is criticism of *matn* (*naqd al-matn*).<sup>2</sup> The *matn* is considered authentic if its chain of transmitters meets some criterias in the methods of criticism of ḥādīth.<sup>3</sup>

According to Muslim scholars, there are difference opinions about the authenticity of ḥādīth. Scholars of ḥādīth in the first century until the third century of hijra believed that a

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<sup>1</sup> The word ḥādīth primarily means 'something's new'. It is used as opposed to *qadim* which means 'old'. From this followed the use of the term for a piece of news, a tale, a story, or a report (be it historical or legendary, true or false, relating to the present or to the past, immediate or remote). According to traditionists proper (*muhādīthun*) ḥādīth is what was transmitted on the authority of the Prophet, his deeds, sayings, tacit approval, or description of his features (*sifa*) meaning his physical appearance. See M. M. Azami, *Ḥādīth Methodology and Literature* (Washington: American Trust Publication, 1977), p. 1-3.

According to scholars, globally ḥādīth has no difference with *sunnah*, but, very closely connected with this significance of the word ḥādīth is the connotation of the word *sunnah*, which originally meant precedent and custom, and which has been used by the Muslims solely for the doings and practices of Muhammad SAW. Some of orientalis, as Ignaz Goldziher said that philologically un-connected words; others have drawn a line of distinction between them, but this is only theoretical, as has been pointed out by him.

See: Ahmad Amin, *Fajrul Islam* (Qahirah: Maktabat Al Nahdlah Al Mishriyyah, cet 11th 1975), p. 208, and Ignaz Goldziher, *An Introduction to Islamic Theology and Law trans.* Andras and Ruth Hamori (New Jersey: Princeton University Press, 1981), pp. 37-38. And see:

<sup>2</sup> Suryadi and Alfatih Suryadilaga, *Metodologi Penelitian Hadis* (Yogyakarta: Teras, 2009), p. 5-6.

<sup>3</sup> M. Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadits* (Jakarta: Bulan Bintang, 1998).

ḥadīth is called authentic<sup>4</sup> if; 1) its chain of transmitters (*al-isnâd*) is connected each other (*Muttasfī*)<sup>5</sup>, 2) every transmitter possessed the quality of ‘*adl* (righteous conduct)<sup>6</sup> and *dābtī* (strong memory)<sup>7</sup>, 3) it is not isolated (*shazī*)<sup>8</sup>, both in its chain transmission and its content, and 4) it has no hidden defect (‘*illat*).<sup>9</sup>

In other word, according to some ḥadīth scholars, a research on the validity of *isnâd* is more than enough to determine whether a ḥadīth is valid (*sāḥiḥ*) or not. That means that the *matn* will be automatically accepted if the *isnâd* is *sāḥiḥ*. Accordingly, if the *isnâd* is weak (*dā‘īf*), the *matn* will be automatically rejected. An example of method is offered by Nasruddin Al-Albani. He uses *isnâd* as a standard. He makes a conclusion that ḥadīth cannot be used as the basis of argument (*ḥujjah*) if one of the transmitters is weak (*dā‘īf*). There are also opinions that research on ḥadīth should cover two aspects, including *sanad* and *matn*. They argue that if the *sanad* is valid, but the *matn* must be investigated first to determine the quality

<sup>4</sup> This is given to the absolutely correct ḥadīth in which there is no weakness. Both its chain of transmission (*al-Isnâd*) and the content (*al-Matn*) are *sāḥiḥ* and its text does not contradict to any established belief of Islam. See: Ahnâd Muḥammad Shakir, *Al-Ba‘īth al-Ḥadīthīyah* (Beirut: Mu’assasah al-Kutb al-Thaqafiyah, 1408 H), p. 21.

