

## THE CURRENT STUDIES OF MUHAMMAD AND HIS HADITH IN THE WEST AND INDONESIA

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### Abstract

Journal articles and book chapters have sought to survey the trends in the study of the biography of Muhammad and those in the study of the Hadith within Western and Islamic scholarships. In this paper, I trace briefly recent selected writings in English and in Indonesian on Muhammad and the Hadith for the purpose of presenting some of the main research questions and arguments as well as their sources and approaches.

**Keywords:** Muhammad, hadith, west, Indonesia

### Introduction: Literature Review, Approach, and Objectives

Journal articles and book chapters have sought to survey the trends in the study of the biography of Muhammad and those in the study of the Hadith within Western and Islamic scholarships. One of such chapters traces the Western scholarship on Muhammad, mentioning Maxime Robinson's *Mahomet*, W. Montgomery Watt's *Muhammad at Mecca* and *Muhammad at Medina*. *The Cambridge Companion to Muhammad* represents current trends in the scholarly study of Muhammad's life and legacy, combining historical-critical analyses of the classical texts and the views and interpretations of the later scholars and Muslim communities in the past and in the present (Brockopp, 2010: 1-10). In a brief article, Adis Duderija seeks to trace the development of the Hadith literature and the concept of the Hadith authenticity as defined by the classical Islamic study of the Hadith (*ulum al-hadith*) as based on Western scholarship. From the works surveyed, Duderija contends that the writings of hadith probably took place during the Prophet's time, although the conditions for its widespread writing were not favorable due to the oral tradition and that the Sunnah and the hadith did not correspond until the middle of the second century (Duderija, 2009: 389-415).

In the Indonesian context, Anna Gade has her chapter on the religious biography of Muhammad in contemporary Indonesia in the *Cambridge Companion to Muhammad* mentioned above. Howard Federspiel has published his survey analysis of the Hadith publications in Indonesian languages from the colonial time to the 1980s. For Federspiel, the hadith has an important place but not as important as the Qur'an, but more reformers used the hadith in order to enforce Islamic identity through the formulation of Islamic law and socio-political thought (Federspiel, 2002: 115-124).

In a recent introductory book on the study of Islam from interdisciplinary approaches for Indonesian Muslim university students, there is a chapter on the various approaches to the study of Islam, including theological, normative, anthropological, historical, and cultural, but the sections that follow on the study of the Qur'an, on the Hadith, on law, and on theology (Ghazali and Gunawan, 2015), there is nothing about anthropological, historical, and cultural approaches. This suggests that textual and normative approaches remain predominant in the study of Islam, including in the study of the Hadith and the Prophet Muhammad, although the contextual, historical, and practical studies of the Hadith and particularly the Biography of Muhammad as in the past and in the contemporary time has come to flourish in the U.S. and has just emerged in contemporary Indonesia.

In this paper, I trace briefly recent selected writings in English and in Indonesian on Muhammad and the Hadith for the purpose of presenting some of the main research questions and arguments as well as their sources and approaches. The studies of the Hadith and the biography of Muhammad have been disconnected from one another. In terms of quantity, the studies of the Hadith seem to receive less scholarly attention than the studies of the Qur'an, but the studies of the Hadith, focusing on the authenticity and authority of the Hadith, seem to gain more and more attention than the study of the Biography of Muhammad and "Living Muhammad", that is, how Muhammad is remembered by Muslims, or "Living Hadith", that is, how hadiths are used, misused, or not used by Muslims in particular time and space.

