

THEORY *DATING* AND *ISNAD CUM MATN* HARALD MOTZKI IN REVEALING THE AUTHENTICITY OF THE PROPHET HADITH

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Abstract

According to Kamaruddin Amin, the discourse on the authenticity, validity, and reliability of the hadith authentication methodology is the most basic thing in the study of hadith. The doubts of some Muslim scholars over the role of hadith as the second source of authority after the Qur'an, are not entirely related to their rejection of the accuracy of the methodology used in determining the originality of the hadith. If the authentication methodology used is problematic, then all the results achieved from the method are not sterile from the possibility of re-verification, historical criticism and even results can collapse. Doubts also come from the orientalis regarding the authenticity of the hadith. The epistemology of the orientalis with characteristics of skepticism or doubt in terms of testimony and tries to re-question what the hadith really is, is it true that the hadith is the oral speech of the prophet, the prophet's behavior or the perception of the Islamic community about the prophet, is the book of hadith that we inherit from the third century such as Sahih Bukhari and Sahih Muslim, is a reflection of the sunnah of the Prophet? This school of skepticism is represented by Joseph Schacht (Austria) and Ignaz Goldziher (Hungary) and Harald Motzki.

Keywords: *Authenticity, Originality of Hadith, Sceptic*

Abstrak

Menurut Kamaruddin Amin, wacana tentang otentisitas, validitas, dan reliabilitas metodologi autentikasi hadis merupakan hal yang paling mendasar dalam kajian hadis. Keraguan sebagian cendekiawan Muslim atas peran hadis sebagai sumber otoritas kedua setelah al-Qur'an, tidak sepenuhnya terkait dengan penolakan mereka terhadap keakuratan metodologi yang digunakan dalam menentukan orisinalitas hadis. Jika metodologi otentikasi yang digunakan bermasalah, maka semua hasil yang dicapai dari metode tersebut tidak steril dari kemungkinan verifikasi ulang, kritik sejarah bahkan hasil bisa runtuh. Keraguan juga datang dari para orientalis mengenai otentisitas hadis. Epistemologi orientalis dengan ciri skeptis atau ragu-ragu dalam hal kesaksian dan mencoba untuk mempertanyakan kembali apa hadis itu sebenarnya, apakah benar hadis itu adalah ucapan lisan



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nabi, perilaku nabi atau persepsi keislaman. masyarakat tentang nabi, apakah kitab hadits yang kita warisi dari abad ketiga seperti Sahih Bukhari dan Sahih Muslim, merupakan cerminan dari sunnah Nabi? Aliran skeptisisme ini diwakili oleh Joseph Schacht (Austria) dan Ignaz Goldziher (Hongaria) dan Harald Motzki.

Kata Kunci: Otentisitas, Orisinalitas Hadis, Keragu-raguan

Intoduction

Judging from its origin, the meaning of the word orientalism has narrowed its object and is understood as a study of Islam carried out by Westerners including customs, culture, language and literature, especially Islamic studies in the East.¹ Around the 19th-20th centuries various issues regarding the authenticity of Hadith began to emerge, including at that time there was widespread study of orientalist figures regarding the status of Hadith. The orientalists doubted the Hadith because it was judged that the codification process took a long time from the events of its transmission.

The study of Hadith in the eyes of orientalists was very popular at the time, this was evidenced by the many orientalist writings that took part in this study, including Ignaz Goldziher, Joseph Schacht, Juyn Boll, Harald Motzki and Nabia Abbott. The urgency

of the study of the Prophet's Hadith has also been explained by Shuyudi Ismail. First, strengthen the belief that the Prophet's Hadith is the source of Islamic law. Second, emphasizing that not all of the Prophet's Hadith written at the time of the Prophet were still alive.²

The study conducted by the orientalists focused on research on the development of Hadith literature which used several methods to find evidence of doubts about the Hadith of the Prophet SAW. This was also done by Harald Motzki who paid attention to the study of Hadith and at the same time became the author's discourse to explore how his thoughts and what needed to be clarified regarding Harald Motzki's criticism of Hadith with a comparison of opinions from Muslim scholars so that the discussion in this paper finds a point. clear the errors and doubts of the orientalists regarding the authenticity of the Prophet's Hadith.

