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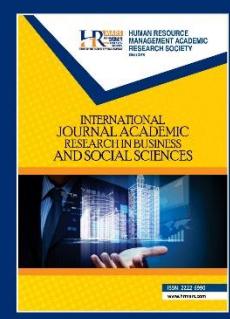
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A Criticism On G.H.A. Juynboll Perspectives about *Mutawatir* Hadith

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Abstract

The hadith scholars argue that *mutawâtil* hadith is guaranteed originally from the Prophet. All *mutawâtil* hadiths are acceptable to be used as proof of Islamic teaching without having to examine their narrators. In contrast to the scholars of hadith, G.H.A. Juynboll with his common link theory, has been doubted the existence of the *mutawâtil*. He questions this category of hadith starting from its definition that he values as full-rated issues, it is developed recklessly and never free from ambiguity, as well as formulated with variety of changes that are not simple. According to him, the terms of *mutawâtil* is often used loosely or even incorrectly. Their criterias are useless, unless one criteria namely the criteria regarding the condition of transmitters at different levels of *isnâd*. The criteria of *mutawâtil lafziy* is a historiographical criteria that can never be applied and *mutawâtil ma'nawiy* only occurs in a limited number of hadiths with no standard criteria, unorganized as well as unstructured clearly. This paper attempts to criticize the concept and opinion of Juynboll about *mutawâtil* hadiths focusing on three areas; their definition, their criterias, and the number of *isnâd* lines in the *mutawâtil* hadiths

Keywords: Hadith, G.H.A. Juynboll, Mutawâtil, Authentic, Narrators

Introduction

Muslims believe that the hadith has been around since the early days of Islam, when there was a tradition at the time of the Prophet transmitting everything he said or done associating with general public affairs or specifically on personal matters. After the Prophet's death, muslims were no longer able to hear his sayings, witnessed his acts and performances directly from him. His behaviors can only be known through information of companions of the Prophet, as the first narrators who convey hadiths to the Muslim. Hadith narration has since been developed and involved many parties. Since

the time of the companions, the critical tradition in hadith narration had been done to keep the authenticity of the Prophet's hadiths. They as pioneered by *al-Kulafâ' al-Rashidûn*, be careful and cautious in accepting hadith. This is because the narration of the Prophet is very important, as a manifestation of the obligation to obey him. They also did a scrutiny of the narrators and the content of hadith. The companions required witnesses in the narration of hadith and asked hadith narrators to swear, as well as received hadith from reliable narrators (al-Adlabiy, 2007).

The hadith with *qat'iy al-wurûd* quality is a *mutawâtil* hadith, that is a hadith narrated by many narrators who according to the customs it is impossible they agreed to lie about the hadith they narrated (al-Tahhân, 2005). This category is an authentic hadith, confirmed its arrival from the Prophet. Thus, according to the scholars, *mutawatir* hadith is undoubtful about its status as equal as the Qur'an in their *qat'iy al-wurûd* conditions. The authenticity of the *mutawâtil* hadith is *darûriy*, that is something requires Muslims to convince and trust as well as allow it for certain without any doubt and therefore must be practiced (al-Khâtib, 1999).

The conception and opinion of hadith scholars above criticized by G.H.A. Juynboll, an orientalist who was born in Leiden, the Netherlands in 1935 AD, who had been actively put forward ideas about the early history of the Prophet's hadith since 1965. With his theory, the common link, he tried to offer a new discourse about *mutawâtil* hadith, which is according to him, in line with historical studies. Through his writings, both books and articles, he analyzed the presence of the Prophet, including the *mutawâtil* hadith arguments that seem to be different from and contrary to the opinion of the hadith scholars. It can be said that the common link theory elaborated and developed by Juynboll is a new phenomenon in contemporary hadith studies that should be reviewed critically and dialectically, where Juynboll criticized the opinion of hadith scholars and then his critique will be investigated and criticized in this article. Therefore, this paper will examine critically the concept of Juynboll's common link theory about *mutawâtil* hadith focused on three areas; the definition of *mutawâtil* hadith, its criteria, and its number of *isnâd* lines.

G.H.A. Juynboll and Common Link Theory

The common link theory was born in the west that highlights the authenticity of hadith viewed from historical perspective. The analytical method of this theory is based on the basic assumptions that have been long flourished in the tradition of Orientalist scholarship. The Orientalists studied hadith based on the historical approach with conclusions and theories that are relatively different from the theories developed and applied by the scholars of hadith. The Orientalists involved in this study such as Ignaz Goldziher (1850-1921), Joseph Schacht (1902-1969), G.H.A. Juynboll (1935-2010), Harald Motzki, Michael Cook, and so on.