<sup>5</sup> There is no missing person anywhere in the chain. In other word, there is continuity of the chain of transmitters (*ittisāl al-sanad*). This chain of transmitters has to be connected each other in order for the ḥadīth to be acceptable. That means none of the transmitters is missing from the chain of narrators. Furthermore, each transmitter must heard the ḥadīth directly from the transmitter before him. This is verified by studying the biography of the transmitters.

<sup>6</sup> *Al-‘Adalah* means that the narrator is Muslim, adult and sane person. He has not committed any major sin and avoids even the minor ones. He does not commit things that lowers his dignity.

<sup>7</sup> *Al-Dābtī* means that the narrator has transmitted the ḥadīth exactly as he heard it from his mentor or *shaykh* and he has very carefully kept it in his memory or has written it down and in the same manner he transmitted it onwards. He is alert, vigilant and cautious and is not simpleton, indifferent and inattentive. He is not careless in relation to *ahādīth*.

<sup>8</sup> This means that particular ḥadīth must not be in contradiction to the narrations of the other authorities who must not be in disagreement with an authority who has higher reputation than the one under discussion.

<sup>9</sup> See : Muḥammad al-Tāḥḥān, *Taysīr Mustāḥalah al-Ḥadīth* (Surabaya: Syirkah Bungkul Indah, tt), p. 34-35. And see: Al-Shafī‘i, *Al-Risalah* (Caero: 1358/1940), p. 369-372.

of *matn*.<sup>10</sup> Muḥammad ‘Ajjaj al-Khatib mentioned some scholars who argue that validity of ḥadīth is determined by validity of transmitters.<sup>11</sup>

Orientalists<sup>12</sup> also have different opinions on ḥadīth. Among them are: (1) ḥadīth literature is based merely on oral transmission carried out for more than a century, and the collections of ḥadīth as we have received do not refer to any recorded ḥadīth in the earlier period, (2) the number of ḥadīth in the later collections is much larger than number of those in the earlier collections or in the early works on Islamic law. This shows that most of ḥadīths have doubtful character, (3) number of ḥadīths reported by younger Companions are much larger than those reported by the older Companions. This shows that the *isnaʿs* attached to these ḥadīth are not reliable,<sup>13</sup> (4) the system of *isnaʿ* was applied to ḥadīth in not earlier than the end of the first century of Hijra, and there is no proof of the authenticity of the tradition

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<sup>10</sup> Among them are: Ibn al-S̄lah and Imam Nawawi. See: Muhammad ‘Ajjaj Al-Khatib, *Usul al-Hadith, ‘Ulumuhu wa Musfalahuhu* (Beirut: Dar al-Fkir, 2006), p. 200.

<sup>11</sup> Nashiruddin Al-Albani, *Silsilah Al-Aḥādīth al-Dā‘ifah wa al-Mawdu‘ah wa Atharuha al-Sayyi’ fi al-Ummah* (Beirut: tt, 1985), p. 89-91.

<sup>12</sup> The word Orientalist used for identical Western scholars who study, teach, write or conduct an investigation of things oriental (the Orient) in various aspects: language, customs, civilization, especially religion. And as for who made the object of study is called orinetalism. “The orientalisme is defined as an organic whole which is composed of the knowledge derived from the original sources concerning the language, religion culture, history, geography, ethnography, literature and art of orients” Unfortunately, people recognized that most of thoughts produced by those who consisted in this field, were not too friendly for moeslems. especially with their strange ideas about the two pilars of Islamic reigion: al-Qur’ān and Hadis. But there were a number of them, who didn’t stand in which most orientalist stood. One of them was Nabia Abbot. This article is written to get down who Nabia Abbot was, what her ideas on the studies of Islamic traditions were, and what might be the differenties between his theories and other orientalist. Read: Muin Umar, *Orientalism and the Study of Islam* (New York: Crescent Star, 1978), p. 7-8. See also: Edward W. Said, *Orientalism* trans. Asep Hikmat (Bandung: Pustaka, 1994), p. 1-2.

