

THOUGHT OF HADITH D.S. MARGOLIOUTH

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Abstract

Margoliouth is one of the leading orientalists, who carried out a study of the Prophet's hadith, until finally his research led him to the conclusion that the Prophetic Hadith deserves doubt. This paper is just a simple effort, will explore Margoliouth's view of the authenticity of the Prophet's hadith, and how the concept of sunnah according to him. Orientalist studies on easternity, especially Islam and civilization, cover various fields of science. One of them is focusing on the study of hadith from various perspectives. Undeniably, this orientalist study has two opposing sides, can be negative and can be positive. By conducting an assessment of the characters and their thoughts will provide benefits to researchers as well as to distinguish between cunning and dangerous Orientalists and those who tend to be honest and objective. Naughty Orientalists are certainly very detrimental to the interests of Islam, while honesty contributes a lot to Islamic studies. There are several weaknesses of Orientalists in their methodology, including: 1) drawing a conclusion based on the argument of lack of evidence. Whereas not or not yet found evidence supporting a hypothesis is not necessarily certain and does not necessarily mean that the evidence does not exist. Because, the presence or absence of evidence does not have to depend on researchers. The absence of evidence is not proof of nothingness. It could be that the evidence exists, but the researcher does not know of its existence. 2) dual attitude. On the one hand they doubt and even deny the truth of the sources originating from Muslims. While on the other hand they use the Islamic sources themselves as reference material which means they unwittingly acknowledge the truth. It can be said that the attitude of the Orientalist from the beginning to the end of his research was skeptical, starting with doubts and ending with doubts, in other words doubting the truth while justifying doubts.

Keyword: *Thought, Hadith*

A. INTRODUCTION

Orientalist studies of hadith are part of their study of Islamic teachings in general. But it is unfortunate that their studies often mix with panic and the data presented tends to be incomplete, only beheaded half of the body, and even not often distort facts. This is certainly very dangerous, because they all do in the name of scientific studies or objective research. So that people are easily affected and it is difficult to argue with the scientific way too.

A strong impulse which drains the attention of the Orientalists towards this hadith cannot be separated from the facts on the ground that the Prophet's hadith has a high position in the teachings of Islam. Hadith is a real practice of the teachings of Islam itself, concerning various aspects of life. The Muslims are subject to the commands contained in the sunnah of the Prophet, whether it is aqidah, worship, mua'malah, family, social and courtesy. This is what is seen by the enemies of Islam, both from Jews and Christians.

When Orientalists failed to sue the authenticity of the Qur'an, they tried to find another path. They see that there is no easiest way to tear down the teachings of Islam except by breaking down the foundation of its teachings. In this case the Prophet's hadiths, therefore, they directed their research to the Hadith.

Margoliouth is one of the leading orientalists, who carried out a study of the Prophet's hadith, until finally his research led him to the conclusion that the Prophetic Hadith deserves doubt. This paper is just a simple effort, will examine Margoliouth's view of the authenticity of the Prophet's hadith, and how the concept of sunnah according to him.

B. BRIEF BIOGRAPHY OF MARGOLIOUTH

1. Academic Life and Intellectual Life

David Samuel Margoliouth was a famous British orientalist who was born in 1858 AD He died on 1940 AD at the age of 82 years. His academic career began to emerge when he was educated at Oxford University by deepening his studies on classical Greek literature and Latin Kasik Literature. After mastering the science, he moved to the deepening of the Study of Semitic Language. From here the beginning of scientific works emerged, both in the form of scientific papers and translations. His academic career jumped up in 1889 AD, he was officially appointed to become a lecturer at Oxford University. In addition, he was also elected as a member of al-Majma 'al 'Ilmiy al-rArabiy in Damascus, *Majma' al-Lughawi al-Brithaniy (British Language Association) and al-Jam'iyyah al-Syarqiyyah al-Almaniyyah* [1].

2. His works

Margoliouth has left several writings, including [2] :

1. Mohammed and the Rise of Islam, in the Arabic version entitled Muhammad waNasyat al-Islam, in 1905.
2. The early of Development of Muhammedenism, 1911.
3. The Development of Islam Since the Early Period, 1914. The study of this book was considered to be less scientific because there were many motivated by the incitement of religious fanaticism which gave rise to negative judgments, not only among Muslims but also among the Orientalists themselves.
4. Relations between Arabs and Jews, 1924. This work is also based on religious fanatic attitudes.
5. Mu'jam al-Udabâ, 1907-1927.
6. RasâilIbn 'Ala al-Ma'arri, 1898.
7. Tajârub al-Umam, 1920.