¹Wahyudi Darmalaksana, *Hadis di Mata Orientalis* (Bandung: Benang Merah Press, (2004), 9.

² M. Syuhudi Ismail, *Kaidah Keshahihan Sanad Hadis; Tela'ah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah*, (Jakarta: Bulan Bintang, 1995), 118.

Discussions on Harald Motzki's thought have been widely studied by several parties, such as the work written by M. Rofiq Junaidi entitled "*The Authenticity of Hadith in The Perspective of Harald Motzki*",³ in the article is explained about Harald Motzki's point of view of earlier oriental figures, here Harald Motzki displays criticism of previous orientalist about how the concept of thinking was possessed by these orientalist.

The next research written by Ruhama Wazna entitled "*Contemporary Methods of Exploring the Authenticity of Hadith (The Study of Harald Motzki's Thoughts)*",⁴ the article describes several theories offered by Harald Motzki in contemporary hadith research. The point of difference between the research and the current author is that the current author focuses on one of the theories proposed by Harald Motzki, namely the theory of *Dating and Isnad Cum Matn*.

The next research came from Shohibul Adib entitled "*Harald Motzki's Thoughts on Hadith (Review of Harald Motzki's Research Methodology Against Kitab Al-Musannaf by Abdurrazaq As-San'ani)*",⁵ this research focuses on the reading done by Harald Motzki on a scholar's work In the form of the book *Al-Musannaf*, here Harald Motzki tends to carry out constructive criticism in order to complement the existing methodological research model, not to criticize which aims to refute existing arguments.

From some of the research results that have been described above, the authors hope to be able to contribute to the work in order to complement existing research by means of the author conducting research that comes from the same source, namely the orientalist figure Harald Motzki but has different outputs and the desired results target is also different.

Biography of Harald Motzki

Harald Motzki was born on August 25, 1948 in Berlin, West

³M. Rofiq Junaidi, "Otentitas Hadis Dalam Perspektif Harald Motzki", *Jurnal Al-A'raf*, Vol. 12, No. 1 (2015): 59.

⁴Ruhama Wazna, "Metode Kontemporer Menggali Otentitas Hadis (Kajian Pemikiran Harald Motzki)", *Jurnal Ilmiah Ilmu Ushuluddin*, Vol. 17, No. 2 (2018): 112.

⁵Shohibul Adib, "Pemikiran Harald Motzki Tentang Hadis (Telaah Metodologi Penelitian Harald Motzki Terhadap Kitab Al-Musannaf Karya Abdurrazaq As-San'ani)", *Jurnal An-Nidzam*, Vol. 4, No. 1 (2017): 103.

Germany. Since childhood, he was educated as a Catholic. Motzki studied at the Humanistic Academic High School and then continued his studies on Comparative Religion, Semitic languages, Bible studies, Islamic studies and European history in places such as Bonn (Germany), Paris (France) and Cologne (Germany) from 1968-1978. Thus, the academic base is the field of classical science (*studies of classical area*). In 1978 he earned his Ph.D under the guidance of Prof. Albrecht North at the University of Bonn. His dissertation was published under the title *Aimma und Egalite Die Nizh tmuslim ischen Minderbeite Agyptens in der Zweiten Halfte des 18 Jabrbunderts und die Expeditions Bonapartes (1798-1801)* in Bonn Wiesbaden in 1979.⁶

In 1989-1991 at the University of Hamburg, Germany, he was a visiting professor in the field of Islamic studies. On February 1, 1991 he obtained an Associate Professor of Islamic Studies at the University of

