

HADITHS SCEPTICISM AUTHENTICITY (Critique to Orientalist Gautier H.A. Juynbool in Common Link Theory)

Wely Dozan¹, and Fahrurazi²

¹Studi Qur'an Hadits, UIN Sunan Kalijaga Yogyakarta, Yogyakarta, welydozan77@gmail.com

²Bimbingan Konseling Islam, UIN Sunan Kalijaga Yogyakarta, Yogyakarta, fahrurazi824@gmail.com

Abstract. This paper tries to discuss the thought of hadith in the eyes of the Orientalist one of them is Gautier H.A. Juynbool in theory is known as the common link which is the oldest narrator in the level of sanad after the best friend or *tabiin* who is responsible for spreading the hadith extensively either formally or informally to some students, then these students spread the hadith to several students as well. In other words, the common link is found in the Sanad bundle where the hadith was first spread. There are several terms in the analysis, including: First, Single Strand (Single Track). Second, Partial Common Link. Third, Invertedpartial Common Link. Fourth, Fulan, Fifth, Diving Strand. Sixth, Spider (spider). The approach used is the literature study approach is a search for related data through books, journals, articles and so on. The conclusion is that, the theory (common link) if applied in the hadith still the hadith does not come from the Prophet but the hadith comes from the *tabi'in* which is transmitted to the next generation.

Keywords: Hadith, Orientalist, Gautier H.A. Juynbool, Common Link Theory

Abstrak. Tulisan ini mencoba untuk mendiskusikan pemikiran hadits di mata orientalis salah satunya adalah Gautier H.A. Juynbool dalam teorinya dikenal dengan istilah *common link* yang merupakan seorang perawi paling tua dalam tingkatan *sanad* setelah sahabat atau *tabiin* yang bertanggungjawab atas penyebaran hadits dengan meluas baik secara formal ataupun nonformal kepada beberapa murid, yang kemudian murid-murid tersebut menyebarkan hadits tersebut kepada beberapa murid pula. Dengan kata lain, *common link* ditemukan pada bundel *sanad* di mana hadits pertama kali menyebar. Ada beberapa istilah dalam yang di analisis, diantaranya: *Pertama, Single Strand* (Jalur Tunggal). *Kedua, Partial Common Link*. *Ketiga, Invertedpartial Common Link*. *Keempat, Fulan, Kelima, Diving Strand* (Jalur Menyelam). *Keenam, Spider* (laba-laba). Adapun pendekatan yang digunakan yaitu pendekatan studi literature merupakan penelusuran data yang terkait melalui buku, jurnal,

artikel dan sebagainya. Kesimpulanya bahwa, teori (*common link*) jika diaplikasikan dalam hadits tetap saja hadits bukan berasal dari Nabi melainkan hadits berasal dari *tabi'in* yang ditransmisikan ke generasi berikutnya.

Katakunci: Hadits, Orientalis, Gautier H.A. Juynboll, Teori Common Link.

Introduction

In the tradition of Islam, the hadith of the Prophet is in the second position after the Koran. So, the belief of Muslims with the authenticity of the hadiths is still maintained until this day. Because hadiths are everything that had been stated, done, *taqdir* (provision) and circumstances that came from the Prophet Muhammad SAW.¹

Related with the confidence of Muslims about the authenticity of hadiths and put it as the main teaching sources after Koran is undoubtful. Efforts are done in search of authenticity and validity of hadiths for long time since the era of *Sahabah* (Prophet's companions) until today. It's seen by numerous of *Sahabah* who attended the *majlis* led by the Prophet. Besides that, the *sahabah* also oftenly discussed and exchange informations about the hadiths they got from the Prophet.²

After the death of the Prophet, there was a complicated form of *riwayatul hadiths* that can lead to a critical and skeptical attitude from the reviewers of the hadiths, especially the orientalis. Theories that are used by the scholars which belong to a well-established and accountable, do not change the views of orientalist in assessing hadith. They see hadiths as no more than a story created by *tabi'in*.

Orientalist perspective consider that, hadith in principle occurred of transmission of *sanad wal matan* hadiths. Specifically, in the study of the hadiths which are concerned about the law, numerous projections are made by the scholars. The result is people tend to find difficulties to understand the hadiths and make them deviate from the hadiths of the Prophet.³ Within that case, the orientalist try to dismantle and reconstruct the theories of the scholars of hadith by way of their own, including Helga Hemgesbeng, G.H. A. Juynboll, and Joseph Schacht⁴ which developed in the beginning era of Islam.⁵

¹ M. Noor Sulaiman, *Antologi Ilmu Hadits*, (Jakarta: Gaung Persada Press, 2009), p. 1

² Idri, "Otentitas Hadits Mutawatir dalam Teori Common Link G.H.A Juynboll No. 2, maret 2013, p.250.

³ M. Syuhudi Ismail, *Kaedah Kesahihan Hadits "Telaah Kritis dan Tinjauan Dengan Pendekatan Ilmu Sejarah"* (Jakarta: Bulan Bintang, 1995), p. xi

⁴ Joseph Schacht is a German Jew. His study and research as an Orientalist. He concluded that there was no authenticity or validity of the Nabawi hadith especially those related to Islamic law. Furthermore, Goldzer and Schacht in their book 'Muhammadenische

Generally, the study of the hadith, especially the study of hadiths in the muslim stressed the authenticity aspect more, the study of hadith in the orientalist more emphasize on how to check the historical aspect and how to reconstruct the events in the early Islam based on the chronological order. Therefore, the study of hadiths until this time is still be studied through some aspects of the study.⁶

Scientifically, may lead interest of the orientalist to assess hadits with the emerge of orientalist with theories they developed, in which the theories that have relationships organically with the Koran, the study of hadiths has wider range of discussion from the history of *riwayah* up to understanding the meaning of hadits, including for “outsider” who represented by the orientalism which still happen and show a dynamic dialectical condition from time to time.⁷