C. TROUGH OF HADITH

It needs to be understood, from the very beginning, Islam and the Muslims have never claimed that the traditions that are spread on this earth, all are valid or otherwise are all false. Islam has never instilled such beliefs in its people. This kind of belief actually emerged from Jewish and Christian orientalist, who thought that the traditions which were based on the Prophet were all false, their existence was not authentic and could not be accounted for scientifically. Both opinions are clearly wrong and rejected, not all hadiths may be accepted and neither should they be rejected. The system of information selection, especially with regard to information that is based on the Prophet, has been strictly regulated in the knowledge that is famous for the science of knowledge and ta'dil.

Judging from its historical aspect, it turns out that the Orientalist lawsuit against Hadith, began in the middle of the 19th century AD, when almost all parts of the Islamic world were included in the grip of European colonialism.

Alois was the first person to question the status of Hadith in Islam. In his book on the biography and teachings of the Prophet Muhammad, this German missionary claimed that the Hadith was only a collection of anecdotes [3].

This claim was approved by William Muir, an English orientalist who also studied the biography of the Prophet, and the history of the development of Islam. According to Muir, of the 4000 hadiths that were considered valid by Imam al-Bukhârî, at least half had to be rejected.

After that, IgnazGoldziher appeared, a Hungarian-born Jew who studied at al-Azhar University in Cairo for about a year. After returning to Europe, his colleagues were named Orientalists who understood Islam best. According to him, the hadith is more a reflection of the interaction and conflict of various streams and tendencies that emerged later in the Muslim community in its maturity period, rather than as early historical documents of the development of Islam. Compared to its predecessors, Goldziher's opinion about the hadith is far more negative. According to him, of the many traditions that exist, most of them cannot be guaranteed their authenticity, aka fake, the creative results of Islamic society centuries after the Prophet Muhammad, died.

1. Existence of Hadith

David Samuel Margoliouth agreed Ignaz Goldziher's opinion of one hundred percent. He also doubted the authenticity of the hadith, followed him and followed his opinions. In this case, at least, there are two reasons why D.S. Margoliouth also doubted the existence of the hadith, namely as follows:

a. Hadith Historical Data Not Found

According to Margoliouth, there were no records of hadith which numbered thousands of traditions left by the Prophet. According to him, this makes sense, especially because of the prohibition from the Prophet in writing these traditions. So, it is only natural that written evidence of the Prophet's traditions was not found later.

From there, it can be understood that the form of the hadith actually did not exist at the time of the Prophet, because there was no evidence to show that the hadith was recorded at that time, precisely the hadiths appeared and mushroomed in the third century Hijriyah where at this time Hadith is an effort carried out by certain groups to strengthen his opinion by reflecting backwards on famous figures and ultimately relying on the Prophet.

b. Hadith Historical Data Not Found

Margoliouth strongly highlights the Prophet's traditions from the aspect of his death. He found a number of hadiths whose editors were not the same, aliases vary. The difference between the editors according to him doesn't just happen. The main factor causing this editorial difference is because of the weak memorization of friends. So they are seen as not being able to absorb what they listen to from the Prophet in their entirety, letters per-letters without reduction or addition.

Hadiths believed by the Muslims now, according to him the authenticity cannot be accounted for. It could be that it has undergone a change here and there by the hands of its warriors. According to him, how could a hadith be conveyed by a friend, in the same assembly, at the same time then have a different editor. In one hadith the main points for example are five points, in other traditions the points are seven or ten. This is then what makes people doubt the authenticity of the hadith. So that in the end the existence of the Prophet's traditions cannot be accounted for.

2. The Concept of Sunnah

The concept of sunnah according to D.S. Margoliouth is summarized in three points, as follows [4] :

- a. According to Margoliouth, the Prophet (peace and blessings be upon him) never abandoned religious guidelines which were later recognized as sunnah.
- b. The practice of the Muslim community after the death of the Prophet was only the habits of the pre-Islamic Arabs then revised by the Koran [5]
- c. The religious tradition of the Arab society was later developed by the scholars of the 2nd century to become the concept of sunnah, as legality and formalization [6].

When observed carefully, the above concept of sunnah is the result of the adoption of previous Orientalist thought, such as Goldziher and others. Ignaz defines sunnah in terms of terminology by looking at historical aspects [3]. He understands that the concept of sunnah comes from the basic influence of individual life areas and the community of Arab society in the past, which when Islam came Sunnah included the procedures for community life related to the life of Islam. However Goldziher said, Muslims had made additional coverage of the Sunnah which was not based on needs that only existed in the pagan era (Arab Jahilliyah) [7].

