

CHAPTER 5

CONCLUSION AND RECOMMENDATION

5.1 Summary of Finding

The main purpose of this research has been to understand and compare the perspectives of Muslim scholars and orientalists on the authority of *mutawātir* ḥadīth. The perspectives have been discussed by focusing on three aspects which are the *isnād*, the existence and the knowledge created by *mutawātir* ḥadīth. The general purpose and concept of this study are presented briefly in Chapter One to provide clear information about this whole study. The definitions of the terms *mutawātir* and orientalists in this study are also explained in the Introduction for a better understanding of the topic. In Chapter Two and Chapter Three, the perspectives of Muslim scholars and orientalists are presented respectively. Throughout the discussions, it can be seen clearly how Muslim scholars' perspectives and principles proved the authority of *mutawātir* ḥadīth and answered the first research question. The second research question on how orientalists raise questions to argue the authority of *mutawātir* ḥadīth is explained by discussing the theories and methods used by the orientalists. The refutation of the theories and methods is also included throughout the discussions.

There are various opinions and views from Muslim scholars and orientalists about the authority of *mutawātir* ḥadīth which have led to the analysis of the similarities and differences between their perspectives. Discussions about perspectives on those three main aspects are analysed comparatively to trace the similarities and differences. There are similarities between the perspectives according to some of the issues discussed, but the reasons behind the opinions are still different. Besides, the different aims and main purposes of both groups of scholars have different impacts on their perspectives. All the

similarities and differences presented in Chapter Four have been comparatively analysed to answer the third research question of this study.

The differences or even the similarities between these perspectives may cause misunderstanding or wrong interpretation if it is not clarified clearly. Hence, these findings' analysis may provide explanations and a deeper understanding of this study. All this information and knowledge should be spread widely because these are really important as added knowledge for society in general, so that they will not misunderstand the Prophetic ḥadīth. Moreover, for the Muslim society, these will help them in encountering orientalist's ideologies and preserving ḥadīth tradition, especially *mutawātir* ḥadīth, which is compulsory for Muslims to believe. Besides, all the perspectives from Muslim scholars and orientalist on the authority of *mutawātir* ḥadīth are gathered and compiled in this study to serve as a complete reference when doing research about *mutawātir*. These perspectives are also simplified and presented in charts for easier reference. Therefore, this study, hopefully, can be expanded for future research with all the scholarly works cited and the following suggestions.

5.2 Recommendation for Further Research

This comparative study may be expanded with the perspectives of other scholars instead of Muslim scholars only. The other scholars here may refer to other Western orientalist who have opposite opinions and criticise the orientalist's theories used to argue *mutawātir* ḥadīth in this study. The closest example here is Harald Motzki, a German orientalist who has different perspectives from Joseph Schacht and Juynboll. He lays out his rebuttals on Schacht and Juynboll's Common Link theory¹⁷² and the

¹⁷² Motzki, H. (2000). *The Biography of Muhammad: The Issue of the Sources*. Boston, MA: Brill. pp. 231-232.

argumentum e silentio method as forger arguments.¹⁷³ J. Brown in his article *The Authenticity Question: Western Debates over the Historical Reliability of Prophetic Traditions* also suggests Motzki's works as future reading on this topic of study. Harold Motzki's digests of Western approaches to dating and evaluating ḥadīth in his article, *Dating Muslim Traditions: A Survey*,¹⁷⁴ and his introduction to the edited volume of *Ḥadīth: Origins and Development*,¹⁷⁵ are extremely useful surveys as suggested by J. Brown.¹⁷⁶

However, Harald Motzki's arguments did not totally focus on *mutawātir* ḥadīth, which brings to mind another suggestion to expand the study on other types of ḥadīth. The same goes for other Western orientalist besides Motzki, such as Michael Allan Cook¹⁷⁷ and Nabia Abbott,¹⁷⁸ who have different perspectives on the authority of ḥadīth in general and do not fully agree with prominent orientalist figures such as Ignaz Goldziher, Joseph Schacht and their followers. There are a few studies discussing Cook and Abbott's perspectives that may serve as future readings and references. For example, *The Spread of Isnād Theory: Review on the Thoughts of Michael Allan Cook*¹⁷⁹ and *Authenticity of Ḥadīth from Perspectives of Nabia Abbott*.¹⁸⁰ By expanding the study to other types of ḥadīth, the scope of research may be wider and the sources for references are more diverse and greater. However, for a smaller scope of research and focusing on *mutawātir* ḥadīth only, a future study may go deeper on discussions or

¹⁷³ Brown, J. A. C. (2009). *op.cit.*, pp. 226-228.

