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Hadith Authentication Method: Concept, Application and Critique of Orientalist Skepticism

Bidayatul Mutammimah
220201210046@student.uin-malang.ac.id
State Islamic University (UIN) Maulana Malik Ibrahim, Malang

Muh. Hosni
husnialtsawrah@gmail.com
State Islamic University (UIN) Maulana Malik Ibrahim, Malang

Ummi Sumbulah
umisumbulah@uin-malang.ac.id
State Islamic University (UIN) Maulana Malik Ibrahim, Malang

Ulfah Muhayani
ulfahmuhayani@qut.edu.au
Queensland University of Technology, Australia

Abstract

Harald Motzki initiated a theory of hadith analysis called Isnad Cum Matn analysis to counter hadith criticism by orientalist groups who are skeptical of hadith. They assume that all hadiths are fake, and also assume that common links are hadith forgers. This study aims to analyze the hadith authentication method initiated by Harald Motzki. Sources of research come from the work of Motzki, books and other articles that review this theory. The results of this literature study are: 1) Moztki rejects the opinion of Gholdziher, Schacht and Juynboll who state that hadith is inauthentic; 2) A common link does not mean a forger of hadith; 3) According to Motzki, to assess the authenticity of a hadith, one must study both sanad and matn (isnad cum matn analysis); 4) This method was applied by Kamaruddin Amin to the hadith of shaum by comparing historical variants and paying attention to the characteristics of the hadith editorial staff, which finally led to the conclusion that the hadith of shaum had been spread starting in the first half of the Hijri century; 5) Motzki's critique of skeptical orientalists points to the emergence of hadith and their assumption of common link and single strand, that hadith has been the basis of law since the first century of hijriah, then common link is considered as a collector of hadith, while single strand is the most trusted path.

Keywords: *Harald Motzki, Hadith Authentication Method, Sanad Cum Matan, Orientalist Skepticism*

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INTRODUCTION

Hadith authentication is considered very urgent in hadith studies because it concerns the originality of hadith. The basic thing that needs to be known is that hadith is considered the second source of law after the Koran for Muslim scholars, but then there are groups of orientalists (western scholars) who are skeptical (doubtful) of the originality of hadith, even considering that hadith is just fabrication (Dozan et al. nd) . The orientalist group is Ignaz Goldziher and Josep Schacht with their *projecting back* theory , as well as GHA Juynboll with their *common link theory*. They analyze hadiths using only a single analysis system, either sanad or matan (Muammar 2019) with the conclusion that there are no authentic hadiths from the Prophet ﷺ, even if there are only a few in number (Azam Abdul 2015) . Seeing the dichotomy of this study, Harald Motzki offers a method of analyzing hadith with a dual system called *isnad cum matn analysis* which appears to counter orientalist skepticism of hadith.

There is some literature that examines the hadith authentication method from Motzki's perspective, which is called *isnad cum matn analysis* . (1) Faisal Haitomi and Muhammad Syachrofi's article on the Application of Harald Motzki's Isnad Cum Matn Theory in the Misogynistic Hadith of the Creation of Women (Haitomi and Syachrofi 2020) . (2) Muhammad Deden et al.'s article. who examines the Analysis of Historical Hadith Fight Humans So They Say La Ilaha Illallah According to Harald Motzki (Deden et al. 2021) . (3) Shofiatul Jannah's article which describes Harald Motzki's Criticism of Josep Schacht's Isnad Hadith Theory (Jannah 2020) . (4) Ruhama Wazna's Article on Contemporary Methods of Exploring Hadith Authenticity (Harald Motzki's Thought Study) (Wazna 2018) . (5) Shohibul Adib's article on Harald Motzki's Thoughts on Hadith (A Study of Harald Motzki's Research Methodology on al-Shan'ani's al-Mushannaf Book) (Adib 2017) .

The description explains that there is no research that specifically examines the hadith authentication method from Harald Motzki's perspective, which is called *isnad cum matn analysis* by outlining the concept, method, application and criticism of orientalist skepticism of hadith. Therefore, the purpose of this study is to examine the hadith authentication method initiated by Motzki, also to analyze the theory in its application, and to describe Motzki's criticism of the statements of orientalists who are skeptical of hadith.

This research is interesting to discuss because in its application, sometimes the *isnad cum matn analysis method* can change the status of hadith. For example, in the case of the *shaum hadith* which was investigated by Kamaruddin Amin. Basically the hadith has been studied with *mutawatir results* , but the results are different after being studied with the *isnad cum matn method* . In addition, this method can also date *hadiths* that are older than what has

been done by orientalists who are skeptical of hadiths. Therefore this method is very important to be researched as proof of hadith authentication.

This article is a literature review using a qualitative descriptive research method that emphasizes in-depth understanding (Siyoto and Sodik 2015) of the hadith authentication method from Harald Motzki's perspective and how Motzki's concept, method, application and critique of orientalist skepticism of hadith. The data source for this research was obtained from primary data and secondary data (Rahmadi 2011) . The data analysis method in this study consists of an *editing process* , by checking the suitability and relevance of data sources (Rifai Abubakar 2021) which includes Motzki's works and the book Method of Hadith Criticism by Kamaruddin Amin. Then classify the data according to sections that have similarities, both from books, articles, dissertations or classic books. Then verify/re-check the data related to the hadith authentication method initiated by Motzki. The last is drawing conclusions from the data processing process so that it can provide final research information (Amiruddin et al. 2022).

DISCUSSION

1. Harald Motzki Biography

His full name is Harald Motzki, born in Berlin, West Germany on August 25, 1948 (Deden, Sayuti, and Hasyim nd) . Motzki was raised in a Catholic family. He was born to Guenther (his father) and Brunhilde (his mother), his childhood Motzki was always educated as a Catholic. (Deden et al. nd) Motzki studied at *the Humanistic Academic High School.* From 1968 to 1969 (Nugroho 2021) , he studied comparative religion, Arabic and Semitic languages. He has also studied German, ancient philosophy and history at the University of Bonn, Germany. In 1969-1970 he studied New Testament at *the ecole pratique des hautes etudes* and studied Greek at the Ecole Nationale Des Langues Orientales in Paris, France from 1970 to 1974 (Deden et al. nd) .