The Orientalist whose name is often associated with common link theory is Gautier H.A. Juynboll, who for more than forty-seven years, from 1965 onwards, had been seriously devoted himself to the study of early history of hadith, had been devoted and researched the hadith with all its classical to contemporary problems. His findings are scattered in several books he wrote and in various international journals, such as: *Islamic Law and Society*, *Arabica*, *Der Islam*, *Bibliotheca Orientalis*, *Jerusalem Studies in Arabic and Islam*, *Wiener Zeitschrift Fur die Kunde Des Morgenlandes*, *al-Qantara*, *Revista de Estudos' arabes*, *Le Museon*, and so on. His expertise in the early history of hadith, according to P.S. Van Koningsveld, has gained international recognition (Koningsveld, 1992).

Although the common link theory is often associated with him, Juynboll is not its creator and inventor, unlike the gravity theory associated with Issac Newton because he was its inventor. Juynboll himself acknowledged that he was a developer and not an inventor of the theory. In some of his writings, he always refers to Joseph Schacht as its maker and inventor and who firstly introduced it in his book *The Origin of Muhammadan Jurisprudence* (Juynboll, 1992). However, since Schacht was judged to have failed to observe the frequency of the phenomenon and lacked sufficient attention and elaboration, Juynboll made the breakthrough by developing, elaborating, and explaining in more detail so that the theory was then widely referred to his name. Juynboll argued that the common link theory is a brilliant theory, but had not been developed on a broad scale by the researchers of hadith, because it lacked the attention, elaboration, or proper emphasis even by Schacht (Juynboll, 1985).

Through his works, Juynboll explores thoroughly the theory of common link, as in his books: *The Authenticity of the Tradition Literature: Discussion in Modern Egypt* (Leiden: EJ Brill, 1969), *Studies on the First Century of Islamic Society* (Carbondale and Edwardsville: Southern Illinois University Press, 1982), *Muslim Tradition: Studies in Chronology, Provenance, and Authorship of Early Hadîth* (Cambridge: Cambridge University Press, 1985), and *Studies on the Origins and Uses of Islamic Hadîth* (Brookfield VT USA: Ashgate, 1996). Similarly, in some articles published in several journals, such as "An Excursus on the Ahlal-Sunna in Connection with Van Ess", *Theologie und Gesellschaft*, volume IV (*Der Islam*, 1998). Similarly, "Some New Ideas on the Development of Sunna as Technical Terms in Early Islam" (*Jerusalem Studies in Arabic and Islam*, vol. X, 1987), "The Role of Mu'ammarun in the Early Development of Isnad" (*Wiener Zeitchrift Fur die Kunde Des Morgenlandes*, volume 81, Austria, 1991), "Some Isnâd-Analytical Methods Illustrated on the Basis of Several Women Demeaning Sayings from the Hadîth Literature" (*al-Qantara*, vol. 10 Madrid, 1991), "Some Notes on Islam's First Fuqaha Distilled from Early Hadith Literature" (*Arabica*, vol. 39, 1992), "New Perspectives in the Study of Early Islamic Jurisprudence" (*Bibliotheca Orientalis*, volume 49, 1992). In the Journal of Islamic Law and Society, volume VIII, number 3, (2001), Juynboll wrote an article entitled "(Re) Appraisal of Some Technical Terms in Hadîth Science". This review may also be referred to Juynboll's writings in the Encyclopedia of Islam New Edition (Leiden: E.J. Brill, 1993, 1995, 1997) in particular volumes VII, VIII, and IX. In these writings, he explains the theory of common link, the basic assumptions and technical terms of this theory, and the workings of common link theory in deciding the authentic of a *mutawâtil* hadith.

Common link is a term used for a hadith narrator who hears a hadith from an authoritative person then he relies it on a number of pupils who in turn most of them broadcast again to two or more students. He is the first narrator (the oldest narrator) mentioned in the *isnâd* (chain of narrators) who has transmitted the hadith to more than one disciple (Juynboll, 1990). Thus, the common link is a narrator who firstly conveys the hadith in *isnâd*, usually one person, to some of the next narrators and continually spreading so that the hadith then be narrated by many people in various levels (*tabaqa*) of *isnâd*. The narrator as a common link, usually comes from *tâbi'în* (second generation in the Hadith narration) or *tâbi' al-tâbi'în* (the third generation in the narration of hadith) (Masrur, 2007).