D. THINKING ANALYSIS

1. Existence of Hadith

At the beginning of the growth of the science of hadith, the Muslims are more likely to rely on the power of memorization without writing down the traditions they memorize as they did with the Qur'an. Then, when the rays of Islam began to explore various countries, the Muslim region expanded, the companions spread in a number of countries and some of them began to die and the memorization of Muslims who came after them was a little weak, the Muslims began to feel the importance of collecting hadith with write it down.

Codification of hadith has been done since the time of friends. However, only a few of them wrote and delivered traditions from what they wrote. It is mentioned in Sahih al-Bukhari, in the Kitab al-Ilmu, that Abdullah bin 'Amr used to write hadith. Abu Hurairah said, "There was no one from the companions of the Messenger of Allah, who had more traditions from me except Abdullah bin 'Amr, because he used to write while I did not."

However, most of them only rely solely on the strength of their own hapalan. That is why it is because in the early days of the Prophet Muhammad had prohibited the writing of the hadith for fear of being mixed with the Qur'an. From Abu Sa'id al-Khudri, The Messenger of Allah said, "*Do not write from me! Whoever writes my book apart from the Quran, then delete it, convey it from me and do not hesitate.*" (HR Muslim).

Tradition of hadith is also followed by tabiin figures afterwards. Until the fifth khalifah leadership came, Umar Ibn Abdul'aziz. By his order, the codification of the hadith was officially done.

Imam Bukhari records in Sahihnya, the book of al-ilmu, "And Umar bin Abdul 'aziz wrote to Abu Bakr bin Hazm," Look what is the hadith of the Messenger of Allah, then write, for I am really worried about the loss of knowledge and the disappearance of the scholars."

Ibn Hajar says, "It can be taken from this narrative about the beginning of codification of nabawi hadith. Formerly the Muslims rely on the hapalan. When Umar ibn Abdul Aziz was worried-though he was at the end of the first century - the disappearance of knowledge with the death of scholars, he perceived that the codification of the hadith could perpetuate it.

Abu Nu'aim narrates on the date of the story of the story with the editor, "Umar bin Abdul 'aziz ordered all the states," look at the hadith of the Messenger of Allah, and gather it."

Among those who first collected the hadith on Umar bin Abdul 'aziz's command was Muhammad ibn Muslim, IbnSyihabaz-Zuhriy, one of the scholars of Hijaz and Syam. Afterwards, many scholars who wrote the Hadiths of the Prophet and collected it in their book.

In Mecca there is IbnJurajj (w 150 H) with the book "as-Sunan", "at Taharah", "as-Salah", "at-Tafsir" and "al-Jami`. In Madina Muhammad bin Ishaq bin Yasar (w 151 H) compiled the book "as-Sunan" and "al-Magazi", or Malik bin Anas (w 179 H) compiled "al-Muwatta". In BashrahSa'id bin 'Arubah (w 157 H) compiled "as-Sunan" and "at-Tafsir", Hammad bin Salamah (w 168 H) compiled "as-Sunan". In the Sufyan as-SauriKufa (w 161 H) compiled "at-Tafsir", "al-Jami al-Kabir", al-Jami as-Sagir ", " al-Faraid".

Al-'Auza'I in Syam, Husyaim in Washit, Ma'mar in Yemen, Jarir bin Abdul hamid in ar-Rai, Ibnul Mubarak in Khurasan. They are all scholars of the second century. The hadith groups in them are still mixed with the words of the sahih scholars and fatwa.

Similarly, the writing of this hadith became the tradition of scholars afterwards in the third century and beyond. Until the golden age of the writing of the hadith. It is the period of the Musnad Ahmad Book and the KutubSittah. Among them are two Sahih books. Al-Imam al-Bukhari, a scholar of high-ranking genius, writes and collects the hadiths of a shahih in a book which is later known as "shahih al-Bukhari". Followed later by al-Imam Muslim with the book "Sahih Muslim".

Not only that, this golden age has spawned countless hadith books. In the form of majami, sunan, masanid, al ilal, tarikh, ajza 'and others. Until, no time has passed unless all sunnah has been written. There is no history that is narrated verbally which is not written in the books except those which are not taken into account [1].

The data and information above are reinforced by research conducted by the M.M. al-A`zami. According to him, the phase of gathering and writing of Hadith by friends was recorded as many as 50 friends who wrote Hadith. Then in the tabiin phase in the first century of Hijri, Azami recorded a total of 49 tabiin who recorded and wrote down the Hadith of the Prophet. Then at the end of the first century Hijri and the beginning of the second century of Hijriah there were 87 people who were tabiin and tabiin who had collections and writings about the Hadith of the Prophet. And the phase of the gathering and writing of the Hadith in the second century of Hijri contained 251 scholars who collected and wrote Hadith. Azami's findings above were intended to respond to the opinions of the Orientalists, who said that the new Hadith of the Prophet was written before or early in the second century of Hijriah [1].