In 1974-1978, Motzki studied Islam, Arabic, history and modern sociology. At various universities in Bonn and Cologne, he won Ph, D degrees, under the guidance of Prof. Albrecht North at the University of Bonn. His work received an award from the Ministry of Science and Culture of the Federal Republic of Germany in 1980. In 1978-1981, he was a guest lecturer in the Department of Islamic Studies at the University of Bremen. Then Moztki became Professor (Deden et al. nd) . The development of human thought is of course influenced by the external environment, as well as Harald Moztki who lives in an Orientalist environment. In general, Harald Moztki did not explain in detail the analytical method used in researching the book of *al-Musannaf* (Nugroho 2021) .

Motzki has quite a number of works in the form of books and articles, including those related to hadith studies, namely: 1) *The Muṣannaf of ʿAbd Al-Razzāq Al-Sanʿānī As A Source Of Authentic Aḥādīth Of The First Century; 2) Quo Vadis. Hadit-Forschung? Eine Kritische Undersuchung Von GHA Juynboo: "Nafi" The Mawla Of Ibn Umar And His Position In Muslim Hadith Liberature* ; 3) *Die Anfangeislamischer Jurisprudenz.Ihre Entwicklung In Mekka Bis Zur Mitte Des Jahrhunderts The Origin Of Islamic Jurisprudence; Meccan Fiqh Before The Classical Schools* (Wazna 2018).

2. *Isnad Cum Matn Analysis* (Building Theory)

As it is known that the product of the theory of *projecting back* , *argumentum e-silentio* and *common link* is the method *of dating* (dating) hadith (Ilham and Kurniawan 2021) . This is related to (1) when the hadith books were written, (2) far or near the time of the Prophet ﷺ and (3) whether or not the hadiths in the book can be accounted for historically (Idri 2017) . The consequence is that if the *dating* proves that a hadith is not authentic, then all premises, theories and conclusions built on the hadith *collapse* . It was from here that Harald Motzki attempted to refute the onslaught of the skeptical school of theory with the *isnad cum matn analysis method* (Amen 2003).

The method of *isnad cum matn analysis* is the theory of *dating* hadith by analyzing and examining the transmission lines (*isnad*), by collecting and comparing variations of hadith texts (*matn*) together. This method will help (1) find out who is *the common link* and *partial common link* , (2) find out which narrators have gone astray, added or subtracted the original hadith, (3) measure the level of accuracy of the narrators by analyzing the matan of each hadith (Idri 2017).

In contrast to previous theories which only focused on the analysis of isnad, the method initiated by Motzki uses multiple analysis and places sanad and matan in an equal position, so as to obtain more accurate information in determining the origin of a hadith (Maizuddin 2016). This is as found in hadith science fans that: (1) an isnad that is *authentic* does not guarantee that the matrices are also *authentic* , because sometimes the *validity* of an isnad is due to the *reliability* of the narrator but the eyes are not *valid* because of *syadz* or *'illat* (al-Jazari 2001), (2) the hadiths mutually interpret one another (al-Baghdadi 1996), strengthening each other rather than weakening (Amin, 2009).

This combination method starts from the assumption that there is a correlation between sanad and matan, if both are part of the transmission process then it will be something very valuable. With this assumption, the scholars believe that it makes no sense if this correlation is the result of systematic falsification, because the correlation phenomenon involves a very wide range of parties, which almost requires every narrator to falsify. But the fact is that there are often differences between the branches and pathways

of the sanad, as well as differences in the matan. From here it is possible to check or analyze *isnad* by using matan (Motzki 2005).

Motzki considers that the variation in sanad or matan is evidence that the hadith was actually narrated by various narrators who may have differences in the quality of their memorization, thus impacting the diversity of editorials but having similarities in theme or core (Ulumuddin 2020). The diversity of these editors indicates the small possibility of planned counterfeiting. Therefore, sanad and matan hadiths are trustworthy (Arif 2008) . To find the biographies of narrators as well as the quality of their memorization, Motzki still uses the works of classical scholars who compile the biographies of these narrators. As done by the scholars when looking for the quality of certain hadith.

3. Motzki Research Object

As an effort to prove the authenticity of hadith, the primary source of analysis is the book of *al-Mushannaf* 'Abd Ar-Razzaq Ash-Shan'ani (W. 211 H) (Nugroho 2021) . With the *sampling method* (Adib 2017; Motzki 1991) and *traditional-historical approach* (Masrur 2013) . The conclusion of his research is that the materials in the book 'Abd al-Razzaq (which he claimed to have received from his four main informants –Ma'mar (d. 153 H), ibn Juraij (d. 150 H), al-Tsauri (d. 161 H) and ibn 'Uyainah (d. 198)-) are genuine (actually derived from the four authorities), not forged by 'Abd al-Razzaq (Amin, 2009) . So it is proven that the book of *al-Mushannaf* 'Abd Razzaq is an authentic source of hadith and law in the first century Hijriah (Amin 2003).

t stopping there, Motzki then investigated in detail the distribution of transmission of ibn Juraij from 'Atha' ibn Abi Rabah (d. 115 H) and proposed extrinsic and intrinsic formal criteria *of authenticity* (Idri 2017). On *the extrinsic criteria*, Motzki analyzed two things, (1) the *magnitude* (number of sanad and its distribution) carried out by ibn Juraij to 'Atha' and other narrators. He narrated the hadith with *complicated sanad* (Adib 2017). There is a diversity of text genres (delivery style), namely *responsiveness* (questions) and *dicta* (statements/hadith) (Amin, 2009). This argument leads to the conclusion that ibn Juraij's history of 'Atha' in the book of *al-Mushannaf* is authentic and can be considered as a historically reliable source *(* Amin 2003).

The theory of *dating* using the *isnad cum matn analysis method* is research that can be accounted for academically, because it is based on original sources with a *traditional-historical approach* and *extrinsic and intrinsic argumentation formal criteria of authenticity* (Adib 2017; Junaidi 2015) . If examined more deeply, these methods can be aligned with the study of the science of hadith from the ideas of the salaf scholars. Such as the *traditional-historical* approach to *the science of rijal al-hadith* (Ghouri 2017), while the *extrinsic and intrinsic formal criteria of authenticity theory* with the theory *of al-tahammul wa al-ada'* (Suhlul 2011).

