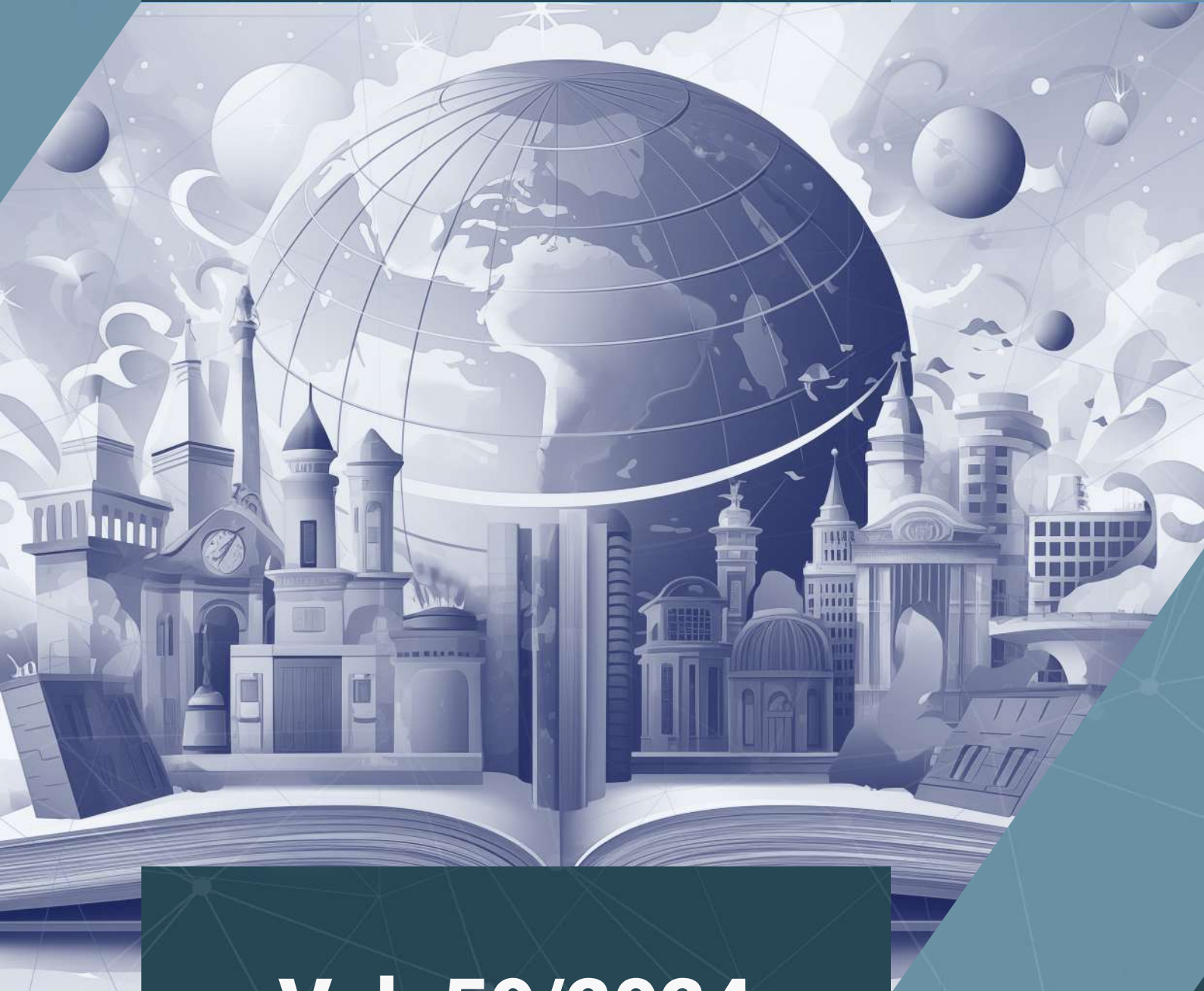




TECHNIUM
SOCIAL SCIENCES JOURNAL



Vol. 59/2024
A New Decade for Social Changes

PLUS
COMMUNICATION P



International
Communication & PR

The concept and implementation of common link theory in hadith research

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Abstract. This study discusses the concept and implementation of the common link theory developed by G.H.A. Juynboll in hadith research. Through a qualitative approach and using the library research method, this study discusses Juynboll's views and works related to hadith and outlines the steps of isnād and matn analysis used in the implementation of the common link theory. In isnād analysis, the study identifies common links and partial common links in order to trace the historical origins of a particular hadith. While in the matn analysis, the study compares hadith texts with similar themes to determine the authentic parts. The case study of the hadith on "The Virtue of Conveying the Prophet's Word" reveals the central role of a narrator in the transmission of the hadith, with the results of the isnād and matn analyses supporting Juynboll's common link theory. As a result, this study contributes to the academic understanding of hadith criticism, especially in facing Orientalist doubts about the validity of hadith.

Keywords. hadith, common link, partial, sunnah, Islam

Introduction

Discussions about the traditions of the Prophet Muhammad, known as hadith, are not only taking place in Arabia, where these traditions originated, but have also become a significant focus of study in various parts of the world. These discussions are not limited to religious scholars in the Islamic world; they extend to academic circles globally. In addition to Muslims, who view hadith as a crucial source of Islamic teachings and jurisprudence, Western scholars have shown a growing interest in studying hadith. This burgeoning interest can be traced back to the publication of Ignaz Goldziher's work, *Muhammedanische Studien*, which has been instrumental in shaping Western academic perspectives on Islamic traditions. This book, which was later translated into English as *Muslim Studies*¹ had such a profound impact on the thinking of Western scholars that it was considered by some to be almost sacrosanct.² The influence of Goldziher's work underscores the cross-cultural and interdisciplinary nature of hadith studies, highlighting how the Traditions of the Prophet Muhammad have transcended their original geographical and cultural boundaries to become a subject of global academic inquiry.

