
EXPLORE THE CONCEPT AUTHENTICITY OF HADITH THOUGHT PERSPECTIVE NABIA ABBOTT TURKEY

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Abstract (*Times New Roman 12, ditebalkan*)

Judging from its origin, the meaning of the word orientalism has narrowed its object and is understood as a study of Islam carried out by Westerners including customs, culture, language and literature, especially Islamic studies in the East. Around the 19th-20th centuries various issues regarding the authenticity of Hadith began to emerge, including at that time there was widespread study of orientalist figures regarding the status of Hadith. The orientalist doubted the Hadith because it was judged that the codification process took a long time from the events of its transmission. The study of Hadith in the eyes of orientalists was very popular at the time, this was evidenced by the many orientalist writings that took part in this study, including Ignaz Goldziher, Joseph Schact, Juyn Boll, Harald Motzki and Nabia Abbott. The urgency of the study of the Prophet's Hadith has also been explained by Shuyudi Ismail. First, strengthen the belief that the Prophet's Hadith is the source of Islamic law. Second, emphasizing that not all of the Prophet's Hadith written at the time of the Prophet were still alive. The study conducted by the orientalists focused on research on the development of Hadith literature which used several methods to find evidence of doubts about the Hadith of the Prophet SAW. This was also done by Nabia Abbott who paid attention to the study of Hadith and at the same time became the author's discourse to explore how her thoughts and what needed to be clarified regarding the criticisms made by Nabia Abbott about Hadith with a comparison of opinions from Muslim scholars so that the discussion in this paper finds a point. clear the errors and doubts of the orientalists regarding the authenticity of the Prophet's Hadith.

Keywords:

Orientalism; Transmissio; Codification.

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A. Introduction

According to Kamaruddin Amin, the discourse on the authenticity, validity and reliability of the hadith authentication methodology is the most fundamental thing in the study of hadith. The doubts of some Muslim scholars over the role of hadith as the second source of authority after the Qur'an, are not entirely related to their resistance to the accuracy of the methodology used in determining the originality of the hadith. If the authentication methodology used is problematic, then all the results achieved from the method are not sterile from the possibilities of re-verification, historical criticism and even the results can collapse.²

Doubts also came from the orientalisists regarding the authenticity of the hadith. The epistemology of the orientalisists with the characteristics of skepticism or doubt tries to re-question what the hadith really is? Is it true that the hadith is the prophet's verbal words, the Prophet's behavior or the perception of the Islamic community about the Prophet? Are the hadith books that we inherit from the third century, such as Sahih Bukhari and Sahih Muslim, a reflection of the Sunnah of the Prophet? This school of skepticism is represented by Joseph Schacht (Austria) and Ignaz Goldziher (Hungary).³

B. Biography of Nabia Abbott

Nabia Abbott is a female orientalist who was born in Madin, Turkey on January 31, 1897 and died in 1981. Nabia is an orientalist who often travels to various regions, she has traveled the Middle East to India, in India she received education in British schools. Nabia lived in India until the first world war, then moved to Iraq in 1933. Nabia became the first woman to study at the University of Chicago in 1963, at the age of 66 she held a professor degree.

Through Nabia's seriousness in studying the study of the development of Arabic manuscripts, some of her works specifically discuss hadith, Arabic literature and paleography (ancient Arabic writing and culture).⁴ The following are the works of Nabia Abbott:

1. Works in the form of books, including:
 - a. The Rise of The North Arabic Script and Qur'anic Development, with a Full Description of The Qur'an Manuscripts in The Oriental Institute, Chicago: The University of Chicago Oriental Institute Publications, 1939.
 - b. Aishah; The Beloved Muhammad, Chicago: The University of Chicago Press, 1942.
 - c. Studies in Arabic Literary Papyri, Volume 1; Historical and Text, Chicago: The University of Chicago Press, 1957.
 - d. Studies in Arabic Literary Papyri, Volume II; Qur'anic Commentary and Reading, Chicago: The University of Chicago Press, 1967.
 - e. Studies in Arabic Literary Papyri, Volume III; Language and Literature, Chicago: The University of Chicago Press, 1972.
2. Other works in journal form, such as:
 - a. An Arabic Papyrus in the Oriental Institute Stories of the Prophets, Journal of Near Eastern Studies, Vol. 5, No. 3. (Juli 1946), pp. 169-180.
 - b. A Ninth- Century Fragment of the "Thousand Nights" New Light on the Early History of the Arabian Nights, Journal of Near Eastern Studies, Vol. 8, No. 3. (Juli 1949), pp. 129-164.
 - c. Maghribi Koran Manuscripts of the Seventeenth to the Eighteenth Centuries, The American Journal of Semitic Languages and Literatures,

² Wahyudi Darmalaksana, *Hadis di Mata Orientalis* (Bandung: Benang Merah Press, 2004), 9.

