



# Track Dating Hadith Fly Wings: A Study of Harald Motzki's Isnad-cum-Matn Method and Science

This study explored and analyzed fly wings from the perspectives of hadith and science. It used a qualitative, analytical descriptive approach and integrated Harald Motzki's Isnad-cum-Matn analysis with pharmaceutical studies. The research question was: How do hadith and pharmacy view fly wings? The results showed that 21 hadith books mention fly wings, including Sahih Bukhari. The hadith of the fly wings is valid, with Utbah bin Muslim as the common link (disseminator of hadith). From the perspective of pharmaceutical science, most microorganisms on flies, such as germs, viruses, and microbes, can cause diseases. However, drowning flies can neutralize these microorganisms against the fluid they perceive. This shows that science is in harmony with the hadith of the Prophet.

**Keywords:** Interpretation; Interdisciplinary approach; Isnad cum matn; flies wings; Science conceptual words, and not too general ones.

Penelitian ini bertujuan untuk mengeksplorasi dan menganalisis sayap lalat yang ditinjau dari sisi studi hadis dan sains. Metode kualitatif dan jenis deskriptif analitis digunakan dalam penelitian ini. Pendekatan interdisipliner yang mengintegrasikan antara studi isnad cum matn analysis Harald Motzki dan kajian ilmu farmasi menjadi penyempurna riset ini. Hasil penelitian ini menunjukkan bahwa dalam kajian hadis, sayap lalat berasal dari 21 sumber kitab, hadis sayap lalat statusnya adalah sahih dengan common link (penyebar hadis) Utbah bin Muslim. Sementara itu dari kacamata ilmu farmasi, diperoleh informasi bahwa sebagian besar mikro makhluk hidup seperti kuman, virus dan mikroba yang terdapat dalam tubuh lalat dapat menyebabkan sejumlah penyakit, namun perkembangan mikro makhluk hidup terhadap cairan yang dihindapinya dapat dinetralisir dengan cara menenggelamkannya. Selain itu menunjukkan pula bahwa sebagian besar mikro makhluk hidup, seperti kuman, virus, dan mikroba yang terdapat dalam tubuh lalat dapat menyebabkan sejumlah penyakit, namun perkembangan mikro makhluk hidup terhadap cairan yang dihindapinya dapat dinetralisir dengan cara menenggelamkannya. Hal ini membuktikan penemuan sains memiliki keharmonisan dengan hadis Nabi.

**Kata Kunci:** Interpretasi; Interdisclipinary approach; Isnad cum matn; Sayap lalat; Sains

**Author:**Abdul Mufid<sup>1</sup> Abdul Sattar<sup>2</sup> **Affiliation:**<sup>1</sup> IAI Khozinatul Ulum

Blora, Indonesia

<sup>2</sup> UIN Walisongo**Corresponding author:**[\\*abdulmufid@iaikhozin.a.c.id](mailto:*abdulmufid@iaikhozin.a.c.id)**Dates:**

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## Introduction

Muslim and Western scholars have developed a variety of research approaches to the authenticity of the Prophet's hadith. This discourse began in the 19th and 20th centuries, and Western scholars have made significant contributions to the methodological establishment of hadith studies. Western scholars' framework of hadith studies, as one of the authoritative sources in Islam, can produce radical arguments to investigate the validity of a hadith. Their contributions to the methodological establishment of hadith studies are recognized as treasures.<sup>1</sup>

The study of hadith among Orientalists was highly popular in the 19th century. This is evidenced by the many Orientalist writings on hadith, including those of Ignaz Goldziher, Joseph Schacht, Juynboll, Harald Motzki, and Nabia Abbott. The urgency of hadith studies has also been explained by Syuhudi Ismail, as quoted by Muh. Ilham R. Kurniawan, namely to strengthen the belief that the hadith of the Prophet is a source of Islamic law, especially since not all hadiths were written during the Prophet's lifetime.<sup>2</sup>

In the past two decades, Western scholars have developed several hadith dating methods. Two such methods are: 1) *isnad* analysis for single traditions, developed by Juynboll. This method analyzes the chain of narrators (*isnad*) of a hadith to determine its date of origin; and 2) *Matn* hadith analysis, developed by Van Ess, Motzki, and Schoeler. This method traces and compares the diversity of certain hadith texts and examines the correlation between the text variants (*matn*) and the line of narration (*isnad*).<sup>3</sup>

Western scholars have challenged the hadith of the Prophet Muhammad (SAW), particularly its historicity. They have attempted to uncover the extent to which the hadith is true and reflects historical reality. In the early days of Western scholarship on hadith, scholars still held a high regard for the historical accuracy of the hadith. However, since the mid-19th century, there has been growing skepticism about the hadith's historical side. This skepticism was influenced by several Western scholars, such as Joseph Schacht, John Wansbrough, Patricia Crone, and Harald Motzki.<sup>4</sup> Other Western scholars who played a role in initiating skepticism in hadith studies in the second half of the 19th century include Gustav Weil, Reinhart Dozy, Alfred von Kremer, and Ignaz Goldziher.

Harald Motzki's study of hadith is dominated by his research on the historical side of hadith, using dating theory and *isnad cum matn* analysis methods. Motzki has criticized the theories of many Western scholars on early Islamic history, including Ignaz Goldziher, Noldeke, Schwally, Joseph Schacht, Norman Calder, and Irene Schneider. His methods have been praised by Muslim scholars such as Kamaruddin Amin and Ali Masruri. Amin, in his book *Re-examining the Accuracy of the Hadith Criticism Method*, used the *isnad cum matn* method on fasting hadiths and concluded that it could not prove that these hadiths are from the Prophet. However, he found that the method is an effective tool for historical reconstruction, allowing for the distinction between genuine and false histories.<sup>5</sup>

Harald Motzki did not systematically describe his methods, approaches, and research steps in his study of *al-Musannaf*. However,

<sup>1</sup> Arif Budiman et al., "Dating of Hadith About Riba: The Reflection Theory of *Isnad Cum Matn* Analyzed By Harald Motzki," *Takwil: Journal of Quran and Hadith Studies* 1, no. 1 (2022): 1–15. <https://doi.org/10.32939/twl.v1i1.1236>

<sup>2</sup> Muh. Ilham R. Kurniawan, "Theory Dating and *Isnad Cum Matn* Harald Motzki in Revealing the Authenticity of the Prophet Hadith," *Al-Bukhari: Jurnal Ilmu Hadis*, 4, no. 2 (2021): 100–115.

<https://doi.org/http://dx.doi.org/10.32505/al-bukhari.v4i2.3228>

<sup>3</sup> Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*, (Jakarta: Hikmah, 2009), 6-7.