However, this viewpoint is not universally accepted. Wael B. Hallaq, a contemporary scholar of Islamic law and history, presents a different perspective.³ Hallaq credits Gustav Weil, a German Orientalist, with being the first to study hadith. Weil's groundbreaking work was

published as early as 1848. Following closely on Weil's heels was Aloys Sprenger, an Austrian Orientalist, who also engaged in hadith studies and published his findings in 1861. Sprenger's research supported and expanded upon Weil's initial explorations. The scholarly discourse further includes Ignaz Goldziher, a Hungarian Orientalist whose critical examination of the authenticity of hadith significantly influenced subsequent studies. Goldziher's meticulous and skeptical approach brought a new level of scrutiny to the evaluation of hadith literature, raising questions about the historical accuracy and origins of these texts.⁴

In contrast to Wael, Daniel W. Brown states that Aloys Sprenger was the first Western scholar to study hadith, followed by Sir William Muir, who wrote the influential work *Life of Mohamet*. Brown highlights that the peak of hadith studies in the West occurred during the 1860s, a period marked by intense scholarly interest and significant contributions to the field. Central to this era was Ignaz Goldziher, who is considered by Brown to have reached the pinnacle of hadith studies. Goldziher was notable for being the first to systematically criticize hadith, scrutinizing its authenticity and historical validity.⁵ His work, *Muhammedanische Studien*, is highly regarded, and Azami also acknowledges Goldziher as the pioneering Orientalist in hadith studies. Goldziher's critical approach questioned the reliability of hadith as the genuine sayings of the Prophet Muhammad. His scepticism paved the way for subsequent Western scholars like Joseph Schacht and G. H. A. Juynboll, who further developed and expanded upon his critical methodology. Schacht, for instance, introduced the concept that many hadiths were retrospective attributions, while Juynboll focused on the *isnād* (chain of transmission) to analyze the authenticity of hadiths.⁶ Despite the prominence of Goldziher's scepticism, there were also Western scholars who did not fully align with his critical stance. These scholars re-evaluated and critiqued Goldziher's conclusions, offering alternative perspectives that recognized the potential authenticity and historical value of the hadith.

Thus, the sceptical school of thought established by Ignaz Goldziher and Joseph Schacht during the late 19th and early 20th centuries continued to hold significance in the field of Islamic studies, particularly in the examination of hadith. This school of thought was further developed and refined by the Dutch scholar Juynboll, who became a prominent figure in the field. Juynboll's contributions to hadith studies are crucial for understanding the critical and historical approach taken by Western scholars towards Islamic traditions. His work delves into the authenticity, transmission, and compilation of hadith, often challenging traditional Muslim perspectives. This article aims to explore Juynboll's extensive body of work, shedding light on his methodologies, key arguments, and the broader implications of his research on hadith scholarship. Through this exploration, we will gain insight into the critical issues and debates that Juynboll's scholarship has provoked within the academic study of hadith.

In his research, Juynboll questioned the basic assumptions of Muslims regarding the historicity of hadith and the research methods used by hadith scholars. He argued that the results of hadith scholars' methods were often controversial and could not be applied to all traditions.⁷ He therefore proposes some alternative methods for scrutinising the authenticity of hadith including the common link theory with *isnād* analysis.

The common link theory with *isnād* analysis method is used to determine the historical origin of a hadith (source critical method).⁸ This method involves dating the hadith to identify the first narrator responsible for the single *isnād* extending from him to the companions or the Prophet and the transmission of the hadith. Research using the common link theory often leads to different conclusions from the conventional theories of hadith criticism by hadith scholars, especially regarding the authenticity of *mutawātir* traditions. Juynboll argues that the *mutawātir*

status of a hadith does not guarantee its historical attribution to the Prophet,⁹ because the standard for judging *mutawātir* according to Juynboll is different from that of hadith scholars.¹⁰

This study will use Juynboll's common link theory to examine the authenticity of a *mutawātir* hadith on "The Virtue of Conveying the Word of the Prophet." This hadith is considered a source of legitimacy for Muslims to claim that the transmission of hadith has been encouraged since the time of the Prophet and the Companions. This is contrary to the view of Juynboll and some other Orientalists who argue that the transmission of hadith was not widespread during the time of the Companions and only increased during the time of the Successors and beyond. If the authenticity of this hadith is proven based on Juynboll's theory, it can make a significant contribution to the academic debate, especially in facing Orientalist doubts about the validity of hadith.

Method

This research uses a qualitative approach with a focus on desk research, also known as library research.¹¹ This approach relies on the main references from the book *Muslim Tradition: Studies in Chronology, Provenance and Authorship of Early Hadith* by G.H.A. Juynboll, the book *G.H.A. Juynboll's Common Link Theory: Tracing the Historical Roots of Prophetic Hadith* by Ali Masrur and the book *Hadith & Orientalists: Perspectives of Hadith Scholars and Orientalists on Prophetic Hadith* by Idri. In addition, it also uses secondary references from various related literatures that discuss the context and implications of the hadith.

This research uses content analysis to examine the concept and implementation of the common link theory according to Juynboll. The data collection process involved several stages, starting with the collection of relevant primary and secondary data. Next, the collected data were selected, organised, and focused on relevant aspects through the reduction stage. The final stage is inference, where the data that has been analysed in depth is used to make accurate and informative conclusions.¹²

Results And Discussion

Biography of G.H.A. Juynboll

Juynboll, a renowned Dutch Orientalist, expert in the history of the early development of hadith, was born in Leiden in 1935. The name Juynboll is part of a noble Dutch family that has contributed much to Orientalist studies, and one of them is Juynboll.¹³ His expertise in the early history of hadith has been internationally recognised, with his intense research focus for over thirty years, ranging from classical to contemporary issues. In his book, *Studies on the Origins and Uses of Islamic Hadith*, he records his research in hadith literature from the late 1960s to 1996.¹⁴

Juynboll had been interested in Islamic studies, especially the field of hadith, while still an undergraduate student. While joining a group to edit a work, he contributed to the final half of a dictionary of hadith, *Concordance et Indices de la Tradition Musulmane*. In 1965-1966, he conducted his dissertation research in Egypt on the views of Egyptian theologians on hadith literature, which helped him obtain his doctorate in Literature from Leiden State University, the Netherlands.¹⁵ His interest in hadith grew stronger after writing a paper on the Origin of Arabic Prose, which was later published in *Studies on the First Century of Islamic Society*.¹⁶

While conducting studies on various hadith issues, both classical and contemporary, Juynboll also taught at various universities in the Netherlands. However, he had no particular academic affiliation and so was not tied to any institution in his teaching capacity. Instead, he

often spent his time as a daily visitor at the Leiden University Library, especially in the Reading Room of the Classical Middle Eastern Collection, to conduct research on hadith.¹⁷ Every day, he spent about four hours there, starting from 9am to 1pm.¹⁸ It is not surprising that his works, both in the form of books and scholarly articles, are numerous thanks to his dedication and deep thinking.