¹⁷⁴ Motzki, H. (2005). *Dating Muslim Traditions: A Survey*. *Arabica*, 52(2), pp. 204-253.

¹⁷⁵ Motzki, H. (2004). *Hadith: Origins and Developments* (ed.). Aldershot: Variorum.

¹⁷⁶ Brown, J. A. C. (2009). *op.cit.*, p. 236.

¹⁷⁷ Cook, M. A. (1981). *Early Muslim Dogma: A Source-Critical Study*. Cambridge: Cambridge University Press.

¹⁷⁸ Abbott, N. (1976). *Studies in Arabic Literary Papyri II: Qur'anic Commentary and Tradition*. Chicago: The University of Chicago Press.

¹⁷⁹ Imam Sahal Ramdhani. (2015). Teori the Spread of Isnād: Telaah atas Pemikiran Michael Allan Cook. *Jurnal Studi Ilmu-ilmu al-Qur'an dan Hadis*, 16(2), pp. 223-242.

¹⁸⁰ Luthfi Nur Afidah. (2008). *Otentisitas Hadis Perspektif Nabia Abbott*. (Dissertation) Universitas Islam Negeri Sunan Kalijaga, Indonesia.

specifically rebuttals towards some of the theories which are not thoroughly discussed in this study, for example, the Single Strand and Diving *Isnād* theories. Also, the probability theory by Wael Hallaq has not been widely discussed in any other works on ḥadīth.

Future studies on the perspectives of Muslim scholars on *mutawātir* ḥadīth can also be extended towards the perspectives of authors of well-known books of the *mutawātir* ḥadīth collection. Their perspectives on the standard, characteristics and categorisation of *mutawātir* ḥadīth can be explored further. Some of the well-known books of the *mutawātir* ḥadīth collection are *al-Fawā'id al-Mutakāthirah fī al-Akhbār al-Mutawātirah*,¹⁸¹ *al-Azhār al-Mutanāthirah fī al-Akhbār al-Mutawātirah*¹⁸² and *Qaṭṭa' al-Azhār al-Mutanāthirah*,¹⁸³ all written by Jalāl al-Dīn al-Suyūṭī. Then, *Naẓm al-Laali al-Mutanathirah fī al-Aḥādīth al-Mutawātirah*¹⁸⁴ by Abī al-Faīdh Muḥammad Murtadhā al-Miṣrī al-Zabīdī and *Naẓm al-Mutanāthirah min al-Ḥadīth al-Mutawātirah*¹⁸⁵ by Muḥammad Ibn Ja'far al-Kattānī. These massive works have gathered a number of *tawātur* narrations which will help as great references in the study of *mutawātir* and should be profoundly studied by later generations to explore their treasures.

¹⁸¹ Jalāl al-Dīn al-Suyūṭī. (n.d.). *al-Fawā'id al-Mutakāthirah fī al-Akhbār al-Mutawātirah*. (n.p.)

¹⁸² Jalāl al-Dīn al-Suyūṭī. (n.d.). *al-Azhār al-Mutanāthirah fī al-Akhbār al-Mutawātirah*. (n.p.)

¹⁸³ Jalāl al-Dīn al-Suyūṭī. (1985). *Qaṭṭa' al-Azhār al-Mutanāthirah*. Bayrūt: al-Maktab al-Islāmī.

¹⁸⁴ Abī al-Faīdh Muḥammad Murtadhā. (n.d.). *Naẓm al-Laali al-Mutanathirah fī al-Aḥādīth al-Mutawātirah*. (n.p.)

¹⁸⁵ Ibn Ja'far al-Kattānī. (n.d.). *Naẓm al-Mutanāthirah min al-Ḥadīth al-Mutawātirah*. Cairo: Dār al-Kutub al-Salafiya lil-Ṭabā'a wal-Nashr.