<sup>4</sup> Achmad Nasrulloh, "Teori Common Link G.H.A. Juynboll: Melacak Akar Kesejarahan Hadist Nabi," *Al-Bayan: Jurnal Ilmu al-Qur'an Dan Hadist* 5, no. 2 (2022): 226–248. <https://doi.org/10.35132/albayan.v5i2.214>

<sup>5</sup> Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*





Shohibul Adib, in his study of Motzki's epistemology of al-Musannaf, summarized Motzki's methods as follows: *first, dating*. Motzki used dating to trace and compare the origin and age of the historical figures studied, as one of the essential elements of historical source research. If a researcher's dating of a historical source proves invalid, it can undermine all premises and theories built on it.<sup>6</sup>

Western scholars have continued to develop the study of hadith, including the study of historical criticism, since the mid-19th century A.D. They have used dating methods they developed to assess the historicity of a hadith. Harald Motzki (2005) used at least four dating methods: *first, matn* analysis dating as employed by Ignaz Goldziher and Marston Speight, and it involves analyzing the text of a hadith to determine its date of origin; *second, sanad* analysis dating conducted by Joseph Schacht and G.H.A. Juynbol, and it involves analyzing the chain of narrators of a hadith to determine its date of origin; *third, Hadith collection book* dating. This method was practiced by Schacht and Juynbol, and it involves analyzing the hadith collection books in which a hadith is found to determine its date of origin; *fourth, Isnad cum matn* analysis dating. This method was offered by Motzki and G. Schoeler, and it involves analyzing both the text and the chain of narrators of a hadith to determine its date of origin.

The discourse on the origin of hadith is still debated among hadith scholars today. Some scholars question whether hadith can be established as historically derived from the Prophet, while others believe it can. Both sides provide persuasive arguments.<sup>7</sup>

Western scholars use the term "dating" to identify and determine the historical significance of an event based on specific documents. Non-

Muslim academics use these dating methods to analyze and assess the historicity of a hadith.<sup>8</sup>

Before the emergence of Harald Motzki, Western scholarly studies of hadith dating were divided into three areas: *first, dating* based on *matn* (the text of the hadith). This method was pioneered by Ignaz Goldziher (1850-1921) and followed by A. J. Wensinck (1882-1939) and Martson Speight (1882-1939); *second, dating* based on *sanad* (the chain of narrators of the hadith). This method was pioneered by Joseph Schacht (1902-1960) and developed by G. H. A. Juynboll (1935-2010). Schacht was the creator of the "common link" theory, but he was more similar to Juynboll in his focus on the study of *isnads* in depth; and *third, dating* based on the appearance of a hadith in the collection of hadith books.

In contrast to his predecessors, Harald Motzki found that dating based on *isnads, matn*, and the appearance of a hadith in hadith collections had methodological problems. Thus, he proposed merging these two dating models from his predecessors into a single model: *isnad cum matn* analysis.

According to Rahmadi Wibowo Suwarno, two extreme attitudes have developed in hadith studies: approval or skepticism towards hadith as a source of information for early Islamic history. Skeptics argued that most hadith material was likely composed in the 2nd or 3rd centuries A.H., and that it should be rejected because it may have been influenced by political turmoil, theological knowledge, and the growth of Islamic law.<sup>9</sup>

According to Kamaruddin Amin, orientalist study hadith because of its historical importance, while Muslims study hadith because of its vital position as a source of religious law

<sup>6</sup> Harald Motzki, *The Musannaf of 'Abd al-Razzāq al-San'ānī as a Source of Authentic Aḥādīth of the First Century A. H.* In *Near Eastern Studies* 50, no.1, (Chicago: Chicago University Press, 1991).

<sup>7</sup> Kamaruddiin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*, (Jakarta: Hikmah, 2009), 85.

<sup>8</sup> Harald Motzki, Introduction, in *Islamic Law and Society* 19, no. 1-2 (2012): 1-10. <https://doi.org/10.1163/156851912X611248>

<sup>9</sup> Rahmadi Wibowo Suwarno, *Studi Hadis Kontemporer Menilai Historisitas Hadis Melalui Metode Penanggalan*, (Yogyakarta: Semesta Ilmu, 2016), 2.





and teachings<sup>10</sup> Idri claimed that orientalist views have diverse views on Islam, including hadith. Orientalist views on Islam can be divided into three categories: 1) before the Crusades: Orientalist views on Islam were neutral, reflecting the beginning of communication between the West and the East; 2) after the Crusades: Orientalist views on Islam became distorted, motivated by religious sentiments; 3) contemporary orientalism: Orientalist views on Islam have become more appreciative, driven by the spirit of intellectual growth.<sup>11</sup>

Modern Islamic scholarship has argued that Motzki's thought strengthens the position of *'ulum al-hadith* in the face of criticism from Western scholars. Motzki's work has been compared to traditional-historical and *'ilm al-rijal wal al-tabaqat*, external criteria and internal formal criteria of authenticity in the transmission of hadith, *sigat al-tahammul wa al-ada'*, and *madar al-hadith*, all of which are terms used in muhaddisin studies.<sup>12</sup>

The hadith of the fly wings has been the subject of much scholarly debate. Abdullah bin Baz ruled that the hadith is *sahih*, while al-Albani ruled that it is weak.<sup>13</sup> These contradicting rulings have made the hadith of the fly wings a topic of interest for researchers using Harald Motzki's *isnad cum matn* approach.

This research aims to examine the hadiths about fly wings further using the *isnad cum matn* approach, hadith criticism, and science. This theme was selected because: (1) flies are familiar animals that are often found around humans. Studying them from the perspective of religion

and science will provide valuable knowledge to the wider community. (2) Harald Motzki's *isnad cum matn* approach is a method of tracing the history of hadith transmission by comparing variations in different compilations. This method employs sanad and matn analysis, assuming that many versions of the hadith at least reflect the actual transmission channels.

Several studies have been conducted on similar topics, including those by Abdul Muiz Amir, Akbar, Faiq Ainurrofiq, and Muhammad Widus Sempo, entitled "Analyzing Isnad-Cum-Matn of Tauhid Phrase on the Prophet's Flag Hadith." This research used the *isnad cum matn* approach to investigate in depth the hadith claimed by the Jihadist-extremist movement group as the flag of the Prophet of Allah. Their research revealed that the phrase tawhid, which was claimed to be part of the symbol of the Prophet's flag, was actually inserted by Hayyan bin Ubaidillah, the real common link.<sup>14</sup>

Faisal Haitomi and Muhammad Syachrofi have applied Harald Motzki's *isnad cum matn* theory to the misogynistic hadith of the creation of women in their article, "Application of Harald Motzki's Isnad Cum Matn Theory in the Misogynistic Hadith of the Creation of Women," published in the *al-Bukhari: Journal of Hadith Science* (accredited Sinta 4) in 2020. Their research found that the Prophet himself delivered the hadith and is also the common link in the hadith's chain of narrators. In general, the misogynistic hadith, or more specifically the hadith that narrates about the creation of the woman from the rib, is authentic from the

<sup>10</sup> Kamaruddiin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*, 1.

<sup>11</sup> Idri, *Hadis dan Orientalis; Perspektif Ulama Hadis dan Para Orientalis tentang Hadis Nabi*, (Depok: Kencana, 2017), 79.