Nijmegen, the Netherlands, and on June 1 he was appointed full professor of research methodology in the field of the same University.⁷

Motzki's works are quite numerous, consisting of articles and books, including those related to the study of hadith, namely:

1. The Musannaf of 'Abd al-Razzaq al-San'ani as a Source of Authentic Ahadith of the First Century A.H. Besides being published in the journal *Near Eastern Studies* (1991), this article was also later published in a collection of hadith studies entitled *Hadith: Origins and Devolepments (The Formation of the Clasiccal Islamic World)*. Which consists of a collection of articles written by Orientalists, in addition to Harald Motzki's writings, including those of Ignaz Goldziher, Joseph Scacht, G.H.A. Juynboll and Michael Cook, and so on.⁸
2. The Prophet and the Cat; on Dating Malik's Muwatta' and Legal

⁶Kamaruddin Amin, "Book Review of the Origin of Islamic Jurisrudence Meccan Fikih Before Classical Scholl", *al-Jami'ah; Journal of Islamic Studies*, Vol. 41, No. 1 (2003): 202.

⁷Ali Masrur, "Penerapan Metode Tradition-Historical dalam Musannaf 'Abd al-

Razzaq al-San'ani dan Implikasinya Terhadap Persoalan Dating Hadis dan Perkembangan Fikih Mekkah", *Jurnal Teologia*, Vol. 24, No.1 (2013): 122.

⁸Harald Motzki, *Hadith: Origins and Devolepments* (New York: Routlade, 2016): 37.

- Traditions. in *Jerusalem Studies in Arabic and Islam*.
3. Wie Glaubwürdig sind die Hadith die klassische islamische Haditskritik im Licht modern Wissenschaft. This title can be interpreted as "How to Believe Hadith? Classical Islamic Hadith Criticism in Modern Science Studies". This article is quite short, beginning with an introduction, the study of hadith as a source of law, criticism of hadith in the classical period, hadith in the classical period; brilliant criticism from the west of the Islamic sciences, and closed with a conclusion.
 4. Quo vadis, Hadith-Forschung? Eine kritische Untersuchung von G.H.A. Juynboll; Nafi' the mawla of Ibn 'Umar, and his position in Muslim Hadith Literature. It is an article published through *Journal Der Islam* (Journal of Middle Eastern History and Culture). This article has been translated into English with the title *Whither Hadith-Studies? A critical Examination of G.H.A. Juynboll's Nafi' the Mawla of Ibn 'Umar and His Position in Muslim Hadith-Literature*.
 5. Die Anfänge Islamischer Jurisprudenz Ihre Entwicklung in Mekka bis Zur Mitte des 2./8. Jahrhunderts./ *The Origin of Islamic Jurisprudence; Meccan Fiqh before the Classical Schools*. This book was completed in late 2000 in German and translated by Marion H. Katz into English. Starting his thoughts in this book, Motzki explained that the purpose of writing this book is to get rid of the general perception that has existed so far about the understanding of hadith, such as in terms of sanad and matan, as well as related to other things.
He emphasized the importance of understanding from all sides, not just looking at the historical side. Motzki divides this book into four chapters, the first chapter, containing research on the beginning of Islamic law in the 19th and 20th centuries. The second chapter, contains new sources in discovering the history of the start of Islamic law (by examining the book of Musannaf 'Abd ar-Razzaq).
The third chapter, contains the development of Islamic law in Mecca in the middle of the 8th century, by examining figures such

as Ata' bin Abi Rabah, Amr bin Dinar, Ibn Jurayj and Ibn 'Uyayna. As for the fourth chapter, it closes with a big conclusion in its thoughts on the start of Islamic law. This book is the result of research conducted by Motzki for approximately six years, which is then presented as a Habilitation work by the author to achieve the Habil degree, which is a degree that takes four to six years to be carried out after a doctorate.⁹