The important works on Prophetic traditions compiled by him can be found in several books and articles. These include *The Authenticity of the Tradition Literature* (1969), *Muslim Tradition* (1985), and *Studies on the Origins and Uses of Islamic Hadith* (1996), as well as *Encyclopedia of Canonical Hadith*. In addition, his thoughts are also reflected in journal articles such as “An Excursus on the *Ahl al-Sunna* in Connection with Van Ess, *Theologie und Gessellschaft*” (1998) and “Some New Ideas on the Development of *Sunna* as Technical Terms in Early Islam” (1987), and others.¹⁹

G.H.A. Juynboll’s Common Link Theory

The term common link is a new concept in hadith discussions introduced by Western scholars. However, the scholars of hadith had already recognised this phenomenon. Al-Tirmidhī in his hadith collection refers to traditions that indicate the presence of a particular narrator as the common link in his *isnād*. However, the technical term used by al-Tirmidhī to describe this phenomenon is *madār* (axis) instead of common link. These traditions mostly form *gharīb* traditions. However, it seems that the scholars of hadith did not fully realise the implications of this phenomenon for the problem of dating hadith.²⁰ According to them, *gharīb* traditions are part of the *ahād* traditions and can be accepted provided they fulfil the conditions of tradition validity.²¹ If the narrator is trustworthy (*thiqah*), then his report is considered trustworthy as well. However, if the narration of the trusted narrator contradicts the narration of a more trusted narrator, then the narration is considered *shādh*.²²

The term common link conceptually only emerged in contemporary times and is generally attributed to an orientalist named Juynboll. However, he did not pioneer the discussion on the common link theory of hadith transmission. He admits that he was more the developer than the inventor of the theory. In his writings, he often refers to Joseph Schacht as the one who coined the term common link and first introduced it. However, Schacht was considered to have paid little attention to the frequency of the phenomenon and provided inadequate explanations.²³ Juynboll therefore made a breakthrough by developing, providing a more detailed explanation, and completing the theory so that it is consistently associated with his name. He also states that the common link theory is a brilliant concept, yet it has not been fully explored by hadith scholars, including Schacht himself.²⁴

The common link theory, introduced by Joseph Schacht in his book *The Origins of Muhammadan Jurisprudence*, has been a source of inspiration for hadith research in the Western world. Schacht concluded that no hadith can be traced historically back to the Prophet because *isnāds* tend to grow backwards. By studying the growth of the *isnād* and analysing the *isnād* of a tradition, Schacht attempted to identify the common narrator of the tradition. Finding a common link in the *isnād* of a tradition is considered a strong indicator that the tradition arose during the time of the common link. Although the *isnād* may be partially spurious it can be used to locate the author of the tradition by comparing different *isnāds* and looking for common links.²⁵

Juynboll, like Schacht, considers the term common link to refer to a hadith narrator who hears a tradition from an authoritative source and transmits it to several disciples who in turn transmit it to two or more people. In other words, the common link is the oldest narrator in the

isnād who transmits the tradition to more than one generation of disciples. Thus, this common link emerged when the *isnād* of the hadith first circulated.²⁶ The narrator who becomes the common link is usually from among the young Successors or the next Successors rather than from among the Companions or even the Prophet.²⁷ This implies that historically, the hadith did not come directly from the Prophet (*marfū'*) or the Companions (*mawqūf*) but was the product of a common link.

In elaborating the common link theory, Juynboll added a number of specific terms related to the theory. Firstly, single strand is a bundle of *isnād* that has only a single path, for example from the Prophet to the narrator who has the status of a common link, so that the chain of transmission that occurs is: Prophet → Companion → Successor → next Successor → common link.²⁸ Secondly, partial common link (pcl) is a narrator who receives the hadith from one (or more) teachers who have the status of common link and then transmits it to (at least) two or more students. The more the pcl has disciples who receive the hadith from him, the stronger the teacher and disciple relationship can be maintained as a historical one.²⁹ Thirdly, the inverted partial common link (ipcl) is the opposite of the pcl i.e. a narrator who receives hadith material from more than one teacher and then transmits it to (rarely more than) one student. Some ipcls appear at a later level in certain *isnād* bundles and in other *isnād* bundles they sometimes switch roles as pcls. Fourthly, *fulan* refers to those hadith narrators who receive a narration from a teacher and then pass it on to only one disciple. Fifthly, diving strand is an *isnād* that does not meet with a common link but meets with another *isnād* deeper at the illustration level of the Successors or Companions, which is then abbreviated as “d”.³⁰ (See illustration 1). Sixthly, seeming common link refers to the presence of a narrator who appears to be a common link but does not actually qualify as a common link. For example, if a narrator has two or more students (pcl), but the pcl has only one student, then the narrator is not considered a common link. Seventhly, inverted common link (icl) is the opposite of common link, i.e. there are various single paths originating from different eyewitnesses, and in turn each of them conveys it to a disciple until it finally unites in icl. (For more details see illustration 2). Eighthly, the spider is a bundle of *isnād* consisting of multiple single paths, but no single narrator has more than one disciple.³¹ (See illustration 3).