4. How *Isnad Cum Matn Analysis Theory Works*

isnad cum matn analysis method works , as well as how far the credibility and trustworthiness of the method is in his article entitled *Dating Muslim Traditions: A Survey* (Amin, 2009) . The workings of this method are: (1) compiling all the variants of the hadith found. (2) compiling all the *isnad variants* in the form of diagrams (*bundle isnad*) as documentation of the hadith transmission process, to detect *common links* or *partial common links* .

(3) perform a matan analysis by comparing one hadith editor with another from a different transmission line, to verify *the common link* . (4) comparing the variant group of matan and group of *isnad variant* , to check whether or not there is a correlation. (5) if there is a correlation, then conclusions can be drawn through the original editor which is narrated by *the common link* and the editor `narrated by the narrator after *the common link* which is responsible for the changes that occur during transmission (Motzki 2005) .

Canonical books (*kutub al-sittah), but also applies to pre-canonical* and *post-canonical* books. It is also not limited to *Sunni books, but also applies to Shia* books. (2) in making a sanad diagram, there are two forms: *button to up* and *right to left* (according to the arrow: Prophet ﷺ →Mukharij). (3) the proof of the analysis is seen from the similarities or differences in structure, text, additions and subtractions. (4) paying attention to the similarity of hadith editors from sanad that pass through *the common link* . (5) determine the narrator who is responsible for the hadith matan (Muammar 2019) .

As an application of the *isnad cum matn analysis method* , Kamaruddin Amin researched the hadith *shaum* in his academic work entitled Re-examining the accuracy of the hadith criticism method. This book was introduced directly by Harald Motzki. The research on *shaum* hadith using the *isnad cum matn analysis method* is a core part of his book, with the aim of seeing how far this method can prove that *it dates* far back (Maizuddin 2016) .

5. The Application of Isnad Cum Matn Theory to the Hadith of Shaum

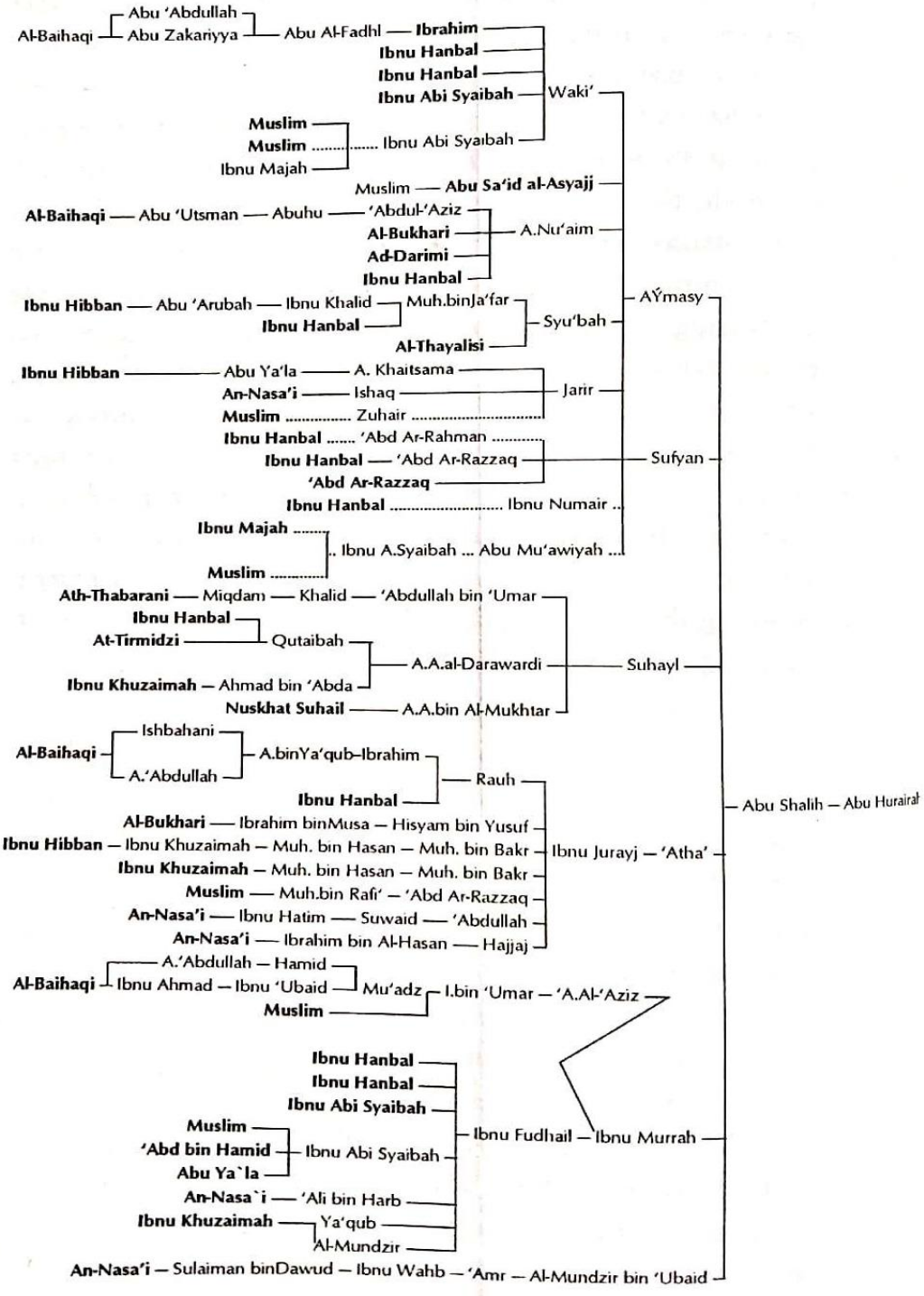
It should be remembered that carrying out *dating hadiths using the isnad cum matn analysis* method cannot be separated from the *common link method* , because researchers are required to determine which narrators are the *common link* of an *isnad bundle* to determine when, who and where a hadith originates (Haitomi and Syachrofi 2020) . In this case, Kamaruddin Amin researched the hadith *of shaum* (fasting). This hadith has *mutawatir status* in the view of classical Muslim hadith critics because it was narrated by more than 10 friends, no doubt this hadith is automatically seen as sourced from the Prophet ﷺ (Maizuddin 2016) .

