

**THE ARCHAEOLOGY OF MOTZKI'S STUDIES ON HADITH
(STUDY OF THE ORIGIN OF ISNAD CUM MATN METHOD)**



By:

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THESIS

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MOTTO

“Behind SOMETHING, always a THING”

Imam Sahal

DEDICATION

For Azka, Ela and My Parents



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ABSTRACT

Hadith studies, especially the discourse of the dating of hadith become Western Scholarship's concern. Some of them include in the Revisionist or the Skeptic group. There are Ignaz Goldziher, Joseph Schacht, Juynboll, Michael Cook, Patricia Crone, Norman Calder, and other. Their paradigm, idea, and theory dominate around the hadith studies. This domination spread not only in Europe but also in other areas. Then Harald Motzki as one of the Sanguine group member, challenge their idea and paradigm with his theory, the Isnad Cum Matn method. This method is combined both of The Revisionist method and The Sanguine method. It is important to investigate the nature of the Isnad Cum Matn method and the genesis of this discourse. The questions now present it self; what is the epistemological structure of Motzki's study on hadith? What is the archaeological dimension of the Isnad Cum Matn method?

This research use the epistemology, the genealogy and the archaeology of knowledge as the analytical theory. Type of this research is the library research. The source of the primary data of this research take from two Motzki's main book. There are *The Origins of Islamic Jurisprudence Meccan Fiqh before The Classical School* and *Analyzing Muslim Tradition*. The analysis of data is describe by descriptive method, taxonomy method, interpretative method and the comparative method.

Based on this research, we can conclude several points. The first is that the epistemological structure of the Isnad Cum Matn rely on the source, the methodology and the validity. The source of the Isnad Cum Matn method come from the classical hadith collection, the biography of the transmitter, and the Western scholars theories. The methodology of the the isnad cum matn show the combination between the Revisionist and the Sanguine theories. The validity of the Isnad Cum Matn method depends on the the historical data of transmitter, the structural correspondences of the bundle of isnad, and the conections of *Mutun*. The second is that the Isnad Cum Matn method is not built from an "empty space", but the nature of this method came from many aspect other theories which offer by many scholars. The discourse formation of the dating hadith issue show that his theory connect and relate to many scholar's theories before him. The discourse appears by the relation among scholars (geo-academical scholars) and the political factor. The discourse of the Isnad Cum Matn is construct by the hegemony of the Sanguine paradigm. The characteristic of this paradigm are anti-Eurocentrism, self-reflective, and self-critics. The Sanguine paradigm controled by the Sanguine scholars who have a relation with *Deutsche Morgenlandischen Gessellschaft* and the Albert Hourani Award.

Keyword: Harald Motzki, Isnad Cum Matn, Archaeology of Knowledge

TRANSLITERATION

I. Single Consonant

Arabic Letter	Name	Latin Letter	Name
ا	alif	-	-
ب	ba'	b	Be
ت	ta'	t	Te
ث	s\ a	s\	es (with point above)
ج	jim	j	Je
ح	h} a'	h{	ha (with point under)
خ	kha'	kh	ka and ha
د	dal	d	De
ذ	z\ al	z\	zet (with point above)
ر	ra'	r	Er
ز	zai	z	Zet
س	sin	s	Es
ش	syin	sy	es and ye
ص	s} ad	s}	es (with point under)
ض	d{ ad	d{	de (with point under)
ط	t} a' >	t}	te (with point under)
ظ	z} a'	z}	zet (with point under)
ع	'ain	'	A comma (above)
غ	gain	g	Ge

ف	fa'	f	Ef
ق	qaf	q	Qi
ك	kaf	k	Ka
ل	lam	l	El
م	mim	m	Em
ن	Nun	n	En
و	Wawu	w	We
هـ	ha'	h	H
ء	hamzah	'	apostrof
ي	ya'	y	Ye

II. The Double Consonant because of *Syaddah* must be write double

متعددة	Written	<i>muta'addidah</i>
عدة	Written	<i>'iddah</i>

III. *Ta' Marbutah* at the last of word

- a. If the *ta marbutah* is dead, must be write *h*

حكمة	Written	<i>H}ikmah</i>
جزية	Written	<i>Jizyah</i>

- b. If followed by the conjunction “*al*” and the sentence is separate, then must be write *h*.

كرامة الاولياء	ditulis	<i>Kara>mah al-auliya>'</i>
----------------	---------	-----------------------------------

- c. If a life *Ta' marbu>t}ah* with the harakat, *fath}ah*, *kasrah*, atau *d}ammah* be written *t*.

زكاة الفطرة	Written	<i>Zaka>t al-fit}rah</i>
-------------	---------	-----------------------------

IV. The Short Vocal

-----َ	fath } ah	Written	a
-----	kasrah	Written	i
-----	d{ammah	Written	u

V. The Long Vocal

1	FATHAH + ALIF جاهلية	Written Written	a> <i>Ja>hiliyah</i>
2	FATHAH + THE DEAD YA' تنسى	Written Written	a> <i>Tansa></i>
3	FATHAH + THE DEAD YA' كريم	Written Written	i> <i>Kari>m</i>
4	DAMMAH + THE DEAD WA>WU فروض	written written	u> <i>Furu>d{</i>

VI. Double Vocals

1	FATHAH + THE DEAD YA' بينكم	Written written	Ai <i>bainakum</i>
2	FATHAH + THE DEAD WA>WU قول	written written	Au <i>qaul</i>