Seeing the dynamic of science wich lead to the emergence of a criticism methodological of hadiths which in this age is more varied. The authenticity of hadiths which have been set since the time of Caliphate is still debateable until this time. This is influenced by the development of reasonin thinking of academics which led to the development of studies of Islamic interdisciplinary studies which later became collaborative western methodologies used to criticize the authenticity of the hadiths. Despite the controversy, but in term of science, it could give “new contribution”. The condition of criticism and debate about the authenticity of the Hadith filling space study of science which becomes a stimulus to the growth of a methodological study of such science.⁸

The thoughts of this study getting more interesting by days, this thing leads to the emerge of thoughts among the western orientalist who tries to criticize the hadits of Prophet Muhammad. Among them is the “Common Link”

studiens' and 'The Origin of Muhammeden Jurisprudence' that the Hadith did not originate from the Prophet Muhammad, but something that was born in the first and second centuries of Hijrah, in other words the Hadith was only made by scholars. With this attitude, Goldzher is more specific in making hadith criticism compared to Alois Spranger in life of Mahomet and Sir Wiliam Muir. See Rizka Chamami, *Studi Islam Kontemporer*, (Fakultas Tarbiyah IAIN Wali Songo: Rizki Putra, 2012). p. 63

⁵ *Ibd.*, p.179.

⁶ M.Nur Kholis Setiawan, Sahiron Syamsuddin, *Orientalisme Al-Qur'an dan Hadits*, (Center for study of Islam in North America, Western Europe and Southeast Asia Prees: Nawesea Press, 2007), p. 177

⁷ Lihat, Nur Mahmudah, “Pemikiran G.H.A Juynboll Tentang Hadis.” *Jurnal Mutawtir*. Vol 3. No.1.2013, p. 107.

⁸ Cahya Edi Setyawan, *Studi Hadis: Analisis Pemikiran Pemikiran Schacht Dan A'zami*, (Jurnal: Vol. 4 No. 1 Juli 2018,) p.2.

Theory introduced by Gautier H.A. Juynboll that considers hadiths is not from Prophet Muhammad Saw, but instead came from the *sahabah* of the prophet.⁹

The purpose of this research is to provide insight that is becoming increasingly attractive to the theories that are built by western orientalist, including Gautier H. A. Juynboll who initiated the new discovery and also developed the theories of his predecessors. Also answering the whats and hows of the implications of the Prophet's hadiths from the perspective of common link theory.

Discussion

Biography of G.H.A Juynboll

Full name, Gautier H.A Juynboll, he was born in the Netherlands. Precisely in Leiden City in 1935 AD and died in 2010 AD. He was an expert in the history of the early development of the hadith. Nearly half of his life, he focused on studying hadiths ranging from classical to contemporary problems. His expertise in the field of hadith made him famous both from eastern historians and even more from western historians or even in general (international). So, it is not wrong to say that Juynboll's expertise in the field of hadith is on par with other scientists such as James Robson, Michael Cook, A'zami, and Fazlur Rahman.¹⁰

At Leiden University, he learned a lot about Islam and Arabic. There, he got funding from a research organization in the Netherlands for one year to conduct research in Egypt to complete his doctoral program. His research on the views of Egyptian theologians on hadith references was able to be maintained when the senate hearing on March 27, 1969 and earned a doctorate in literature at Leiden University. His intelligence in studying hadiths made him known as a leading scientist of his day who produced many works, such as one of his works entitled "Studies on The Origins and Uses of Islamic Hadith".¹¹

Apart from being a researcher, thesis supervisor, and dissertation at Leiden University, Juynboll also teaches at a number of other universities such as California University, Los Angeles, and the University of Exeter in England. However, his presence on various campuses is without academic positions as is the case with other scientists. Therefore, he prefers to spend a lot of his time as

⁹ M.Nur khalis setiawan, Sahiron syamsuddin, *Orientalisme Al-qur'an dan Hadits*, (Center for the Study of Islam in North America, Western Europe and Southeast Asia: Nawesea Press, 2007), p. 177.

¹⁰ Benny Afwadzi, "Pemikiran G.H.A. Juynboll Tentang Hadis Mutawatir", *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadist*. Vol. 12, No. 2, 2011, p. 325

¹¹ Nur Mahmudah, "Pemikiran G. H. A. Juynboll Tentang Hadis", *Mutawâtir: Jurnal Keilmuan Tafsir Hadist*. Vol. 3, No. 1, 2016, p. 106

a daily visitor in the library of Leiden University to study the hadith especially in the Middle East collection room.¹²

Basic Assumption of Common Link Theory

Common link is interpreted as the first person to spread the hadith with his own language and understanding, but the meaning does not change from the previous people. Basically, the term common link was first coined by Schacht through his book entitled "The Origins of Muhammadan Jurisprudence". This theory was later accepted by all modern scholars who study the hadiths. The basic assumption of Josep Schacht who said that if in a hadith there is a sanad that is not the same, but has a very close relationship in one object then this is a common link symptom. That is, the hadith originated from a *rawi* who served as the common link mentioned in the *isnad* of hadith.¹³

Juynboll in defining the common link, he mentioned that the common link is the oldest of *rawi* in the level of *sanad* after the friend or *tabiin* who is responsible for spreading the hadith extensively either formally or informally to some students, who then students spread the hadith to several students anyway. In other words, the common link is found in the sanad bundle where the hadith was first spread.

As a scientist, Juynboll examines this theory in detail because it considers Schacht fail to contribute sufficiently to people. For Juynboll, the conventional hadith criticism method is considered to be less valid and has some weaknesses so that it is unable to provide truth about the history of the system of *riwayat* hadith. If in the conventional hadith criticism method only focuses on the quality of *rawi*, the common link method is present not only emphasizing the quality of transmission but in terms of quantity.