## Results

### The Current Studies of The Life and Legacy of Muhammad

Students and scholars, non-Muslims in the West and then Muslims too, have been interested in the figure of Muhammad for different motives: ideologically, academically, and a mix of both. Since the early nineteenth century, Westerners have used different and similar sources (Arabic and Islamic, Jewish, Christian, Persian, and more recently Islamic and Western sources) and have served different purposes, emphasizing different dimensions. Since the Westerners became interested in the East where Muslim populations had lived, Muhammad had become their object of interest. They named the person Mahomet, Mohamed, Mohammed, and his religion Muhammadanism. Alexander du Pont wrote *Romance of Muhammad*; Robert of Ketton *the Law of the False Prophet Muhammad*, William Bedwell wrote *Mohammedis Imposturae: that is, a Discovery of the Manifold Forgeries, Falsehoods, and Horrible Impieties of the Blasphemous Seducer Mohammed*; Humphrey Prideaux wrote *the True Nature of Imposture Fully Display'd in the Life of Mahomet*. During the nineteenth century, more authors produced books about Muhammad, such as Gustav Weil who wrote *Muhammad the Prophet, His Life and His Book*; Aloys Sprenger (*the Life of Mohammad from Original Sources*), William Muir (*the Life of Mahomet*).

The twentieth century witnesses a more flourishing publication of Muhammad and His Tradition. William Montgomery Watt published *Muhammad at Mecca* and *Muhammad at Medina*; Alfred Guillaume translated and introduced Ibn Ishaq; "Polemical" approaches, such as what Robert Spencer wrote on his book *Did Muhammad Exist: An Inquiry Into Islam's Obscure Origins*, seeks to examines "historical records, archaeological findings, and scholarship to reconstruct what we can know about Muhammad, the Qur'an, and the early days of Islam." He also wrote another *The Truth about Muhammad: Founder of the World's Most Intolerant Religion*. But more "sympathetic" writings have been abundant. Karen Armstrong wrote *Muhammad: A Biography of the Prophet*; Clinton Bennett wrote *In Search of Muhammad* and explores different understandings of the Prophet to understand how and why his name, memory, and example are universally revered by Muslims.

Another scholar F.E. Peters compares and contrasts Jesus and Muhammad in his book *Jesus & Muhammad: Parallel Traces, Parallel Lives*. The book draws on the views of modern historians and the evidence of the Gospels and the Qur'an concerning similarities between the two leaders and their messages. Peters suggests that both Jesus and Muhammad had public careers as semi-successful preachers. Both encountered opposition that threatened their lives and those of their followers. Jesus and Muhammad left teachings believed to be their words, instructing the followers to be the true believers in the face of the approaching end of the world. Both have been viewed as being symbols of hope on the one hand and of God's judgment on the other. They are the bringers of

peace and the sword. Apart from such similarities, Peters consider differences. Muslims, he says, reveres Muhammad as a mortal prophet, whereas Jesus was and is believed to have been the promised Messiah and the Son of God. There is also another difference: Muhammad had the Qur'an which records revelations he received as the Messenger of God, whereas Jesus and the events of his life and death have become the focus of the revelations of the Gospels.

In *Muhammad: Islam's First Great General*, Richard A. Gabriel addresses the military leadership of Muhammad in eight major battles, eighteen raids, and thirty-eight other military plans. Gabriel is interested in depicting Muhammad as a revolutionary man who innovated military that would transform armies and warfare in the Arab world. Another author, Betty Kelen, focuses on Muhammad's establishment of the moral and ethical framework, which is the guiding force for much of the Middle East. Muhammad is described as the unifier of the Arab world and his visions and life are explored in this book in light of the modern Arab world. German author Annemarie Schimmel seeks to explain the central place of Muhammad in Muslim life, mystical thought and poetry, using poetic texts and artistic expressions. Her book *And Muhammad Is His Messenger: The Veneration of the Prophet in Islamic Piety* focuses on the long history of the veneration of Muhammad and religious devotions toward him. While Gabriel emphasizes the military dimension, Schimmel stresses on Muhammad's mystical, gentler side. Martin Lings' *Muhammad His Life Based on the Earliest Sources* is the translation of important passages that indicate the words of men and women who heard Muhammad speak and witnessed the events of his life.

Fred Donner in his *Muhammad and the Believers at the Origins of Islam* argues for an evolution of what came to be known as Muslims. Donner argues that the Believers' movement included righteous Christians and Jews in its early years, but a century later, the leaders of the movements decided that the Qur'an and Muhammad's Prophethood formed the basis for being qualified as Believers, thus separating from monotheists who followed the Gospels or Torah.