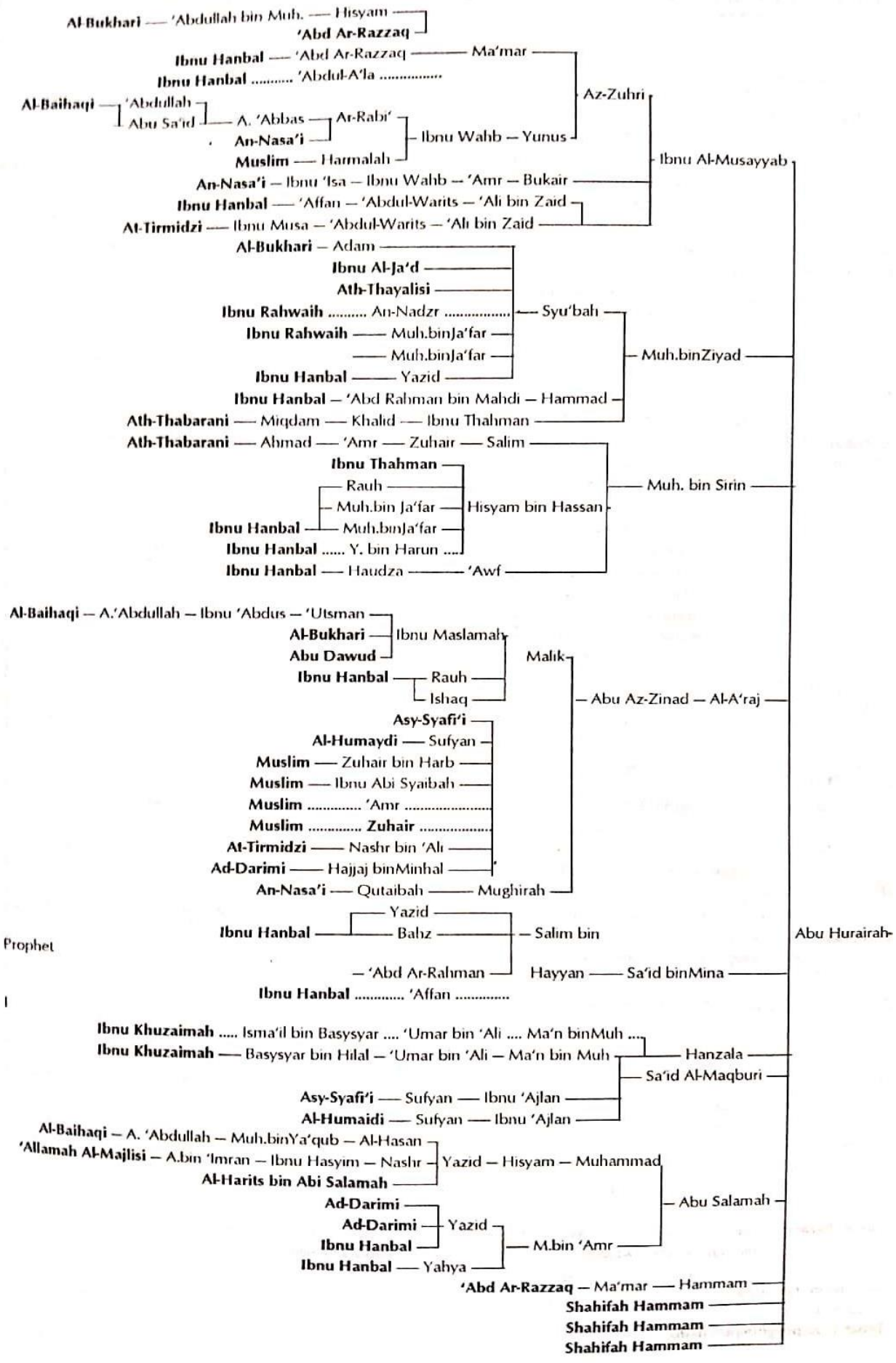
Kamaruddin Amin was aware of the status of this hadith being up to date and the authenticity of this hadith from the Prophet ﷺ, he even stated that research on this hadith