Common link theory has the difference between doing the *riwayat* hadith about law and history. In this case the position of the common link is that *riwayat* the hadith about the law. The basic concept in this theory is the increasing number of *riwayatul hadits* that meet with a *rawi*, both between those who meet with *rawi* and those who do not, it is likely that a *rawi* will justify his history.¹⁴ This means that in a hadith that is narrated through *sahabat*, then to the *tabi'in*, then to the *tabi 'tabi'in* until finally it reaches the common link and after that the *isnad* path is branched then the history of the single *riwayat*

¹²Ali Masrur, *Teori Common Link G.H.A. Juynboll: Melacak Akar Kesenjarian Hadits Nabi*, (Yogyakarta: LKiS, 2007), p. 17

¹³Idri, "Otentisitas Hadist Mutawatir Dalam Teori Common Link G.H.A Juynboll", *ISLAMICA*. Vol. 7, No. 2, 2013, p. 249-271

¹⁴Devi Kusumawati, "Teori Common Link G.H.A Juynboll: Melacak Otoritas Sejarah Hadits Nabi", *AL-RISALAH*. Vol. 13, No. 2, 2017, hlm, 143-172

cannot be justified. This is the main reason for Juynboll in applying the common link method which until now has become the reference of many people in proving the authenticity of a hadith.

Furthermore, Junyball, most of the hadith experts consider that if a certain hadith is based on the Prophet. found in the canonical hadith collection, especially in the Sahih Bukhari and Muslim, then the existence of the collection of hadith is sourced from the Prophet. However, based on the findings of G.H.A. Juynboll (1935-2010) by using the common link theory, although a certain hadith has been recorded in al-Pole al-sittah, it is not necessarily from the Prophet.

With this trace of Juynboll's findings, in the end it has drawn various criticisms from the Orientalists themselves and from Muslim hadith experts. But the most significant criticism aimed at Juynboll was submitted by Harald Motzki. He refuted the Common Link theory by saying that the authenticity of hadith was proven to have occurred since the 1st century H. ¹⁵ So that Schacht in addressing the hadith of the Prophet through the projecting back theory in general can be summarized in six points including:

- a. The Islamic system began in the second century or at least at the end of the first century Hijri.
- b. *Isnad* are placed carelessly by those who want to "projecting back" their doctrines to the classical sources (projecting back).
- c. *Isnad* are gradually "increased" by fabrication. The earlier *isnad* were incomplete, but all gaps were completed during the time of classic collections.
- d. Additional sources were created during al-Shafi'i's time to answer rejection made for the Hadiths that are traced back to one source
- e. The family *isnad* is false, so is the material presented in the *isnad*.
- f. The existence of a common narrator in the chain of transmission is the inheritance of the Hadith originating from the *rawi*.¹⁶

Related to *Sanad (Isnad)* which was developed in the Projecting back theory as one of the theoretical foundations of criticism towards the hadith al-Azami emphasizes more on the impilcation of the Common Link theory that, the *riwayat* system of the common link status is considered as the maker of the hadith, not on whether or not this theory is used as a dating system of hadith.¹⁷ If analyzed against (*argumentum e silentio*) Schacht if it is associated with the theory of common links, then it can be stated that Malikilah was the originator

¹⁵ Umi Sumbulah, *Kajian Kritis Ilmu Hadis*, (Malang: Uin-Maliki Press, 2010), p. 175.

¹⁶ Idri, *Hadis dan Orientalisme: Perspektif Ulama Hadi dan Orientalisme tentang Hadis Nabi*, p. 190.

¹⁷ Umma Farida, *Kontribusi pemikiran Muhammad Mustofa AL-Azami dalam Studi hadits*. p. 202

and fabricator because there is a possibility that the hadith began to spread. Meanwhile, if it is associated with the theory of projecting back, then the perfect *Isnad* during this *malik* period is placed arbitrarily while showing the existence of an expert in the *rawi* of the hadith.¹⁸

Terminological Analysis of Common Link Theory

Juynboll put forward a number of terms that support the common link theory, to help examine a hadith. Juynboll determined that the narrator who was responsible for making the observations of the hadith and the series of sanad was a scholar gathering the hadith or teacher. The transfer of one matan hadith consisting of one narrator to one student before the time of the teacher of the hadith collector cannot be verified as there is no other student who narrates the same matan. Therefore, with the existence of matan hadith before the teacher gathering period of tradition can not be proven historical.¹⁹

As for some of these terms, namely:

1. Single Strand

Single strand (single path), namely a pathway of *riwayatul hadits* that stretches from the Prophet to the narrators whose status is a common link, and as a result, this path is considered not to meet historical measures. The common link accepts the hadith from the *tabi'in* who received the hadith from a *sahabah* and the *sahabah* received it from the Prophet SAW. Common Link also disseminates the hadith to several narrators, who then convey these traditions to some of his students so that in turn they will reach the hadith collector.

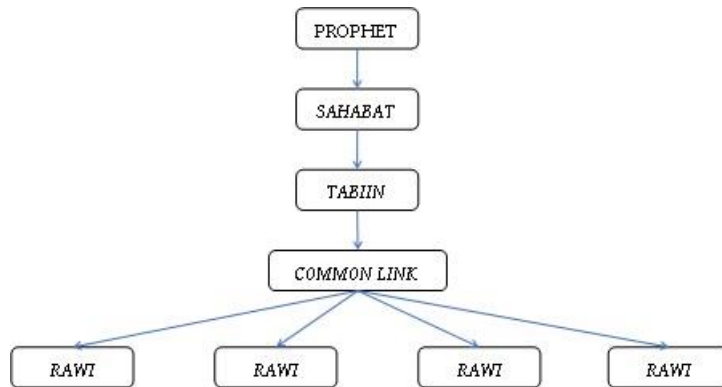
Devi Kasumawati in her writings said that Juynboll considered a single *sanad* path from the Prophet SAW. to the *rawi* who has the status as a common link is the fabrication of the common link itself so that the report, he brings has the authority and gets recognition from the hadith experts.²⁰ While the *sanad* from the common link to the collector is considered to have historical claims because there are several *rawi* who support the path that carries the history of the hadith through a different pathway.²¹ To clarify the single strand transmission line, see the following chart:

¹⁸ Umma Farida, *Kontribusi pemikiran Muhammad Mustofa AL-Azami dalam Studi hadits*. p.175

¹⁹ Arif Chasanul Muna, *Kritik Pandangan G.H.A Juynboll Terhadap Ilmu Jarh wa al-Ta'dil*, diambil dari jurnal "Kalimah", Volume. 14, No. 1, 2016.