<sup>13</sup> Herbert Berg. *The Development of Exegesis In Early Islam: The Muslim Autenticity Of Literature From The Formative Period* (Surrey: Curzon Press Richmond, 2000), p. 9.

attached, (5) many of ḥādīth contradict one to the other,<sup>14</sup> (6) there is evidence of large-scale forgery of the *isnaʿ* as well as of the text of ḥādīth, (7) Muslim critics have been focussing on *isnaʿ*, and never criticising the contents.<sup>15</sup>

These points are based on *isnaʿ* system which made difference views about the authenticity of ḥādīth. Many scholars (not only Muslim scholars, but also orientalist) have difference views on ḥādīth. Some of them<sup>16</sup> convinced that ḥādīth is authentic and some of them<sup>17</sup> doubted it. They said that ḥādīth was fabricated by scholars in the second and third centuries. During the last century, there are some orientalist who showed their doubts in the authority or the veracity of ḥādīth. It can be seen from the opinions of orientalist, such as Ignaz Goldziher and Joseph Schacht. According to both, ḥādīth does not come from the Prophet Muhammad SAW, but constructed by scholars in the first and the second century.<sup>18</sup>

The origin of ḥādīth is still debatable among scholars on ḥādīth. A number of scholars doubted the authenticity of ḥādīth as derived from the Prophet, the names included in this

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<sup>14</sup>That group is considered "*munkir al-Sunna*," or considered rejecting traditions of the Prophet, some of them are Taufiq Sidiq, Ahmad Amin and Isma'il A'zam. They assume that the Qur'an has been adequate in explaining all things. See: Suryadi, *Metode Kontemporer Memahami Hadis Nabi* (Yogyakarta: Teras, 2008), p. 3.

<sup>15</sup> See Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis* (Jakarta: PT Mizan Publika, 2009), p. 15-17.

<sup>16</sup>Among them include: Fuad Sezgin, M. M. Azami and Nabia Abbott. See Herbert Berg, *The Development of Exegesis In Early Islam*, p. 18. And see Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*, p. 119.

<sup>17</sup> Among them include: G.H.A. juynboll, Joseph Schacht, and Ignaz Goldziher. See Herbert Berg, *The Development of Exegesis In Early Islam*, p.8. Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*, p. 156-163.

<sup>18</sup> Wahyudin Darmalaksana, *Hadis di Mata Orientalis; Tela'ah atas Pandangan Ignaz Goldziher dan Joseph Schacht* (Bandung: Bintang Merah Press, 2004), p. 76.

group are Tawfiq Sīdqi,<sup>19</sup> Abu-Rayyah,<sup>20</sup> Kassim Ahnād,<sup>21</sup> and Joseph Schacht.<sup>22</sup> Some other scholars believe that ḥādīth originated from the Prophet, the names included in this group are: al-Dihlawi,<sup>23</sup> al-Siba'i<sup>24</sup> and M. 'Ajjaj al-Khatīb.<sup>25</sup> Each group expressed convincing opinion and showed the findings of their own theories.<sup>26</sup>

Herbert Berg divided the orientalist's perspective on ḥādīth into three groups, namely: scepticism, sanguin,<sup>27</sup> and middle ground.<sup>28</sup> In the distribution category, Herbert Berg entered the names included in the category of dubious figures to the authenticity of the ḥādīth (read; scepticism), they are: Ignaz Goldziher and Joseph Schacht. Then, some ḥādīth scholars who include in the rejecter groups of scepticism are: Nabia Abbott, Fuat Sezgin, and M. M. Azami.

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<sup>19</sup> G.H.A. Juynboll, *Kontroversi Hadis di Mesir (1890-1960)* translated by: Ilyas Hasan (Bandung: Al-Mizan, 2003), p. 37-38. And see also: Asep Setiawan, "Tawfiq Sīdqi (1881-1920; Penyemai Benih *Inkar al-Sunnah*" in Mu'ammār Zayn Qadafi (ed), *Yang Membela dan Yang Menggugat* (Yogyakarta: Interpena, 2011), p. 55-61.