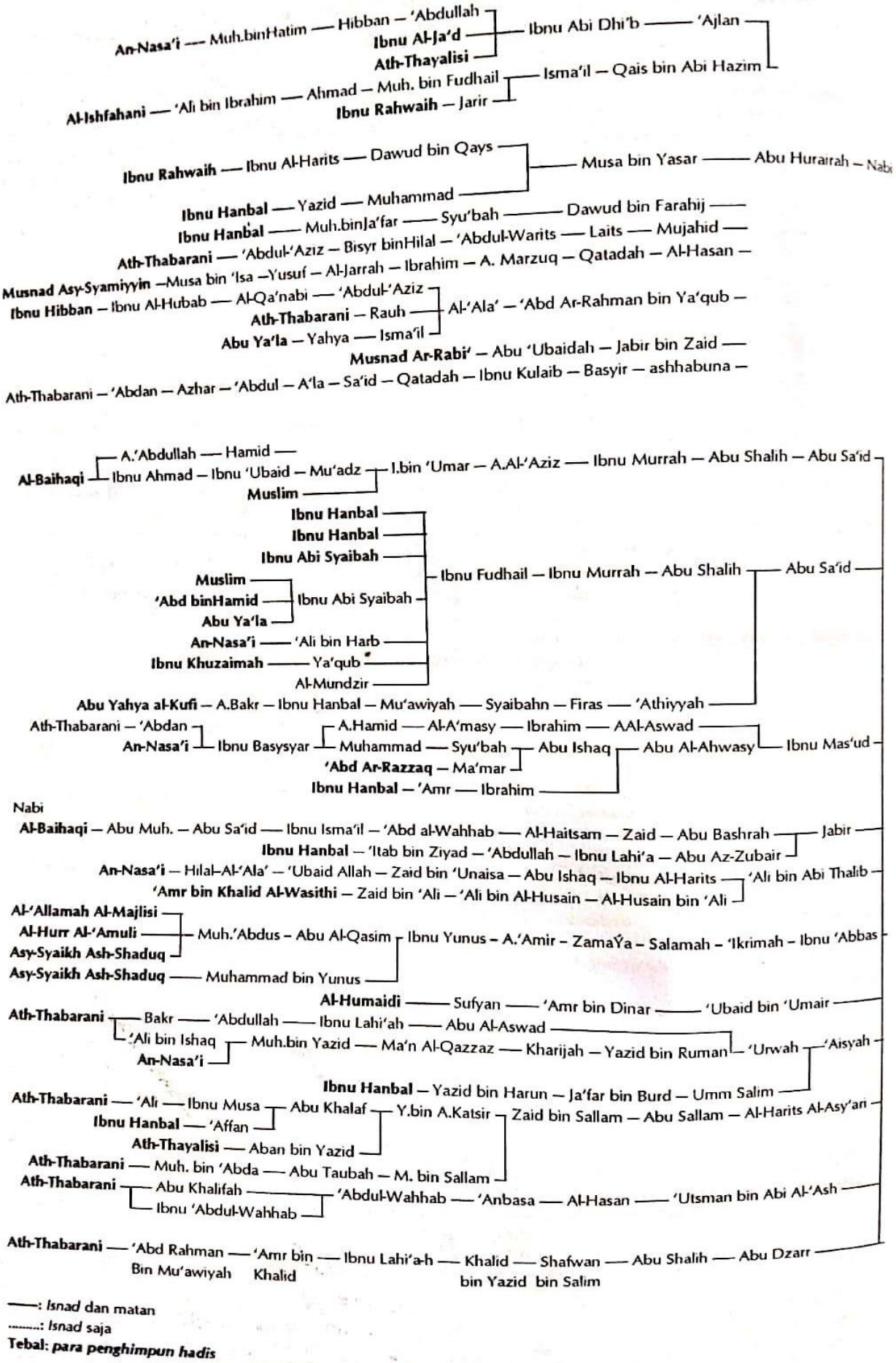
might be considered excessive and unnecessary. Even so, he continued to conduct research because of his belief that this hadith had never been studied using the *isnad cum matn method* . Because every hadith wherever it is published and no matter how high it is appreciated by the scholars, it still has to be examined before being given a scientific assessment of its beliefs (Amin, 2009) .

As the method of *isnad cum matn analysis works* , the first step that Kamaruddin Amin took was to collect the hadiths *and* find them in several books, namely Sahih al-Bukhari, Sahih Muslim, Sunan ibn Majah, Sunan al-Tirmizi, Sunan al-Nasai, Muwattha ' Malik, *al-Mushannaf* , Sunan al-Darimi, Musnad ibn Hanbal and other books (Amin, 2009) . The second step is to make a sanad tree (Amin, 2009) . As it is known that this hadith has the status of *mutawatir* , so the tree of sanad that is formed is very complicated and requires a very large *space* . As in the following attachment:

Bundel isnâd lengkap dari hadis puasa




Al-Bukhari — 'Abdullah bin Muh. — Hisyam
'Abd Ar-Razzaq
Ibnu Hanbal — 'Abd Ar-Razzaq — Ma'mar
Ibnu Hanbal ..... 'Abdul-A'la .....
Az-Zuhri
Al-Baihaqi — 'Abdullah
Abu Sa'id — A. 'Abbas — Ar-Rabi'
An-Nasa'i
Muslim — Harmalah
Ibnu Wahb — Yunus
Ibnu Al-Musayyab
An-Nasa'i — Ibnu 'Isa — Ibnu Wahb — 'Amr — Bukair
Ibnu Hanbal — 'Affan — 'Abdul-Warits — 'Ali bin Zaid
At-Tirmidzi — Ibnu Musa — 'Abdul-Warits — 'Ali bin Zaid
Al-Bukhari — Adam
Ibnu Al-Ja'd
Ath-Thayalisi
Ibnu Rahwaih ..... An-Nadzr .....
Syu'bah
Ibnu Rahwaih — Muh.binJa'far
Muh.binJa'far
Muh.binZiyad
Ibnu Hanbal — Yazid
Ibnu Hanbal — 'Abd Rahman bin Mahdi — Hammad
Ath-Thabarani — Miqdam — Khalid — Ibnu Thahman
Ath-Thabarani — Ahmad — 'Amr — Zuhair — Salim
Ibnu Thahman
Rauh
Muh.bin Ja'far
Hisyam bin Hassan
Muh. bin Sirin
Ibnu Hanbal — Muh.binJa'far
Ibnu Hanbal ..... Y. bin Harun ....
Ibnu Hanbal — Haudza — 'Awf
Al-Baihaqi — A.'Abdullah — Ibnu 'Abdus — 'Utsman
Al-Bukhari
Ibnu Maslamah
Abu Dawud
Malik
Ibnu Hanbal — Rauh
Ishaq
Abu Az-Zinad — Al-A'raj
Asy-Syafi'i
Al-Humaydi — Sufyan
Muslim — Zuhair bin Harb
Muslim — Ibnu Abi Syaibah
Muslim ..... 'Amr .....
Muslim ..... Zuhair .....
At-Tirmidzi — Nashr bin 'Ali
Ad-Darimi — Hajjaj binMinhal
An-Nasa'i — Qutaibah — Mughirah
Yazid
Ibnu Hanbal — Bahz
Salim bin
Abu Hurairah
Prophet
'Abd Ar-Rahman
Hayyan — Sa'id binMina
Ibnu Hanbal ..... 'Affan .....
Ibnu Khuzaimah ..... Isma'il bin Basysyar .... 'Umar bin 'Ali .... Ma'n binMuh ....
Ibnu Khuzaimah — Basysyar bin Hilal — 'Umar bin 'Ali — Ma'n bin Muh
Hanzala
Sa'id Al-Maqburi
Asy-Syafi'i — Sufyan — Ibnu 'Ajlan
Al-Humaidi — Sufyan — Ibnu 'Ajlan
Al-Baihaqi — A. 'Abdullah — Muh.binYa'qub — Al-Hasan
'Allamah Al-Majlisi — A.bin 'Imran — Ibnu Hasyim — Nashr
Yazid — Hisyam — Muhammad
Al-Harits bin Abi Salamah
Abu Salamah
Ad-Darimi
Ad-Darimi
Yazid
Ibnu Hanbal
M.bin 'Amr
Ibnu Hanbal — Yahya
'Abd Ar-Razzaq — Ma'mar — Hammam
Shahifah Hammam
Shahifah Hammam
Shahifah Hammam