<sup>12</sup> Jonathan, A.C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World*, (Oneworld Publications, 2009). Marshall G.S. Hodgson, *The Venture of Islam: Conscience and History in a World Civilization*, (University of Chicago Press, 1974). Harald Motzki, *The Origins of Islamic Jurisprudence: Meccan Fiqh Before the Classical Schools*, (RoutledgeCurzon, 2002). Andrew Rippin, *Muslims: Their*

*Religious Beliefs and Practices*, (Routledge, 2001). Muhammad Zubayr Siddiqi, *Hadith Literature: Its Origin, Development & Special Features*, (Cambridge University Press, 1993).

<sup>13</sup> Khalil Ibrahim Mula Khathir, *Al-Ishabah fi Sihhah Hadits al-Dzubabah*. Beirut, n.d., 154).

<sup>14</sup> Abdul Muiz Amir, Akbar Akbar, Faiq Ainurrofiq, & Muhammad Widus Sempo, "Analyzing Isnad-Cum-Matn of Tauhid Phrase on Prophet's Flag Hadith," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 1 (2021): 67-92. <https://doi.org/DOI>: <https://doi.org/10.14421/qh.2021.2201-04>





Prophet and is conveyed in two versions: a long version and a short version, which are both recorded in several books of hadith.<sup>15</sup>

Muammar's dissertation, *Taqti' al-Mutun Analysis Method (A Constructive Study of the Isnad Cum Matn Harald Motzki Method)*, written at UIN Alauddin Makassar in 2019, found that the TMA method could address Motzki's criticisms of the common link, diving, spider, and single-strand line methods. Additionally, Muammar concluded that applying the TMA method to the hadith of the Prophet SAW could prove the historicity of the hadith to the Prophet. This proof is based on the application of the hadith of Nadarallah, using martyrdom and *mutabi'* as partial comparisons. This hadith is confirmed historically to the Prophet SAW, and the Prophet himself is positioned as the common link (*madar al-hadith*) because it is supported by 13 companions and three informants from *ahl al-bait* who became PCL.<sup>16</sup>

Imam Sahal Ramdhani's 2019 UIN Sunan Kalijaga thesis, *The Archaeology of Motzki's Studies on Hadith (Study of the Origin of Isnad Cum Matn Method)*, concluded that the epistemology of the *isnad cum matn* method depends on its source, namely its methodology and validity. The source of the *isnad cum matn* method is classical hadith collections, biographies of narrators, and theories of Western scholars. The *isnad cum matn* methodology combines revisionist and sanguine theory.<sup>17</sup>

Jens Scheiner's 2019 article in the Journal of the American Oriental Society, *Isnad cum matn Analysis and Kalala: Some Critical Reflections*, reviews Pavel Pavlovitch's study, "The Formation of the Islamic Understanding of Kalāla in the Second Century A.H. (718–816 CE): Between Scripture and Canon." The article

focuses on Pavlovitch's application of *isnad cum matn analysis* (ICMA), arguing that some of his methodological reasonings are innovative, while others should be questioned.<sup>18</sup>

Kamaruddin Amin's research *The Reliability of The Traditional Science of Hadith: A Critical Reconsideration* revealed that the codification of hadith is a historical fact carried out at a time quite far from the various events he narrated, which thereby makes it necessary to determine the appropriate methods to validate the authenticity of hadith. This research confirms that the basic criteria for determining the authenticity of hadith and evaluating criticism of the forms of hadith transmission are essential to consider.

In his review of Motzki's book *The Origins of Islamic Jurisprudence Meccan Fiqh before the Classical Schools* (Amin, 2003), Kamaruddin briefly explained the content of Motzki's work, which confirms that Islamic law existed as early as the first century A.H. Motzki also refuted Schacht's conclusion that Islamic law did not exist before the second century.

Ali Masrur's research on G.H.A. Juynboll's common link theory, *Tracing the Historical Roots of the Prophet's Hadith*, examined the theory and its implications for understanding the origin and early development of hadith. Masrur also reexamined the theory's validity by applying it to hadiths about the shahada and pillars of Islam and offering new interpretations of common links and other phenomena. Based on his research, Masrur concluded that the common link theory can be accepted as a method to trace the origin of hadith. He argued that the theory can provide more accurate and adequate answers about when, where, and by whom a hadith began to be disseminated publicly.

<sup>15</sup> Faisal Haitomi, & Muhammad Syachrofi, "Aplikasi Teori Isnad Cum Matn Harald Motzki Dalam Hadis Misoginis Penciptaan Perempuan," *Al-Bukhari: Jurnal Ilmu Hadis* 3, no. 1 (2020): 29-55. <https://doi.org/DOI:10.32505/al-bukhari.v3i1.1432>

<sup>16</sup> Muammar, *Metode Taqti' al-Mutun Analysis (Sebuah Kajian Konstruktif atas Metode Isnad Cum Matn Harald Motzki)* (Disertasi). (UIN Alauddin Makassar, Makassar, 2019).

<sup>17</sup> Imam Sahal Ramdhani, *The Archaeology of Motzki's Studies on Hadith (Study of The Origin of Isnad Cum Matn Method)* (Tesis). (UIN Sunan Kalijaga, Yogyakarta, 2019).

<sup>18</sup> Scheiner, "Isnad-cum-matn Analysis and Kalala: Some Critical Reflections," *Journal of the American Oriental Society* 139, no. 2 (2019). <https://doi.org/10.7817/jameroriesoci.139.2.0479>





Rahmadi Wibowo Suwarno's work *A Contemporary Hadith Study of Assessing the Historicity of Hadith through the Dating Method* (2016) analyzes the *rukyat* hadith using the method promoted by Motzki. Suwarno concluded that the common link for each *isnad* group is the generation of companions: Abdullah bin Umar, Abdullah bin Abbas, and Abu Hurairah.

Lutfi Rahmatullah's research *Epistemology of Orientalist Hadith Studies (Comparative Studies between Joseph Schacht and Harald Motzki)* (2015) discusses the fundamental ideas of Joseph Schacht and Harald Motzki related to the study of hadith. Rahmatullah focused on Motzki's thoughts related to the sunnah or hadith, which are framed in the logic of proving the authenticity of the hadith. These thoughts include the authenticity of Musannaf Abdurrazaq, analysis of the percentage of narration, external criteria of authenticity, internal formal criteria of authenticity, and *isnad cum matn* analysis, i.e., analyzing the text of *sanad* and *matn* hadith contained in al-Musannaf Abdurrazaq.