<sup>20</sup> Maḥmūd Abu-Rayyah, *Adḥwā' 'Ala-al-Sunnah al-Muḥammadiyyah* (Caero: Da' al-Ma'rifat), p. 22.

<sup>21</sup> Kassim Ahnād, *Hadits Satu Penilaian Semula* (Malaysia: Media Intelek, 1986), p. 62.

<sup>22</sup> Joseph Schacht, *The Origins of Muhammadan Jurisprudence* (Oxford: Clarendon Press, 1950).

<sup>23</sup> Shaikh Waliyyullah al-Dihlawi, *Ḥijjatullah al-Baḡīyah* translated by: Nuruddin Hidayat (Jakarta: Serambi, 2005).

<sup>24</sup> Muḥḥafa-al-Siba'i, *al-Sunnah wa Makānatuha-ḥi al-Tashri' al-Islāmī* (Caero: Da' al-Warraḡ).

<sup>25</sup> Muhammad 'Ajjaj al-Khatīb, *al-Sunnah Qabla al-Tadwīn*, (Caero : Maktabah Wahbah, 1963). And see Muḥammad Badruz Zama, "Tadwīn al-Ḥādīth Perspektif Muḥammad 'Ajjaj al-Khatīb, in Mu'ammār Zayn Qadafi (ed), *Yang Membela dan Yang Menggugat* (Yogyakarta: Interpena, 2011), p. 173-179.

<sup>26</sup> Ali Masrur, *Teori Common Link G.H.A. Juynboll: Melacak akar Kesenjajaran Hadis Nabi*, (Yogyakarta: LKiS, 2007), p. 1.

<sup>27</sup> In his book, berg called the groups which made reaction against scepticism is sanguin.

<sup>28</sup> Based on prior research done, Berg judge that eventhought the reality is devided into three groups, but in essence that there are only two groups, scepticism and sanguin. As for those who are trying to find a middle ground position, when seen from the trends and results of their research, then the fact they are part of two groups opposing it. See: Herbert Berg. *The Development of Exegesis In Early Islam: The Muslim Autenticity Of Literature From The Formative Period* (Surrey: Curzon Press Richmond, 2000).

The last, ḥādīth scholars who included in the middle ground are: G.H.A Juynboll, Fazlur Rahman, G. Schoeler, and Harald Motzki. There are three influential orientalists who studied on the authenticity of the ḥādīth, including Ignaz Goldziher, Joseph Schahct and Juynboll. Debate about the authenticity of ḥādīth in the West was initiated by Ignaz Goldziher's innovative theoris.

Study on ḥādīth in Europe culminated in the work of Ignaz Goldziher, whose work became the most important critique of ḥādīth in the nineteenth century.<sup>29</sup> He was the first scholar to study the ḥādīth in a systematic historical and critical study. Ignaz Goldziher's masterpiece on ḥādīth is *Mohammedanische Studient* which was published in 1890 in German and then was translated by CR Barber and S.M. Stern into English is *Muslim Studies* in 1997.<sup>30</sup>

There are, however, orientalists who are against Goldziher's theory on ḥādīth. One of them is Nabia Abbott. She became the first faculty member and the head of the departement of history at Asbury College in Wimore, Kentucky, from 1925 to 1933.<sup>31</sup> She is an expert in classical studies on the development of Arabic manuscripts in the South Arabia. Ambition and seriousness in her study produced an innovation in the study of Arabic literature Papyri. Because of that, according to Ali Masrur, she was known for her revolutionary to the study of early Islamic culture, as well as female's Islamolog.<sup>32</sup>

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<sup>29</sup> Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*, p. 2-4.

<sup>30</sup> Ignaz Goldziher, *Muslim Studies*, translated by: CR Barber and S.M. Stern (London: George Alen dan Unwim Ltd, 1970).