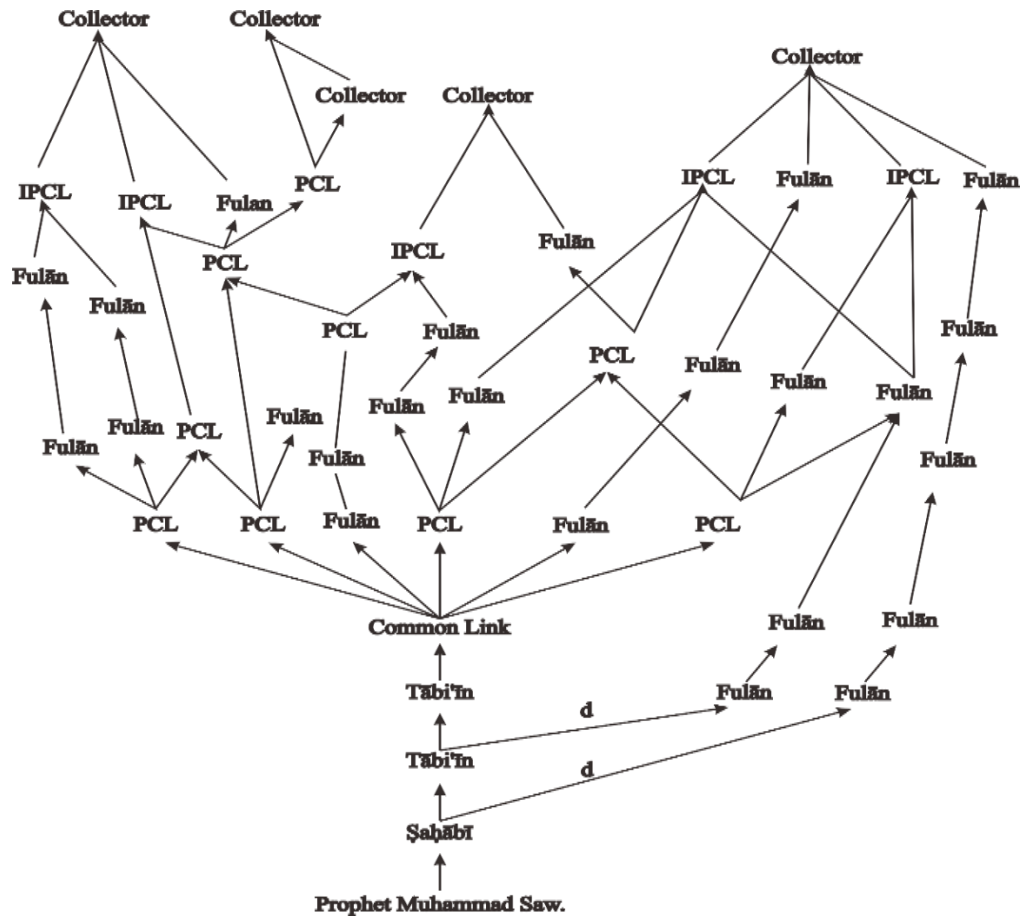


Illustration 1³²

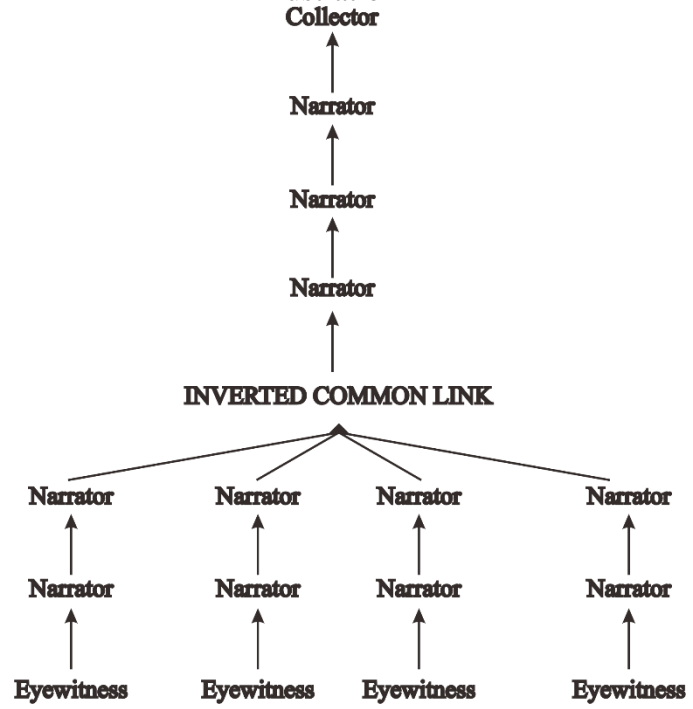


Illustration 2³³

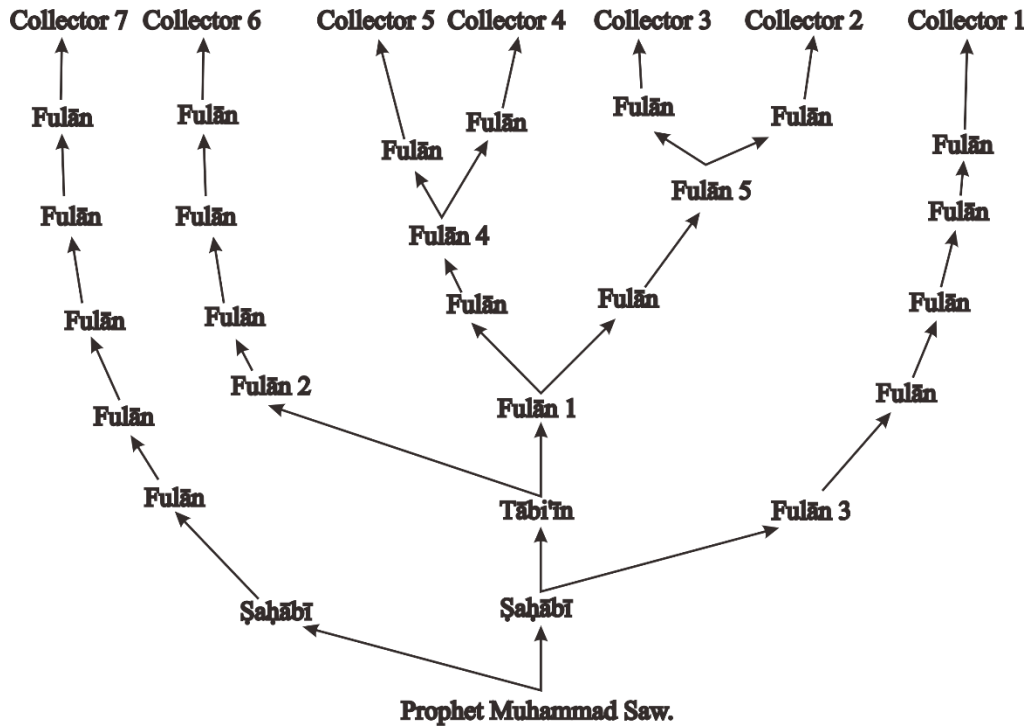


Illustration 3³⁴

The Implementation of G.H.A. Juynboll’s Common Link Theory

Juynboll did not explicitly explain the procedure of the common link theory, but its principles can be deduced from various studies he has undergone. In this study, the researchers refer to the approach used by Juynboll in his article “*Some Isnād-Analytical Methods Illustrated on the Basis of Several Woman Demeaning Sayings from Hadith Literature*”³⁵ and compare it with the conclusions drawn by Ali Masrur.³⁶ Here are the steps:

1. Isnād Analysis

The *isnād* analysis begins with the first step of selecting the hadith to be investigated, i.e. the hadith on :The Virtue of Conveying the Prophet's Words.” The second stage involves searching for the hadith in various hadith collections with the help of software such as *Jawami’ el-Kalim*, using the *takhrij* method to find the initial words in the hadith text, such as “*naddar Allah*”. Next, the third stage involves collecting the entire *isnād* (chain of narrators) of the hadith from the source books available in the *Jawami’ el-Kalim* software, including those before the time of canonisation, during the time of canonisation, and after. The fourth stage was to compile and reconstruct all the *isnād* lines in one package through the process of *isnād i’tibar*, which involves analysing the transmission lines to find general links and partial links. The fifth stage is to identify the general link i.e. the narrator who has the primary responsibility for the transmission of the hadith. Once the common link and partial link are identified, the analysis proceeds to the hadith text stage.

This study analyses the tradition in *Sunan al-Tirmidhī* number 2657.³⁷ The hadith emphasises the great reward for anyone who transmits a hadith to another person who then practices it, without reducing the reward for the one who transmits it first :

"Maḥmūd ibn Ghaylān narrated to us, Abū Dāwud narrated to us, Shu'bah narrated to us, from Simāk ibn Ḥarb, who said: I heard from 'Abd al-Raḥmān ibn 'Abdillāh ibn Mas'ūd, who narrated, from his father, who said: I heard the Messenger of Allah say: "Allah will honour the one who hears a Hadīth from us, then he conveys it to others as he heard it, perhaps the one who conveys it is more knowledgeable than the one who heard it".

Based on a search in the books of hadith including the pre-canonical, canonical and post-canonical ones using the *Jawami' el-Kalim* CD ROM, the researchers found 283 channels of transmission of the same hadith. These channels of transmission involved eighteen companions at the first level. From the analysis of the transmission routes, it appears that the Companion 'Abd Allāh ibn Mas'ūd played a central role in the transmission of the hadith as he appears to form the bundle of *isnāds* in the transmission route. The following is the entire *isnād* of 'Abd al-Raḥmān ibn 'Abd Allāh ibn Mas'ūd:

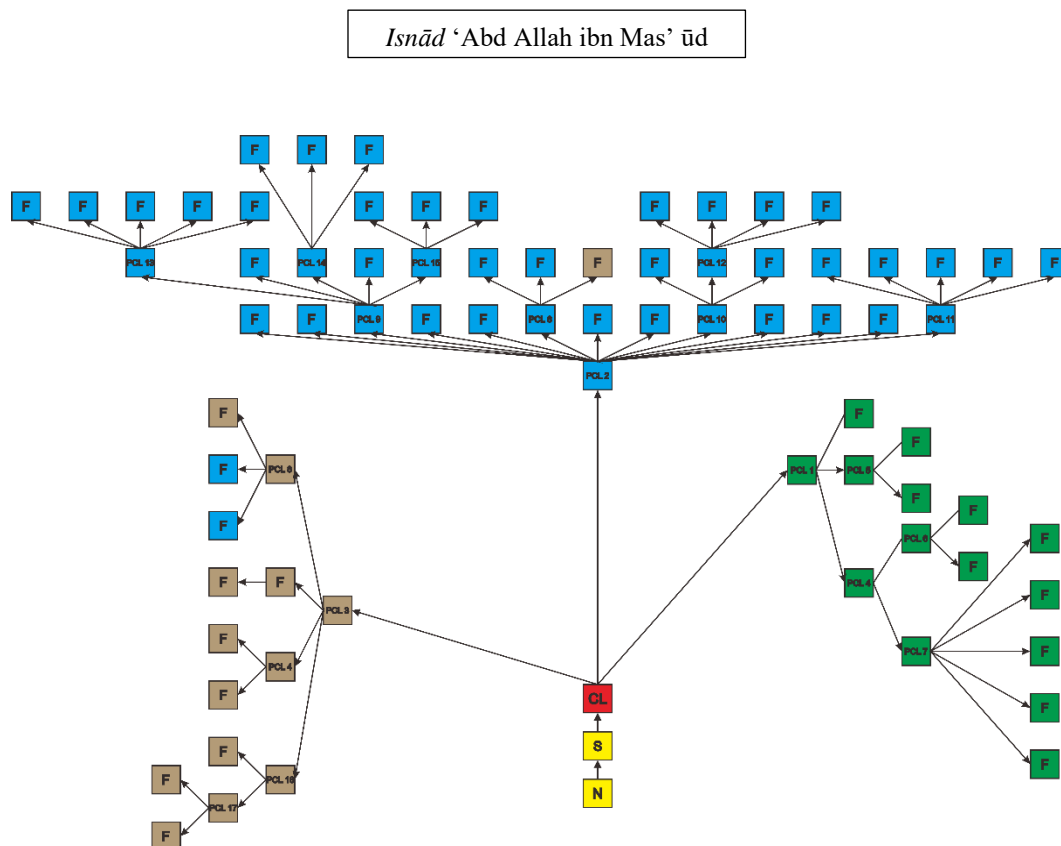


Illustration 4³⁸

Notes:

Yellow	Single chain of transmission extending from the Prophet to the common link
Red	Common link
Green	<i>Isnād</i> of 'Abd al-Malik ibn 'Umayr

Blue	<i>Isnād</i> of Simāk ibn Ḥarb
Brown	<i>Isnād</i> of ‘Abd al-Raḥmān ibn ‘Abbās
PCL	Partial Common Link
F	<i>Fulān</i> /Narrator

After tracing the entire *isnād* connecting ‘Abd Allāh ibn Mas’ūd with ‘Abd al-Raḥmān ibn ‘Abd Allāh ibn Mas’ūd, it can be stated that the one responsible for the transmission of the hadith was ‘Abd al-Raḥmān ibn ‘Abd Allāh ibn Mas’ūd (died 79 AH), the son of ‘Abd Allāh ibn Mas’ūd. ‘Abd al-Raḥmān’s role in the transmission of the hadith was as the common link (cl) while his three disciples acted as partial common links, namely ‘Abd al-Malik ibn ‘Umayr (pcl 1), Simāk ibn Ḥarb (pcl 2), and ‘Abd al-Raḥmān ibn ‘Abbās (pcl 3). Each partial common link had more than one disciple who also acted as a partial common link.