Kamaruddin Amin in his research, *Re-examining the Accuracy of the Hadith Criticism Method* refuted the methods employed by hadith scholars with those offered by Western scholars such as Juynboll and Motzki and applied the *isnad cum matn* method in fasting hadith. He concluded that the application of the *isnad cum matn* method leads us to the dating of much older hadiths, although it cannot prove that the hadiths go back to the Prophet.<sup>19</sup>

Muhammad Patri Arifin's 2020 research, *Antidotes and Diseases in the Flies Wings (Integration-Interconnective Hadith with Science)*, found that most micro-organisms, such as germs,

viruses, and microbes, carried by flies can cause various diseases. However, drowning them can neutralize their growth in the fluids they perceive. This proves that scientific discoveries are compatible and synergistic with the hadith of the Prophet.<sup>20</sup>

In her article, *Dhubabah Hadith Perspective of Parity Theory and Symmetric Universe*, Ulya Fikriyati stated that based on the parity theory and a symmetric universe, annihilation will occur when matter and antimatter meet. This is similar to the case described in the hadith of the fly. When E. coli contaminates the liquid dropped by flies, actinomycetes act as the antimatter of E. coli. The encounter of the two results in a fusion that annihilates both particles simultaneously. As a result, the liquid returns to the state it was in before the fly dropped it.<sup>21</sup>

In their paper titled *Revealing Scientific Signs in the Prophet's Hadith*, Yuri Indri Yani, Yuliharti, Kholil Syu'aib, Mardinal Tarigan, and Paini argued that studying and researching the universe and its contents is beneficial to humanity and that humans should always strive to improve science for the betterment of all. Long before scientific breakthroughs in science and technology were made, the Prophet guided his people through his teachings to understand the world around them and to use their knowledge to benefit others.<sup>22</sup>

This research contributes to the growth and development of modern hadith studies in several ways. First, it provides hadith researchers with information about hadith studies among orientalist. Second, it serves as a foundation for future researchers to build upon in developing hadith studies based on knowledge of hadith studies, especially hadith science. Third, it offers

<sup>19</sup> Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*.

<sup>20</sup> Muhammad Patri Arifin, "Obat Penawar dan Penyakit di Sayap Lalat (Integrasi-Interkoneksi Hadis dengan Ilmu Pengetahuan)," *Al-Munir: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2020). <https://doi.org/10.24239/al-munir.v2i02.65>

<sup>21</sup> Ulya Fikriyati, "Hadis Dhubabah Perspektif Teori Parity dan Symmetric Universe," *Jurnal Living Hadis* 4, no. 1 (2019): 27-44. <https://doi.org/10.14421/livinghadis.2019.1779>

<sup>22</sup> Yuri Indri Yani, Yuliharti, Kholil Syu'aib, Mardinal Tarigan, & Paini. "Mengungkap Isyarat-isyarat Sains dalam Hadis Nabi," *Al Quds: Jurnal Studi Alquran Dan Hadis* 5, no. 1 (2021). <https://doi.org/DOI:10.29240/alquds.v5i1.2512>





a new perspective on assessing the legitimacy of hadith.

### Methodology

This qualitative research was conducted using a library research approach, which involved collecting and analyzing data from written sources, such as books, journals, scientific papers, and academic dissertations and theses. The research design was interpretive descriptive, which means that the goal was to describe and interpret the views, theories, thoughts, verification, and explanation of data and phenomena related to the research topic.<sup>23</sup>

Data collection techniques were documentation-based, and obtained from documents (written sources).<sup>24</sup> The collected information was then checked. Then, data were classified as primary and secondary data.

Primary data sources were several hadith collection literature, pre-canonical, canonical, and post-canonical books by Harald Motzki: *Dating Muslim Traditions: A Survey*; Secondary data sources were books that supported the primary data sources, such as: *The Murder of Ibn Abi l-Huqayq: On the Origin and Reliability of Some Maghazi Reports*; Third, *The Origins of Islamic Jurisprudence Meccan Fiqh before the Classical Schools*. Secondary data sources include the study of books that support primary data sources, such as the books of *Nail al-Autar Sharh Muntaqa al-Akhbar* by ash-Syaukani, *Tuhfah al-Asyraf bi Ma'rifah al-Atraf* by al-Mizzi, *al-Musnad al-Jami* by Basyar Awwad Ma'ruf, *al-Mu'jam al-Mufahras li Alfaz al-Hadith*, and several books of hadith Sarah.

This research used a historical approach to study how hadith originated. A historical approach examines past events and occurrences, as well as the human condition, in comparison to

the present. It is also a philosophy that aims to understand social development.<sup>25</sup>

This study used a historical approach to examine the research conducted by hadith academics on the origin of hadith by way of analyzing past events and occurrences, as well as the human condition, in comparison to the present. This study also used a descriptive-analytical approach to analyze the data. This approach involved describing the hadiths about fly wings collected from various hadith collections, along with the narrators and their descriptions. This study also used Harald Motzki's *isnad cum matn* method to conduct a historical analysis of the hadiths. This method enabled the analysis of the text of the *sanad* and *matn* hadith to learn more about their history.

This study used qualitative analysis with inductive logical thinking to analyze the data. This type of analysis allows the formation of general conclusions based on the analysis of specific data. It particularly used content analysis to identify the three components of the hadiths: who was talking, what was being talked about, and what impact was being talked about.<sup>26</sup>

### Results and Discussion

The search with the ASILHA Hadith software identified the keyword "fly wings" and generated two hadiths that record it: Sunan Ibn Majah hadith no. 3495 and Musnad Ahmad hadith no. 11216. The search using the keyword "fly," generated 63 hadiths scattered in various hadith books, including Sahih al-Bukhari hadith nos. 3073, 3470, and 5336; Sunan Abu Daud hadith no. 3346; Sunan an-Nasai hadith no. 4189; Sunan Ibn Majah hadith nos. 3495 and 3496; Sunan ad-Darimi hadith nos. 1951 and 1952; Musnad Ahmad hadith nos. 6844, 7055, 7356, 8129, 8303, 8675, 8803, 9344, 10760, and 11216;

<sup>23</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Rosdakarya, 1995), 103.

<sup>24</sup> Purnomo Setiady Akbar, *Metodologi Penelitian Sosial*, (Jakarta: Bumi Aksara, 1996), 73.

<sup>25</sup> Dudung Abdurrahman, *Pendekatan Sejarah*. In *Metodologi Penelitian Agama; Pendekatan Multidisipliner*, (Yogyakarta: Kurnia Alam Semesta, 2006), 44.

<sup>26</sup> Nyoman Khutha Ratna, *Metodologi Penelitian Kajian Budaya dan Ilmu Sosial Humaniora pada Umumnya*, (Yogyakarta: Pustaka Pelajar, 2010), 385.

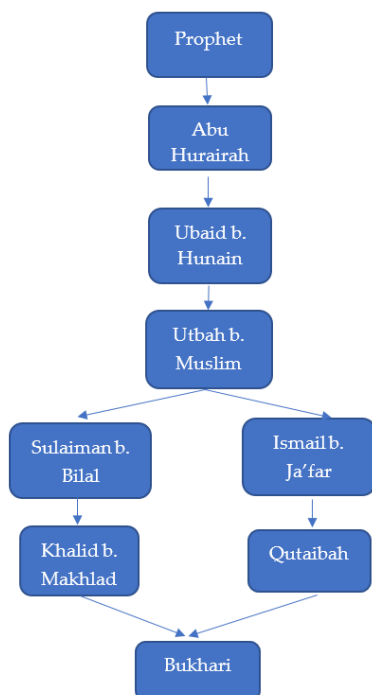




Sahih Ibn Khuzaimah hadith no. 105; and Sahih Ibn Hibban hadith nos. 1246 and 1247.