<sup>31</sup> Nabia Abbott, "*Aisha The Beloved of Muhammad*", (Chicago: The University of Chicago Press, 1942), p. vii.

<sup>32</sup> Ali Masrur, *Teori Common Link G.H.A Juynboll; Melacak Akar Kesenjaraan Hadis Nabi* (Yogyakarta: LKiS, 2007), p. 42.

Nabia Abbott is a female's scholar who has concern on ḥādīth. Her masterpiece on ḥādīth is *Studies in Arabic Literary Papyri II; Qur'anic Commentary and Tradition*,<sup>33</sup> that shows reaction against sceptisists, especially Ignaz Goldziher's thought. In this book, she criticized Ignaz Goldziher's views on the autenticity of ḥādīth. Nabia Abbott is also a key figure in the study of ḥādīth in the West. Muslim scholars were also influenced by her theory. She made significant contributions in the development of ḥādīth literature.

## B. Research Questions

This research will address these following questions:

1. What are the main of Ignaz Goldziher's and Nabia Abbott's thoughts on *Isna' al-Hādīth*
2. What are the fundamental similarities and differences between Ignaz Goldziher's and Nabia Abbott's thoughts on *Isna' al-Hādīth*
3. What are the strengths and weaknesses of their thought?

## C. Objectives and Significances

Based on some of the problems mentioned above, this research aims to:

1. To describe the main of Ignaz Goldziher's thought and Nabia Abbott's about the transmission of ḥādīth (*Isna' al-Hādīth*).
2. To know the fundamental similarities and dissimilarities of Ignaz Goldziher's and Nabia Abbott's thought on transmission of ḥādīth (*Isna' al-Hādīth*).

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<sup>33</sup> Nabia Abbott, *Studies in Arabic Literary Papyri II; Qur'anic Commentary and Tradition*. (Chicago: The University of Chicago Press, 1967).

3. To know the strenghts and weaknesses of Ignaz Goldziher's and Nabia Abbott's thought.

The significances of this research are:

1. This research is expected to be the foundation for subsequent studies related to the study about ḥadīth among the orientalist.
2. Adding and scientific heritage contribute to the development of contemporary ḥadīth studies.

#### D. Prior Research

Among the writings that discussed about Ignaz Goldziher's thought and Nabia Abbott's is written by Herbert Berg, *The Development of Exigesis in Early Islam: The Authenticity of Muslim Literature from the Formative Period*.<sup>34</sup> In this book, Herbert Berg argued about the development around the study of ḥadīth criticism, starting from skeptical thinking of Goldziher and Schacht, then, reaction againts scepticism from some other ḥadīth scholars, namely Nabia Abbott, Fuat Sezgin and M. M. Azami. Berg explained the difference opinion between some orientalists whom belong to the class sanguin and scepticism, in which there are two opinions of the authors examine the figures in this thesis, namely Ignaz Goldziher and Nabia Abbott.

Dr. Phil. H. Kamaruddin Amin in his book entitled "*Menguji Kembali Keakuratan Metode Kritik Hadis*" explains the methods of hadith criticism among Muslim scholars and non-Muslims that until now are rarely been evaluated. He

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<sup>34</sup> Herbert Berg, *The Development of Exigesis in Early Islam: The Authenticity of Muslim Literature from the Formative Period* (Surrey: Curzon Press Richmond, 2000).



explained that according to the discourse, the authenticity of the ḥādīth is the most fundamental in the study of ḥādīth. Some of Muslim scholars doubt on the role of tradition as a second source of authority to the Qur'an are not entirely related to their resistance on the authority of the *sunnah*, but also to their doubts over the accuracy of the methodology used in determining the originality of hadith. If the method used in determining the authenticity, then all the results achieved from these methods are not sterile from the possibilities of re-verification, historical criticism and even these results could collapse.<sup>35</sup>

There is also a thesis entitled *Otentisitas Hadis Menurut Nabia Abbott*<sup>36</sup> worked by Lutfi Nour Afidah. In her thesis, she discussed the basic concept of thinking about the authenticity of the ḥādīth based on Nabia Abbott covered in it proof of the authenticity of the ḥādīth.