Carl Ernst wrote *Following Muhammad: Rethinking Islam in the Contemporary World* addressing the role of Muhammad's teachings and lives in shaping contemporary Muslim spirituality and religiosity ranging from veiling, politics, to science. Earle H. Waugh's essay "The Popular Muhammad: Models in the Interpretation of an Islamic Paradigm", examines an experiential dimension of Muslims' attitude toward the Prophet from the *Sirah* literature to the modern thinking to the contemporary activism. Gabriel Said Reynolds' article "Remembering Muhammad" discusses how Western scholars, particularly Aloys Sprenger, have debated if Muhammad was an epithet or his birth name (Reynolds, 2011: 188-206).

Omid Safi's *Memories of Muhammad: Why the Prophet Matters* explores the significance of Muhammad in the lives of many Muslims. The book discusses the contemporary issues such as the spread of Islam, holy wars, the status of women, the significance of Jerusalem and the tensions with Jews, Hindus, and Christians. Safi also discusses how Muslims spiritually connect to God through their prophet in mosque, homes, and in the cyberspace.

A "humanist" approach to the view of Muhammad has also emerged. A Jewish agnostic Lesley Hazleton wrote *The First Muslim: The Story of Muhammad* asks questions how an orphaned child turned to be revolutionary. How did a merchant challenge the establishment with social justice message? How did the outsider become the insider? The book has been viewed as offering insights about a man working between ideals and pragmatic considerations, faith and politics, nonviolence and violence, and rejection and acceptance.

Muslim feminist-scholar based in the U.S., Kecia Ali wrote *the Lives of Muhammad* in which she discusses the many ways the story of the Prophet's life has been told from the early times to the present day, by Muslims and non-Muslims. Ali considers how hagiographic writings and polemical writings have merged into a contentious story. The work was written in the context of the hotly debated case of the Danish cartoon of Muhammad and the videos about Muhammad that sparked the world's controversies. Kecia Ali suggests that from the nineteenth century, there have been different approaches to Muhammad. Many people, from Protestant missionaries, European Orientalists, reformists in India and Egypt and America, preachers, Islamophobes, journalists, academics, the New age teachers, have been debating the character of Muhammad and the facts and myths of his life.

*The Cambridge Companion to Muhammad* mentioned above is a collection of essays by scholars exploring the life and legacy of the Prophet. The volume addresses the biography of Muhammad, the revelation of the Qur'an, and Muhammad's role in the early Muslim community. The essays also consider Muhammad's legacy as a law-maker, a philosopher, and a politician. Other essays in the volume discuss the memories of Muhammad across history in biography, poetry, film and fiction.

In Indonesia, there are very few studies on the life of Muhammad and his legacy. One of the Indonesian authors who wrote about the biography of Muhammad is Fuad Hashem in his book *Sirah Muhammad Rasulullah: Suatu Penafsiran Baru* (1989). Hashem uses Western sources, including A.J. Wensinck's *the Muslim Creed*, H.A.R. Gibb's *Mohammedanism: An Historical Survey*, and Washington Irving's *Life of Mahomet*, and Montgomery Watt's *Muhammad at Mecca*, as well as Muslim sources, including the translation of Ibn Ishaq, Thabari's *Tarikh Al-Umam wa al-Muluk*, Muhammad Husain Haikal, *Hayat Muhammad*, Muhammad Mustafa Azami's *Studies in Hadith Methodology and Literature*, and Hamka's *Tafsir Al-Azhar*. Fuad Hashem claims that he avoids sectarian motives and mythologies in narrating the life of Muhammad as a human being although he recognizes that many works have been produced to demonstrate his greatness.