³ M. Syuhudi Ismail, *Kaidah Keshahihan Sanad Hadis; Tela'ah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah* (Jakarta: BulN Bintang, 1995), 118.

⁴ M.M. Al-'Azami, *The History of The Qur'anic Text: from Revelation to Compilation*, terj. Sohirin Solihin, Anik Malik Thaha, dkk (Jakarta: Gema Insani, 2005), 129.

Vol. 55, No. 1 (Januari 1938), pp. 61-65.

- d. Two Buyid Coins in The Oriental Institute, The American Journal of Semitic Languages and Literatures, Vol. 56, No. 4. (Oktober 1939), pp. 350-364.

Nabia Abbott's thoughts were influenced by the thoughts of previous figures, the first orientalist who paid attention to the Hadith of the Prophet SAW, namely Ignaz Goldzier in which Ignaz had scientific works published in German, English, French and Arabic, among his monumental works namely *Muhammedanische Studien*, this work can be called as *master peace* which is the main reference in Hadith research in the West.⁵ This work by Ignaz has also become a holy book on hadith among orientalists as well as a reference material in Islamic studies. Ignaz is also considered the first person to lay the basis for a skeptical study of hadith accepted by Western scholars.⁶

Meanwhile, Ignaz Goldziher carries out a critical study of the authenticity of Hadith. According to Ignaz, hadith is a reflection of the interactions and conflicts of various streams and trends that emerged later in the Muslim community during their maturity period so that Hadith is a product made by the Islamic community (tradition) after the death of the Prophet Muhammad, not as a historical document of the original development of Islam from the Prophet Muhammad. SAW.⁷

Referring to the assumptions above, Nabia's thoughts are also affected, in fact, her study rejects the thoughts of the previous figures who initiated the study of this hadith. What distinguishes Nabia's research from several of her predecessors is that some of her thoughts are more objective and do not just

follow, although Nabia Abbott is significantly related to some of the thoughts of her lawmakers, namely Ignaz Goldziher and Joseph Schacht. This is because the majority of western scholars in studying Islamic sciences tend to be negative and even insult Islam. Unlike Nabia, who actually carried out a study that was in line with the thoughts of Muslim scholars such as M.M. Azami, about the writing of hadith at the beginning of the Islamic period, namely at the time of the Prophet Muhammad.

C. Nabia Abbott's Thoughts About Hadith

The initial research conducted by Nabia departed from Nabia's anxiety about the authenticity of the hadith documents that emerged from the time of the Prophet until the reign of the Umayyad Dynasty, which was during the period of Umar bin Khattab forbidding the circulation of hadith documents and punishing anyone who was involved in them. This was done because of the lack of attention of the Muslims to the study of the Qur'an at the time of the conquest of territories outside of Arabia. As Nabia said:

"The problem for Abott, given the suggestion, is the obvious lack of any early attempt to standardize all these reports about Muhammad and more tacitly, the lack of extend manuscript from this period. Her solution to this conundrum is to lay the blame squarely on the shoulders of the second caliph, 'Umar I (d. 23/644). Because of the lack of familiarity with the Qur'an in the newly conquered lands outside Arabia, the caliph feared a development in Islam, parallel to the that in Judaism and Christianity. So he destroyed the manuscripts og hadits he discovered and punished those who had possessed them".⁸

⁵ Umi Sumbulah, *Kajian Kritis Ilmu Hadis* (Malang: UIN- Maliki Press, 2010), 170.

⁶ Muhammad Mustafa Azami, *Studies in Erly Hadith Literature*, terj. Ali Mustafa Ya'qub (Jakarta: Pustaka Firdaus, 1994), 3.

⁷ Syamsudin Arif, "Gugatan Orientalis terhadap Hadis dan Gaungannya di Dunia Islam", *Jurnal al-Insan*, Volume 1, No. 2, (2005), 11.

⁸ Ghulam Nabi Falahi, "Devolepment of Hadith A Concise Introduction of Early Hadith Literature" dalam www.ukim.org/dakwah/The%20Hadith.pdf, diakses pada tanggal 12 Mei 2020.