The book written by Wahyudi Darmalaksana entitled *Hadis di Mata Orientalis; Telaah Atas Pandangan Ignaz Goldziher dan Joseph Schacht*.<sup>37</sup> He explained in his book about the authenticity of the ḥādīth based on Ignaz Goldziher's view and Joseph Schacht's. However, it is very brief explanation at all, which only consists of the meaning of the ḥādīth and *sunnah* which continues to doubts about their authenticity according to Ignaz and Schacht. He explained about the doubts of Ignaz Goldziher and Joseph Schacht on ḥādīth. They argue that ḥādīth is an artificial product by scholars on

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<sup>35</sup> Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis* (Jakarta: PT Mizan Publika, 2009).

<sup>36</sup> Nur Afidah, "Otentisitas Hadis Menurut Nabia Abbott", Skripsi Fakultas Ushuludin UIN Sunan Kalijaga, Yogyakarta, 2008.

<sup>37</sup> Wahyudin Darmalaksana, *Hadis di Mata Orientalis; Tela'ah atas Pandangan Ignaz Goldziher dan Joseph Schacht* (Bandung: Bintang Merah Press, 2004).

second and third century Hijra. In this book, he also described some critics of scholars of ḥadīth about Goldziher's view and Schacht's.

About history of transmission of ḥadīth, there is a book written by Dr. Muhammad 'Ajjaj al-Khatib entitled *al-Sunnah Qabla al-Tadwiin*, which described the historical development of ḥadīth since the Prophet was alive, Companion's period (after the death of the Prophet Muhammad SAW), until the codification of ḥadīth (*tadwiin al-ḥadīth*). He explained also some views about codification of ḥadīth based on ḥadīth scholars, not only Muslim's scholars, but also orientalist.

According to the majority of Orientalist, that in the codification of ḥadīth done at the beginning of the 2nd century. Ignaz Goldziher in his writings at the beginning of the chapter said that the some Ṣaḥīfahs was written in the days of Muhammad, but they do have many doubts. The doubt is caused by two things. *First*, Goldziher considers that the memorizing of Companions is weak, because they concerntrate on writing. *Second*, he considers that ḥadīth is disability, because there are many ḥadīths have contradiction, and also many of the writers of ḥadīth is only wrote a hadith in accordance with the tendency of their lust. Then 'Ajjaj al-Khatib did not accept the opinions of the orientalist whom doubted the validity of ḥadīth and also their (orientalist) doubted about quality of memorizing of the transmitter (*rawi*).<sup>38</sup>

After reading those literatures, researcher found an interesting aspect that becomes the main source of debate between Ignaz Goldziher and Nabia Abbott, namely

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<sup>38</sup> Muhammad 'Ajjaj al-Khatib, *al-Sunnah Qabla al-Tadwiin*, (Caero : Maktabah Wahbah, 1963), p. 380-381.

the problem of transmission of ḥādīth. Therefore, researcher will conduct further research on the controversy of ḥādīth transmission (*isnaʿ al-ḥādīth*) according to Ignaz Goldziher and Nabia Abbott. Researcher do not find previous work that concentrate on Ignaz Goldziher's and Nabia Abbott's thought about the problems of ḥādīth transmission (*isnaʿ al-hadis*), and also differences regarding their method.

According to some researches above, researcher doesn't get any research which concern about Ignaz Goldziher and Nabia Abbott in one research, and there is no research about *isnaʿ al-ḥādīth* based on Ignaz Goldziher's thought and Nabia Abbott's on comparative study. With a methodological analysis, researcher believes that this study is necessary and interesting to discuss.

## E. Research Method

This is library research<sup>39</sup>, because its sources include some books, journals, encyclopedias, and articles.