‘Abd al-Malik ibn ‘Umayr as pcl 1 had two disciples who also acted as partial common links, namely Sufyān ibn ‘Uyaynah (pcl 4) and Ja’far ibn Ziyād (pcl 5). Sufyān ibn ‘Uyaynah also narrated this tradition to two of his disciples who occupied the position of partial common link, namely Khālīd ibn Yazīd (pcl 6) and al-Humaydī (pcl 7). Simāk ibn Ḥarb as pcl 2 had four disciples who also acted as partial common links, namely ‘Amr ibn Thābit (pcl 8), Shu’bah ibn al-Hajjāj (pcl 9), Isrā’īl ibn Yūnus (pcl 10), and Hammād ibn Salamah (pcl 11). One of Isrā’īl ibn Yūnus’ disciples also acts as a partial common link, namely ‘Ubayd Allah ibn Mūsā (pcl 12). Shu’bah ibn al-Hajjāj had three disciples who also acted as partial common links, namely Sulaymān ibn Dāwud (pcl 13), Yazīd ibn Hārūn (pcl 14), and Muḥammad ibn Ja’far (pcl 15). Furthermore, ‘Abd al-Raḥmān ibn ‘Abbās as pcl 3 had all his disciples acting as partial common links, namely Sufyān ibn ‘Uyaynah who was also a pcl of ‘Abd al-Malik ibn ‘Umayr, ‘Amr ibn Thābit who was also a pcl of Simāk ibn Ḥarb, and Huraim ibn Sufyan (pcl 16). Huraim ibn Sufyān had two disciples, one of whom acted as a partial common link, namely Yaḥyā ibn Abī Bukayr (pcl 17).

From the above description, ‘Abd al-Raḥmān ibn ‘Abd Allāh ibn Mas’ūd can be called a common link who had 17 disciples as partial common links. However, in order to ascertain whether ‘Abd al-Raḥmān ibn ‘Abd Allāh ibn Mas’ūd is the real common link of the hadith: “The Virtue of Conveying the Prophet’s Word” or not, it is necessary to analyse the *matn* by looking for other hadiths that have similar themes and are often used as arguments by scholars that the transmission of hadith has been done since the time of the Prophet. This *matn* analysis will be discussed in the next section.

2. *Matn* Analysis

In addition to analysing the *isnād*, Juynboll also uses *matn* analysis to assess the authenticity and history of the Prophetic hadith. Juynboll was aware of the criticisms raised by his predecessors, such as Goldziher and Schacht, who considered that hadith criticism in the Islamic world was not historically relevant because it only paid attention to the quality of the *isnād* and ignored the *matn* aspect of the hadith.³⁹ With this method, Juynboll seeks to provide a more accurate explanation of the origins and sources of hadith and evaluate hadith literature as a source for historical research.

This study analyses the *matn* of *Sunan al-Tirmidhī*’s tradition number 2656:⁴⁰

“*Abū Hassān ‘Āṣim al-Ḍaḥḥak ibn Makhlad, has told us al-Awzā’ī, has told us Ḥassān ibn ‘Aṭīyyah, from Abī Kabsyah, from ‘Abdullah ibn ‘Amr, that the Prophet said: "Convey from me even one verse and narrate (what you hear) from the Children of Isrā’īl and there is*

nothing wrong with that. And whoever lies against me intentionally then be prepared to occupy his seat in hell.”

According to this research, the hadīth was narrated by only one Companion at the first level, ‘Abd Allāh ibn ‘Amr (died 63 AH), through 69 *isnād* lines. The *isnād* of this Tradition forms a single line that starts from the Prophet and then spreads to the fourth level of the narrator Hassān ibn ‘Atiyyah (died 130 AH). Hassān ibn ‘Atiyyah had one disciple who played a central role in the transmission of the hadith, namely ‘Abd al-Raḥmān ibn ‘Amr al-Awzā’ī (died 63 AH). The following is a diagram of the *isnād* of the hadith narrated by ‘Abd al-Raḥmān ibn ‘Amr al-Awzā’ī (died 63 AH):