In the authenticity of the traditions of the Prophet Muhammad SAW, Nabia believed in the existence of hadith records owned by the companions of the Prophet Muhammad SAW, until finally these traditions were codified and became collections. This is also what according to Nabia can be used as a guarantee for its authenticity. Nabia also believes reports that Umar II namely Umar bin Abdul Aziz ordered Ibn Hazm (d. 120 AH) and az-Zuhri was also ordered to examine hadiths from several regions. According to Nabia, az-Zuhri was able to complete the task and then distribute hadith manuscripts to various Islamic areas.

According to Nabia, the development of hadith during the golden age, namely in the second and third centuries, was a time of multiplication of chain paths, not because of the development of matn forgery. As stated below:

“...That the tradition of Muhammad as transmitted by his companions and their successors wet, as a rule, scrupulously scrutinized at beach step pf transmission, and the Third centuries of Islam was not primarily growth of content, so far as the Hadith of Muhammad and the Hadith of the companions are concerned, but represent legaly the progressive increase in parallel and multipe chain of transmission”.

For example a friend narrated one hadith to two tabi'in, and these two people narrated the same hadith to two hadith narrators in the next generation, if this series of narrators continued until the fourth and eighth thabaqat generations representing the generations of az-Zuhri and Ahmad ibn Hanbal, then in the fourth generation the number of isnads will reach 256 paths of sanad. Therefore, by applying a geometric progression, Nabia mathematically concludes:

“...Using geometric progression, we find that one to two thousand companions and senior successors transmitting two to five

*traditions beach would bring us well within the range of the total number of traditions credited to the exchaustive collections of the third centuy, once it is realized that the Island did, indeed initiate a chain reaction that resulted i nan explosive increase in the number of traditions, the huge nmbers that are creadited to Ibn Hanbal, Muslim and Bukhari seem so Fantastic afther all”.*⁹

D. Nabia Abbott's Inventions

Nabia Abbott's findings can be classified as follows:

1. Nabia Abbott's analysis of hadith as a source of Muslim law.

According to Nabia, the sunnah in terms of its position and function is defined as only a legal practice in one field, rather than as a solution to several life activities. Nevertheless, Nabia follows the existence of hadith as the second source of law for Muslims. However, the problem is the authenticity of the hadith documents that have emerged. After doing research, he acknowledged the existence and authenticity of the hadiths which mostly appeared in the 2nd and 3rd centuries H. As Nabia stated:

*“The term Sunnah, which frequently anlernates with plural sunan, is not limited to the example or conduct of Muhammad but applies also to at least the calips Abu Bakar and Umar I and to a number of outstanding men who held high office under these tree hands of state. The sunnan is question refer not general Activities in any phase pf life whatsover but to spesifik field of adminitrative and legal practices”.*¹⁰

⁹ Ali Masrur dan Fuad Mustafid Ali Fasrur, *Teori Common Link G.H.A Junybol*, Melacak akar Kesejarahan Hadis Nabi (Yogyakarta: PT Lkis Pelangi Aksara, 2007), 43-48.

¹⁰ Nabia Abbott, *Studies in Arabic Literary Papyri II; Qur'anic Commentary and Tradition* (Chicago: The University of Chicago Press, 1967), 27.

From the explanation above, it can be understood that the Prophet recognized hadith as a source of law in Islam.

2. Analysis of the historical development of hadith literature.

Although Nabia is a non-Muslim scholar, in terms of methodology and conclusions are the same as Muslim scholars. In this case Nabia argues that she supports writing activities among Arabs, even more surprising that she believes this writing activity took place from the beginning, namely before Islam came, so it cannot be denied that she believed in the tradition of writing at the time of the Prophet Muhammad SAW. still alive, this is proven by many documents of the Saheefah belonging to the companions of the Prophet, including:

- a. *Shahifah* of Abdullah Ibn Amr Ibn Al-'Ash (d. 63 H or 682 AD)
- b. *Shahifah* Amr Ibn Hazm's (d. 50 H)
- c. *Shahifah* belonging to Ali bin Abi Talib (23 before AH-40 H)
- d. *Shahifah* belonging to Abu Huraiah ra (19 before H-58 H)
- e. *Sahifah* belongs to Anas Ibn Malik (10 before H-93 H).¹¹

3. Analysis of written evidence of hadith texts in the 2nd and 3rd centuries Hijriyah

a. Document *Wujuh wa an-Nazhair* by Muqatil ibn Sulaiman (d. 150 H).