VII. The short vocal which following by other in one word must be separate by the apostrof

أأنتم	Written	<i>a antum</i>
اعدت	Written	<i>u'iddat</i>

لئن شكرتم	Written	<i>la'in syakartum</i>
-----------	---------	------------------------

VIII. The conjunctions of *alif lam* which followed by the *Qomariyyah* or the *Syamsiyyah* alphabet must be written with "*al*"

القرآن	Written	<i>al-Qur'a>n</i>
القياس	Written	<i>al-Qiya>s</i>
السماء	Written	<i>al-Sama>'</i>
الشمس	Written	<i>al-Syams</i>

IX. The writting of the words in sentence must be written based on the prononciation

ذوى الفروض	Written	Z awī al-Furu>d{
اهل السنة	Written	Ahl al-Sunnah

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Yogyakarta, 28 February 2019



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CHAPTER I

INTRODUCTION

A. Research Background

The study of hadith, especially the dating of hadith, is one of theme which deeply studied in Western Scholarship. There are many Western Scholars who focused in this issue such as Ignaz Goldziher, Joseph Schact, and Juynboll. All of them is classified as the Revisionist / the Sceptic scholars. Based on his research of manuscripts of *Al Muwatta*, Ignaz confirms the origin of hadith only can be verified until two *hijriyah* earlier.¹ His dating process not enough detail, complex, and deeply but his method used for basic research of hadith by other scholars. His research followed by Joseph Schacht. Schacht tried to investigate the different data: manuscripts *Al-Umm* by Imam Syafi'i. There are some reasons behind that: he considers the different data and geographical factors. Then, he published his phenomenal theory of hadith: the common link theory. He used this theory to investigate the early sources and origins of hadith. He also developed a theory of Ignaz and founded the factors that cause a lack of hadith authenticity.² Then Schacht's theories are expanded by Juynboll. He produces many new technical theories. The Revisionist built their paradigm on the Eurocentrism paradigm.³

¹ Fully explanation check Ignaz Goldziher, *Muslim Studies*, 2 vols, London 1967

² Look; Joseph Schacht, *The Origins of Muhammadan Jurisprudence*, Oxford, 1950

³ I found several scholars who said the Eurocentrism among Orientalist, such as Edward Said, Wael B. Hallaq, A. Rohde, and others. Look, Edward W. Said, *Orientalism*, New York: Vintage Books, 1979, Wael B. Hallaq, "On Orientalism, Self-Consciousness, and History", *Islamic Law Society*, Vol. 18, No. 3/4, Brill: 2011, and A. Rohde, "The Orient Within. Orientalism, Anti-

Their ideas and paradigms spread and dominate among hadith scholars. The skepticism seems to dominate the trend of hadith studies among Orientalist circumstance especially in Europe⁴ until hadith studies in Indonesia.

On 1978, Harald Motzki challenges the Revisionist or the Skeptics paradigms. He combine the Western methods with the classical Islamic theories. He offers his theory of dating of hadith which is popular by the title "Isnad Cum Matn". This theory can use to trace the origin of hadith. Motzki claims that the hadith can be date until the early Successors period. Moreover, in some case, The Isnad Cum Matn can date the hadith until the Companion period. While Ignaz and Joseph Schacht (The Revisionist or Sceptic) focused on isnad (Written Process), Motzki tried to determine not only Isnad but also a Matn (Oral Process) as a basic data for his theory. If we investigate deeply about Isnad Cum Matn, we will find that the Isnad Cum Matn not only just a "simple" theory. This theory is a little part (puzzle) of the development of hadith studies in Western Scholarship. The Isnad Cum Matn (as the dating of hadith theory) was a result of the development or shifting studies in Western Scholarship from the Orientalist phase into Post-Orientalist/Cosmopolitanism phase.

The questions now present itself; why does Isnad Cum Matn theory appear among the Western Scholarship tradition while the Revisionist paradigm dominated the trend of hadith studies? Is his theory have similar aspects with other Western Scholars? Why Motzki consider an Isnad (Written Process) and

Semitism, and Gender in 18th to early 20th Century Germany", *Fremde, Feinde und Kurioses*, Germany: De Gruyter, 2009.

⁴ Several centers of hadith studies in Europe: Germany, Netherland, England, and others.

Matn (Oral Process) while other Scholars determine an Isnad (Written Process) only? How the genealogy of the Isnad Cum Matn theory? Why Motzki's can produce an *Isnad cum Matn* method? Who was involved/contributed to his thought? To answer all these questions I use two theories: genealogy and archaeology of knowledge.

There are four factors that cause this research must be done; Firstly, The Isnad Cum Matn method is a fundamental basis of the source-critical issue. It means that this research urgently. Secondly, the Isnad Cum Matn method did not appear by itself. Foucault said that there is not a "fully-new" theory. That must be inspired, motivated, affected, correlated, connected, and implicated by other "things" around the theory. So, it is interesting to trace back the genealogy and archaeology of Harald Motzki's study on hadith. Thirdly, Isnad Cum Matn methods is a part of macro-hadith studies. It is important to take a look at the dynamic of Hadith Studies in general according to Western Tradition through the lens of discursive perspectives.

Based on that's reasons and facts, this research being significant and important.