### 1. Types of Data

Data for the research include primary and secondary data. Primary data in this study is *Studies in Arabic Literary Papyri, Vol. II; Qur'anic Commentary and Tradition*, which is one of Nabia Abbott's masterpieces, and Ignaz Goldziher's books, *Introduction to Islamic Theology and Law* and *Muslim Studies*, which is the translation from *Muhammadanische Student*.

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<sup>39</sup> Winarno Surahmat, *Pengantar Penelitian Ilmiah* (Bandung: Tarsito, 1994), p. 251-263.

## 2. Data Accumulation Techniques

In the process of data's collection, researcher will use a method of documentation. This method is based on notes, transcripts, books, newspapers, magazines and so forth. The data will be collected in accordance with the need.

## 3. Data Analysis Techniques

After all data were collected, the next step is the process of data analysis. The process of data analysis is the process of organizing and arranging the data into patterns, categories, and descriptions.<sup>40</sup> The techniques include:

- a. Data reduction. Data that have been collected will be reduced and summarized in accordance with the pattern and map research.<sup>41</sup>
- b. Taxonomic analysis. This analysis is focused on a specific theme which serves to illustrate the problems that become the target of study, then explain it deeply.<sup>42</sup>
- c. Interpretation. It is to understand the thoughts of Ignaz Goldziher and Nabia Abbott. In this case is about transmission of *ḥadīth* (*isnād al-ḥadīth*).<sup>43</sup>
- d. Comparison,<sup>44</sup> which includes the following stages:
  - 1) Describing each concept or idea of Ignaz Goldziher and Nabia Abbott.
  - 2) Comparing their thoughts about *isnād al-ḥadīth*.
  - 3) Analyzing the similarities and differences of their thought.

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<sup>40</sup> Lexi J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2002), p. 103.

<sup>41</sup> Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner* (Yogyakarta: Paradigma, 2010), p. 160-163.

<sup>42</sup> Arif Furchan and Agus Maimun, *Studi Tokoh, Metode Penelitian Mengenai Tokoh* (Yogyakarta: Pustaka Pelajar, 2005), p. 65-67.

<sup>43</sup> Anton Bakker and Achmad Chairiz Zubair, *Metodologi Penelitian*. p. 63.

<sup>44</sup> Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner*, p. 184-186.

4) Analyzing the strength and weakness of their thought.

4. Approach

This research will use comparative approach<sup>45</sup> to understanding the object of research clearly and determined what the similarities and difference of both interpreters. In other side, the writer will use sociology and political approach to analyze the relevance of both thought in Indonesian context.

F. Structure of the Thesis

In the chapter I, this chapter describes the importance of this theme, the background of the problem, research questions, objectives and significances, prior research, research methods and structure of the thesis.

Historical Setting and General View About *Isnaʿ al-hādīth* include in the chapter two. This Chapter contains discussion of the historical setting of Ignaz Goldziher and Nabia Abbott. The researcher also will review the socio-political setting of their life. This chapter, includes biography, career, some figures who affected their thoughts, and some of their works. After that, researcher discusses about *isnaʿ al-hādīth*. It is considered important, because before explaining Ignaz Goldziher's and Nabia Abbott's thought, we must know the definition of *isnaʿ* first. In this chapter, researcher explains on their views about *hādīth* globally, and then about *isnaʿ al-hādīth*.

In the chapter III describes Ignaz Goldziher's and Nabia Abbot's Thought on *Isnaʿ al-Hādīth*. After knowing the background of two figures and general overview

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<sup>45</sup> Anton Bakker and Ahmad Charris Zubair, *Metodologi Penelitian Filsafat* (Jakarta: Kanisius), pp. 51-52.

about *isnaʿ al-hādīth*, in this chapter, researcher explains Ignaz Goldziher's and Nabia Abbot's thought on *Isnaʿ al-Hādīth*.