Seeing from the basic point of view, the common link theory departs from the basic assumption that the more narrative lines meet or abandon certain narrations, the greater the moment of

transmissions have historical claims, that the truth of the hadith can be calimed historically. He states: "The more transmission lines come together in one transmitter, either reaching him or going away from him, the more this transmitter and his transmission have a claim to historicity". On the other hand, if a hadith is narrated from the Prophet through someone (*sahaba*) to other persons(*tâbi'în*)and then to other persons again (*tâbi' al-tâbi'în*) that eventually reaches the common link, and after that the path of *isnâd* is branching outward, the historyof single track can not be maintained. In other words, a hadith narrated by many narrators through many *isnâd* paths can be recognized historically, in contrast to hadith narrated by only one person (as a common link), although on the next *isnâd* line it is narrated by many narrators and so on untill the collector (*mukharrij*) of Hadith, therefore the truthfullness of the hadith is doubtful. Ideally, according to Juynboll, the majority of *isnâd* paths in various collections of hadith shouldshow the paths of transmission that developed from the Prophet, and then radiate to a great number of companions and they subsequently conveyed to a great number of *tâbi'în* and so forth untillthe collectors of hadith. But in fact, he argues, most of the *isnâds* that support the same part of a *matn* of hadith have begun to branch out from a common link, namely a narrator originates from the second or the third generation after the Prophet time (Juynboll, 1994).

Through the common link theory, Juynboll wants to argue that since most hadiths are only narrated individually, their truth is difficult to be accounted for. The hadiths may be made by the narrators (whom he calls the common link) which are then propped up to the authoritative previous generation until the Prophet. These hadiths then transmitted to the next generations in numerous number of narrations on each of *isnâd* levels. Therefore, almost all of hadiths are false, made by the narrators involved as common links from the *tâbi'în* and *tâbi' al-tâbi'în*, or even the next generation.

As explained above, the common link theory was developed by Juynboll from Joseph Schacht's idea. In *The Origins of Muhammadan Jurisprudence*, Schacht states that the *isnâd* system firstly appeared in a very simple form, thenit reached the level of perfection in the second half of the third century of Higra (Schacht, 2002). As quoted by Mustafa Azami, Schacht states that *isnâd* is the result of scholars at the second-century of Higra in relying on a hadith to the earlier figures until finally to the Prophet to seek its strong legitimacy (Azami, 1995) that then called as projecting back theory. The theory originated from Schacht's understanding of the development of Hadith in line with the development of Islamic law. According to him, Islamic law has only been known since the appointment of the *qâdiy* during the Umayyad period. Around the end of the first century of Higra, the appointment of the *qâdiy* was directed to the increasing number of *fâqihâ'*, thus becoming the classical fiqh school (the ancient school of law). To get strong legitimacy over the legal judgments they took, the *qâdiy* relied on those previously figures regarded as having authority. This ration was not only up to the generation above them, but also to the companions and finally to the Prophet. This action makes an opposition group consisting of scholars of Hadith (Idri, 2010).

The Authenticity of *Mutawatir* Hadith According to Hadith Scholars

The scholars of hadith categorize hadith in terms of its quantity, generally into two catagories, namely *ahâd* and *mutawâtir* hadith. *Ahâd* hadith is a hadith narrated by one person only (al-Tahhân, 2005), a hadith in one or more levels (*tabâqa*) of its *isnâd* only narrated by one or two people so that it does not meet one of the conditions of *mutawâtir* hadith (al-Khâtib, 1999). This category of hadith, according to Muhammad Sa'id Ramadan al-Butiy, a part of its *isnâd* is valid and continuous untill to

the Prophet but contains indication of doubt (*zannîy*) and it is not sure (*qat'îy*) (al-Butiy, 2008). The *ahâd* hadith differs from the *mutawâtir* one in terms of the quantity of the narrators and the status of its coming (*al-wurûd*) which is doubtful and not sure.