B. Research Questions

The research questions of this study are:

1. What is the epistemic structure of Motzki's study on hadith?
2. What the archaeology of Motzki's study on hadith?

This questions had chosen by me who analyzed the dating method of Motzki. After answering all of the questions could describe genealogy factors and archaeology of knowledge of Motzki's theory.

C. Research Objectives and Significant

The objectives of this study are:

1. Describing and analyzing the origin, the source, the dynamic (development) of *Isnad Cum Matn* theory.
2. Discussing the relation, the transformation, and the power of *Isnad Cum Matn* theory.

The significance of this research is a contribution to literature of hadith sciences. An analysis of this research expands the hadith studies issue. By formulating the epistemology of Motzki's theory, it gives tools for hadith studies even better. Many tools (theories) or perspective will produce various research.

D. Prior / Early Research

There are four elements in this research; element about dating hadith, an element about Motzki, an element about *Isnad cum Matn* and element about the epistemology of hadith.

The Dating of Hadith

Berg examined the authenticity of hadith by investigating the transmitter of *tafsir*.⁵ During his explanation, Berg mentions Motzki's theories. But he still explains Motzkis theories globally. My research will be detailed about Motzki's theories and thought more than Berg works. While Berg used *tafsir* chain link,

⁵ Herbert Berg, *The Development of Exegesis in Early Islam*, Curzon, 2000

Christopher Melchert compiled the development of *isnad* in his articles “Traditionist-Jurisprudence and The Framing of Islamic Law”.⁶ On his research, he assumes that *isnad* used by *fuqaha* and *ahl hadith*. The constellation between them made a clash and conflict. Sometimes he mentioned Motzki’s account for consist his argument. He realizes that Motzki’s theory can be a tool to validate *isnad* chains.

On my unpublished bachelor thesis,⁷ I explained dating methods, especially the methods by Michael Allan Cook. His methods namely theory “The Spread of *Isnad*”. Like Berg, he used historical perspective. He argues that *isnad* grows backward or spread to backward (he follow Schacht theory "Backward Projection"). He also develops the theory of common link (it was known as Juynboll theories). His theory (the spread of *isnad*) tried to determine the real common link. In fact, he founded that the common link account more than one, so it is hardly even impossible to validate the real common link. It means his theory pull down the theory of common link (by Schacht and Juynboll). His conclusion seems astonishing. As we know, common link theory being a popular and monumental theory. Ali Masrur⁸ said on his research “*Teori Common Link G.H.A Juynboll*”, the common link theory almost used by the majority of western hadith scholars. I have mentioned about Motzki, but only about his general idea of *isnad cum matn*.

⁶ Look, Christoper Melchert, “Traditionalist-Jurisprudence and the Framing of Islamic Law”, *Islamic Society and Law*, Leiden: Brill, 2001

⁷ Imam Sahal, *Teori Spread of Isnad*, page 12

⁸ Ali Masrur, *Teori Common Link G.H.A Juynboll....*, page 170

Sebastian Gunther, one of the Sanguine scholars, assessment of the methodology of the dating of hadith. In his article, "Assessing The Sources of Classical Arabic Compilation: The Issue of Categories and Methodologies", Gunther elaborate the oral and the written transmission discourse. This discourse contains the debate over the Revisionist who focus on the written process and the Sanguine who combine both the oral and the written process.⁹ He also describes the theoretical aspect of the source-criticism. Gunther traces the variant of the theoretical aspect from many scholars who focus on the dating of hadith. He successfully categorizes the source-criticism term such as the transmitter, the guarantor, the informant, the original guarantor and other.¹⁰ In the end, Gunther concludes that the theories of the source-critical studies reach the history of classical Arabic literature. The theories also can trace back the history of Muslim scholar living in medieval times.¹¹

Then George Schoeler as one of the most reproductive scholars on the hadith issue discusses the oral and the written transmission of the sciences in early Islam. He wrote several articles. One of them is the article titled "Die Frage der schriftlichen oder mundlichen Überlieferung der Wissenschaften im Islam". In this article, Schoeler elaborates the question whether the sources which are the bases

⁹ Sebastian Gunther, "Assessing the Sources of Classical Arabic Compilations: The Issue of Categories and Methodologies" in *British Journal of Middle Eastern Studies*, Vol. 32, No. 1, Taylor & Francis Ltd, 2005

¹⁰ Sebastian Gunther, "Assessing the Sources of Classical Arabic Compilations: The Issue of Categories and Methodologies" in *British Journal of Middle Eastern Studies*, Vol. 32, No. 1, Taylor & Francis Ltd, 2005 page 84-85

¹¹ Sebastian Gunther, "Assessing the Sources of Classical Arabic Compilations: The Issue of Categories and Methodologies" in *British Journal of Middle Eastern Studies*, Vol. 32, No. 1, Taylor & Francis Ltd, 2005 page 95

of the compilation of the second until the fourth century were essentially written process or the oral process. In this article, Schoeler conclude that the source of the compilation of hadith such as *al Muwatta* by Imam Malik, *Tafsir* by Tabari and *Kitab al-Agani* by Abu Faraj al-Isfahani, are in most cases lessons taught by the *Syekh* (teacher) on the basis of written notes (jottings), that they read or recited and which the pupils heard and wrote down.