²⁰ *Ibid*,...p. 143-172

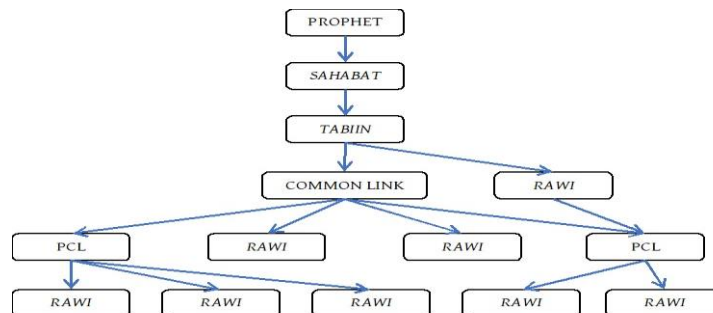
²¹ Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadist*, (Jakarta: Hikmah, 2009), p. 245



In the chart above, the path that extends from the Prophet to the common link is a single strand. The path of history is a path that Juynboll considers to be the result of fabrication of a common link that uses the authority of the narrator on the *tabaqah* on it to strengthen the history that he issued. Meanwhile, Juynboll states that no successful method has ever been found and is truly capable of absolutely proving the historical significance of the hadith to the Prophet, with certainty that is not controversial except in a few isolated instances.²²

2. Partial Common Link

Partial Common Link or abbreviated as PCL is a *rawi* who receives a hadith from one or more *rawi* where the *rawi* is a common link or another, then the *rawi* submits it to two or more students. The teacher and student relationship can increasingly be maintained as a historical relationship as more and more students owned by PCL receive the hadith from it. In this case PCL is responsible for keeping the original editorial from the hadith he narrated (protoversion).²³



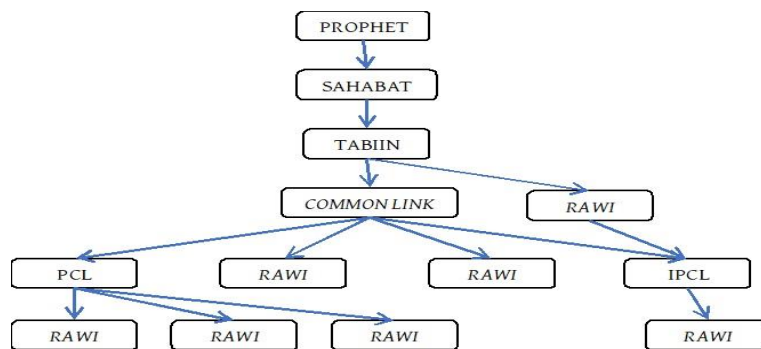
²² G.H.A. Juynboll, *Muslim Tradition: Studies in Chronology Provenance and Authorship of Early Hadiths*, (Cambridge: Cambridge University Press, 1985), p. 71

²³ Masrukhin Muhsin, "Kritik Matan Hadist: Studi Komparatif Antara Al-A'zami dan G.H.A Juynboll", *Holistic Al-Hadist*. Vol. 2, No. 1, 2016, p. 47-86

From the chart above it can be seen that PCL narrated the hadith of a *rawi* who has the status as a common link, then he narrated it to several of his students (rarely numbering one person). Or PCL narrated the hadith from several teachers and then he also narrated it to several students.

3. Invertedpartial Common Link

Another term put forward by Joynboll is inverted martial common links, later abbreviated as IPCL. IPCL is a *rawi* who narrates the hadith from several previous *rawi* and then delivers it only to a *rawi*.²⁴



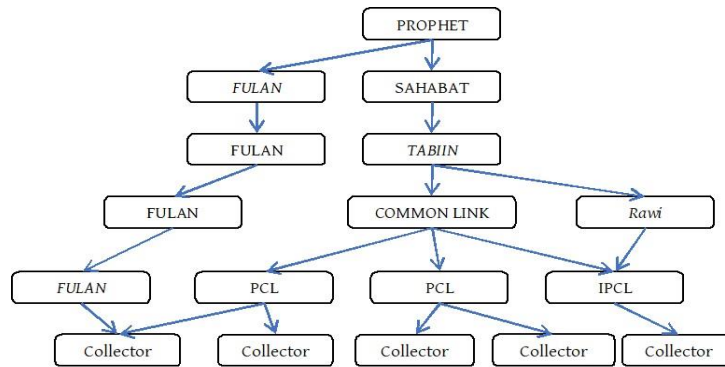
In a *sanad* there can be a *rawi* whose status is IPCL, but in another *sanad* path, the status can change to PCL or appear at different levels.²⁵ IPCL is the opposite of PCL, where PCL narrates the hadith of a teacher with the status of a common link or more, then narrates it to several students. Another case with IPCL which narrated the hadith of several *rawi* and then narrated it only to one student.

4. Fulan

The term *fulan* in the bundle of *isnad* is the *rawi* of hadith who receive a hadith from a teacher and then narrate it only to one student until finally reaching the hadith collector.