In his work, Motzki conducts dating, namely determining the origin and age of historical sources which are one of the substances of historical research. If the dating made by a historical researcher on a historical source is proven to be incorrect in the future, then the entire premise, theory or conclusion built on the historical source will collapse.¹⁰

Harald Motzki's Method in Tracing the Authenticity of Hadith

To assess the historicity of a hadith, non-Muslim scholars use the "dating" method that they developed themselves. There are at least four dating methods that have been used in

non-Muslim hadith literature, namely as follows:

1. Date based on analysis by Ignaz Goldziher and Marston Speight.
2. Dating based on sanad analysis, specifically developed by Joseph Schacht and G.H.A Juynboll.
3. Dating on the basis of books of hadith collections, practiced by Scacht and Juynboll.
4. Dating based on analysis of sanad and matan, offered by Harald Motzki and G. Schoeler.¹¹

From these several forms of calendaring, the authors understand that the calendar based on the analysis of sanad and matan is closer to the objective nature, because with the form of the calendar, a researcher will be required to conduct a deeper search and study of various aspects of the history of the transmission of the hadith. Thus, mistakes in making decisions can be avoided or minimized.

Harald Motzki's theories depart from his refutation of Juynboll's interpretation which views *Common Link* as a forger of hadith. Because according to Motzki not always the

⁹Kamaruddin Amin, *Book Review: The Origins of Islamic Jurisprudence Meccan Fiqh before the Classical Schools* (Yogyakarta: IAIN Sunan Kalijaga 2003): 1.

¹⁰Kamaruddin Amin, *The Origin*, 2.

¹¹Kamarudin Amin, *Metode Kritik Hadis* (Jakarta: PT Mizan Publika, 2009): 85.

Common Link can be said to be a forger of hadith as long as there is no historical data that shows him as a forger of hadith. Therefore, according to Motzki, the *Common Link* is more relevant to be said to be the first hadith collector, who acts as a recorder and narrates it into regular classes, and from those classes an institutionalized and developed learning system.¹²

According to Juynboll, when *Common Link* cites only one path of hadith, it means that he only narrates the version of hadith that they accept, and does not rule out that they know of another version of the history. While the second reason is that *Common Link* may only narrate one version of the path that it considers the most reliable. Furthermore, the third reason is that maybe *Common Link* adds the most suitable informants if they forget the actual information.

Departing from these arguments, Harald Motzki's theories about the Single Strand emerged as follows:

1. Single path does not necessarily mean only one path of transmission.

2. Single path means that *Common Link* when narrating hadith from its collection only mentions one path of history, namely the version that is known to each other and is considered the most authoritative.
3. There may be other versions that have not been collected or deleted because *Common Link* did not have time to accept or conclude, or because the version was not known at the time and place of *Common Link*.

Harald Motzki's theories above then received various responses and responses, both of those who rejected Motzki's theory were Irene Schneider, because according to him it was impossible for the original Prophet's message to have been narrated by *Common Link* from the beginning, because this kind of practice was not found in the early days. early Islam. Therefore, Irene Schneider argues that Motzki failed to admit that *Common Link* had falsified the hadith along with one or more narrations.

While the figure who supports Harald Motzki's theory is Gregor

¹²Umi Sumbulah, *Kajian Kritis Ilmu Hadis* (Malang: UIN-Malang Press, 2010): 176-177.

Scholere. According to Gregor Schoeler, *Common Link* should not be understood as a forger of hadith. This can be proven in the hadith about *al-'ifk*, which has a *Common Link* of al-Zuhri (w.124) and actually the information (his teacher) is 'Urwah ibn al-Zubair (w.94) and he did not falsify the hadith.

Dating Theory Concepts and Isnad Cum Matn Harald Motzki

Motzki refuted the earlier skeptical supporters of the orientalist, criticizing their methods, premises and conclusions. As an expert in Islamic studies in the study of hadith transmission, Motzki through his various works provides spectacular arguments, he uses the theory of dating and isnad cum matn, so as to undermine the theories of his predecessors.