No	Name of the Book of Hadith	Hadith Number	Companions
1	<a href="#">Shahih al-Bukhari</a>	3073	Abu Hurairah
2	<a href="#">Shahih al-Bukhari</a>	5336	Abu Hurairah
3	<a href="#">Sunan Abu Dawud</a>	3346	Abu Hurairah
4	<a href="#">Sunan an-Nasa'i</a>	4189	Abu Sa'id al-Khudri
5	<a href="#">Sunan Ibn Majah</a>	3495	Abu Sa'id
6	<a href="#">Sunan Ibn Majah</a>	3496	Abu Hurairah
7	<a href="#">Sunan ad-Darimi</a>	1951	Abu Hurairah
8	<a href="#">Sunan ad-Darimi</a>	1952	Abu Hurairah
9	<a href="#">Musnad Ahmad</a>	6844	Abu Hurairah
10	<a href="#">Musnad Ahmad</a>	7055	Abu Hurairah
11	<a href="#">Musnad Ahmad</a>	7256	Abu Hurairah
12	<a href="#">Musnad Ahmad</a>	8129	Abu Hurairah
13	<a href="#">Musnad Ahmad</a>	8303	Abu Hurairah
14	<a href="#">Musnad Ahmad</a>	8675	Abu Hurairah
15	<a href="#">Musnad Ahmad</a>	8803	Abu Hurairah
16	<a href="#">Musnad Ahmad</a>	9344	Abu Hurairah
17	<a href="#">Musnad Ahmad</a>	10760	Abu Sa'id al-Khudri
18	<a href="#">Musnad Ahmad</a>	11216	Abu Sa'id al-Khudri
19	<a href="#">Sahih Ibn Khuzaimah</a>	105	Abu Hurairah
20	<a href="#">Shahih Ibn Hibban</a>	1246	Abu Hurairah
21	<a href="#">Shahih Ibn Hibban</a>	1247	Abu Sa'id al-Khudri

Imam al-Bukhari narrated two hadiths about fly wings from two of his teachers, Khalid bin Makhlad and Qutaibah. Khalid bin Makhlad received the hadith from Sulaiman bin Bilal, and Qutaibah received it from Ismail bin Ja'far. Sulaiman bin Bilal and Ismail bin Ja'far both received the hadith from Utbah bin Muslim, who received it from Ubaid bin Hunain, who received it from Abu Hurairah, a companion of the Prophet.



The hadith about fly wings is also found in *Sunan Abu Daud*. It was narrated by: Abu Daud – Ahmad bin Hanbal – Bisyr bin Mufaddal – Ibn' Ajlan – Said al-Maqburi – Abu Hurairah – Prophet SAW. In addition to *Sunan Abu Daud*, the hadith was also narrated by an-Nasai in his *Sunan* with the following path map: An-Nasai - Amr bin Ali - Yahya - Ibn Abi Dzi'b - Said bin Khalid - Abu Salamah - Abu Said al-Khudri - Prophet SAW.

Ibn Majah narrated two hadiths about fly wings from two of his teachers, Abu Bakr bin Abu Syaibah and Suwaid bin Said. Abu Bakr bin Abu Syaibah received the hadiths from Yazid bin Harun, and Suwaid bin Said received them from Muslim bin Khalid. Yazid bin Harun received the hadiths from Ibn Abi Dzi'b, and Muslim bin Khalid received them from Utbah bin Muslim. Ibn Abi Dzi'b received the hadiths from Said bin Khalid, and Utbah bin Muslim received them from Ubaid bin Hunain. Said bin Khalid received the hadiths from his teacher Abu Salamah, who received them directly from Abu Said al-Khudri, and Ubaid bin Hunain received the hadiths from Abu Hurairah. Abu Said al-Khudri and Abu Hurairah both received the hadiths from their source, the Prophet Muhammad.

Ad-Darimi narrated two hadiths of fly wings in his *Sunan*. The first hadith was narrated through: Ad-Darimi - Abdullah bin Maslamah - Sulaiman bin Bilal - Utbah bin Muslim - Ubaid bin Hunain - Abu Hurairah - Prophet SAW. Meanwhile, the second hadith goes through the path: Ad-Darimi - Sulaiman bin Harb - Hammad bin Salamah - Tsumamah bin Abdullah - Abu Hurairah - Prophet SAW.

Imam Ahmad presented 10 hadiths about fly wings in his *Musnad* with his last narrators, Abu Hurairah and Abu Said al-Khudri. Ahmad bin Hanbal received the hadith from several of his teachers, i.e., Bisyr bin Mufaddal, Sufyan bin Uyainah, Muzhoffar bin Mudrik, Yunus bin Muhammad, Aswad bin Amir, Affan bin Muslim, Habib bin Syahid, Sulaiman bin Dawud, Waki' bin Jarrah, Yahya bin Said, and Yazid bin Harun. Abu Hurairah, as the recipient of hadith







from the Messenger of Allah, spread his hadith to some of his students, i.e., Said bin Kisan, Tsumamah bin Abdullah, Dzakwan, Muhammad bin Sirin, Ubaid bin Hunain, and Said bin Abu Said. Meanwhile, Abu Said al-Khudri only taught his hadith to Abu Salamah (Abdullah bin Abdurrahman).

Ibn Khuzaimah recorded only one hadith based on the following hadith path: Ibn Khuzaimah - Ziyad bin Yahya - Bisyr bin Mufaddal - Muhammad bin Ajlan - Said bin Abu Said - Abu Hurairah.

Ibn Hibban, in his *Sahih*, narrated two hadiths. The first hadith path was: Ibn Hibban - Ibn Khuzaimah - Ziyad bin Yahya - Bisyr bin Mufaddal - Ibn Ajlan - Said bin Abu Said - Abu Hurairah - Prophet SAW. While the second hadith, through the path: Ibn Hibban - Abu Ya'la - Abu Khaitsamah - Yahya Qattan - Ibn Abi Dzi'b - Said bin Khalid - Abu Salamah bin Abdurrahman - Abu Said al-Khudri - Prophet SAW.

On this basis, it is clear that the hadiths about fly wings were predominantly narrated by Abu Hurairah. It was recorded that Abu Hurairah taught the hadith to some of his students, i.e., Ubaid bin Hunain, Said bin Kisan, Tsumamah bin Abdullah, Dzakwan, Muhammad bin Sirin, and Said bin Abu Said, while Abu Said al-Khudri had conveyed the hadith of fly wings to his disciple, Abdullah bin Abdurrahman only.