An-Nasa'i — Muh.binHatim — Hibban — 'Abdullah
Ibnu Al-Ja'd
Ath-Thayalisi
Ibnu Abi Dhi'b — 'Ajlan
Al-Ishfahani — 'Ali bin Ibrahim — Ahmad — Muh. bin Fudhail
Ibnu Rahwaih — Jarir
Isma'il — Qais bin Abi Hazim
Ibnu Rahwaih — Ibnu Al-Harits — Dawud bin Qays
Musa bin Yasar — Abu Hurairah — Nabi
Ibnu Hanbal — Yazid — Muhammad
Ibnu Hanbal — Muh.binJa'far — Syu'bah — Dawud bin Farahij
Ath-Thabarani — 'Abdul-'Aziz — Bisyr binHilal — 'Abdul-Warits — Laits — Mujahid
Musnad Asy-Syamiyyin — Musa bin 'Isa — Yusuf — Al-Jarrah — Ibrahim — A. Marzuq — Qatadah — Al-Hasan
Ibnu Hibban — Ibnu Al-Hubab — Al-Qa'nabi — 'Abdul-'Aziz
Ath-Thabarani — Rauh
Abu Ya'la — Yahya — Isma'il
Al-'Ala' — 'Abd Ar-Rahman bin Ya'qub
Musnad Ar-Rabi' — Abu 'Ubaidah — Jabir bin Zaid
Ath-Thabarani — 'Abdan — Azhar — 'Abdul — A'la — Sa'id — Qatadah — Ibnu Kulaib — Basyir — ashhabuna
Al-Baihaqi — A.'Abdullah — Hamid
Ibnu Ahmad — Ibnu 'Ubaid — Mu'adz
Muslim — I.bin 'Umar — A.Al-'Aziz — Ibnu Murrah — Abu Shalih — Abu Sa'id
Ibnu Hanbal
Ibnu Hanbal
Ibnu Abi Syaibah
Muslim
'Abd binHamid
Abu Ya'la
Ibnu Abi Syaibah
An-Nasa'i — 'Ali bin Harb
Ibnu Khuzaimah — Ya'qub
Al-Mundzir
Ibnu Fudhail — Ibnu Murrah — Abu Shalih — Abu Sa'id
Abu Yahya al-Kufi — A.Bakr — Ibnu Hanbal — Mu'awiyah — Syaibahn — Firas — 'Athiyyah
Ath-Thabarani — 'Abdan
An-Nasa'i — Ibnu Basysyar
A.Hamid — Al-A'masy — Ibrahim — AAl-Aswad
Muhammad — Syu'bah — Abu Ishaq — Abu Al-Ahwasy — Ibnu Mas'ud
'Abd Ar-Razzaq — Ma'mar
Ibnu Hanbal — 'Amr — Ibrahim
Nabi
Al-Baihaqi — Abu Muh. — Abu Sa'id — Ibnu Isma'il — 'Abd al-Wahhab — Al-Haitsam — Zaid — Abu Bashrah — Jabir
Ibnu Hanbal — 'Itab bin Ziyad — 'Abdullah — Ibnu Lahi'a — Abu Az-Zubair
An-Nasa'i — Hilal-Al-'Ala' — 'Ubaid Allah — Zaid bin 'Unaisa — Abu Ishaq — Ibnu Al-Harits — 'Ali bin Abi Thalib
'Amr bin Khalid Al-Wasithi — Zaid bin 'Ali — 'Ali bin Al-Husain — Al-Husain bin 'Ali
Al-'Allamah Al-Majlisi
Al-Hurr Al-'Amuli
Asy-Syaikh Ash-Shaduq
Muh.'Abdus – Abu Al-Qasim — Ibnu Yunus – A.'Amir – ZamaŶa – Salamah – 'Ikrimah – Ibnu 'Abbas
Asy-Syaikh Ash-Shaduq — Muhammad bin Yunus
Al-Humaidi — Sufyan — 'Amr bin Dinar — 'Ubaid bin 'Umair
Ath-Thabarani — Bakr — 'Abdullah — Ibnu Lahi'ah — Abu Al-Aswad
'Ali bin Ishaq
An-Nasa'i
Muh.bin Yazid — Ma'n Al-Qazzaz — Kharijah — Yazid bin Ruman — 'Urwah — 'Aisyah
Ibnu Hanbal — Yazid bin Harun — Ja'far bin Burd — Umm Salim
Ath-Thabarani — 'Ali — Ibnu Musa
Ibnu Hanbal — 'Affan
Abu Khalaf — Y.bin A.Katsir — Zaid bin Sallam — Abu Sallam — Al-Harits Al-Asy'ari
Ath-Thayalisi — Aban bin Yazid
Ath-Thabarani — Muh. bin 'Abda — Abu Taubah — M. bin Sallam
Ath-Thabarani — Abu Khalifah
Ibnu 'Abdul-Wahhab
'Abdul-Wahhab — 'Anbasa — Al-Hasan — 'Utsman bin Abi Al-'Ash
Ath-Thabarani — 'Abd Rahman Bin Mu'awiyah — 'Amr bin Khalid — Ibnu Lahi'a-h — Khalid bin Yazid — Shafwan bin Salim — Abu Shalih — Abu Dzarr
—: Isnad dan matan
.....: Isnad saja
Tebal: para penghimpun hadis

As its function, the formation of a sanad tree is intended to find *common links* and *partial common links* . In this case Kamaruddin Amin uses Juynboll's theory of ideas to detect who is *the common link* in this isnad tree. The result is that *the real common link* is Abu Hurairah (Amin, 2009) , while the *partial common link* is (Abu Salih, ibn al-Musayyab, Muhammad ibn Ziyad and ibn Sirin). Because each of their traditions was narrated by several students who also had pcl status (Amin, 2009) .