Then Schoeler continues the discussing process about the written and the oral on his next article, titled "Weiteres zur Frage der schriftlichen oder mundlichen Uberlieferung der Wissenschaften im Islam". He expanded the explanation about the same issue with the earlier article. This article also similar to the next Schoeler article, titled "Mundliche Thora und Hadit: Uberlieferung, Schrebverbot, Redaktion". This article elaborates the analogy between hadith and Qur'an on the one side and the oral and written teaching in Judaism on the other side. Schoeler said that there are many conformities between the transmission of oral teaching of Jews and the oral transmission in Islamic tradition. The fourth of his article, "The Writing and Publishing on the Use and Function of Writing in the First Centuries of Islam", deal more deeply about the issue of the writing transmission in early Islam period, especially in Arabic area.¹² In this article, Schoeler examined several written product in the early Islamic centuries, such as the *Sirah*, ancient Arabic poetry, and especially the hadith. His explanation being important with the issue of the dating of hadith which rely on the discourse of the oral and written transmission.

¹² George Schoeler, "Writing and Publishing on the Use and Function of Writing in the First Centuries of Islam", *Arabica*, T.44, Fasc. 3, Brill, 1997, page 424-425

Motzki and Isnad cum Matn

Nicolet Boekhoff-van der Voort also applied the theory of the dating of hadith. On her article, titled “The Raid of The Hudayl: Ibn Shihab al- Zuhri’s Version of The Event”¹³, Nicolet apply the dating of hadith by Motzki and Schoeler. She describes the issue of whether the traditions ascribed to al-Zuhri are fictitious or not. Nicolet challenge Joseph Schacht claims that most of the tradition especially the traditions ascribed to al-Zuhri are fabricated, not only the legal ones but also those on the life of Muhammad. She also criticized Juynboll claims which follow Joseph Schacht's argument. Nicolet chooses Motzki's argument which shows that the large amounts of al-Zuhri's traditions can be reconstructed by a comparative study of *Mushannaf* by Abd Razzaq and *Muwatta* by Imam Malik. He believe that there are also authentic traditions of al-Zuhri dealing with the life of The Prophet. It was detected by Juynboll, Schoeler, Motzki, and Gorke.¹⁴ Finally, her research finds some findings. By using the Isnad Cum Matn theory to the object of al-Zuhri's traditions, Nicolet finds that al-Zuhri delivered the hadith of the raid of the Hudayl to several of his students. The transmission of the tradition must have taken place before 124.742 when al-Zuhri died. It is also possible to date al-Zuhri's version to the first quarter of the second *Hijriyah*.

¹³ Nicolet Boekhoff-van der Voort, “The Raid of The Hudayl: Ibn Shihab al-Zuhri’s Version of The Event” in Harald Motzki, *Analysing Muslim Tradition*, Leiden: Brill, 2010.

¹⁴ Nicolet Boekhoff-van der Voort, “The Raid of The Hudayl: Ibn Shihab al-Zuhri’s Version of The Event” in Harald Motzki, *Analysing Muslim Tradition*, Leiden: Brill, 2010 page 306

Similar to Nicolet, Sean W Anthony trace the dating of a Maghazi-tradition by the Isnad Cum Matn method. In his article, "Crime and Punishment in Early Medina: The Origins of a Maghazi-Tradition",¹⁵ Sean deals with the aims to address the historiographical issue, specifically with regard to the narratives of the encounter between the early Medinan community and the aforementioned mendicant tribesmen. He recovers the history of the tradition transmission to gain the example of how the hadith evolves through the time in the early Islamic era, from the genesis to the final codification.¹⁶ At the end of his research, Sean said that Anas ibn Malik as the common link for the tradition-complex. Sean successfully dates the tradition until the late Umayyad period. These findings similar to Schoeler's findings.¹⁷ There is a thesis which discusses *isnad cum matn* theory by Rahmadi Wibowo. His research described the scheme of *isnad cum matn* theory and how to apply. In the end, he applies the theory to hadith of *Rukyat*. Rahmadi determines the common link on hadith *Rukyat*. He concludes someone forms *sahabah* level as a common link. In other ways, Ngajam focused on Motzki's thought about authenticity. His research titled "Otentisitas Hadis menurut Harald Motzki". Ngajam explained a debate between western hadith scholars and east hadith scholars. Based on authenticity problems, he believed that

¹⁵ Sean W. Anthony, "Crime and Punishment in Early Medina: The Origins of the Maghazi-Tradition" in Harald Motzki, *Analysing Muslim Tradition*, Leiden: Brill, 2010.

¹⁶ Sean W. Anthony, "Crime and Punishment in Early Medina: The Origins of the Maghazi-Tradition" in Harald Motzki, *Analysing Muslim Tradition*, Leiden: Brill, 2010, page 388

¹⁷ Sean W. Anthony, "Crime and Punishment in Early Medina: The Origins of the Maghazi-Tradition" in Harald Motzki, *Analysing Muslim Tradition*, Leiden: Brill, 2010, page 464

Motzki being a middle ground group. He also mentioned about *isnad cum matn* methods but not described deeply.