Actually Motzki is not the only one who uses this approach, previously initiated by Hendrik Kramers in his 1953 article, and also used by Joseph van Ess in his book *Zwischen Hadits and Theologie* published in 1975, but Motzki's position is more considered by researchers because his seriousness in

studying hadith, it is no wonder that this theory is more popularly known as the theory of Harald Motzki. Kamaruddin Amin who had studied directly from Motzki gave a definition of dating theory,¹³ he wrote:

"The theory of dating (dating) is a theory used to estimate the age and origin of a historical source (dating documents) through the modern historical criticism method in the form of source criticism which aims to reconstruct events in the early days of Islam".¹⁴

The method or theory offered by Motzki became the attention of subsequent hadith reviewers. Idri summarized their various assessments and he wrote:

"When it comes to the traditions of the Prophet, the dating theory relates to when a book of hadith was written, far and near the time of the Prophet, and whether or not the traditions contained in the book can be accounted for historically. The theory of Isnad cum matn analysis is the theory of dating (dating) hadith through analysis and study of transmission lines (isnad) by collecting and comparing variations of hadith texts (matn) simultaneously. The comparison between matn (the substantive part of tradition) and isnad (the formal part) will help determine who is a

¹³Syamsuddin Arif, *Orientalis & Diabolisme Pemikiran* (Jakarta: Gema Insani Press, 2008): 35.

¹⁴Kamaruddin Amin, "Western Methods of Dating vis-a-vis Ulum Hadis:

Refleksi Metodologis atas Diskursus Kesarjanaan Hadis Islam dan Barat" (Pidato pengukuhan jabatan Guru Besar UIN Alauddin Ujung Pandang, 2010), <http://www.uin-alauddin.ac.id/uin-982-html>, 5, diakses 13 Mei 2020.

key figure that exists historically as a common link or partial common link. With isnad cum matn analysis, it can be seen which of the narrators of hadith has deviated, added, or removed each of the original narrations. Likewise, the level of accuracy of the narration can be measured by analyzing the respective texts.”¹⁵

Motzki in an effort to prove the authenticity of hadith conducted a sampling study of the book and the book he chose was the book of Musannaf 'Abd al-Razzaq and succeeded in proving that the book of hadith was an authentic source in the first century.¹⁶ Indeed, Motzki does not explicitly state the systematic work he does in this proof, but it can be concluded from how he works on the Mushannaf book.

Hasan Adiv Avivi packages the steps taken by Motzki,¹⁷ namely:

1. Doing dating, namely determining the origin and age of historical sources which are one of the substances of historical research.
2. Not doing research in its entirety on the traditions contained in

Mushannaf 'Abd al-Razzaq.

However, it uses a sampling method.

3. After the data is collected, he analyzes the sanad and matan using the isnad cum matn analysis method with a traditional-historical approach.
4. Related to the material of narration (matan) hadith, recommending the theory of external criteria and formal criteria of authenticity as a tool for analysis of narration.
5. Compiler or referred to as the application stage, which departs from the above methods, he classifies the history contained in the Mushannaf book.

In dating, it will appear that all the narrators involved in the transmission of a hadith will be found, and it will be found who is the common link of the entire narration. In defining common links, Motzki writes:

“The common link, i.e the first systematic collectors, who wrote down the tradition of the century and transmitted them in circle of learning (*lecturs*), revealed in the isnad from whom (*i.e from which companion or successor*) they had received a particular tradition and-if be was a

¹⁵Idri, *Hadis dan Orientalis; Perspektif Ulama Hadis dan Para Orientalis Tentang Hadis Nabi* (Depok: Kencana, 2017): 220.

¹⁶Harald Motzki, *The Origin Of Islamic Jurisprudence; Meccan Fiqh Before Classical Schools* (Leiden: Brill, 2002): 63.