Azami's research above also undermined D.S's assumption. Margoliouth which says that the Hadith does not have historical data and recorded evidence that can be accounted for regarding authenticity.

2. Memorization of Narrators

Hadith scholars have formulated five criteria of valid hadith, including the guarantee of intellectual qualities of narrators. This selection system is carried out strictly by the scholars of Jarh and Ta'dil. They will not accept the tradition of a narrator who often forgets, is often negligent, or memorizes mixed with old or senile. Conclusion Margoliouth which says that the editorial variation of hadith that comes from the path of friends shows memorized weakness is a conclusion that is too hasty, not supported by valid data, so that the assumption is easily broken.

Ikhtilafuar-history in the study of hadith does have something to do with the level of accuracy of the narration of a narrator. But the editorial variation in the narration of the hadith does not automatically have implications for the weakness of the narrator memorization [7].

3. The concept of Sunnah

Sunnah is considered as a tradition of the Arab nation, which the Prophet himself did not really mean to be copied or used as a guideline for Muslims in the future. It was the latter who then tried to associate between the traditions of the Arab nation and turn it into a concept of sunnah. This assumption is of course very contrary to the ulama's agreement, which says that the Prophet's sunnah is a living guide that regulates various aspects of life. NawirYuslem in his book *Ulumul Hadith* stated, "Giving a broader understanding of the sunnah is because the Prophet is seen as a role model and role model for humans in this life, as explained by Allah swt., in the Qur'an, that in the self (life) of the Prophet, that is *uswatunhasanah* for Muslims [1].

Ali Mustafa Jacob in his book, *Criticism of the Hadith*, said: the hadith experts do not distinguish between hadith and sunnah. According to them, the hadith or sunnah are things that come from the Prophet, both in the form of words, deeds, stipulations, as well as his qualities, and these qualities are in the form of physical, moral and behavioral traits. He further said that the Prophet, was assigned, among others: 1) to explain the Koran, 2) to set an example, 3) to be obeyed, 4) to establish a law. Of the four functions and positions of the Hadith, if observed, there are no things originating from the Prophet who is not a source of Islam [1].

Therefore, saying that the sunnah is only an Arab tradition is a cunning effort that the Orientalists exhaled to blur the position of the Sunnah as a source of Islamic teachings. If the sunnah is seen only as a tradition, then as a result there is nothing to emulate from the life of the Prophet.

E. CONCLUSION

Conclusion from some of the above, some conclusions can be drawn, namely: 1) D.S. Margoliouth was an Orientalist who was thought to continue the views of the previous Orientalists, especially IgnazGoldziher. Margoliouth thinking is much influenced by Ignaz's writings, this is as seen in the main points of thought and arguments presented. 2) Margoliouth doubts the existence of the Prophet's hadith due to two reasons, the first reason according to him is that it is difficult to find authentic documents related to notes or sheets of hadith texts, the second reason, he accused friends as people who were not faithful memorized because of the frequent foundations of hadith between one lane with other lines. According to him this at the same time indicates that the Prophet's hadith was actually not well preserved, but has undergone a change from its original form. 3) His concept of sunnah is not much different from the sunnah concept proposed by IgnazGoldziher, that the sunnah is only a process of the later people. According to him, the Prophet himself had never intended that his words and deeds should be imitated and followed as a religion, but merely an Arab tradition that just happened.

That's how the Orientalists do in studying the hadith. They study Hadith not to look for the truths of the teachings contained in it, but in order to find evidence that what is called the Hadith by the Muslims has nothing to do with Prophet Muhammad PBUH, and when the evidence was not found, because it did not exist, they then made false arguments to support his purpose.

However, Allah Almighty, does not allow that. He prepared the scholars to eradicate the Orientalist arguments. At least there are three contemporary scholars who have opposed Orientalist theories, especially Goldziher and Shacht. They are Prof. Dr. Mustafa as-Siba`i in his book, *as-Sunnah waMakanatuhafi at-Tasyri` al-Islami*, 1949, Prof. Dr. Muhammad `Ajjaj al-Khatib in his book *as-SunnahQabla at-Tadwin*, 1964, and Prof. Dr. Muhammad Mustafa al-A`zami in his book *Studies in Early Hadith Literature*, 1967, which is the comprehensive denied orientalis particular theories in the study of Hadith.

F. REFERENCES

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