### **Recent Studies of the Authenticity and Authority of the Hadith in the West**

In the West, the studies of the Hadith and the biography of Muhammad have been largely distinct and separate although they were in many cases in early Islamic studies connected and complemented one another. Recent studies of the authenticity and authority of the Hadith still need to respond to Ignaz Goldziher, Joseph Schacht, and G.H.A. Juynboll as well as Patricia Cone and Michael Cook with their *Hagarism*. Harald Motzki's *Analyzing Muslim Traditions* and *Biography of Muhammad: The Issue of the Sources*, as well as the works by Andreas Gorke, Gregor Schoeler and Herbert Berg, have to engage the earlier works as well; each of these discussing different forms of the hadith, the sources of the biographical works, the codification of the Hadith, and Islamic origins and the value of the chain of transmission or *isnads*. *Isnad* criticism by Juynboll including his theory of Common Link and Partial Common Links, suggests that hadith did not have fixed forms and were not consistently transmitted with *isnads*, or at least islands going back to the Prophet. Schoeler argues that writing was used in conjunction with oral recitation and transmission from a very early Islamic history and that there was an elaborate written culture from Islam's earliest days. Motzki argues that, "generally speaking, the *isnad* system served the expectations of the traditionist. Otherwise, we would expect that they would have quickly abandoned it. Until we have proof to the contrary, we must, therefore, presume that *isnads* are, in principle, reliable, except, perhaps, around the time when the system came into being. Still and all, we have to be on

our guard against possible cases of error, well-meant improvement of forgery in the *isnads*.” (Reinhart, 2010: 413-444) Recent scholarship has become beyond the dichotomy of “forgery” and “faith”. The discussion of the authenticity of the hadith and their *isnads* remain still divided, “but it is no longer between the credulous and the radically skeptical but between the formalists and the particularists”. Both sides agree that *isnads* “may have elements of authenticity...” (Reinhart, 2010: 429), although the main thrust has been that *isnads* are more problematic than what Muslim scholars and mainstream Muslims have been willing to accept.

On the authority of the Hadith in the lives of Muslims across history, Jonathan Brown is one of the contemporary Hadith scholars in the U.S. who receive particular admiration and attention. His book *Canonization of Bukhari and Muslim* focuses on the authority question rather than the authenticity problem. Bukhari and Muslim collections became canonical or authoritative as the criterion called “soundness” (*shahih*) became crucial in the debate among competing scholars and followers around the ninth century C.E. in the Khorasanian region. Kevin Reinhart who reviews Brown’s works, suggests that other studies are needed focusing on how the other books of the Six Sunni Canons were constructed and how they made it into the canon, and why other works did not make it into the canon.

Jonathan Brown’s article “*Did the Prophet Say it or Not? The Literal, Historical, and Effective Truth of Hadiths in Early Sunnism*” (2009) argues that *ahl al-hadith* did not view the historical reliability of hadiths through the epistemological lens of later Sunni legal theorists. They conceived of “sound” hadiths as providing historical certainty.

Jonathan Brown’s other book *Hadith: Muhammad’s Legacy in the Medieval and Modern World* returns to the authenticity question in one of its chapters, but offers an introductory account of the Hadith across history. He also makes a point that the hadith serves Muslims more than the Qur’an despite the question of the former’s historical authenticity. The book discusses the role and criticism of the Hadith in shaping modern Islam. Brown addresses some of the questions raised in the contemporary discourse on the subject including how Hadith relates to the Muslim sense of Islamic authenticity. He looks at the problems of how Muslims dealt with the large number of forgeries. Brown also examines four Western approaches to the authenticity of Hadith: the orientalist (Goldziher), the philo-Islamic apologetic (Abbott, Azami, and Sezgin), the revisionist (Schacht), and the revaluative ones (Donner and Motzki) (Ahmad, 2013: 403-407). Brown’s more recent work *Misquoting Muhammad: The Challenge and Choices of Interpreting the Prophet’s Legacy* examines how Muslim scholars have sought to balance reason and revelation, science and religion and scripture and contradicting values.

Regarding the authority of the Hadith, in *Hadith as Scripture*, Aisha Musa has argued that opposition to the Hadith as an authoritative scriptural source of law and guidance is not a modern-day Western, Orientalist-influenced heresy, but it is also an Islamic debate from the early time. Aisha Musa examines how the Hadith eventually came to hold and maintain, in mainstream Sunni Islam, the high status they retain in spite of such opposition. She also suggested that Muhammad Idris al-Shafi’i (d.820) laid the groundwork for the concept of the duality of revelation, and highlighted the need for Hadith in the practical and legal spheres (Aisha, 2008).