²⁴ *Ibid.*

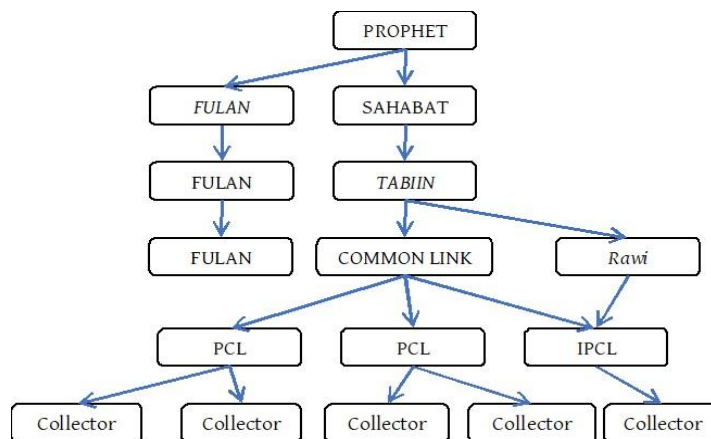
²⁵ *Ibid.*



In the sanad path narrated by this fulan there is no common link found because rarely or no *rawi* narrates the hadith he received to more than a student until this path reaches the collector of the hadith.

5. Diving Strand

Diving Strand is an independent path that extends from the *tabaqah* of *sahabah* or the *tabi'in* to avoid common link transmission until it reaches a *rawi* at the next *tabaqah* where there is no *rawi* who has status as a common link.²⁶ To see more clearly the history of diving strand paths, the author displays the following chart:



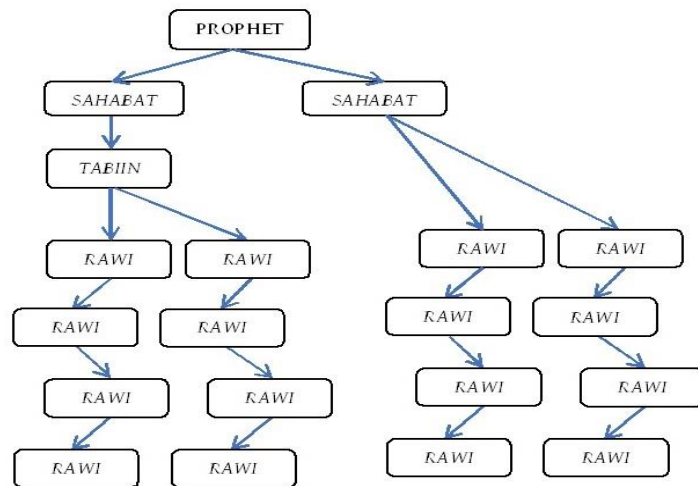
6. Spider

Another term that is closely related to fulan is spider. A *rawi* can be said to be a real common link if he has several *rawi* who have PCL status on the passage afterwards. If there is only a *rawi* who has the status of a PCL or does not even

²⁶ *Ibid.*

exist, then the *rawi* is not a common link, it's just as if he is a seeming common link.²⁷

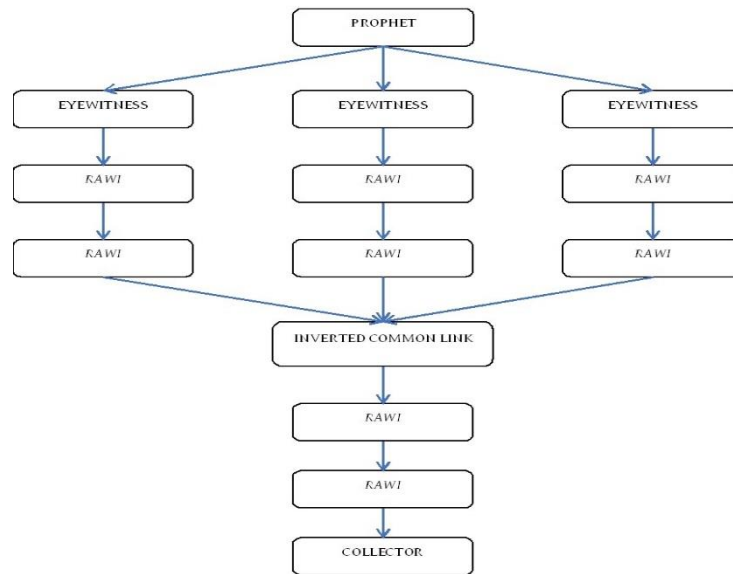
The term spider appears when in an *isnad* bundle there is a *rawi* who looks as if he is the main actor in spreading the hadith or looks like a common link. But when observed, the *rawi* in the next *tabaqah* only narrated the hadith to one student each.



7. Inverted Common Link

Inverted common link (reverse shared *rawi*, hereinafter referred to as ICL). There is a difference between common links (CL) and inverted common links (ICL). But to get the clearer picture the path of the ICL transmission, the authors attach the following chart:

²⁷ Kamaruddin Amin, *Menguji Kembali keakuratan...*, p. 243



Inverted common links are the opposite of common links. In this route there are several witnesses who saw the Prophet doing or something that was then told to his students until the path finally met at the ICL. then ICL only narrated it to one person until it came to the hadith collector. Juynboll concluded that the common link model is often found in hadiths of law, and inverted common links are found in historical hadiths.

If the common link *rawi* are said to tend to fake a single path that originates from the Prophet SAW or *Sahabah* until it reaches him, then on the contrary, *rawi* who are inverted common links are said to be less likely to fake it. The ICL does not have a high possibility of faking the hadith narrated to various eyewitnesses which eventually made several different sanad lines.²⁸

The Common Link Method Procedure

Umi Sumbulah in her book cites steps in using the common link method to analyze *sanad* in a hadith from the writings of Ali Masrur. The steps are as follows:²⁹

1. Choosing a hadith that will be subject to study
2. Tracing the path of the subject *Sanad* from various collections
3. Gather all the lines of narration that narrate the subject
4. Arrange and reconstruct all *isnad* paths in one *isnad* bundle

²⁸ Marukhin Muhsin, *Kritik Matan Hadist...*, p. 47-86

²⁹ Umi Sumbulah, *Kajian Kritik...*, p. 174

5. Looking for the responsible *rawi* or the distribution of the hadith (common link)

The steps above aim to determine the location of the common link to find out which *rawi* are most responsible for the spread of a hadith and when it happened, or in other terms called dating so that it can be concluded that the hadith under study has the possibility to be narrated by the Prophet SAW or just fabricated by the previous people.