While *mutawâtir* hadith is narrated by many narrators that according to custom it is impossible for them to agree to lie about the hadith they've narrated (al-Tahhân, 2005). 'Ajjâj al-Khâtîb presupposes that in addition to the *mutawâtir* hadith narrated by a number of narrators which according to custom it is impossible for them to agree to lie about the narrated hadith, it is also narrated from a number of narrators with equal amounts since the first to the last *isnâd* and that number is no less on each at every level of its *isnâd* (al-Khâtîb, 1999).

The scholars of hadith also divide the *mutawâtir* hadith into two catagories; the *mutawâtir lafziy* and *mutawâtir ma'nawiy*. The *mutawâtir lafziy* wether in its pronunciation or its meaning is considered as a *mutawâtir* (al-Tahhân, 2005), narrated by many narrations from the beginning to the end of *isnâd* by using the same redaction (al-Sabbâgh, 1992). According to 'Ajjâj al-Khâtîb, the *mutawâtir lafziy* is narrated redactionally from many people, from many people, and from many people that is impossible for them to agree to lie from the beginning to the end of *isnâd* (al-Khâtîb, 1999). While the *mutawâtir ma'nawiy* is just only its meaning considered *mutawâtir* and not its pronunciation (al-Tahhân, 2005).

The scholars of hadith have different opinion on the existence of the *mutawâtir* hadith, especially those categorized *lafziy* because this hadith requires that in terms of *isnâd* it should have many narrators who narrate it from the beginning to the end of *isnâd* and the *matn* of this hadith should use the same redaction so that there just a few hadith narrated in this way. Through their researchs, the scholars of hadith come to the following conclusion: Firstly, Ibn Hibbân and al-Khâzimiy conclude that there is no *mutawâtir lafziy* hadith. Secondly, Ibn al-Salâh and al-Nawawiy conclude that the number of *mutawâtir lafziy* hadith is so little that it is difficult to present an example other than the hadith about the Prophet's threat to those who lie in his speaking with hell and some other hadiths. Thirdly, Ibn Hajar al-'Asqalâniy concludes that *mutawâtir lafziy* hadith is a little but not very little furthermore it does not exist. The opinion that *mutawâtir* hadith is not exist or at least very little occurs because of lack of knowledge about the ways or the circumstances of the narrators and their desirable traits that it is impossible to agree to lie (al-Sâlih, 2003: 146-148 and Abû Rayya, 2005).

While the *mutawâtir ma'nawiy* hadith is more numerous because it does not require the sameness of its *matn*, but it is enough that the meaning of the hadiths is the same, narrated by many people in each generation of narrators until the collector of the hadith. The examples of this kind of hadith are the hadiths about raising hands when praying which are narrated in more than a hundred hadiths, although their redactions are different but their content are the same (al-Khatib, 1999). Similarly, the hadith about *ru'ya*, the number of *raka'at* in praying, reciting the Qur'an with *jahr* (aloud) during the *Maghrib*, *Isha'*, and Dawn prayers, *tawaf* in Bayt Allah, throwing the *jumra*, doing *sa'iy* between *Safa* and *Marwa*, and other rituals of Hajj (al-Tahhân, 2005).

The hadith scholars argue that the *mutawâtirness* of a hadith can be assured that it is surely coming and originated from the Prophet. Therefore, the existence of its narrators does not need to be examined. According to Ibn Taymiyya, one who has believed in the *mutawâtirness* of a hadith is

obliged to believe in its truth and practice its contents. Those who do not yet know its *mutawâtîrness* should follow and submit to those who have agreed on the *mutawâtîrness* of the hadith (Abû Rayya, 2005 and al-Sâlih, 2003).

Critical Studies on Juynboll Perspective about *Mutawatir* Hadith

In analyzing critically the perspective of common link theory by G.H.A. Juynboll on the concept of *mutawâtîr* hadith, this paper will highlight from the following aspects:

1. The Analysis of *Mutawatir* Hadith Definition

Definitions show that the *mutawâtîr* is narrated massively since it was received from the Prophet by the companions until the collectors of hadith. The large number of narrators in each of these generations led to their impossibility, both in terms of reason and custom, to conspire to lie about the hadith. This is based on many reasons: Their numbers are large, they live in various regions, at that time there is no telecommunication equipment such as telephone and mobile phones or fast transportation tools such as airplanes so they can gather or communicate each other, and false and lying attitudes are strictly prohibited in Islam as seen in the Qur'an and the hadiths of the Prophet, moreover lying to the Prophet that can corrupt and destroy the teachings of Islam.