Other scholars have shown interest in the implications of the Hadith on the Muslims’ self-identities and moral system. William Graham’s article “Traditionalism in Islam” (1993) discusses the way in which “connectedness with the past”, *al-ittishaliyyah*, especially through the tradition of *al-isnad* (chains of transmission). (Graham, 1993: 493-522). John Burton discussed Goldziher and Schacht, praises and criticizes them, and argues that “the wholesale rejection of the hadiths as mere invention and fabrication misses the



point that many of the hadiths can be shown to spring from an ancient source in the primitive exegeses. Were that argument accepted, then part of the hadiths at least could be said to reach back to the first attempt to understand the Book of God. Such hadiths would preserve some material on the thinking of Muslims, if not precisely in the age of the Prophet, and then very soon after, in what might be called the age of the Quran.” (Burton, 1994: 181; Haron, 1996: 34-37)

Other studies are still in need for growth and development, such as the study of the Mu'tazila and Shi'a traditions of the Hadith, and how they constructed their canons and viewed the traditions of the Prophet. Rachar El-Omari's article on the classical Mu'tazilates on Hadith (El-Omari, 2012: 231-256) is one of the studies that need to be expanded and other works on the marginalized positions will be crucial and interesting.

### Recent Studies of the Hadith in Indonesia

Howard Federspiel's essay, "Hadith literature in Twentieth Century Indonesia" surveys the use of the hadith literature, such as *The Anthology of Forty Tradition* by Al-Nawawi (d.1277) as inspirational texts and quite successful in the boarding schools and among general readers. Federspiel also discusses Hasbi Ash-Shiddieqy's works from the 1960s to the 1980s on the science of Hadith and selections of legal hadith. Other works included Fathurrahman's collection of the hadith on the religious justice system. Federspiel also examines how Hadith influenced political thinking of such figures as Kuntowijoyo and Dawam Rahardjo. Federspiel concludes that "hadith enjoyed a modest renaissance in Indonesia during the twentieth century, retaining a position of great respect among believers in that country, but also was used intellectually in some new ways that revived the work of Muslim reformers in a Muslim society seeking to strengthen its own identity. At the same time the end of the century saw it assuming less importance among intellectuals as a source for their conceptual constructions which centered mostly on the Qur'an. Still the hadith as the material for codes of behavior and for constructing a civil society retain high value and are likely to be regarded with considerable respect for the foreseeable future." Federspiel's related book *The Usage of Traditions of the Prophet in Contemporary Indonesia* (Federspiel, 1993) examines the works in Indonesian which address the origins of the traditions on the problem of authenticity, translations from Arabic works, Indonesian anthology of the major works and which discusses the uses of the Hadith in the life of Muslims in Indonesia.

In Islamic universities, according to the object of study, the science of the Hadith that aims at producing "*muhaddithun*" the religious scholars of hadith, consists of the study of *sanad* and the study of *matan*. The study of the transmission (riwaya, sanad) of hadiths uses M. Hasbi Ash Shiddieqy's books, such as *Sejarah dan Pengantar Ilmu Hadits* (1954, including the branches of the science of the hadith, including *ilm rijal al-hadith*, *jarh wa al-ta'dil*, *fan al-mubhamat*, *tashhif wa al-tahrif*, *'ilal al-hadith*, *garib al-hadith*, *naskh wa al-mansukh*, *asbab wurud al-hadith*, *talfiqh al-hadith*); M. Syuhudi Ismail, *Pengantar Ilmu Hadits*; and *Kaedah Kesahihan Sanad Hadis: Telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah*, (1988). M.Syuhudi Ismail has published other works: *Metodologi Penelitian Hadis Nabi*; *Dampak Penyebaran Hadis Palsu*; *Cara Praktis Mencari Hadis*; *Sunnah Menurut Para Peningkarnya dan Upaya Pelestarian Sunnah oleh Para Pembelanya*; and *Metodologi Penelitian Hadis Nabi*.

An increasing number of student papers, theses, and dissertations at the Islamic universities have the science of Hadith as their theme. One of the dissertations by Muhammad Irfan Hielmy addresses the meaning making of the *mukhtalif* hadiths according to Al-Shafi'i using a sociology of knowledge approach. He argues that the Shafi'i's interpretation of the mukhtalif hadiths as being divided into the apparent and the

real contradictions, took place within the context of debates against the rejectionists of hadiths, and for the defense of independent reasoning or *ijtihad* against the imitation (*taqlid*), to prevent the scholars from power intervention and to formulate synthesis among the competing arguments in understanding religious texts.