(Example of Common Link Implementation)

Common link theory is intended to detect *rawi* who are considered to be the beginning of the spread of a hadith which can then be concluded that the hadith really existed since the *rawi*'s time. But not all hadiths have a path of *sanad* which one of the *rawi* has the status as a common link.

Generally, the ways of G.H.A Juynboll's Common Link Theory work are:

- a. Determine the hadith to be examined
- b. Browse the hadith in various collections of hadith
- c. Gathering all *sanad* of the hadiths
- d. Arrange and reconstruct all *isnad* paths in one bundle of *isnad* (*sanad tree*)
- e. Detecting Common Link, the *rawi* who is considered the most responsible for the distribution of the hadith

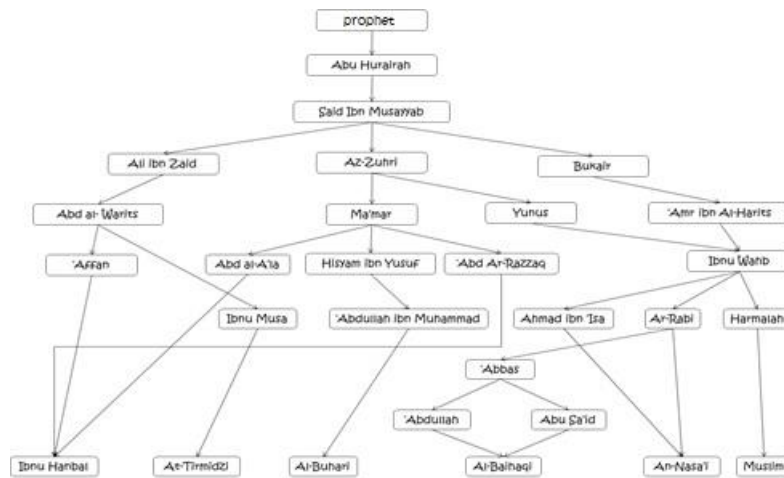
Juynboll says we have never found a scientifically successful method in proving the history of the hadith to the Prophet. In addition, according to him, the *isnad* criticism method used by the hadith scholars is considered to have some weaknesses: First, the new *isnad* criticism method developed in a relatively very slow period. Second, even the hadith is authentic, can be forged as a whole easily. Third, not applying the right criteria to check the significance of the hadith. In this phenomenon Juynboll proposes a solution using the common link method and *isnad* analysis method.

After determining and tracing the traditions that will be examined in various collections of hadith, the next step is to create an *isnad bundle construction*. The work phase of this bundle construction is that a researcher of a hadith must make a scheme that describes the paths of *sanad* that support the traditions of the traditions that are studied, then the paths of *sanad* originating from the various books are combined into one to form a construction / combination of *sanad* that describe the journey of the tradition of *matan* hadith from the generation of generations starting from the Prophet Muhammad to the time of the scholars gathering collectors such as al-Bukhari, Muslims and others.³⁰

Consider the following chart:³¹

³⁰Umi Sumbulah, *Kajian Kritis Ilmu Hadis*, p. 174

³¹Kamarudin Amin, *Menguji Kembali Keakuratan...*, p. 242



As already mentioned, that the common link is a *rawi* who becomes the starting point for the spread of a hadith. In the chart above, the hadith began to spread to Said ibn Musayyab. For a moment, Said ibn Musayyab was a common link on the route. But if you look further, the narrators thereafter no one has the status as PCL. Kamaruddin Amin argues that the real PCL is a *rawi* who has several PCL on the *sanad* line afterwards.³²

Of the three people who became narrators after Said ibn Musayyab, only Az-Zuhri spread it to several people. Although supported by Yunus' maintenance route, it is a single strand which was rejected by Juynboll. Thus, cancel the status of Sa'id ibn Musayyab as a common link.

Critique to the Common Link Theory

In proving the authenticity of a hadith, various methodologies are used by orientalist such as Ignaz Goldziher, Josep Schachts, Robson, and others. But there was a method error in studying the *sanad* so they doubted the existence of the *sanad* tradition itself. Most of them study the *sanad* from the books of jurisprudence (*fiqh*) or *sirah*, not from the book of pure hadith (original). Like the previous figure, Josep Schachts, with the theory of projecting back, *argumentum e-selentio*, and the common link only refers to the book al-Muwatta', al-Umm, and al-Risalah which in the book contains the *fiqh* in therein is a collection of hadiths.

In common link theory, A'zami is of the view that this method and its conclusion are irrelevant to the sciences in the '*ulumul hadith*. A'zami's presence is not only a critic, but he also provides scientific evidence of his criticism when

³² Ibid.

examining the development of Islam. As contained in the script Suhayl bin Abu Salih, that there are three categories of hadiths, among others:³³

1. The hadiths were narrated by one *sahabat*, where one *sahabat* had one student, and the student had one student who then narrated the hadith from him. In this category there are five hadiths, including: the hadith in No. 11, 28, 35, 43 and 44.
2. The hadiths narrated by certain *sahabat* who had only one student. However, the hadiths were upheld (support) by other *sahabat*. In this category there are eleven hadiths, including those in No. 1, 2, 13, 14, 29, 31, 34, 37, 38, 39 and 42.
3. The hadiths were narrated by certain *sahabat* who had more than one student. On the same occasion, the hadith was also narrated by other *sahabat* and then conveyed to all his students.