In contrast to the scholars of hadith, Juynboll had been doubted the existence of the *mutawâtîr* hadith and questioned its definition. According to him, the definition of *mutawâtîr* was produced with full problems, the formulation undergoes various changes that are not simple. This definition can sometimes be applied to certain hadiths and in certain contexts, but it can not be applied at all to other hadiths. Apparently, the concept has been developed carelessly and its definition also never free from ambiguity. The term *mutawâtîr* is also often loosely used, some would say wrongly (Juynboll, 2001).

Juynboll wanted to prove his statement above through historical fact that the emergence of the term *mutawâtîr* as a technical term in the science of hadith has taken a long time. This can be seen that in the early books on the science of hadith, such as the work of al-Ramâhurmuziy and al-Hâkim al-Naysaburiy, the term had not been used even though it already existed. In the time of Ibn al-Sâlah, the concept of *mutawâtîr* was examined in more detail and began to be divided into two categories; *mutawâtîr lafziy* and *mutawâtîr ma'nawiy*. Only later, at the time of Ibn Hajar al-'Asqalâniy, the definition became perfect that it was no longer ambiguous and made possible to ensure the historical and authenticity of the hadith. On the other hand, the scholars of hadith also differ in determining how many number of hadith narrators for *mutawâtîr*, from four, five, to hundreds of them (Juynboll, 2001).

At a glance, Juynboll's statement is acceptable based on the historical evidence in the form of works of the hadith scholars from the fourth to the ninth century of Higra and so on. However, if examined carefully, Juynboll's assumptions can be addressed as follows: Firstly, the changes and even the differences of definition in scientific concept is a nature of science that has always been developing and there is no concept that is defined exactly in the same way among the scientists. For example, the definition of law, justice, human rights, etc. is always presented differently among scientists depending on each point of views (formal object). Secondly, if it is said that the definition of *mutawâtîr* hadith can sometimes be applied to certain hadiths and in certain contexts but can not be

applied at all to other ones, it is natural that the definition can only be applied to such hadiths that meet the criteria of *mutawâtir* and not for *ahad* ones. Therefore, the concept of *mutawâtir* is not developed carelessly and its definition also contains no ambiguity.

Thirdly, if it is said that the term of *mutawâtir* is often used loosely or even wrongly, Juynboll does not prove who and in what case the term of *mutawâtir* hadith was used loosely and wrongly. If what he mean was that according to the scholars of hadith the existence of *mutawâtir* hadith does not require the study of the narrators and should be accepted (*maqbûl*) as argumentation (*hujja*) that must be practiced as something loose, maybe it has a point. However, it does not seem to be what he mean. He will argue that in general, the concept of *mutawâtir* has been applied loosely or even wrongly in the study of hadith so the truth is still in doubt. If we look at history and the evidence of *mutawâtir* hadith, we will know precisely that the scholars of hadith has been strictly applied the term and criteria of *mutawâtir* so the hadiths of this category are very little compared with the number of *ahad* hadiths. So far, no historical evidence has been found that scholars of hadith have used the concept of *mutawâtir* loosely and wrongly.

Fourthly, the historical evidence presented by Juynboll to substantiate his assumption above does not imply that the concept of *mutawâtir* has a problem. If it is stated that in the early books on the science of hadith, such as the work of al-Ramâhurmuziy, *al-Muhaddith al-Fâsil bayn al-Râwiyy wa al-Wâ'iyy* and the work of al-Hâkim al-Naysaburiy entitled *Ma'rifa 'Ulûm al-Hadîth*, the term has not been used even though it is already there, in recent times it not a few books of hadith that do not discuss the concept of *mutawâtir*. Indeed, this concept, according to al-Khâtîb, is more discussed by *Usûl Fiqh* scholars than by hadith scholars, since it is not part of the study of the science of *isnâd* which explains the validity of a hadith whether it can be practiced or should be abandoned, in terms of quality and capacity of the narrators of hadith, or the method of transmitting and accepting hadith (*sigha al-adâ'*). This is because in the *mutawâtir* hadith, there is no discussion of the existence, personal qualities and intellectual capacities of the narrators, but it should be practiced without any searching in those fields (al-Khâtîb, 1999). According to al-'Irâqi, *mutawâtir* hadith has been discussed by *Usûl al-Fiqh* and *Fiqh* scholars while the scholars of hadith do not discuss specifically, and even if they examine it, the *mutawâtir* hadith is discussed together with the *mashhûr* hadith (al-'Irâqi, 1996).