Maman Abdurrahman, in his *Teori Hadis: Sebuah Pergeseran Pemikiran* discusses Abu Abdallah Al-Hakim Al-Naysabury and his contribution to the science of Hadith in terms of the criteria he formulated for sanad and matan in the context of the Sunni-Shi'a tension; Ali Mustafa Yaqub wrote *Imam Bukhari dan Metodologi Kritik dalam Ilmu Hadis* (1991) and *Kritik Hadis* (1995) the later discussing Ignaz Goldziher, Joseph Schacht and Mustafa Azami, as well as the rejectionists of the Sunnah, and the fabrication of hadith. Wahyudin Darmalaksana's book *Hadis di Mata Orientalis: Telaah atas Pandangan Ignaz Goldziher dan Joseph Schacht* examines the works of the mentioned Orientalists. Introductory textbooks on the science of hadith have been produced, such as M. Agus Solahudin and Agus Suyadi, *Ulumul Hadis*, for Islamic colleges and universities. M. Abdurrahman and Elan Sumarna's *Metode Kritik Hadis* (2011), introduces *ilm al-jarh wa al-ta'dil*.

There are numerous thematic works of the content of the canonical Hadith collections. The study of the text and meanings of hadiths includes the collection of hadiths in a thematic order by authors: Hasbi Ash-Shiddieqy, 2002 *Mutiara Hadis*, several volumes (1962); Hasbi Ash-Shiddieqy, *Koleksi Hadits Hukum*, several volumes (1981); Fatchur Rahman, *Hadis-hadis tentang Peradilan Agama* (2005) and Isnani Harahap et al, *Hadis-hadis Ekonomi* (2015), among others. M. Syuhudi Ismail's work, *Hadis Nabi yang Tekstual dan Kontekstual: Telaah Ma'ani Al-Hadits Tentang Ajaran Islam Yang Universal, Temporal, dan Lokal* (1994) is an examination of the meanings of the hadith from local and universal Islamic perspectives.

There are also many translations of the Hadith literature that deserve analysis. Muhammad Rasyid Rida, *Wahyu Ilahi Kepada Muhammad* (1983), a translation of Al-Wahy Al-Muhammady; Muhammad Abdul Aziz Al-Khuliy's *Al-Adaab al-Nabawiy* (1993), Abbas Mutawalli Hammadah's *Sunnah Nabi Kedudukannya menurut Al Quran* (1965), Muhammad Nashiruddin Al-Albani's *Silsilah Hadits Dha'if dan Maudhu'*, Jilid 1 (1988), Abi Al-Hasan Nuruddin and Ali bin Sulthan Muhammad Al-Qoriy's *Hadits Qudsi yang Shahih dan Penjelasannya*.

Other, still limited studies concern the debates on the opposition to the Tradition of the Prophet. Abdul Majid Khon's *Pemikiran Modern dalam Sunah: Pendekatan Ilmu Hadis* is a critical study of the rejectionists of the Sunnah in India, Pakistan, Egypt, Malaysia and Indonesia. Ahmad Zaky Mubarak in his book *Politikasi Ujaran Nabi* (2016) discusses how "a political event" in the early Islam, called *al-Fitnah al-Kubra*, the Great Malaise, influenced the fabrication of the hadiths among the factions of Muawiyah, Shi'a, Khawarij, and the mainstream Muslim groups.

Other forms of the study of the Hadith seek to create the academic scholars of the Hadith or researchers of the hadith with or without being the religious scholars. The study of the scholars of hadith from within Indonesian history and contemporary time is in need for development, such as the study by Muhajirin, *Muhammad Mahfudz At-Tarmasi (1868-1919): Ulama Hadits Nusantara Pertama* (2016).