Like Rahmadi, Scott. C. Lucas, who has an interest in hadith theme, tried to apply *isnad cum matn* methods. He was taken a *mushannaf* of *Ibn Abi Sayba* as the object of his research. His research titled "Where are the Legal 'Hadith'? A Study of the Musannaf of Ibn Abi Sayba"¹⁸ which have a significant implication. He demonstrated the development of hadith between *Ahl hadith* and *ahl ushul* which have a fluidity condition. He used *mushannaf ibn Abi Sayba* which have a connection with *mushannaf abd Razaq*. Lucas applies the theory successfully. But he not focused on the epistemology of the theory itself. Like Lucas, Kamaruddin Amin, Indonesian hadith scholars tried to apply *isnad cum matn* methods. On his research, "*Menguji Kembali Keakuratan Metode Kritik Hadis*"¹⁹ he validates hadith *shiyam*. Firstly, he used the common link theory (whole theory from Juynboll with all newly added technics). He said that the common link of hadith *shiyam* came from *tabi'in* level/generation. Then he used *isnad cum matn* methods. He founded deeply analysis. He believed that the real common link came from *sahabah* (the Companion) level/generation. This conclusion made a significant implication. It means *isnad cum matn* methods work successfully. Even better with common link theory.

P.J Gledhill, was known as Western Hadith scholars, made a research which titled "Motzki Forger: The Corpus of Follower Ata in Two Early 3/9

¹⁸ Look, Scott. C. Lucas, "Where are the Legal 'Hadith'? A Study of the Musannaf of Ibn Abi Sayba", *Islamic Law and Society vol 15*, Leiden: Brill, 2008

¹⁹ Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*, (Hikmah: Jakarta), 2009

Century Hadith Compendia”²⁰. This research criticized the basis or foundation of *isnad cum matn* theory. He questioned a position of Motzki as the middle ground group. Is Motzki really middle ground or just another variant of the skeptical group? Gledhill criticized Motzki’s statement about Ibn Juraij. For Motzki, Ibn Juraij was a reliable and authentic transmitter. In other ways, Gledhill drops down this statement. He used *mushannaf Ibn Abi Sayba* (as the object of his research) to beat down *Mushannaf Abd Razzaq* (as the object of Motzki’s research).²¹ Gledhill claimed that Ibn Juraij was a forgery. It means Motzki’s methods not really works.

Luke Yarbrough wrote a significant article which applied the *isnad-cum-matn* methods. His articles titled "Upholding God's rule: Early Muslim juristic opposition to the state employment of non-Muslims". He examines three reports that cite the second caliph Umar as a model and authority for the opinion that Muslim state officials should not employ non-Muslims in official matters. Yarbrough’s study is based on a wide range of sources, an important prerequisite for the successful implementation of the method. The *asanid* of the three traditions exhibit predominantly single strands. Genuine PCLs between the sources/compilations and the CL are lacking. This type of transmission bundle was called a “spider” by Juynboll, who regarded it as the product of *isnad-*

²⁰ P.J. Gledhill, “Motzki Forger: The Corpus of Follower Ata in Two Early 3/9 Century Hadith Compendia”, *Islamic Law and Society* 19, Leiden: Brill, 2012.

²¹ For the full explanation, please check out Motzki's monumental book which titled *Die Anfänge der islamischen Jurisprudenz. Ihre Entwicklung in Mekka bis Zur Mitte des 2/8 Jahrhunderts*. This research published in Stuttgart in 1991. Then translated into English which titled *The Origins of Islamic Jurisprudence. Meccan Fiqh Before the Classical School* by M. Kartz in Leiden in 2002.

fabrication by the author of the source/compilation or one of his teachers. Yarbrough shows that a detailed comparative analysis of the *matn* variants can be of help in determining the initial disseminator of the respective traditions, notwithstanding the single strands.

Pavel Pavlovitch also applies the *isnad-cum-matn* method to seven transmission complexes relating to the word *Kalala* in his article which is titled “Some Sunni Hadith on the Quranic Term *Kalala*: An Attempt at Historical Reconstruction”. After summarizing earlier attempts by David Powers and A. Cilardo to date these reports based on their *asanid* and *mutun*, the author attempts to reach new and more accurate results by deploying the *isnad-cum-matn* method.

Pavlovitch’s methodological assumptions influence his results. He dates only two of the seven reports to the first quarter of the second century or more later, or extends the period of their possible emergence from 100 to 150, or dates them between 150 and 200 H or “probably later”. An *isnad-cum-matn* analysis of the seven reports on the meaning of the Quranic term *Kalala* that does not exclude from the outset single strand transmissions, however, would assign their origin and initial dissemination to the first quarter of the second century, with one exception (*al kalalat ma khala lab*), which is probably from the last quarter of the second century. Similar results would follow from a tradition-historical source analysis focusing on the relevant traditions contained in Abd Razzaq’s *Musannaf*.

Epistemology of Hadith

There is research about this theme which was written by Wahyuni Shifatu Rahmah. The research is titled “Epistemology Hadis: Sunni dan Syiah”. She tried to

classify an epistemology of hadith between Sunni and Syi'ah. She founded a similarity of epistemology: example, the function of hadith as a source of law. She takes a global sample (from Sunni and Syi'ah) and not focused on some hadith scholars or *ulama*. Another significant research was written by Lutfi Rahmatullah. His research titled "Epistemologi Studi Hadis". He compared Motzki and Schacht. He founded a different point between them. For example, Juynboll believed a common link as a fabricator. But for Motzki, a common link can be a real transmitter.