### **Analysis of Isnad Cum Matn Harald Motzki's Application to the Hadith of Fly Wings**

*Isnad cum matn* is a method for determining the history of hadith by examining both the transmission chain (*sanad*) and the text (*matn*) of the hadith. This method does not compare the text of the hadith to the Qur'an, historical facts, or other sahih hadith. Instead, it analyzes the

narrator to see if they narrated the hadith differently or deviated from other narrations.<sup>27</sup>

Harald Motzki's method for studying hadith consists of five steps (a) *Dating* to determine the origin and age of historical sources. If later historical sources are invalid, the theory built on those sources collapses. This theory reconstructs the early history of Islam in *The Origins of Islamic Jurisprudence*; (b) Primary source research in the hadith book of *Musannaf Abdurrazzaq* by taking several parts considered to have represented the studied to avoid errors; (c) Data analysis: Data collection was followed by the sanad and matn (text) analysis of the hadiths using the *isnad cum matn* analytical method with a traditional-historical approach. This approach involves taking into account early sources that are not preserved as separate works and focusing on narrators rather than hadith texts. (Mufid, 2017, p. 89); (d) Narration of matn hadith: This step is conducted by analyzing the narration of the matn hadith using external and formal criteria of authenticity methods.; (e) Clarification of *Musannaf Abdurrazzaq*.<sup>28</sup>

Various terms are employed in Harald Motzki's study of *isnad cum matn*: *Common Link* (CL, i.e., narrators who listen to the hadith of more than one teacher, then convey it to their students in large numbers). *Seeming Common Link* (SCL, resembling CL; however, an analysis is followed by an older CL). *The Real Common Link* (RCL, which distinguishes CL from *isnad* and the resulting interconnection of *sanad* and *matn*). *Partial Common Link* (PCL, which refers to narrators who receive hadith from CL-certified teachers, then convey it to two or more students). *The Real Partial Common Link* (RPCL, which was employed by Motzki when getting studies through *sanad* and *matn*. When they found the real *Common Link*, both students became RPCL

<sup>27</sup> Faisal Haitomi & Muhammad Syachrofi, "Aplikasi Teori Isnad Cum Matn Harald Motzki Dalam Hadis Misoginis Penciptaan Perempuan," *Al-Bukhari: Jurnal Ilmu Hadis* 3 no. 1 (2000), 32. <https://doi.org/DOI:http://dx.doi.org/10.32505/al-bukhari.v3i1.1432>

<sup>28</sup> Shohibul Adib, "Pemikiran Harald Motzki tentang Hadis (Telaah Metodologi Penelitian Harald Motzki Terhadap Kitab al-Musannaf Karya Abdurrazzaq as-San'ani)," *An-Nidham: Jurnal Manajemen Pendidikan Dan Studi Islam* 4, no. 1 (2017), 113–115. <https://doi.org/10.33507/an-nidzam.v4i1.27>





from CL). *Secondary Partial Common Link* (SPCL, distinguishing PCLS for primary history from CL). *Seeming Partial Common Link* (SPCL, which refers to a combination of primary and secondary *Common Links*). *Spider* (which refers to CL path that spreads to several paths up to *Mukharrij* hadith but singular form path). *Diving* (which refers to the path without going through CL but through a different path). *Single Strand* (which refers to a single path in each *tabaqah* of a hadith fictitious *isnad* path). *Isnad bundle* (i.e., describes the *isnad's* path to the hadith). *Transmission* (i.e., narration of hadith from the Prophet to *mukharrij*, transfer of hadith from teacher to disciple is called *transmission*, while the carrier is called *transmitter*). *Fabricator* (i.e., hadith forger responsible for disseminating *isnad* and *matn* hadith).<sup>29</sup>

Meanwhile, the steps to apply *isnad cum matn* in the fly wings hadith are: *first*, collect hadith with the same theme; *second*, create a *sanad* tree from the entire *sanad* hadith that has been collected and determine the *common link* and *partial common link* of the *sanad* tree; *third*, check *matn* on each *sanad* collected to confirm whether one *sanad* with another *sanad* has something in common; *Fourth*, if there is a correlation, the original *matn* of the hadith must be brought up to find out who is responsible for the spread of a hadith.

According to Motzki, *Common Link* was not responsible for disseminating a hadith, as Juynboll and Schaht had suggested. Motzki explains that *Common Link* was the first systematic hadith compiler to record and narrate into regular disciple classes and, from that class, an institutionalized and developed system.<sup>30</sup>

*Common Link* was the first systematic collector to write a hadith in the first century and pass it on to his disciples. In the *isnad*, it will be revealed from whom the hadith was received and if he was the carrier of the hadith, then

whoever received it. Previously, Schacht's *Common Link* theory concluded that the later *isnads* were authentic while the early *isnads* that went back to the Prophet were false. This theory was later developed by Juynboll. The Schacht method developed by Juynboll was later elaborated in more detail by Motzki and became the *isnad cum matn* analysis method.

### Analysis of *Isnad* Hadith on Fly Wings

When dating hadith using Motzki's method, researchers must also use Juynboll's concept of the *Common Link*, because to determine when, who, and where a hadith originated, researchers must identify the *Common Link*<sup>31</sup> in the *isnad* bundle of the hadith under study.

This study researched hadiths reported in canonical, pre-canonical, and post-canonical books and found the hadith under study in *Musnad Ahmad ibn Hanbal*, *Sahih Bukhari*, *Sahih Ibn Hibban*, *Sunan an-Nasa'i*, *Sahih Ibn Khuzaimah*, and *Sunan ad-Darimi*.

According to Motzki's method, the first step is to determine who is worthy of the *Common Link* position. To do this, researchers must extensively analyze the existing *isnad* bundles. Based on this investigation and the creation of the *isnad* tree, at least two companions received a hadith about fly wings: Abu Hurairah and Abu Said al-Khudri. However, Abu Hurairah is further considered to have contributed to disseminating this hadith, having built up an extensive *isnad* bundle in doing so.

### Utbah ibn Muslim Path

Abu Hurairah (d. 678 CE) has narrated the hadith to seven alleged disciples: Ubaid bin Hunain, Said bin Kisan, Tsumamah bin Abdullah, Dzakwan, Muhammad bin Sirin, and Said bin Abu Said. Each of them then transmitted the hadith to one disciple. Then, seven people suspected to be Abu Hurairah's disciples

<sup>29</sup> Muammar, *Metode Taqti' al-Mutun Analysis (Sebuah Kajian Konstruktif atas Metode Isnad Cum Matn Harald Motzki)* (Disertasi). (UIN Alauddin Makassar, Makassar, 2019), 61-63.

<sup>30</sup> Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*, viii.

<sup>31</sup> *Ibid.*, 65





narrated the hadith to each of his disciples: Utbah bin Muslim, Muhammad bin' Ajlan, and Hammad bin Salamah. Afterwards, the path of Utbah bin Muslim narrated this hadith to three allegedly his disciples: Sulaiman bin Bilal, Ismail bin Ja'far, and Muslim bin Khalid. These three disciples also spread the hadith to their disciples. Sulaiman bin Bilal delivered his hadith to Khalid bin Makhlad and Abdullah bin Maslamah, while Ismail bin Ja'far delivered hadith to Qutaibah and Sulaiman bin Dawud. Muslim bin Khalid, a disciple of Utbah bin Muslims, only conveyed his hadith to Suwaid bin Said.