According to al-Azami, the theory that was built by the common link is very pradox to other theories which he built himself. The connection with Junyboll as the foundation of Schanht for Later Schacht's general conclusions about the hadith cannot be traced historically to the Prophet. This is based on the hypothesis which states that *isnad* tends to grow backwards. That is, the more it went back, the more perfect and longer the *isnad* path. So, by carefully studying the growth of *isnad* accompanied by an analysis of certain hadiths, he tries to identify a common *rawi* (common transmitter) for what is being studied.³⁴

Junyboll also in his method of hadith Internal criticism itself is a criticism that is carried out on *matan* by examining whether it is contrary to the Qur'an, stronger hadith, or even logic. The conditions that have been formulated by the scholars are:

- a. There is no hidden defect in *matan* ('illah).
- b. The absence of irregularities (*syadz*).

While the external critique itself is a critique of *sanad*, including:

- a. *Sanad* connection with previous *rawi* (*ittishal*).
- b. There is a fair nature of the *rawi*.
- c. The existence of *dhabit* (strong memory) in *rawi*.

³³Kamaruddin, "Kritik M. Mustafa Azami Terhadap Pemikiran Para Orientalis Tentang Hadis Rasulullah", Al-Tahrir. Vol. 11, No. 1, 2011, p. 233

³⁴ Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadits*, (Jakarta: Hikmah, 2009), p. 156.

The above methods by classical hadith experts are considered well established and standard. Because for them it has proven its reliability and is able to get rid of weak and fake hadiths. However, some of the hadith reviewers in the West objected to the hadith critique method created by hadith experts. So that the method of criticism is considered more emphasis on research on the outside form of the hadith and not the text of the hadith and can only get rid of some false hadith not the whole.³⁵

This is what causes al-A'zami to contribute through his thinking which contains various aspects of classical Islamic scholar books, in fact the hadith cannot be criticized both in terms of *sanad* (*Isnad*), *Matan* (Contents), and *rawi*. If seen from the history of the hadith there are some things that become a tool for selecting a hadith, including:

- a. *Al-Jarh wa Ta'dil*: in summary the science can be determined to determine whether a *rawi*'s narration is acceptable or must be rejected altogether. If a *rawi*, judged by experts as a *rawi* who has a defective narration, then he or she must be rejected, and if a *rawi* is praised as a fair person, then the narration is accepted as long as the other conditions for accepting the hadith are fulfilled. Thus, if we do not know the true or false of a narration, it will confuse the true hadith of the Prophet and the false hadith (*Maudhu'i*). The benefits by knowing *Al-Jarh wa Ta'dil* at least can determine which hadith *saheeh*, *hasan*, *da'eef*, especially as the quality of *rawi*, not from his eyes.³⁶
- b. Research on *sanad* and *matan* of hadith: Research on *sanad* and *matan* as two main elements of hadith, but not to doubt its authenticity. In general, the main factors that need to be carried out in this study include two aspects. Among them: First. Because of the circulation (*maudhui* hadith) in the community. And second. The hadiths were not formally written during the time of the Messenger of Allah (different from the Qur'an), so the writing was done only on an individual basis (the greatest in the personal hands of the Companions and not completely).³⁷

More explicitly clear that the Prophet's hadith needs to be guarded from efforts that weaken it and filterized from mixing it with the *Maudhu*. This means, all the hadiths that are circulating need to be investigated as to who brought them in, as well as the genealogy of the *Sanad*, and how the contents of the hadith are related to or dealing with other *nash*.³⁸

³⁵ Devi Kasumawati, *Teori Common Link G.H.A Juynboll: Melacak Otoritas Sejarah hadits Nabi*, dalam "Jurnal al-Risalah", Volume 13, No. 2, 2017, p.149.

³⁶ M. Agus Solahudin, Agus Suyadi, *Ulumul Hadits*, (Bandung: Pustaka Setia, 2009), p. 159.

³⁷ Utang Raunijaya, *Ilmu Hadits*, (Jakarta: Gaya Media Pratama, cet.1 1996), p.100

³⁸ Utang Raunijaya, *Hadits*, p. 101.

- c. *Takhrij Hadith*: *Takhrij* in general, speaking of a composer, brings some hadith from a book by mentioning its *sanad*, so he meets the original composer to his shaykh (teacher) or a person above him. *Takhrijul hadith* aims to find out the source of the origin of the hadith which is *takhrij*. Another goal is to find out whether these traditions are rejected or accepted. In this way, we will find out the hadiths whose authors pay attention to the rules of *ulumul hadith* that apply so that the hadiths become clear, both their origin and quality.³⁹

The benefits of studying *ulumul hadith* are: First, It can be seen that at least the transmission path of a hadith is being the subject of study. Second, it can be known whether or not transmission will add strength to history. Conversely, without the support of other narratives, the power of narratives did not increase. Third, it can be found the status of the hadith *Shahih lidzatih*, or *hasan li ghairihi*. Also, people able to determine the status *mutawattir*, *masyhur*, *aziz*, and *gharib*. Fourth, make it easy for people who want to apply the hadith after knowing whether it is *maqbul* (accepted), or *mardud* (rejected). Fifth, strengthen the belief that a hadith is really from the Prophet. which must be followed because there is strong evidence about the truth of the hadith, both in terms of *sanad* and *matan*.⁴⁰

The conclusion in the common link theory built by Orientalists is that, al-Azami stated that the examples raised by Schacht after being investigated turned out to have sanads who are defective persially or incompletely, so that the resulting conclusions were wrong. Therefore, Schacht's assumption that *isnad* has been improved gradually was rejected by al-Azami. He argued that the spread of *sanad* in the recent past was a natural process, because the general symptom contained in the *sanad* in the hadith is that more and more people narrated (*rawi*) hadiths from the Prophet, then the longer the *sanad* of the hadith. If a *sahabah* for example has ten students, then in the next process this number in the next generation will develop into 20 or 30 and so on. Al-azami proved this argument through his research on the Suhail ibn Abi Salih's manuscript.⁴¹

Conclusion

Based on the results of the analysis shows that, Juynboll in defining the common link, he mentioned that the common link is an oldest *rawi* in the level

³⁹ M. Agus Solihin, Agus Suyadi, *Ulumul Hadits*, p.191

⁴⁰ Akhmad Zarkasyi Chumaidy, *Takhrij Al-Hadits: Mengkaji Hadits dan Meneliti Al-Hadits*, (Bandung: IAIN Sunan Gunung Djati, 1990.) p. 7.