According to Nabia this document was found in the middle of the 2nd century Hijriyah. This document is a contribution from Munqatil which has a special linguistic aspect and is thick with historical aspects. Munqatil in copying this hadith is still mixed between the hadith that uses Isnad and does not use Isnad.

b. The *Muwatta'* document by Malik Bin Anas (93-179 H).

This document is a document containing hadith and fiqh. According

to Nabia Abbott, this document was found in the middle of the 2nd century Hijriyah. According to Nabia, the book of Muwatha 'is protected from all linguistic and writing problems that can be seen in terms of paleography, this form of writing text (hadith) shows the privileges of Muslim scholars in conducting research in the field of hadith, such as Imam Malik and so on.

c. Documents by Qutaibah Bin Sa'ad (148-240).

This document was found at the end of the 2nd century Hijriyah, the hadith that Quthaibah compiled in this document in terms of its arrangement is coherent and systematic. In his writing, there is an identification indicated by the name of the narrator, such as the green color: Yahya bin Ma'in, the red color: Ibn Hanbal.

d. Documents by Fadhl bin Ghanm (d. 236 H).

According to Nabia, this document was found at the end of the 2nd century Hijriyah to the beginning of the 3rd century Hijri. This document represents copies of several Egyptian scholars of Fadl's collection.

e. Documents by Ibn Shihab az-Zuhri (d. 124 H).

Zuhri's role as a student, collective, editor and even a narrator of this hadith started from his youth who was so enthusiastic about the hadith of the Prophet Muhammad. This document was found at the end of the 2nd century Hijriyah or early 3rd century Hijri.¹²

f. Documents by Yahya ibn Sa'id al-Ansari (d. 148 AH).

Yahya has been collecting hadiths since he lived in Medina using the mukaabah method.

¹¹ Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis* (Jakarta: Penerbit Hikmah PT Mizan Publika, 2009), 127-128.

¹² Nabia Abbott, *Studies in Arabic.*, 166.

g. Documents by Rishdin ibn Sa'd (d. 188 H).

Rishdin is known as an Egyptian hadith expert. Rishdin's collections were almost all rejected by hadith scholars. This is because he is weak in memorization and makes a lot of mistakes.

h. Documents by Abu Salih Abd al-Ghaffar ibn Da'ud al-Harrari.

This document was found in the 3rd century Hijri, a document which is a personal copy of Harrari using the dotting method (giving dots on the letters fa 'and qaf).

i. Documents by Baqiyah ibn al-Walid (d. 110 H).

Baqiyah is a hadith expert from Syria. His work contains hadiths about newspapers and siyars.

j. Documents by Asad ibn Musa (132-212 AH).

Asad lived in Egypt and exchanged hadith material with most of Egypt's leading scholars.

k. Fadha'il al-Ansar.

Several reliable sources such as Ibn Sa'ad, Abu Hatim al-Razi, Ibn Hanbal, and Bukhari narrate directly from al-Ansari. This document has the theme Fadha'il (priority) of the Ansar group. This document also provides definitive evidence of the continuity of the writing of hadith.

l. Documents by Ali ibn Ma'bad ibn Saddad (d. 218 H)

This document was found in the 3rd century Hijriyah, a number of names of hadith experts among friends can be proven that since the early days there has been a written tradition carried out by friends.

m. Documents by Ali ibn Ma'bad ibn Nuh (d. 259 H).

Ibn Nuh narrated the hadith from Yazid ibn Harun and Abu Nu'aim who narrated the hadith in Baghdad. Among the people of Kuffah and Baghdad, Abu Nu'aim's reputation for scientific capacity cannot be doubted.¹³

E. The Strengths and Disadvantages of Nabia Abbott Thought**1. Advantages of Nabia Abbott's Thoughts.**

- a. Nabia Abbott is a female orientalist who is very serious in the study of hadith.
- b. Nabia Abbott does not avoid or deny the existence of authentic evidence about the authenticity of the hadith that is sought and researched from the references of previous Muslim scholars as a reference for her research.
- c. In her research, Nabia Abbott is quite comprehensive, especially referring to the historical aspect which is quite complete in its discussion, then her research is logically acceptable, so that her study of hadith can be clearly identified.
- d. The historical evidence about the authenticity of the hadith that has been studied by Nabia Abbott distinguishes her from orientalist figures who are skeptical without any scientific evidence from a historical point of view.
- e. Nabia Abbott is a non-Muslim scholar, but her research approach to hadith can be attributed to be unique, even in terms of methodology and the results are the same as those of Muslim scholars.¹⁴

2. Lack of Thought Nabia Abbott.

- a. The explanation that Nabia Abbott put forward is too long, so it is

¹³ Lutfi Nur Afidah, *Otentisitas Hadis Pespektif Nabia Abbott* (Yogyakarta: Universitas Islam Negeri Sunan Kalijaga Press, 2008), 108.