Then the third step is to compare the editorial hadith. As an example, we present a table containing editorial comparisons on Waki' history.

No.	Matan Hadith	Book Name	*Mukharij*	Difference
1.	عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ : قَالَ رَسُولُ **Allah** ﷺ : " كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ ، الْحَسَنَةُ عَشْرُ أَمْثَالِهَا، إِلَى سَبْعِمِائَةِ ضِعْفٍ، قَالَ **Allah** تَعَالَى : إِلَّا الصَّوْمَ، فَإِنَّهُ لِي, وَأَنَا أَجْزِي بِهِ, يَدَعُ طَعَامَهُ، وَشَهْوَتَهُ مِنْ أَجْلِي . لِلصَّائِمِ فَرْحَتَانِ : فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ، وَ لَخُلُوفُ فِيهِ أَطْيَبُ عِنْدَ **Allah** مِنْ رَائِحَةِ الْمِسْكِ الْأَذْفَرِ , الصَّوْمُ جُنَّةٌ , الصَّوْمُ جُنَّةٌ_	نسخة وكيع عن الأعمش . (al-Jarrah Waki' 1986)	Waki' ibn al-Jarrah (d. 197 H)	- There is no word **وشرابه** - Using the editor **رائحة** - Using the editor **لخلوف فيه**
2.	حَدَّثَنَا وَكِيعٌ, قَالَ : حَدَّثَنَا الْأَعْمَشُ, عَنْ أَبِي صَالِحٍ, عَنْ أَبِي هُرَيْرَةَ, قَالَ : قَالَ رَسُولُ **Allah** ﷺ : "كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ عَشْرُ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ، قَالَ **Allah** تَعَالَى : إِلَّا الصَّوْمَ، فَإِنَّهُ لِي, وَأَنَا أَجْزِي بِهِ يَدَعُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، لِلصَّائِمِ فَرْحَتَانِ : فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ، وَ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ **Allah** مِنْ رِيحِ الْمِسْكِ, الصَّوْمُ جُنَّةٌ الصَّوْمُ جُنَّةٌ	الكتاب المصنف في الأحاديث والآثار . (Shaibah 1989)	Ibn Abi Shaibah (d. 235 H)	- There is the word **وَشَرَابَهُ** which is not found in the Waki' editorial - Using the editor **ريح** - Using the editor **لَخُلُوفُ فَمِ الصَّائِمِ**
3.	حَدَّثنا وَكِيعٌ, قَالَ : حَدَّثنا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ : قَالَ رَسُولُ **God bless** ﷺ كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى			- Say the sentence **إِلَى مَا شَاءَ Allah** - Using the editor **قَالَ Allah**

	سَبْعِمِئَةِ ضِعْفٍ إِلَى مَا شَاءَ **Allah** قَالَ **Allah** عَزَّ وَجَلَّ إِلاَّ الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ يَدَعُ طَعَامَهُ وَشَهْوَتَهُ مِنْ أَجْلِي لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ **God bless** مِنْ رِيحِ الْمِسْكِ الصَّوْمُ جُنَّةٌ الصَّوْمُ جُنَّةٌ .	مسند أحمد بن حنبل (Hanbal 1997)	Ahmad ibn Hanbal (d. 241 H)	- Using the editorial **فَمِ الصَّائِمِ** - Using the editor **رِيحِ الْمِسْكِ**
4.	حَدَّثنا وَكِيعٌ, حَدَّثنا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ وَعَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ : قَالَ رَسُولُ **God bless** ﷺ كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ عَشْرُ أَمْثَالِهَا إِلَى سَبْعِمِئَةِ ضِعْفٍ إِلَى مَا شَاءَ **Allah** يَقُولُ **Allah** عَزَّ وَجَلَّ إِلاَّ الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ يَدَعُ طَعَامَهُ وَشَرَابَهُ مِنْ أَجْلِي وَلِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ وَلَخُلُوفُ فِيهِ أَطْيَبُ عِنْدَ **God bless** عَزَّ وَجَلَّ مِنْ رِيحِ الْمِسْكِ الصَّوْمُ جُنَّةٌ الصَّوْمُ جُنَّةٌ .			- Using the **editor يَقُولُ Allah** - Using the editor **عَشْرُ** - Using the editorial **طَعَامَهُ وَشَرَابَهُ** - Using the editorial **وَلِلصَّائِمِ** - There is mention of **عَزَّ وَجَلَّ**
5.	حَدَّثَنَا وَكِيعٌ, حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ **Allah** عَنْهُ، قَالَ : قَالَ رَسُولُ **God bless** ﷺ : كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ ، الْحَسَنَةُ عَشْرُ أَمْثَالِهَا إِلَى سَبْعِمِئَةِ ضِعْفٍ، قَالَ **Allah** عَزَّ وَجَلَّ : إِلاَّ الصَّوْمَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ, يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي لِلصَّائِمِ فَرْحَتَانِ : فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ وَ لَخُلُوفُ فِيهِ أَطْيَبُ عِنْدَ **God bless** مِنْ رِيحِ الْمِسْكِ	صحيح مسلم (Hajjaj nd)	Muslim ibn Hajjaj (d. 261 H)	- Not found editor **إِلَى مَا شَاءَ Allah** - Not found the editor **الصَّوْمُ جُنَّةٌ of** - Using the editor **لَخُلُوفُ فِيهِ**
6.	أَخْبَرَنَا وَكِيعٌ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ **Allah** ﷺ :« كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ عَشْرُ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ . قَالَ	السنن الكبرى وفي	Al-Bayhaqi (d. 458 H)	- Using the **editor مِنْ رِيحِ الْمِسْكِ** and **الصَّوْمُ جُنَّةٌ** as reported by ibn Abi

	Allah عَزَّ وَجَلَّ : إِلاَّ الصَّوْمَ فَإِنَّهُ لِى وَأَنَا أَجْزِى بِهِ , يَدَعُ طَعَامَهُ وَشَهْوَتَهُ مِنْ أَجْلِى , لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِهِ , وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ , وَلَخُلُوفُ فِيهِ أَطْيَبُ عِنْدَ Allah مِنْ رِيحِ الْمِسْكِ , الصَّوْمُ جُنَّةٌ الصَّوْمُ جُنَّةٌ	ذيله الجوهر النقي (al-Bayhaqi 2002)		Syaibah

The table is an overview of all the Waki' versions of hadith matan. There is a very high degree of similarity in terms of content and pronunciation (*wording*) although some details differ. The diversity of these variants indicates that the hadith matan which is based on Wa ki' really comes from him (Amin, 2009) . The fourth and fifth steps of the *isnad cum matn analysis method* are checking the correlation between the isnad and matn. This can be seen from the character of Waki"s narration which is a characteristic. Of the six variants of history above (see table), Waki' always starts with the word **كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ** (Amin, 2009).