Fifthly, if it is said that the definition of the *mutawâtir* had been perfect in the time of Ibn Hajar al-'Asqalâniy and it had been free from ambiguity since that time, can be answered that the change of a definition from not or less perfect to be perfect is a characteristic of science that increasingly develop to direction of perfection. At the beginning time, sciences did not exist, including the science of hadith and all of its devices. At the time of the Prophet, for example, this discipline did not exist yet, then it emerged in a simple form at the beginning of its birth and progressed to its perfection after a dialectical process among the scholars of hadith from time to time. Moreover, the change of definition of *mutawâtir* hadith so as not to blur is an academic achievement of Ibn Hajar al-'Asqalâniy that should be appreciated as a manifestation of the scientific improvement of hadith study.

2. The Analysis of *Mutawâtir Hadith* Criteria

To distinguish between *mutawâtir* and non-*mutawâtir* hadith, the scholars make criteria of the hadith, namely the hadith is narrated by numerous narrations, it is impossible according to reason or custom they agree to lie, the number of lots occurs in each layer of *isnâd* from the beginning to the

end, and the back of the news is based on the senses. These criteria are intended to show the validity and reliability of the *mutawâtir* hadith so that its truth, historically, is not in doubt.

According to Juynboll, the criteria of *mutawâtir* hadith are actually useless. The only criterion applicable to the various transmission of *mutawâtir* hadith is the criterion of the requirement for the number of different narrations at the oldest level (*tabaqa*), ie some of the companions of the Prophet are said to have narrated the same of his hadith or to report a similar event concerning his life. However, on the next *tabaqa*, the amount of these conditions can not be met. Furthermore, Juynboll states that the criterion of *mutawâtir* hadith can only be applied to mass transmission in a non-standard and immeasurable manner. The *mutawâtir lafzî* hadith which transmission must use the same editorial as the number of numerous narrations in each *tabaqa*, is a historiographical criterion which can never be applied. He says that *tawâtur lafzî* is a historiographical criterium which appears to have had any demonstrable applicability. On the other hand, *mutawâtir maknawî* occurs only on a limited number of hadiths and in unstandardized and unstructured criteria (Juynboll, 2001).

Juynboll's criticism of the four criteria of *mutawâtir* hadith by admitting only one criterion, namely the number of narrators on each *tabaqa* of *isnâd* and overriding other criteria deemed useless, can be answered as follows:

Each criterion is mutually reinforcing, that is the number of narrations in *isnâd* causes the narrators of the hadith logically or customarily are impossible to agree to lie or falsify the hadith. If the number of narrators occurs only in one or several generations but not in other in *isnâd*, the impossibility for them to agree in lying is questionable. Similarly, the process of transmitting information empirically required that it is measured through the five senses in order to be proved true.

Juynboll's assertion that the criterion of *mutawâtir* hadiths can only be applied to mass transmission in a non-standardized and unmeasurable manner is questionable, since the method of measuring the mutawâtirness of a hadith based on these four criteria naturally indicates that they are measured based on them which are standard nature. It is true that among some scholars, such as al-Khâtîb suggests that there is a tendency to study the *mutawâtir* hadith in the discipline of *Usûl Fiqh* than the science of hadith, since it is not part of the study of the science of *isnâd* which explains the validity of a hadith (al-Khâtîb, 1999: 302). This tendency arises because by the number of mass accounts on each *tabaqa* of *isnâd*, it is not necessary to assess their personal qualities and intellectual capacities, because with such a large amount, the news should be accurate. There is no chance indicates that there is possibility that they are lying because of so many of them.

The number of *mutawâtir lafziy* or *maknawiy* is very limited compared to the total number of Hadiths. Juynboll's statement that *mutawâtir maknawiy* only occurs in a limited number of Hadiths is true. However, if it is said that the criteria used are not standard (unstandardized) and unstructured clearly, it still causes question marks. For, from the side of its mutawâtirness, the criteria has been clear and from the side of *riwâya bi al-ma'nâ*, the scholars of Hadith have determined its conditions (al-Khâtîb, 1999). Therefore, it can be said that the transmission of *mutawâtir maknawiy* has used standard criteria and clearly composed, of course, if we use the approach of science of Hadith comprehensively and not partially.