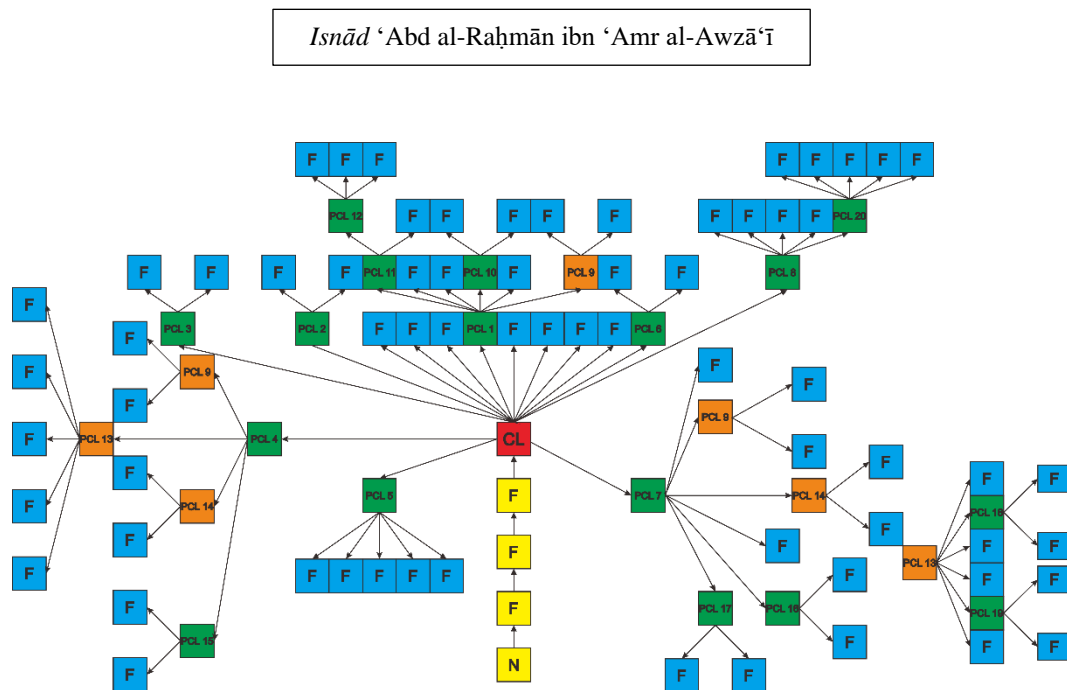


Illustration 5

Note:

Green	Partial common link
Orange	Partial common link and has support from other <i>isnād</i> lines
Red	Common link
Yellow	Single <i>isnād</i> that stretches from the Prophet to the common link
F	Fulān / Narrator

From the *isnād* illustration, it can be concluded that ‘Abd al-Raḥmān ibn ‘Amr al-Awzā’ī (died 63 AH) is the one responsible for the transmission of the hadith "Convey from me even one verse". He can be called the common link (cl) of the hadith because he had fifteen disciples of whom eight played the role of partial common link.

Walīd ibn Muslim (pcl 1) has six disciples in his line, four of whom occupy the position of pcl, such as ‘Abd al-Malik ibn Muḥammad (pcl 9), who is also a common link with narration support from Ḍaḥḥak ibn Makhlad and Sufyān al-Thawrī, as well as ‘Abd al-Raḥmān ibn

Ibrāhīm (pcl 10), Zuhayr ibn Ḥarb (pcl 11), and ‘Abd Allāh ibn Muḥammad (pcl 12). The *isnād* of al-Awzā’ī through Walīd ibn Muslim has been proposed by several prominent narrators such as al-Khaṭīb al-Baghdādī, Ḥasan ibn ‘Alī al-Jawharī, Ibn Ḥibbān, ‘Abd al-Ghanī al-Azdī, Ibn ‘Asākir, al-Ḥākim al-Naysābūrī, Aḥmad ibn Ḥanbal, and Abū Nu’aym.

Sufyān al-Thawrī (pcl 4) had four disciples in his line who all occupied pcl positions, including Ibrāhīm ibn ‘Abd Allāh (pcl 13), ‘Abd al-Malik ibn Muḥammad (pcl 9), Muḥammad ibn Basar (pcl 14), and ‘Abd Allāh ibn Wāqid (pcl 15). The *isnād* path of al-Awzā’ī through Sufyān al-Thawrī is proposed by al-Ṭabrānī, Abū Bakr ibn Maqrū’, Abū Ṭāhir al-Salafī, al-Tirmidhī, al-Bayhaqī, and Abū Nu’aym. Ḍaḥḥak ibn Makhlad (pcl 7) had seven disciples, of whom four occupied the position of pcl. The *isnād* path of al-Awzā’ī through Ḍaḥḥak ibn Makhlad is proposed by al-Bukhārī, Ya’qūb ibn Sufyān, al-‘Alā’ī, al-Ṭāḥāwī, ‘Abd al-Raḥmān ibn ‘Amr, Abū Ṭāhir al-Salafī, al-Mizzī, Muḥammad ibn Makkī, Yaḥya al-Jurjānī, Abū Nu’aym, al-Khaṭīb al-Baghdādī, and Abū Ṭāhir al-Salafī.

Yaḥya ibn ‘Abd Allāh (pcl 8) had five disciples, of whom one occupied the position of pcl, namely ‘Abd Allāh ibn Ḥasan (pcl 20). The *isnād* path of al-Awzā’ī through Yaḥya ibn ‘Abd Allāh is proposed by al-Rāzī, Ibn ‘Abd al-Barr, al-‘Alā’ī, al-Bayhaqī, Abū Nu’aym, al-Khaṭīb al-Baghdādī, al-Ṭabrānī, Yaḥya al-Jurjānī, and Ḥusayn ibn Mas’ūd. In addition, seven other disciples of al-Awzā’ī were single-track narrators, such as ‘Umar ibn Hārūn proposed by al-Kalā’ī, al-Baghāwī proposed by Ibn Abī Shaybah, Ismā’īl ibn ‘Abd Allāh proposed by Aḥmad ibn Sulaymān, and others. Thus, ‘Abd al-Raḥmān ibn ‘Amr al-Awzā’ī (d. 79 AH) can be considered a common link with 20 partial common links in his *isnād*.

The *matn* of hadith above analyzed by searching for a parallel *matn*, that is, hadith texts with a similar theme (the virtue of conveying the Prophet’s words) but with different words. Then, identifying the common link contained in the aligned *matn* of each redaction. The next is determining the oldest common link among all the identified common links. This oldest common link is considered to be the original source, while the other common links are considered to be imitations of the expression of the oldest common link. Finally by determining the same part of the text in all the traditions that are in agreement so that only the same part of the text is considered authentic.

Conclusion

G.H.A. Juynboll’s biographical background influenced his thinking on hadith, placing him as an Orientalist with a moderate approach who was not fully sceptical like Goldziher and Schacht. Despite being influenced by Schacht, Juynboll remained convinced of the existence of a small but rare number of historically authentic hadith. The common link theory he developed clarifies the criteria of the narrator who can be called a common link and uses *isnād* and *matn* analyses to identify inter-reporter relationships and assess the authenticity of the hadith.

The *isnād* analysis begins with determining the tradition under study and searching various hadith collections using the *Jawami’ el-Kalim* software. The next step involved collecting the *isnāds* from the master books, compiling and reconstructing the *isnād* paths, and detecting common links and partial common links. After that, the *matn* analysis was carried out by searching for parallel hadith texts, identifying the common link in each redaction of the *matn*, determining the oldest common link, and determining the same part of the text as authentic.