E. Theoretical Framework

There are three main concepts in this research, namely epistemology of hadith, dating tradition (dating method), and history of thought. All concepts will be conceptualized respectively below:

Firstly, the epistemology of hadith. The concept of epistemology came from philosophy theory. There are Greek words: *episteme* (means knowledge) and *logos* (means science). So, epistemology means the science of knowledge.²² This theory breaks down the epistemic structure of the object by three basic questions: what is a source of knowledge / where the knowledge came from? What is the origin of knowledge? How to validate knowledge?²³ That all questions modified into new applicable questions: what is a source of *isnad cum matn* methods? What

²² Rajih Abdul Hamid, *Nadhariyah al-Ma'rifah: Bayna al-Qur'an wa al-Falsafah* (Riyadh: Maktabah al-Muayyad), 1992, page 63. Also check Harold H. Titus, *Living Issues in Philosophy*, USA: Oxford University Press, 1994, page 187

²³ Fully explanation Harold H. Titus, *Living Issues in Philosophy*, USA: Oxford University Press, 1994, page 187

are the origins of *isnad cum matn* methods? How to validate *isnad cum matn* methods?

The data examined by the theory of epistemology, being as basic material for the next phase. This phase tried to trace the historicity of motzki's study on hadith. To gain this purpose, I chose the archaeology of knowledge theory by Michel Foucault. For research effectiveness, I modified the theory to adapt to my research. This technical application of theory will be explained briefly below:

Based on Foucault theory, it is important to trace back the transmission idea, the transformation idea (if there show a shifting paradigm), and correlation from the non-discourse account. So, this is the step by step of my application:

1. For a brief explanation about the transmission idea, I will start with mapping the scheme of discourse account.²⁴ The discourse account (on this research, of course) means method and theory by other hadith scholars on the study of hadith. So, I will collect all this discourse account that have a similar topic. Then, for a deep explanation, I will discuss the characteristic of each method/theories such as Schacht theory, Juynboll theory, Schoeler theory, Gunther theory, and especially Motzki theory.
2. Foucault said that a group of discourse account seem to be different. We realize that in every single method/theory have a uniqueness (or we call it an "independence"). But, at the same time, it shows the uniformity, or at least the similarity on the same topic. The position of each discourse, not only

²⁴ Foucault, *The Archaeology of Knowledge*,.... p. 62-65

"independence", stand on itself,²⁵ but also different from other discourse (we call it "interdependence").²⁶ On the case of my research, it means the origins of Motzki theory not shown suddenly and stand by itself, there is no theory which exactly "new",²⁷ but have a connection with other theories. So, I will point a correlation²⁸ and coherent among each method/theory. This step not tried to reduce the variety of each discourse/theories. But only to mapping the discourse.²⁹

3. Foucault explained that the correlation also is shown the contradiction. It means among each theory have a different point. For example the basic paradigm of Schacht theory same with the basic paradigm of Michael Cook theory. But, the characteristic of each theory shown a different technical theory. At least, there are three standards which shows a contradiction; inadequate of the objects, the divergence of enunciative modalities, and incompatibility of concepts.³⁰
4. It is important to know the transformation (or development) of Motzki's archaeological shift³¹ (or we can call it paradigm shift). I assume that Motzki

²⁵ Foucault, *The Archaeology of Knowledge*,.... p. 73

²⁶ Foucault, *The Archaeology of Knowledge*,.... p. 257

²⁷ Foucault, *The Archaeology of Knowledge*,.... p. 262

²⁸ Foucault, *The Archaeology of Knowledge*,.... p. 70

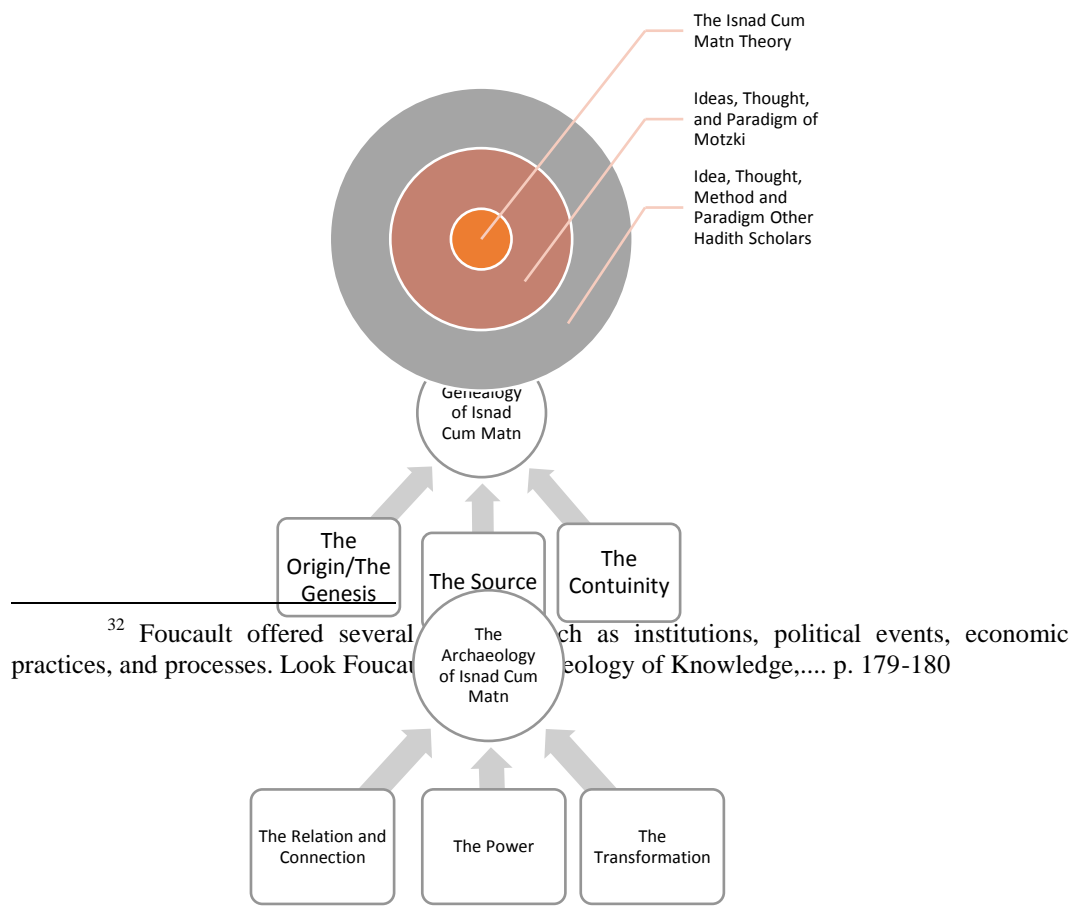
²⁹ Like Foucault said " Archaeology is a comparative analysis that is not intended to reduce the diversity of discourses and to outline the unity that must totalize them, but is intended to divide up their diversity into different figures. The archaeological comparison does not have a unifying, but a diversifying, effect." Look Foucault, *The Archaeology of Knowledge*,.... p. 177