¹⁷ Idri, *Hadis dan Orientalis*, 225-226.

successor-from whu, he in turn had allegedly received it".¹⁸

Common Link was the first systematic collector to write down hadith in the first century and he conveyed the hadith to his students, then in the isnad it will be revealed who the hadith was received from and if he was a transmitter of hadith then anyone who received it. Previously, the Common Link theory proposed by Schachth concluded that the latter part of the isnad is authentic while the earlier part of the isnad that returns to the Prophet is false. This theory was later developed by Juynboll. The Schact method developed by Juynboll was later elaborated in more detail by Motzki and became an isnad cum matn analysis.¹⁹ The method that aims to trace the history of the transmission of this hadith consists of several steps:

- a. Collect as many variants equipped with isnads as possible.
- b. Collecting all isnad paths to detect common links in different generations of narrators. With these

two steps, a hypothesis regarding the history of hadith transmission may be formulated.

- c. Comparing texts from the various variants to look for relationships and differences, both in the structure and composition of the pronunciation. This step is also possible to make a formulation of the history of the transmission of the hadith in question.
- d. Comparing the results of isnad and matan analysis. So it can be concluded when and where the hadith discussed was distributed and also who is responsible for the change? if there is a difference in the results of the isnad and matan analysis in the sense that if the isnad of the hadith shows a relationship between the various variants but each of the matan (text) of the hadith does not show the same thing, then it can be concluded that neither the isnad nor the hadith is defective, either because of the carelessness of the narrators or because of deliberate

¹⁸Ali Masrur, *Teori Common Link G.H.A Juynboll; Melacak Akar Kesenjaraan Hadits Nabi* (Yogyakarta: LkiS, 2007): 177.

¹⁹Ali Masrur concluded that the steps taken in the isnad method used by Juynboll were: 1. Determining the hadith to be studied, 2.

Tracing the hadith in sharing its original source (hadith collection), 3. Collecting all the isnad hadith, 4. Compiling and reconstructing whole isnad path in one bundle, 5. Detect common link, the narrators who are responsible for the spread of hadith. See Ali, Masrur, *Common Link Theory G.H.A Juynboll*, 80.

changes. Such an approach can be said to be a historical approach.²⁰

Harald Motzki is the only writer who studies common link theory specifically, he wrote an article with the title "Quo vadis, Hadith Forchurng? Eine Kritikche Untersuchung von G.H.A Juynboll: Nafi' the mawla of Ibn 'Umar, and his position in Muslim Hadit Literature".²¹ In this paper, Motzki put forward arguments against Juynboll's theory or opinion about the Golden isnad (Malik Nafi 'Ibn Umar.

The sampling method carried out by Motzki on mushannaf abd al-Razzaq can be seen from the total number of hadiths in the book of mushannaf abd al-Razzaq which is as many as 21033 hadiths, while Motzki only examines 3810 traditions which are a representation of 21% of the entire book of Abd Razzaq, he said. clarify the narration contained in the Musannaf. The results found several dominant sources frequently referred to by 'Abd al-Razzaq, namely: Ma'mar (32%), Ibn Jurayj (29%), Sufyan al-Tsawri (22%), and Ibn Uyaynah (4%). The remaining 13% came from 90% different figures,

and less than 1% figures from the 2nd century H such as Abu Hanifah 0.7% and Imam Malik as much as 0.6%.²²

Furthermore, Motzki analyzed the structure of the four sources and he concluded that the materials 'Abd al-Razzaq relied on his four informants were mainly authentic sources, so 'Abd al-Razzaq was not a forger. credible, because there are similarities in their narrations and no conflicting narrations were found, if one of them falsified the hadith, it would certainly appear to contradict one another. Besides that, Motzki also concludes that the hadith of 'Abd al-Razzaq is pure, it can be seen from the statements or comments of 'Abd al-Razzaq who often doubt the original source of a hadith, and this shows that he is not a forger of hadith, because of course his logic it is impossible for a person to falsify a hadith but he himself is the one who unmasks by doubting it and of course he will weaken his history.