3. The Analysis of the Amount of *Isnâd* Line

The number of *isnâd* paths on *mutawâtir* hadith, according to the scholars of hadith should be many on each of its *tabaqa*. However, they have different opinions about the minimum limit of the criteria. Quoting the opinion of some scholars, al-Suyûtiy states that the chosen opinion is ten persons because it is a minimum limit of many numbers (al-Suyûtiy, 1998: 176-177). According to Ibn Hajar al-'Asqalâniy, no certain number is required because 'a lot' is the amount that produces a firm belief in the truth of a story (al-'Asqalâniy, 1993). Thus, according to the scholars of hadith, *mutawâtir* hadith is narrated by many narrators consisting of four or more. The numerous narrators have occurred since the first (companions), the second (the *ta'bî'in*), the third *tabaqa* (*tâbi'* *al-tâbi'**'în*), and so on until the collectors (*mukharrij*) of hadith. Therefore, the process of transmission involves so many people so that it is impossible for them to agree on a lie about the hadiths they have reported and the hadith they conveyed is guaranteedly truth.

Juynboll has a slightly different opinion about this from the hadith scholars. He states that if the various paths of *isnâd* (*al-turûq*) of *mutawâtir* hadith is examined one by one, the *isnâd* may be grouped into single path or not single path. If a number of single paths, simultaneously studied, share three or four first narrations, then the *isnâd* paths may be form an *isnâd* bundle instead of a single set of paths that can not be matched to each other. Juynboll acknowledges that the differences of *mutawâtir* hadith and *ahâd* hadith is based on a number of narrations contained in the hadith. However, he questions the number of narrators, whether it refers to a set of single paths that do not show a match so that it is impossible to compile an *isnâd* or point to a set of *isnâd* which if compiled will form an *isnâd* bundle (Juynboll, 2001).

It seems that Juynboll wants to illustrate that if the various paths of the *isnâd* being studied are grouped and form a single path that can be matched to each other to form an *isnâd* bundle, it is the *mutawâtir* hadith. But, if it is only a set of single paths and does not indicate a match so it is impossible to compile an *isnâd* bundle, its mutawâtirness is still questionable. This Juynboll's explanation is different from that of the scholars of hadith. The use of the term single path (single strand) consisting of three or four narrators and the term *isnâd* bundle rarely or even never used by them. When doing *i'tibâr* of a hadith, they describe the *isnâd* paths without searching for which single path and which are not in the *isnâd* bundle. Juynboll's description above is strongly influenced by the common link theory which always focuses on the possibility of a single path of hadith narration and the finding of hadith counterfeiting.

Conclusion

Mutawâtir hadith according to the scholars of hadith is the most authentic hadith, ascertained the truth that it is derived from the Prophet without having to be examined, because so many narrators who convey the hadith since the first level (companions of the Prophet), second level (*tâbi'**'în*/their followers), third level (*tâbi'* *al-tâbi'**'în*/the next followers), and so on until the collector of the hadith. To make easier how to know it, the hadith scholars have made various criteria focused on the number of narrators, historical continuity, validity (impossibility of lie agreement) and historical reliability (it can be proved that transmission is based on the five senses).

Among the scholars of hadith, the concept of *mutawâtir* is applied strictly so that the number of this hadiths is small compared to their number in general. Therefore, the opinion of Juynboll that the concept was developed carelessly and its definition is also never free from ambiguity as well as the

term *mutawâtir* is often used loosely or even wrongly, can not be justified. Although the hadith scholars assert that the *mutawâtir* hadith must be true without having to be examined firstly, it does not mean that the term *mutawâtir* can be used loosely, much less wrongly. Their mean is if a hadith known as *mutawâtir*, its truth is acceptable without examining the personal qualities and intellectual capacities of each of these vast numbers of narrators because in large numbers they are very impossible to agree to lie in making the hadith.

Through his common link theory, Juynboll has given many ideas, opinions, and assumptions about the hadith of the Prophet, including the *mutawâtir* ones, which is the addition of the treasures of Islamic sciences, although his ideas, opinions and assumptions sometimes opposite of the opinions of the hadith scholars. This theory can not be used as a basis and paradigm to examine the hadiths of the Prophet by Muslims, because at the end it will come to the conclusion that every hadith is false and this is very contrary to the teachings of Islam. For Muslims, at least, by knowing the common link theory, they know that there is a new approach in examining the authenticity of the Prophet's hadith which has been developed in the West and it is different from that of hadith scholars since the classical era until now as seen in their works.

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