Students and scholars of hadith have many sources for the study of the interpretations and uses of the Hadith in the Internet and/or according to different organizations. For example, the following links refer to organizational views of the Hadith that can be compared and contrasted. Here are the links:

1. <http://www.muhammadiyah.or.id/id/content-191-det-kajian-hadits.html>
2. <http://pusatkajianhadis.com/>

3. <https://qurandansunnah.wordpress.com/category/kajian-hadits/>
4. <http://rodja.tv/tag/kajian-hadits>

### **The Study of Living Hadith is still in infancy in Indonesia**

Mark Woodward's article "Textual Exegesis as Social Commentary: Religious, Social, and Political Meanings of Indonesian Translations of Arabic Hadith Texts" is an important ethnographic work on what can be called Living Hadith scholarship. The study of Living Hadith has a good prospect, focusing on Living Texts, Lived Islam, Practical Religion, or Popular Religions. It deals with present-day living communities of faith.

Hadith as scripture may focus on the written and the oral dimensions. Hadith can also be studied comparatively. In Comparative Scripture, hadith as scripture has its uses: cognitive ones, such as the source of teachings, public ritual, meditation and private and collective worship and devotion, and the non-cognitive, such as display, calligraphy, blessing, amulets and talisman, among others. The uses of hadith may be informative as they contain information and knowledge and can be performative, as they shape Muslims' attitudes, appearances, and performances.

There are shortcomings of textual studies in religious studies: the acceptance and uses of scripture (such as Hadith) varies from one religion to another, from one community to another community. The translation of the texts does not capture the original meanings. There are diverse meanings and interpretations of the same texts that need appreciation and study. Only textual studies could be elitist, normative, and often patriarchal (given the predominance of men in transmitting the texts). Textual studies lack focus on the living context of the texts (living context).

The study of Living Hadith has the potentiality and many opportunities to develop in Indonesia. More scholars in the West turn from Orientalism to Post-Orientalism and proposed Cosmopolitanism which emphasizes equality of human societies. And Muslim scholars may shift from apologetics to being critical and to Cosmopolitanism, using theories and methods in humanities and social sciences. One can study Muslims experience of the Prophet, how Muslims use hadiths in their everyday lives and social media, how Muslims quote Hadiths and justify their ideas and practices by referring to particular hadiths. They can use sources in written, oral, practical, and institutional forms. One of the important questions is when the Hadith is considered more important than the Qur'an, and when it is less important than the Qur'an, how and why, and how the Qur'an is used in relation to the Hadith.

### **Conclusion**

Non-Muslim Westerners and Muslim authors in the West and in contemporary Indonesia have had various motives and objectives of studying Muhammad and His Tradition and Reports: ideological, academic, humanist, and a mixture of these. Polemical motives, critical sympathy, reconciliatory synthesis, and humanistic sympathy in their tones may be discerned. Muhammad continues to be examined as a human being, a prophet, a trader, a military, a mystic and a man. They have utilized many different approaches: biographical, historical textual, contextual, anthropological, sociological, psychological, and so forth. They have shown different views of Muhammad, debates that continued among Muslims themselves as well as amongst Muslim and non-Muslim scholars. In the contemporary time, popular and academic writings emerged. Muhammad has become a historical and normative character and even an imaginative figure for those who believed in Muhammad's prophethood and those who did not. The insider/outsider problem (and the related problem of the Western and the Islamic, the non-believer and the believer) has come to the surface but more authors sought not to be trapped in such binary



opposition and have combined both or do not take that as a hindrance in conducting their studies and presenting their views. More and more studies have focused on the relationship between reading the historical Muhammad and the Muslims' views and interactions with Muhammad throughout history as sources reveal to them.

On the other hand, the studies of the Hadith have paid more attention to the nature of the Prophet's authority, to the authenticity of the Hadith, and more recently the relationship between the Sunna and Islamic revivalism (Brown, 1996). In Indonesia, the studies focus on the Sunni traditions, still lacking in the other non-Sunni traditions and the study of the biography of Muhammad, Living Muhammad and Living Hadith. The studies on the ways Muhammad and the Hadith have been used, translated, interpreted, practiced, and ignored will contributed significantly to the development of the disciplines, using old and new approaches, theories, and methods relevant in the study of text, interpretation, readership, and reception.

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