In the study of the hadith “The Virtue of Conveying the Prophet’s Words,” Juynboll found that ‘Abd al-Raḥmān ibn ‘Abd Allāh ibn Mas’ūd was the common link with 17 partial common links, and ‘Abd al-Raḥmān ibn ‘Amr al-Awzā’ī was the common link for the hadith “*Ballighū*

‘*annī wa law Āyah*’ with 20 partial common links. This study shows that the two narrators played a central role in the transmission of the Traditions, with the help of various disciples who also served as partial common links, reinforcing Juynboll’s theory of inter-generational information transmission in the hadith tradition.

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- ¹Ignaz Goldziher, *Muslim Studies*, 1st ed. (Routledge, 2017), <https://doi.org/10.4324/9781315124957>.
- ² Ali Mustafa Yaqub, *Kritik Hadis* (Jakarta: Pustaka Firdaus, 2000), 8
- ³ Wahyudin Darmalaksana, *Hadis di Mata Orientalis* (Bandung: Benang Merah Press, 2004), 88
- ⁴ Wael B. Hallaq, ‘The Authenticity of Prophetic Hadith: A Pseudo-Problem’, *Studia Islamica*, no. 89 (1999): 75, <https://doi.org/10.2307/1596086>.
- ⁵ Daniel W. Brown and Daniel Brown, *Rethinking Tradition in Modern Islamic Thought*, 1. paperback ed, Cambridge Middle East Studies 5 (Cambridge: Cambridge Univ. Press, 1983), 88.
- ⁶ Ali Mustafa Yaqub, *Kritik Hadis*, 8
- ⁷ G.H.A. Juynboll, *Muslim Tradition: Studies in Chronology, Provenance and Authorship of Early Hadith* (New York: Cambridge University Press, 1983), 71, <http://archive.org/details/muslim-tradition-studies-in-chronology-provenance-and-authorship-of-early-hadith>.
- ⁸ Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis* (Jakarta: Hikmah, 2009), 15
- ⁹ G.H.A. Juynboll, *Muslim Tradition*, 119
- ¹⁰ Ali Masrur, *Teori Common Link G.H.A. Juynboll: Melacak Akar Kesenjangan Hadits Nabi*, (Yogyakarta: LKiS, 2013), 3
- ¹¹ Michael Bloor and Fiona Wood, *Keyword in Qualitative Methods* (London: SAGE Publication, 200)
- ¹² Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis*, Second Edition (United States of America: SAGE Pu
- ¹³ Idri, *Hadis & Orientalis: Perspektif Ulama Hadis Dan Para Orientalis Tentang Hadis Nabi* (Depok: Kencana, 2017), 197
- ¹⁴ G.H.A. Juynboll, *Studies on the Origins and Uses of Islamic Ḥadīth*, Collected Studies Series CS550 (Brookfield, Vt: Variorum, 1996); Masrur, *Teori common link G.H.A. Juynboll*, 15–16
- ¹⁵ Ali Masrur, *Teori common link G.H.A. Juynboll*, 16
- ¹⁶ Idri, *Hadis & Orientalis*, 199
- ¹⁷ Ali Masrur, *Teori common link G.H.A. Juynboll*, 17.
- ¹⁸ Idri, *Hadis & Orientalis*, 199.
- ¹⁹ *Ibid.*, 200
- ²⁰ Ali Masrur, *Teori common link G.H.A. Juynboll*, 57–58
- ²¹ Muḥammad ibn ‘Alawī Al-Makkī, *Al-Manhal al-Laṭīf Fī Uṣūl al-Ḥadīth al-Sharīf* (Madinah: Maktabat al-Malik Fahd, 2000), 87
- ²² Abū ‘Amr ‘Uthmān ibn ‘Abd al-Raḥmān Al-Shahrūzūrī, *‘Ulūm al-Ḥadīth Li Ibn al-Ṣalāh*, ed. Nūr al-Dīn ‘Itr (Beirut: Dār al-Fikr al-Muāṣir, 1986), 79
- ²³ Ali Masrur, *Teori common link G.H.A. Juynboll*, 57
- ²⁴ G. H. A. Juynboll, *Muslim Tradition*, 207
- ²⁵ Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*, 156
- ²⁶ Masrur, *Teori common link G.H.A. Juynboll*, 3.
- ²⁷ Idri, *Hadis & Orientalis*, 201
- ²⁸ Nur Mahmudah, ‘Pemikiran G. H. A. Juynboll Tentang Hadis’, *MUTAWATIR* 3, no. 1 (9 September 2015): 106, <https://doi.org/10.15642/mutawatir.2013.3.1.106-122>
- ²⁹ Ali Masrur, *Teori common link G.H.A. Juynboll*, 69
- ³⁰ *Ibid.*, 70-72
- ³¹ Idri, *Hadis & Orientalis*, 209
- ³² Ali Masrur, *Teori common link G.H.A. Juynboll*, 71
- ³³ *Ibid.*, 76
- ³⁴ *Ibid.*, 74
- ³⁵ G.H.A. Juynboll, ‘Some Isnād - Analytical Methods Illustrated on The Basis of Several Woman - Demeaning Sayings From Ḥadīth Literature’, in *Hadith* (London: Routledge, 2004).

³⁶ Ali Masrur, *Teori common link G.H.A. Juynboll*, 80–90

³⁷ Abū ‘Īsā Muḥammad ibn ‘Īsā al-Tirmidhī, *Sunan Al-Tirmidhī*, ed. Bashār ‘Awwād Ma‘rūf (Beirut: Dār al-Gharb al-Islāmī, 1996), 985

³⁸ Dzurrotul Arifah, ‘Hadis “Keutamaan Menyampaikan Sabda Nabi”’: Tinjauan Teori Common Link G.H.A. Juynboll’, *Jurnal Living Hadis* 4, no. 2 (25 October 2019): 193, <https://doi.org/10.14421/livinghadis.2019.1928>

³⁹ Ali Masrur, *Teori common link G.H.A. Juynboll*, 88.

⁴⁰ Abū ‘Īsā Muḥammad ibn ‘Īsā al-Tirmidhī, *Sunan Al-Tirmidhī*, 984

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