³⁰ Foucault, *The Archaeology of Knowledge*,.... p. 171-172

³¹ Foucault, *The Archaeology of Knowledge*,.... p. 178

transforms his idea through three level or period. As we know, Foucault suggested that his archaeological theory not to divide a period, except only for categorization. So, I modified this part for this research. Through Motzki's career, he wrote many articles on hadith theme and meet many scholars from diversity academical background. It will implicate to his idea of a study on hadith. This fluctuation of the transformation of his idea that must be evaluated on this step.

5. Motzki's idea on the study of hadith also related to the non-discourses account/domains. The non-discourse means the external account around Motzki which related and connected to him. Based on Foucault theory,³² I assume three domains which related to him: geopolitical events, geo-institutional (it means the internal campus), and geo-academical scholars (it means the others scholars, especially scholars on hadith who made a contact



to Motzki both directly or indirectly contact.

Figure 1.1

F. Research Methodology

1. Type of Research

Type of this research is library research. This research uses literary data. It shows the data took from articles, books, journal, encyclopedia, essay and many more of literary texts. By using that's data, make this research to be qualitative research.

2. Data Sources

There are some source of primary data and secondary data; books and articles by Harald Motzki; *The Origins of Islamic Jurisprudence Meccan Fiqh before The Classical School*,³³ *Analyzing Muslim Tradition: Studies in Legal, Exegetical and Maghazi Hadith*,³⁴ “Dating Muslim Traditions: A Survey”,³⁵ “Theme Issue: Methods of Dating Early Legal Traditions”,³⁶ and “Motzki Reliable Transmitter: A Short Answer to P. Gledhill”³⁷. The secondary data founded from articles such as; “Dating The So-Called Tafsir Ibn Abbas:

³³ Harald Motzki, *The Origins of Islamic Jurisprudence Meccan Fiqh before The Classical School*, Leiden, Brill, 2002

³⁴ Harald Motzki, *Analyzing Muslim Tradition: Studies in Legal, Exegetical and Maghazi Hadith*, Leiden: Brill, 2010

³⁵ Harald Motzki, “Dating Muslim Traditions: A Survey”, in *Arabica*, LII, Leiden: Brill NV, 2005

³⁶ Harald Motzki, “Theme Issue: Methods of Dating Early Legal Traditions” in *Islamic Law and Society 19*, Leiden: Brill, 2012

³⁷ Harald Motzki, “Motzki Reliable Transmitter: A Short Answer to P. Gledhill” in *Islamic Law and Society 19*, Leiden: Brill, 2012

Some Additional Remarks”,³⁸ and “The Role of Non Arab Converts in The Development of Early Islamic Law”.³⁹

3. Data Collecting Methods

The data will be gathered through tree methods, First, collecting and documenting all data sources even primer data or seconder data.⁴⁰ Then, I will search for books and articles about Motzki. There are many books which contain data about Motzki; encyclopedia, the biography of hadith scholars, etc.⁴¹ Secondly, I will categorize and arranged the data into sub-sub descriptions. Thirdly, each of sub description will be analyzed by me.

4. Data Analysis

The data will be analyzed by four methods, namely, descriptive method, taxonomy method, interpretative method, and the comparative method. Descriptive method⁴² used for search the data of biography, historicity, and thought. Taxonomy method used for analyzing each of part by part of Motzki’s thought. Interpretative method⁴³ used for interpreted thought and

³⁸ Motzki, “Dating The So-Called Tafsir Ibn Abbas: Some Additional Remarks”, in *Jerusalem Studies in Arabic and Islam* 31, Jerusalem: The Hebrew University of Jerusalem, 2006

³⁹ Motzki, “The Role of Non Arab Converts in The Development of Early Islamic Law”, in *Islamic Law and Society* 6,3, Leiden: Brill, 1999

⁴⁰ Anton Bakker and Ahmad Charris Zubair, *Metodologi Penelitian Filsafat*, Kanisius, 1994, page 62-63

⁴¹ Sudarto, *Metodologi Penelitian Filsafat*, page 98

⁴² Anton Bakker and Ahmad Charris Zubair, *Metodologi Penelitian Filsafat*, Kanisius, 1994, page 65

⁴³ Anton Bakker and Ahmad Charris Zubair, *Metodologi Penelitian Filsafat*, page 63

theory of Motzki's. Otherwise, comparative method⁴⁴ used for comparing Motzki's theory with other hadith scholars theories.