Motzki then analyzes further about the relationship of 'Abd al-Razzaq with the above narrator, namely Ibn Jurayj. The unequal distribution of

²⁰Harald Motzi, *The Biography of Muhammad: the Issue of the Sources* (Leiden: Brill, 2000): 174-175.

²¹Ali Masrur, *Teori Common Link*, 8.

²²Kamaruddin Amin, *Book Review: The Origins of Islamic*, 214.

authority and the desire of Ibn Jurayj to present his own opinion refers to the earlier authority, indicating that he was not a forger of hadith. This is supported by the examiners of Ibn Jurayj's sources including differences in content (eg the use of revelations are distributed unequally), differences in the use of narrations of teacher-student, father-son, maila-patron, differences in the proportion of hadith from the Prophet, companions, and tabi'in, differences in the use of isnad and differences in the terminology of narration (eg the use of the term '*an* or *sami'tu*').²³

Then Motzki also analyzed 'Ata' bin Rabah as the source most often followed by Ibn Jurayj, it was explained that G.H.A Juynboll stated that there were a number of mursal hadiths with isnads containing 'Ata' in it, Amak Juynboll doubted the relationship between 'Ata' and a number of companions. So the traditions narrated by (on behalf of) 'Ata' are generally false. So for the claim of historicity of legal attribution to 'Ata', Motzki analyzes Ibn Jurayj's legal reliance on 'Ata' in Musannaf 'Abd al-Razzaq, then

teaches the arguments he calls *external and internal formal criteria of authenticity*.²⁴

In terms of external criteria, it is divided into two, namely first, the magnitude side (many sanad and their distribution), and second, the frequency side of the statement style, Ibn Jurayj narrated the hadith from several informants who were not jurists or well-known narrators, but he also accepted Hadith from a person who actually narrated to him even though he was not a famous narrator.

Besides that, judging from the style of the question (direct, indirect, anonymous, and not anonymous), it shows that Ibn Jurayj did not do Projection Back or channel his opinion to the previous generation. The style of presenting the material (*matan*) of the hadith narrated from 'Ata' by Ibn Jurayj shows the possibility (impossibility) of the assumption that he has committed falsification. Meanwhile, judging from the quality and quantity of 'Ata' response to Ibn Jurayj's statement, it shows that there is a long historical correlation between the two.²⁵

²³ Idri, *Hadis dan Orientalis*, 228.

²⁴ Kamaruddin Amin, *Book Riview: The Origins of Islamic*, 220.

²⁵ Idri, *Hadis dan Orientalis*, 230.

As for the internal formal criteria of authenticity, against Ibn Jurayj, Harald Morzki's eyes categorize it on six things, namely:

- a. Ibn Jurayj not only presents legal opinions from previous generations, but also presents his own legal opinions.
- b. Ibn Jurayj not only presents material from 'Ata', but also provides interpretations, comments and even criticisms of the material. Motzki irrationally imagines Jurayj composing his own text, then relying it falsely on 'Ata', and at the same time he makes comments and criticisms.
- c. Ibn Jurays sometimes expresses his disbelief over the meaning and words of 'Ata', Jurayj's doubts are judged by Motzki as something positive, namely as evidence of his honesty in producing the teachings of his teacher.
- d. Ibn Jurayj sometimes narrates 'Ata' material from other people.
- e. Ibn Jurayj presents the material precisely and *verbatim*.

f. Ibn Jurayj sometimes points out the weakness of his sources of information.²⁶

Another thing that Motzki refuted from his predecessors was that in the case of the *golden isnad*, he criticized Juynboll's findings. In summary, Juynboll's findings on the *golden Isnad* can be divided into three, namely:

- a. The Hadith of the Prophet with the isnad from Nafi' Ibn Umar, then the hadith is actually not from Nafi', but from Malik.
- b. The relationship between Malik and Nafi' as a student and teacher relationship cannot be maintained as a historical relationship.
- c. Hadiths with the Isnad Nafi' Ibn Umar line which were later narrated by other Nafi' students besides Malik, it can be ascertained that the hadiths are fake, the forgers were carried out either by the book collectors or their teachers.²⁷

Opinions of Scholars on Dating Theory and *Isnad Cum Matn Analysis*

Although the theory of *dating* and *isnad cum matn analysis* is quite

²⁶ Idri, *Hadis dan Orientalis*, 231.