This chapter analyze Goldziher's and Nabia Abbott's thoughts. This includes the fundamental differences and similarities between Ignaz Goldziher's and Nabia Abbott's views. After studying the basic differences and similarities, researcher explains the strengths and weaknesses of their thoughts. The last chapter, contains a conclusion which is the answers of the research questions, and also some suggestions for future research.

## CHAPTER V

### CONCLUSION

#### A. Conclusions

1. The main of Ignaz Goldziher's and Nabia Abbott's thoughts on *isna' al-hādīth* the fundamental similarities and differences between them are:

a. The main of Ignaz Goldziher's thought are:

- 1) Ignaz Goldziher is one of scepticists on the authenticity of *hādīth*.
- 2) Ignaz goldziher believes that the transmission of *hādīth* existed since the Prophet's period, but political conflict among Muslim society makes him doubt on the authenticity of *hādīth*.
- 3) There are several reasons that cause Ignaz Goldziher doubt on *hādīth*:  
*first*, the material found in later collections have no references to earlier written collections and use oral transmission *isna'*, not written *isna'*.  
*Second*, many of *hādīth* contradict one to other. *Third*, the number of *hādīth* in the later collections is larger than number of those contained in the earlier collections or in the early works on Islamic law. *Fourth*, the Muslim community's share ignorance of Islam as a religious practice, as well as dogma. *Fifth*, Islam was unable to incorporate its customs within a systematic ideology. *Sixth*, the younger Companions of the Prophet seem to have known more about him (that is, they transmitted more *hādīths*) than the older Companions who presumably knew the Prophet for a greater length of time. These suggested to Goldziher that large-

scale fabrication of ḥādīth took place. *Seventh*, Muslim critics have been focussing on *isnaʿ*, and never criticising the contents.

b. Nabia Abbott's thought on *Isnaʿ al-Ḥādīth* are:

- 1) The *isnaʿ* system began in the life time of the Prophet and was used by Companions in transmitting the traditions of the Prophet.
- 2) The critical method on ḥādīth does not focused only on the *isnaʿ*, but also the *matn*.
- 3) The writing of ḥādīth existed in the early Islamic period and these most of ḥādīth transmitted to the next generation until the time of ḥādīth codification (*tadwīn al-ḥādīth*).
- 4) Collection of ḥādīth was begun in Muhammad's life time by members of his family, client, and close Companions.
- 5) Nabia Abbott uses *isnaʿ family* and *non-family*, and explosive *isnaʿ*'s theories to support her argument.

c. The strengths and weaknesses of Ignaz Goldziher's and Nabia Abbott's thoughts are:

- 1) The strengths and weaknesses of Ignaz Goldziher's thought are Ignaz Goldziher was the first scholar to study the ḥādīth in a systematic historical and critical study. Goldziher is the consistent one in using the historical method. Goldziher focussed on the criticism of *matn*. He didn't compare one ḥādīth with others.
- 2) The strengths and weaknesses of Nabia Abbott's thought are: *first*, she shows some documents of ḥādīth to prove her research. *Second*, she gives



contributions to knowledge in the study on *ḥādīth*, she has two concepts of *isnaʿ al-ḥādīth* which become the result of her research. However, she has weaknesses in her research. She only does study on the chronological transmission of *ḥādīth*, but she doesn't explain about the personal quality of transmitters. Abbott just explain about the explosive *isnaʿ*, and she doesn't explain about *ḥādīth aḥād*.

## B. Suggestions

1. Many names of orientalist haven't studied deeply yet in the study on the *ḥādīth* based on orientalist, such as J. Horovitz, M. Cook and N. Calder. So, I suggested to the next researcher to do research on these persons.
2. I suggested to do research and analisis more deeply and comprehensively than this research on the study on Ignaz Goldziher's and Nabia Abbott's thoughts, not only on the *isnaʿ al-ḥādīth*, but also on the other objects which have relation with *ḥādīth*.

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