Starting from Utbah bin Muslim, the narration of this fly wing hadith was transmitted to three disciples: Sulaiman bin Bilal, Ismail bin Ja'far, and Muslim bin Khalid. The variant of hadith under study reported by Utbah ibn Muslim was recorded in several sources: *Sahih al-Bukhari* and *Sunan Ibn Majah*. Utbah bin Muslim as a narrator has an influential position in disseminating this hadith. Thus, it is necessary to answer the question whether Utbah bin Muslim occupies the position of the *Real Common Link* in the narration of the fly wing hadith. To answer the above question, it is necessary to analyze the narration paths attributed to the alleged disciples of Utbah ibn Muslim.

#### **Muslim bin Khalid Path (100 AH – 179 AH)**

The first description analyzed was the narration path of Muslim bin Khalid, who received the hadith directly from Utbah bin Muslim. Therefore, Muslim bin Khalid's path is a single line, which Motzki calls a *Single Strand*.

#### **Sulaiman ibn Bilal Path (d. 177 AH)**

Considering the *isnad bundle*, the path that spread this hadith was certainly that of Sulaiman

bin Bilal, which was narrated to two people who were allegedly his disciples: Khalid bin Makhlad and Abdullah bin Maslamah. Then from Khalid bin Makhlad, this hadith was recorded by Bukhari. Can Khalid bin Makhlad be considered as the real common link? To answer this question, this study analyzed the path of Khalid bin Makhlad, which ended in the book of hadith *Sahih al-Bukhari*.

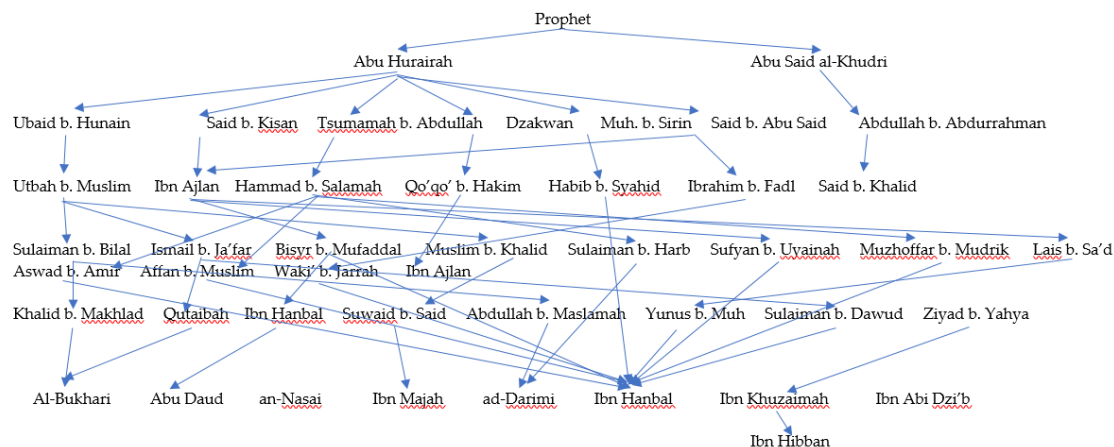
#### **Ismail ibn Ja'far Path (d. 180 AH)**

On the basis of the *isnad bundle*, the third path studied for the spread of the fly wings hadith is the path of Ismail bin Ja'far, which transmitted the hadith to two of his disciples: Qutaibah and Sulaiman bin Dawud. The path of Qutaibah was recorded by al-Bukhari.

After analyzing the three narration paths, the combined *isnad bundle* revealed that Utbah bin Muslim was the Common Link. Utbah bin Muslim, also known as Ibn Abi Utbah, transmitted the hadith to at least three disciples: Sulaiman bin Bilal, Ismail bin Ja'far, and Muslim bin Khalid. Sulaiman bin Bilal and Ismail bin Ja'far are Partial Common Links because they both transmitted the hadith to two or more disciples. Sulaiman bin Bilal transmitted the hadith to Khalid bin Makhlad and Abdullah bin Maslamah. Ismail bin Ja'far transmitted the hadith to Qutaibah and Sulaiman bin Dawud. By identifying the Common Link and Partial Common Links in the combined *isnad bundle*, it is conclusive that the hadith about the wings of flies was disseminated in the first quarter of the second century AH, around the time that Utbah bin Muslim's teacher, Ubaid bin Hunain, was alive (70-105 AH).

The *isnad bundles* for the hadith about fly wings are as follows:





## Matn Analysis

After determining the Common Link and Partial Common Links, the next step was to analyze the various variants of the *matn*. *Matn* analysis can improve the accuracy of the results by comparing them to the results of the isnaad analysis.

The isnaad analysis in the previous section concluded that Utbah bin Muslim is the Common Link of the hadith. This conclusion should be verified by the *matn* analysis to determine if he is indeed the Common Link in terms of the text of the hadith as well.

The oldest collection of hadith about fly wings based on the authority of Utbah bin Muslim is found in Musnad Ahmad bin Hanbal (164-241 AH / 780-855 AD). Ahmad bin Hanbal documented ten versions of this hadith in his book, obtained from Bisyr bin Mufaddal, Sufyan bin Uyainah, Muzaffar bin Mudrik, someone who heard from Yunus bin Muhammad, Aswad bin Amir, Affan bin Muslim, Sulaiman bin Dawud, and Waki' ibn Jarrah. The version of Sulaiman bin Dawud is used as the starting point for *matn* analysis in this research:

حَدَّثَنَا سُلَيْمَانُ حَدَّثَنَا إِسْمَاعِيلُ أَخْبَرَنَا عُبَيْدُ بْنُ مُسْلِمٍ  
مَوْلَى بَنِي تَمِيمٍ عَنْ عُبَيْدِ بْنِ حُنَيْنٍ مَوْلَى بَنِي زُرَيْقٍ عَنْ أَبِي  
هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا وَقَعَ الذُّبَابُ  
فِي شَرَابٍ أَحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ ثُمَّ لِيَطْرَحْهُ فَإِنَّ فِي أَحَدٍ  
جَنَاحَيْهِ شِفَاءً وَفِي الْآخَرِ دَاءٌ (رواه أحمد)

(Having told us, Sulaiman said: having told us Isma'il had told us 'Utbah bin Muslim the servant of Bani Tamim from 'Ubaid bin Hunain the servant of Banu Zuraiq from Abu Hurairah that the Prophet (peace and blessings of Allah be upon him) said: "When a fly alights in anyone's vessel he should plunge it all in and then throw it away, for in one of its wings there is a cure and in the other disease.") (H.R. Ahmad, hadith No. 8803)

If we compare this version with the versions of other hadith compilers, we find that they have similar texts. For instance, al-Bukhari's version reads:

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ حَدَّثَنِي  
عُبَيْدُ بْنُ مُسْلِمٍ قَالَ أَخْبَرَنِي عُبَيْدُ بْنُ حُنَيْنٍ قَالَ سَمِعْتُ  
أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ إِذَا وَقَعَ الذُّبَابُ فِي شَرَابٍ أَحَدِكُمْ فَلْيَغْمِسْهُ ثُمَّ  
لِيَنْزِعْهُ فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءٌ وَالْآخَرَى شِفَاءً (رواه  
البخاري)

(Khalid bin Makhlad told us Sulaiman bin Bilal said: Utbah bin Muslim said: Ubaid bin Hunain said: I heard Abu Hurairah (may Allah be pleased with him) said: The Prophet (peace and blessings of Allah be upon him) said: "When a fly alights in anyone's vessel, he should plunge it all in and then throw it away, for in one of its





wings there is a cure and in the other disease.") (H.R. Al-Bukhari, No. 3073)

The ad-Darimi version in his *Sunan* states:

أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ  
عُتْبَةَ بْنِ مُسْلِمٍ أَنَّ عُبَيْدَ بْنَ حُنَيْنٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا  
هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا  
سَقَطَ الذُّبَابُ فِي شَرَابٍ أَحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ ثُمَّ لِيَنْزِعْهُ  
فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءٌ وَفِي الْآخَرِ شِفَاءٌ

(It has been reported to us that Abdullah bin Maslamah has told us Sulaiman bin Bilal from 'Utbah bin Muslim that 'Ubaid bin Hunain has reported to him that he heard Abu Hurairah say; The Prophet (peace and blessings of Allah be upon him) said: "When a fly falls in the drink of one of you, it should dip it all and lift it because on one wing there is a disease and the other wing is the antidote.") (H.R. Ad-Darimi, No. 1951)

Patterns from Utbah bin Muslim's text can be found in ad-Darimi's collection. It is identical to Ibn Hanbal's version in terms of features and pronunciation (wording). The difference occurs in the redactions of *liyatrakhu* (Ahmad's version) and *liyanzi'hu* (ad-Darimi's version), but both sentences have the same meaning (*muradif*). There is a more striking difference when compared to al-Bukhari's version, which occurs in the phrase *fi ahadi janahaihi fyifa'an wa fil akhar da'an* (Ahmad and al-Bukhari's versions) and *fi ahadi janahaihi da'an wa fil akhar syifa'an* (ad-Darimi's version). Apparently, there is a reversal of redaction, but this study spares it and does not

damage the meaning of the hadith. A comparison of all versions of Utbah bin Muslim reveals a high degree of similarity in content and pronunciation, although there are some different details. These differences indicate that the versions are independent of each other. Therefore, it can be concluded that the texts attributed to Utbah bin Muslim are derived from him, at least texts shared in several versions.

### Analysis of Fly Wings in a Science Review

Flies are insects that move primarily by flying, but also occasionally use their feet. Some fly species are major public health problems because they can transmit diseases. Flies can spread disease as mechanical vectors and biological vectors. As mechanical vectors, flies carry disease-causing pathogens on their limbs. Flies have many hairs on their bodies, especially on their legs. These hairs are coated in an adhesive liquid, which allows them to easily pick up small objects.<sup>32</sup>

Flies are harmful insects that spread disease across the Earth's surface (there are about 87,000 species of flies). Their morphology, or physical appearance, can be used to distinguish them.

One example of a fly is the house fly (*Musca domestica*). House flies are evenly distributed in different regions. They move from dirty places, such as landfills, carrion, and even dirt.

It is no wonder that the bodies of house flies are covered in microbes and bacteria that can cause disease. Bacteria are extraordinarily small objects found in various environments on Earth. There are billions of bacteria in every gram of agricultural land. Without these bacteria, the soil would not be able to grow any plants. Therefore, most bacteria have positive benefits, but some can cause disease.<sup>33</sup>

Flies can be generally classified into four types:<sup>34</sup>

<sup>32</sup> Suraini, *Jenis-jenis Lalat (Diptera) dan Bakteri Enterobacteriaceae yang terdapat di Tempat Pembuangan Akhir Sampah (TPA) Kota Padang*. Retrieved from <http://pasca.unand.ac.id/id/wp-content/uploads/2011/09>.

<sup>33</sup> Zaghul an-Najjar, *al-I'jaz al-'Ilmy fi as-Sunnah an-Nabawiyah*, terj. Zainal Abidin, (Jakarta: Sinar Grafika, 2011), 280.

<sup>34</sup> Ulya Fikriyati, "Hadis Dhubabah Perspektif Teori Parity dan Symmetric Universe," *Jurnal Living Hadis* 4, no. 1 (2019), 33. <https://doi.org/10.14421/livinghadis.2019.1779>





- a. House flies (*Musca domestica*) are the most common type of fly and are responsible for spreading a variety of human diseases. They are attracted to garbage cans, animal waste, and damp places, where their larvae can feed. House flies have blackish-gray bodies with yellow-orange and blackish-brown bellies at the end of their abdomens.
- b. Small house flies (*Fannia sp.*) resemble house flies but are smaller and have a biting habit. They breed in decaying animal, human, or plant feces. Small house flies do not transmit disease to humans, but they can transmit disease to animals.
- c. Bottle flies and blow flies. This type of fly only lives for about 27 days, from egg to adult. In the first 16 hours, the egg hatches into a larva, which passes through three stages before pupating for 14 days. The adult fly emerges from the pupa and lives for about eight days. The 27-day life cycle is affected by the temperature and food source of the fly. Bottle flies and blow flies are attracted to meat and lay their eggs on decaying animal or plant matter. The larvae of these flies can cause myiasis in animals and humans.
- d. Meat flies: Compared to other types of flies, meat flies have larger bodies with spots at the end of their bodies. The larvae of meat flies live in meat but can also grow on animal feces. Meat flies also cause myiasis in humans.

## Conclusion

In summary, Utbah bin Muslim was the narrator who transmitted the hadith about fly wings. It was disseminated in the first quarter of the second century AH (approximately 730-750 AD). This hadith is considered sahih because it

## Data Availability

No new data were created or analyzed in this study. Data sharing is not applicable.

was narrated by al-Bukhari in his Sahih. Additionally, according to Haral Motzki's isnad and matn analysis theory, two narrators transmitted the hadith to their students. Scientifically speaking, it is confirmed that one fly wing contains disease and the other contains medicine. This shows a connection between religion and science.

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## Competing Interests

The authors have no competing interests to declare.

## Author's Contributions

Abdul Mufid and Abdul Sattar collected, documented, and analyzed the data and prepared the manuscript. All authors critically reviewed and approved the final draft and are responsible for the manuscript's content and similarity index.

## Ethical Considerations

This study was conducted in accordance with all ethical standards and did not involve direct contact with human or animal subjects.

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## Disclaimer

The views and opinions expressed in this study are those of the authors and do not





necessarily reflect the official policy or position of any affiliated agency.

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