²⁷ Harald Motzki, "Quo Vadis, Hadit-Forschung? Eine Kritische Unterschung von

G.H.A Juynboll: Nafi' the mawla of Ibn 'Umar, and his position in Muslim Hadit Literature" in *the journal Der Islami, Nijmegen*. Vol. 73, (1996), 10-11.

interesting and has more positive value for historical evidence of hadith, theoretically, this method is not something new in classical hadith scholarship. Both matan criticism and hadith criticism have existed since earlier hadith scholars, although there are some differences in perspective and application.

The conclusion reached by Motzki regarding the quality of transmission contained in Mushannaf 'Abd al-Razzaq, using the *uberlieferungsgeschichtlich* (tradition historical) method, is not much different from the historical presentation contained in biographical sources or the al-Rijal pole and the al-Tabaqat pole. In other words, the transmission network of Ibn Abbas 'Ata' Ibn Jurayj 'abd al-Razzaq and other networks that contain mushannaf, are historically verifiable networks. This conclusion is not based on the biographical literature (although the literature claims the same). But in text analysis as described above. This is interesting, at least because most western scholars, to say the least, doubt the authenticity of the news contained in the biographical literature.

This method still depends on the ability of the researcher to collect all narration paths and sanad with various variations, as well as the researcher's perception and interpretation of the sanad and matan of the hadith. Skepticism about the reliability of the hadith will depend on the initial thesis used by the researcher.

Therefore, Motzki proposes that the orientalist reverse Schacht's thesis, from via negative to via positiva, namely if Schacht says: "all hadiths must be considered inauthentic until proven authentic", then it must be reversed into a statement: "all hadiths must be considered authentic except if proven inauthentic". With a perspective that prioritizes positive assessment (via positiva) it will suppress skepticism towards hadith, so that the isnad cum matn analysis method will be ideal if approached in this way, not the other way around.

According to Kamaruddin Amin, the other side that can be criticized from this method is its characteristics which make the comments of the critics or hadith scholars as secondary references after the matn or the text of the narration. This means reducing the value of

intellectual work of mutaqaddin hadith scholars, even though historically they have looked more closely at the historical situation of hadith transmission and understood the complexity of transmission before the hadith was codified.²⁸

Conclusion

Although the theory found by Harald Motzki is not entirely a new theory, the systematic and focused method of proposing the authenticity of hadith arguments by Motzki gives a new color to the orientalist perspective on hadith. This deserves to be appreciated, at least it narrows the orientalist view or assumption that hadith is fake or only made by later scholars and this also proves that even orientalists, especially in this contemporary era, without mentioning all of them, are also studying Islam with a paradigm scientific spirit. The theory offered by Motzki can be juxtaposed as a complement to the classical theory used by mutaqaddin scholars so that it is a unidirectional theory and is able to strengthen the argumentation of the authenticity of the hadith.

The author hopes that researchers must be open that to criticize hadith does not have to rely on the theory that has been outlined by previous scholars, but on the other hand there are several theories that have been offered by several groups, groups and individuals where the theory can be justified. answer scientifically so that it can be used as a foothold in conducting a study of hadith, as did Harald Motzki, the more theories that are born in the future, the more various formulas that can be used in conducting scientific studies of hadith will be.

²⁸ Kamaruddin Amin, *Western Methods*, 29.

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