⁴¹ Uma Farida, Kontribusi *Pemikiran Muhammad Mustafa AL-A'zami dalam Studi Hadis*, p.186.

of *sanad* after *sahabah* or *tabiin* who are responsible for the distribution of hadith by extending both formally or informally to some students, then students spread the hadith to some students as well. In other words, the common link is found in the *sanad* bundle where the hadith was first spread.

So according to the theory, the hadith in principle is not sourced from the Prophet, but the hadith is projected by the *tabi'in* and the previous generation when viewed from the *Sanad (Isnad)* turns out that the *sanad* which has been considered as authentic but a lot of counterfeiting and development in the hadith. This means that in a hadith that is narrated through *sahabah*, then to the *tabi'in*, then to the *tabi 'tabi'in* until finally it reaches the common link and after that the *isnad* path is branched then the history of the single narration can not be justified. This is the main reason for Juynboll in applying the common link method which until now has become the reference of many people in proving the authenticity of a hadith.

Reference

- Afwadzi, Benny. (2011). Pemikiran G.H.A. Juynboll Tentang Hadis Mutawatir. *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadist*, Vol. 12, No. 2
- Amin, Kamaruddin. (2009). Menguji Kembali Keakuratan Metode Kritik Hadist. Jakarta: Hikmah.
- G.H.A, Juynboll. (1985). Muslim Tradition: Studies in Chronology Provenance and Authorship of Early Hadits. Cambridge: Cambridge University Press.
- Idri. (2013). Otentisitas Hadist Mutawatir Dalam Teori Common Link G.H.A Juynboll. *ISLAMICA*, Vol. 7, No. 2
- Kamaruddin. (2011). Kritik M. Mustafa Azami Terhadap Pemikiran Para Orientalis Tentang Hadis Rasulullah. *Al-Tahrir*, Vol. 11, No. 1
- Kusumawati, Devi. (2017). Teori Common Link G.H.A Juynboll: Melacak Otoritas Sejarah Hadist Nabi. *AL-RISALAH*, Vol. 13, No. 2
- Mahmudah, Nur. (2016). Pemikiran G. H. A. Juynboll Tentang Hadist. *Mutawâtir: Jurnal Keilmuan Tafsir Hadist*, Vol. 3, No. 1
- Masrur, Ali. (2007). Teori Common Link G.H.A. Juynboll: Melacak Akar Kesejarahan Hadits Nabi. Yogyakarta: LKiS.
- Muhsin, Masrukhin. (2016). Kritik Matan Hadist: Studi Komparatif Antara Al-A'zami dan G.H.A Juynboll. *Holistic Al-Hadist*, Vol. 2, No. 1
- Sumbulah, Umi. (2010). Kajian Kritik Hadist. Malang: UIN Malang Press.
- M. Noor Sulaiman, *Antologi Ilmu Hadits*, Jakarta: Gaung Persada Press, 2009.

- Idri, "Otentitas *Hadits Mutawatir dalam Teori Common Link G.H.A Juynboll* No. 2, maret 2013.
- M. Syuhudi Ismail, *Kaedah Kesahihan Hadits "Telaah Kritis dan Tinjauan Dengan Pendekatan Ilmu Sejarah"* (Jakarta: Bulan Bintang, 1995), p. xi
- M.Nur Kholis Setiawan, Sahiron Syamsuddin, *Orientalisme Al-Qur'an dan Hadits*, Center for study of Islam in North America, Western Europe and Southeast Asia Prees: Nawesea Press, 2007.
- Nur Mahmudah, "Pemikiran G.H.A Juynboll Tentang Hadis." *Jurnal Mutawtir*. Vol 3. No.1.2013.
- Cahya Edi Setyawan, *Studi Hadis: Analisis Pemikiran Pemikiran Schacht Dan A'zami*, Jurnal: Vol. 4 No. 1 Juli 2018.
- Umi Sumbulah, *Kajian Kritis Ilmu Hadis*, Malang: Uin-Maliki Press, 2010
- Ali Masrur, *Teori Common Link G.H.A. Juynboll: Melacak Akar Kesejarahan Hadits Nabi*, Yogyakarta: LKiS, 2007.
- Idri, *Hadis dan Orientalisme: Perspektif Ulama Hadi dan Orientalisme tentang Hadis Nabi*, (Depok: Kencana, 2017)
- Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadits*, Jakarta: Hikmah, 2009.
- Devi Kasumawati, *Teori Common Link G.H.A Juynboll: Melacak Otoritas Sejarah hadits Nabi*, dalam "Jurnal al-Risalah", Volume 13, No. 2, 2017.
- M.Agus Solahudin, Agus Suyadi, *Ulumul Hadits*, Bandung: Pustaka Setia, 2009.
- Utang Raunijaya, *Ilmu Hadits*, Jakarta: Gaya Media Pratama, cet.1 1996.
- Akhmad Zarkasyi Chumaidy, *Takhrij Al-Hadits: Mengkaji Hadits dan Meneliti Al-Hadits*, Bandung: IAIN Sunan Gunung Djati, 1990.
- Uma Farida, *Kontribusi Pemikiran Muhammad Mustafa AL-A'zami dalam Studi Hadits*, Yogyakarta: Pustaka Pelajar, 2019.