¹⁴ Kamaruddin Amin, *Menguji Kembali.*, 129.

- difficult to know a more specific line of thought.
- b. Nabia Abbott does not explain some of the foreign terms that appear in her research such as *recto*, *versu*, and others.
 - c. Nabia is inseparable from her ambivalent attitude (adhering to the value of double truth). This is because on the other hand Nabia said that the Prophet Muhammad did not receive revelations from Allah, the Qur'an and Hadith were only the compositions of the Prophet Muhammad whose material referred to pre-existing references such as Jewish and Christian religious books.

F. Similarities and Differences in Nabia Abbott's Thoughts with Hadith Scholars.

1. The similarity of thoughts of Nabia Abbott and hadith scholars about the tradition of memorizing and writing at the time of the Prophet Muhammad.

Regarding the study of hadith literature, in general, hadith experts are of the opinion that the writing of hadith has actually started since the Prophet was still alive. As for the people who are allowed to write down the hadith, namely the friends who avoid mixing the hadith and the Qur'an, for example, friends who are reciters or are good at writing or rarely forget, then such people are allowed by the Prophet Muhammad. SAW wrote Hadith.

The reasons above are used as the basis for the existence of several strong hadiths regarding the permission of the Prophet for his companions to write hadiths. In the book of Sahih Bukhari there is an explanation that explains that Abu Hurairah's friend once said: "There is not a single friend who memorizes a lot of hadith except me, it's just that Abdullah

Ibn Amr Ibn Ash has written a hadith that I did not write". Then in the book Sahih Bukhari also that the friend of Ali bin Abi Talib ra has a Sahifah.

In addition to memorizing hadith, some scholars argue that the hadith that explains the permissibility of writing the hadith removes the hadith provisions that prohibit the writing of hadith. The prohibition on the writing of hadith occurs at the beginning of its writing and when there is no longer fear of mixing up the hadith and the verses of the Qur'an or forgetting the Qur'an, the writing of the hadith is permitted in more detail as follows.¹⁵

At the time of the Prophet the hadith had not been recorded as perfectly as the Qur'an, this was caused by two things:

- a. The companions held on to the power of their memorization and memory, besides that stationery had not yet spread widely among them.
- b. There was a prohibition on the writing of hadith at that time, as narrated by Imam Muslim in his authentic book from Abu Sa'id al-Kudzri which narrates that the Prophet SAW said:

لا تكتبوا عني شيئاً إلا القرآن ومن كتب شيئاً فليمحه

"Do not write anything from me except the Qur'an and whoever has written something, delete it".

The prohibition of writing the hadiths listed in the hadith above is more due to concerns about the mixing of some hadiths with the Qur'an or also because of concerns that the Companions are busy with the Hadith and abandoning the Qur'an, or the prohibition is specifically for the Companions who strong memorization.

As for the friend who avoids mixing hadith with the Qur'an, for example a friend who is reciter or is good at writing or a friend who has a strong memory, it is

¹⁵ Muhammad Abu Syuhbah, *Fi Riḥab al-Sunnah al-Kutub al-Sittah*, terj. Hasan Su'aidi (Yogyakarta: Gama Media Offset, 2007), 19-21.

permissible for him to write hadith.¹⁶ The reasons above are used as the basis for the existence of several strong hadiths that indicate permission for some of the Companions to write down the hadith. Authentic evidence that strongly shows the writing of the Hadith of the Prophet SAW which adds to our confidence about the truth of this historical evidence is about the certainty of the existence of fatwas and instructions of the Prophet Muhammad SAW to Abdullah Ibn Amr.¹⁷ As the hadith will be explained below:

حَدَّثَنَا مُسَدَّدٌ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ حَدَّثَنَا يَحْيَى
عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ عَنْ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ
أَبِي مُعَيْثٍ عَنْ يُوسُفَ بْنِ مَاهَكَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
قَالَ كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيدُ حِفْظَهُ فَنَهَنِي فَرَيْشٌ وَقَالُوا أَتَكْتُبُ
كُلَّ شَيْءٍ تَسْمَعُهُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَشَرٌ
يَتَكَلَّمُ فِي الْعَضْبِ وَالرِّضَا فَأَمْسَكَتُ عَنْ الْكِتَابِ
فَدَكَّرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَوْمَأَ
بِأَصْبَعِهِ إِلَيَّ فِيهِ فَقَالَ أَكْتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا
يَخْرُجُ مِنْهُ إِلَّا حَقٌّ

"Having told us Musaddad and Abu Bakr bin Abu Shibah they said; has told us Yahya from 'Ubaidullah bin Al-Akhnas from Al Walid bin Abdullah bin Abu Mughits from Yusuf bin Mahik from Abdullah bin 'Amru he said; I wrote down everything I heard from the Messenger of Allah (PBUH) so that I could memorize it. Then the Quraysh forbade me and they said; Are you going to write down everything you hear, while the Messenger of Allah was a man who spoke in anger and pleasure? I did not write anymore, then I told the right to the Messenger of Allah. Neliau then made a gesture by placing his finger on his mouth and said: "Write down, by my soul

which is in his hand, nothing comes out of it (mouth) except truth."

After conducting serious research on various written documents from the early days of Islam, MM Azami decided that the Hadith had been written by the Companions since the time the Prophet was still alive, and on certain occasions the Prophet had dictated his hadith to the Companions who were actively involved in the writing of Hadith and based on Based on the facts, he also concluded that most of the Hadith had been documented in writing since the Companions were still alive.¹⁸

The above is in line with the thoughts of Nabia Abbot who concluded that written and oral narration went hand in hand from the start, which she did by carefully examining the Prophet's Hadith by examining the levels of narration, namely from the Prophet, companions and tabi'in.

2. Differences in thinking about the substance in the hadith of the Prophet Muhammad SAW.

"Sunnah is not only an answer to all kinds of questions about activities in life, but specifically is part of the administrative field and a legal practice".

The author tries to take a quote about what Nabia Abbott stated about the substance of the Prophet's Hadith, which in general contains the practice of law. In this case the author refers to related data regarding the books of Hadith identified by observing the title or preamble of the book, such as:

- Kitab al-Muwatta', this term is used to refer to the book that contains the traditions of the Prophet related to fiqh and law issues, but in it there are also atsars of friends and tabi'in, so that in it the hadiths of marfu', mauquf, and maqthu are collected.
- The Mushannaf book, this book contains Hadith which are grouped by fiqh themes.
- Kitab Al-Jami', this book contains all discussions related to religious issues, such

¹⁶ Ibid., 23.

¹⁷ Subhi al-Shalih, *Membahas Ilmu-Ilmu Hadis* (Jakarta: Pustaka Firdaus, 1995), 34.

¹⁸Saifuddin, *Arus Tradisi Tadwin Hadis dan Historiografi Islam* (Yogyakarta: Pustaka Pelajar, 2011), 104

as faith, worship, muamalah, adab, morals, zuhudan and things that soften the heart, virtues, history, interpretation, and life problems in the world. hereafter.¹⁹

So, the author concludes that it is true that the content of the Prophet's Hadith contains a discussion of law and fiqh. This is evidenced by the existence of books that tend to discuss legal issues, but it is undeniable that Hadith is the second source of teaching after the Qur'an which is actually able to answer various problems that cannot be solved in the Qur'an because the discussion in the Al-Qur'an The Qur'an is global in nature.

G. Conclusion

After completing the writing of this paper, the author finally concludes that Nabia Abbot is a female orientalist who pays attention to the study of Hadith and the discussion is very comprehensive. The basic concept carried out by Nabia Abbot in the study of Hadith was initially by testing the authenticity of existing Hadith sources on the companions who collected Hadith by referring and researching directly to existing classical references.

The results of the evidence that Nabia found from the study of 14 classical documents gave an understanding that this female orientalist was so complete and thorough in her studies, that this orientalist came to the conclusion that hadith is a source of Islamic law whose writing activities of Hadith and written and oral transmission have been going hand in hand since the beginning, namely since the Prophet was still alive, which in fact dismissed the assumptions of other orientalists who were skeptical of Hadith.

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¹⁹ Subhi al-Shalih, *Membahas Ilmu-Ilmu Hadis.*, 42.