5. Thesis Outline

In order to understand Motzki's life and the effect of his endeavor as a Hadith expert-scholar, especially as his contribution to the study of hadith, the second chapter of this thesis is intended to explain his background history, personality, career and work and also his epoch-making work on hadith studies.

The third chapter of this thesis will be dealing with the epistemic structure and the genealogy of Motzki's study on hadith. As we know, the theory and paradigm of Motzki's on hadith study seems phenomenal and popular around other hadith scholars. So, this chapter investigates the basic epistemology of Motzki's study on hadith and also trace back his genealogy.

To find the core of this research, the subsequent chapter, the fourth, will analysis the archaeology of Motzki study on hadith. It deals with some fundamental objective: the transmission idea of Motzki's theory, the shifting of his paradigm, and the correlation of non-discourse account. This chapter evaluates the mapping and web connection of several accounts which have a correlation with Motzki on hadith studies.

⁴⁴ Anton Bakker and Ahmad Charris Zubair, *Metodologi Penelitian Filsafat*, page 65

CHAPTER V

CONCLUSION

A. CONCLUSION

Based on this research, I will conclude two main points. First, the epistemic structure of the Isnad Cum Matn method relies on the source of this method. The source of the Isnad Cum Matn method is the early hadith collection such as the “pre-canonical”, the “canonical”, the “post-canonical” and also the “non-canonical” hadith collections. He takes them into account in the place where there relevant. He always does so in throughly exhaustive fashion. The Isnad Cum Matn also rely on the biographical literature of transmitter. It means that Motzki takes the data of transmitter from several biographical works of literature of transmitters such as the oldest extant biographical work, *al-Tabaqat al-Kubra*, and the most recent biographical work such as *Tadzkirat al-Huffaz*, *Siyar Alam Annubala*, and *Tahdhib al-Kamal*. Then the source of technical method of the Isnad Cum Matn came from the earlier theory of the dating of hadith by the Sanguine scholars and the Revisionist scholars. Motzki takes and develops Schacht and Juynboll's common link theory. He also modified the dating of hadith method by Sanguine scholars such as Gregor Schoeler and Sebastian Gunther. He chooses several parts of their method which fit his theory.

The validity of the Isnad Cum Matn Method depends on the reliability of the historical data of the transmitter. It means one of the transmitters can be valued as

the real historical subject if the information of the transmitter can be found or access on the biographical literature. The validity of this theory also depends on the structural correspondence of *isnad* bundle. It means each of all transmitter in the *Isnad* bundle has to connect and relate to each other. The connection is the process of transmission which through the oral process or the written process.

Second, the discursive formation of the discourse of the dating of hadith shows that many scholars idea relate and connect with Motzki's idea. This relation and connection seem from the coherent in one side, and the contradiction in the other side. The connection and the coherent of Motzki's idea with other scholars are the similarity of the methodical form, the similarity of the "core" paradigm, and from the referring process. The discursive formation also shows the domination of knowledge by several factors. From the geopolitical factors, we find that the domination of the Revisionist paradigm is supported by the political account of government. This domination affects to Motzki. But it differs from Motzki who include in the Sanguine group. The Sanguine group lives on the Post-Orientalist period which left the Eurocentrism paradigm. Then from the area factors, we also find that the area living of scholars also construct the theory or idea of scholars. The area also shows the power to hegemony knowledge. I have classified the trends of the paradigm of each area. The Germany academical area tends to dominate by Sanguine paradigm. Similar to Germany area, the Jerusalem area also is dominated by the Sanguine paradigm. It is caused by the connection between scholars in the Germany area and the Jerusalem scholars. On the contrary, the Netherland academical area is dominated by the Revisionist

paradigm. It is also the same as the Anglophone area and Francophone area which is dominated by the skepticism paradigm. All that point, constructed the Motzki' idea especially the Isnad Cum Matn method.

B. SUGGESTION

Based on this research, there is some opportunity to expand this research more widely and deeply. This research shows that the Isnad Cum Matn as one of the Datings of hadith method not only a simple method but also being one part of the macro-discourse of the hadith studies by Western Scholarship. It also shows the shifting trends between Orientalist into Post-Orientalist/Cosmopolitanism. So, this research opens the chance to investigate the discourse of the dating of hadith not only in Europe (like the case on this research) but also add another area such as USA, Asia, especially Indonesia. By adding Indonesian hadith scholars, it will complete the macro-scheme of hadith studies. It will show the uniqueness of the trends of hadith studies in Indonesia. I wish other researchers will investigate Indonesian hadith scholars such as Kamarudin Amin, Fuad Jabali, Hasby As Siddiqy, Suryadi, and others. Then trace the genealogy of them and their connection with Western Scholarship. Then also trace the power which dominated their knowledge.

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