The data above is only a very small part of the research conducted by Kamaruddin Amin. Therefore, if you want to know more clearly the *isnad cum matn analysis method* in an applicative manner, you can refer to Kamaruddin Amin's work: Re-examining the accuracy of the hadith critique method. He came to the conclusion that this hadith *had* been circulating in the first half of the first century of Hijrah and the culprit was a friend of Abu Hurairah (d. 58 H) (Amin, 2009).

In essence, this method emphasizes the aspect of diversity (variation) of hadith matans, because with this diversity of editorials one can see the character of a narration, so that it can be known with certainty that it comes from the same source. Comparing the editorial of the hadith was carried out in each history, both the editorial from the narrators of the same *thabaqah* or the teacher. The advantage of this method is that it uses the analysis of two important components in hadith, so it can produce more accurate conclusions. While the drawback is its dependence on the ability of researchers to collect all the narrations.

6. Pros and Cons of Isnad Cum Matn Analysis Theory

Like the previous theories that received pros and cons, this theory also received various responses, even from the orientalists themselves. One of those who refused was Irene Schneider with the argument that Motzki failed to admit that *common link* had falsified hadiths, because it was impossible for the Prophet's hadiths to have been narrated by *common link* from the start, because there was no narration of such hadiths at the beginning

of Islam. Meanwhile, those who support Motzki's theory are Gregor Schoeler with the argument that *common link* does not have to be understood as a forger of hadith, as ifki *'s hadith* has *a common link* al-Zuhri (d. 124) which is proven not to falsify hadith from Urwah ibn al-Zubair (d. 94) (Axis 2010) .

7. Motzki's Refutation Orientalist Skepticism of Hadith

As has been explained, the theory of *isnad cum matn analysis* is a *dating theory* that seeks to criticize or even overthrow theories initiated by skeptical schools (Amin 2003) . Schacht's mistake lies in his skeptical thesis which doubts the validity of hadith, thus prompting Motzki to propose that orientalist scholars reverse J. Schacht's thesis from *via negativa* to *via positiva* , that is, if Schacht states that "all hadiths must be considered inauthentic until their authenticity is proven" reversed to "All hadiths must be considered authentic unless proven inauthentic" (Sumbulah 2010) .

projecting back theory , which came to the conclusion that it was the *qadhis* who fabricated hadiths and claimed that their chain was continuous with the Prophet ﷺ. Meanwhile, Motzki found that jurists in the Hijaz had made the Koran and hadith a source of Islamic law in the first century of Hijri and the development of hadith-based jurisprudence had started since the end of the first century (Masrur 2013). In addition, Motzki also proved that the projecting back theory *did* not applies in the narration of ibn Juraij (Amin, 2009) which is in *al-Mushannaf* which is an authentic source of hadith and law in the first century of hijriah.

Furthermore, the theory of *argumentum e-silentio* , which comes to the conclusion that hadiths that are not used as arguments in legal discussions do not exist, because if these hadiths existed, the scholars would have used them as references (Jannah 2020) . Motzki points out that this theory's conclusion is dangerous. Then giving a statement that there is a possibility that the scholars do not know about the hadith, even if the scholars know of its existence, they do not feel they have to include all the details of the hadith, it does not mean that the hadith does not exist at all. Therefore, hadiths that were collected in later hadith books and not found in earlier hadith books do not mean that these hadiths are forgeries (Amin, 2009).

Then the *common link theory*, which comes to the conclusion that the presence of *a common link* in *isnad* is a strong indication that the hadith originates from *a common link*, while the single strand *has* no historical value and is considered fake (Suwarno 2018). Motzki interprets *the common link* as the first narrator who systematically collected (*collector hadith then*

recorded and passed it on to regular students, from these students an institutionalized learning system developed).

Meanwhile, according to Motzki, *single stand* does not mean there is only one path of transmission. The reasons for the first collector only citing one narrator's authority are (1) it does not mean that there is definitely only one path of transmission (Sumbulah 2010). (2) they are purely conveying the version of hadith that they know best and/or consider it to be the most reliable channel. (3) It is possible that there are other versions with paths that haven't been collected or even disappeared because the first compiler didn't receive or didn't submit them. If at a later date collectors find versions that haven't been lost, they "*dive*" one or more generations under *a common link*. This *diving* event should not be understood as the result of falsification (Amin, 2009).

CONCLUSION

Isnad cum matn analysis method is capable of being a counterpoint to the methods initiated by previous skeptical orientalist figures. It can even lead to the conclusion that the spread of hadith has existed since the first year of Hijri. This is because the analysis process does not only stop at the sanad, but also includes matan as a tool. As a result, this method can lead to older *dating compared to the common link method* which only relies on the isnad aspect and makes *dating* in the 2nd century Hijri. A very important component in this method is the existence of various variants in the hadith editor, so that each hadith element can be compared and in the end you get the character/characteristic of a narrator's storytelling. From the characteristics of this transmission, it can be seen who is the narrator who is responsible for an editorial.

With this method Motzki was also able to prove that the *projecting back theory was not valid so that the notion that new hadiths were created by qadhis* collapsed . Motzki also undermines the notion that hadiths that are not in the book are considered non-existent, with the argument that maybe scholars do not know about the existence of these hadiths, yet not all hadiths have to be written down in a book. Not only that, Motzki criticized the notion that *common link is forgery of hadith, namely that common link* can be interpreted as a hadith collector who then narrated it to a number of his students. While the notion that *single strand* is false, Motzki argues that it is the most reliable path.

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