

## GAUTIER H.A JUYNBOLL'S PERSPECTIVE ON 'ADĀLAH AL-ṢAḤĀBAH

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### Abstrak:

*Ṣaḥābah* adalah generasi pertama yang percaya kepada Nabi Muhammad dan menerima ajaran Islam (*ḥadīth* Nabi) langsung dari-Nya. Mereka sangat patuh kepada Nabi sehingga mereka tidak berani berkhianat dan berbohong dengan sengaja dalam narasi *ḥadīth*. Mereka umumnya adil. Kaum muslim percaya bahwa seluruh sahabat memiliki 'kualitas *adālah*, yang terkenal dengan dikum: *kullu ṣaḥābah 'udūl*. Lebih jauh lagi, keyakinan ini telah datang sebagai sesuatu yang disetujui secara teologis. Konsep ini menjadi lebih kuat ketika kritik *ḥadīth*, ulama tradisional lebih berorientasi sanad yang berimplikasi pada penempatan kepribadian perawi dalam posisi yang tidak bisa diabaikan. Ini jelas berbeda dengan Juynboll, ia adalah salah satu orientalis yang berasal dari Belanda yang mengembangkan teori *common link*. Kesimpulan dari penelitian ini bahwa Juynboll menyangkal metode kritik *ḥadīth*. Dia mengklaim bahwa teori ini terjadi dalam skema evolutif, dan merupakan ciptaan para ahli *ḥadīth*. Di sisi lain, penulis memandang bahwa penolakan Juynboll terhadap *ta'dil kolektif* adalah salah satu instrumen untuk memperkuat teori *common link*.

**Kata Kunci:** *adālah, ṣaḥābah, and Juynboll*

### Abstract:

*Ṣaḥābah* is the first generation who believe to the Prophet Muhammad [p.b.u.h] and accepted the teachings of Islam (the *ḥadīth* of the Prophet) directly from Him. They are very obedient to the Prophet so that they may not dare to betray and lie intentionally in the narration of *ḥadīth*. They are 'adil generally. Muslims believe that whole companions have *adālah* quality, which is famous by a dictum: *kullu ṣaḥābah 'udūl*. Furthermore, this belief has come as something approved theologically. This concept becomes stronger when the *ḥadīth* criticism, traditional scholars are more oriented sanad which has implications for the placement of narrators personality in a position that can not be ignored. This is clearly different from Juynboll, he is one of the Orientalists who came from Netherland who developed the theory of *common link*. The conclusion of this research that Juynboll denies the method of *ḥadīth* criticism. He claims that this theory occurred in the evolutive schema, and is the creation of *muḥaddīth*. On the other hand, the author views that the denial of Juynboll for collective *ta'dil* is one of the instruments to strengthen the theory of *common link*.

**Keywords:** *adālah, ṣaḥābah, and Juynboll*

### Introduction

Companions are very enthusiastic to listen to the Prophet. Although not allowed to record what they have heard from him (simply for the sake of avoiding the mixing of *ḥadīth* with the Qur'an), they memorize it by heart and put it into practise meticulously. Their enthusiasm is also demonstrated by the fact that when someone fails to attend the Prophet's lectures, he will ask others to relate the Prophet's words so that his information keeps "up to date".<sup>1</sup>

Interesting to note that Muslim scholars have come to an agreement that every companion of the Prophet Muhammad [p.b.u.h.] reaches the level of *'udūl*.<sup>2</sup> Derived from the term *'adl*, an *'udūl* man is the one who fully possesses intellectual capacity, neither committed a grave sin nor disposed to minor sins quite often, has excellent memory, and fully aware of the responsibility in transmitting the prophetic tradition. *Adālah*, then, is an

<sup>1</sup>Hasbi Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu Hadis* (Semarang: Pustaka Rizki Putra, 1999), h. 29.

<sup>2</sup>al-Suyūfī, *Tadrib al-Rawī*, h. 214.

indispensable quality of *rāwī* (transmitter),<sup>3</sup> and the one who reaches this level is called *tsiqah* (trusted).<sup>4</sup>

The concept of *ta'dil* has been exercised by a number of leading *ḥadīth* scholars on each narrator found in the chain of *sanad*, except on those in the first generation, i.e., the companions of the Prophet. This is so because their moral integrity continuously shaded by such a primary living moral standard, namely, the Prophet Muḥammad [p.b.u.h.], whose personal characteristics generates a higher moral milieu for the life of his companions. In this regard, the scholars feel no need to examine the *'adālah* quality of the companions because, as the *muhadditsūn* said, *kullubum 'udul*.<sup>5</sup>

Be that as it may, however, the idea of *'adālah al-ṣaḥābah* becomes an object of critique at the hand of Juynboll, an Orientalist of Netherland origin. He does not accept the traditional methods of *ḥadīth* criticism that prizes the companions of the Prophet in such a higher status solely based on scriptural justification. Juynboll argues that such a favor to the companions should be further examined in light of their historical life, an open arena where one could commit mistakes and misconducts unintentionally or deliberately.

For that reason, Juynboll argues, prior to one's acceptance of a certain *ḥadīth*, he must in the first place question the three fundamental aspects related to the process of *ḥadīth* transmission. That is when, where, and by whom it was transmitted.<sup>6</sup> This is so because "*the more transmission lines come together in one transmitter, either reaching him or going away from him,*" says Juynboll, "*the more this transmitter and his transmission have a claim of historicity*".<sup>7</sup> As such, one should not ignore the historical aspects of that process.

### Brief Account of Juynboll; Early Life and Education

His full name is Gautier H. A. Juynboll. He was born in Leiden, Netherlands, in 1935. He was a distinguished expert on the early history of *ḥadīth*. He spent more than thirty years in doing research on issues related to *ḥadīth* traditions, a vast labor that earned him international recognition.<sup>8</sup>

When he pursued bachelor degree, Juynboll, together with his friends, edited the work which later on became the final half of *ḥadīth* dictionary, *Concordance and Indices of the Muslim Tradition*. From 1965 to 1966, he lived in Egypt doing research for doctoral dissertation regarding the views of Egyptian theologians against the *ḥadīth* literature entitled "*The Authenticity of the Tradition Literature: Discussion in Modern Egypt*". Funded by the *Netherlands Organization for the Advancement of Pure Research*, he completed this work in 1969 which earned him the degree of Ph.D. in Literature from the Faculty of Letters, University of Leiden, Netherlands.<sup>9</sup>

Besides those books, Juynboll also has a number of works in the field of *ḥadīth* in the form of articles, such as (1) "The Date of the Great Fitna"; (2) "On the Origins of Arabic Prose: Reflections on Authenticity"; (3) "Syu'bah b. al-Ḥajjāj (d. 160/776) and His Position Among the Tradition of Basra"; dan (4) "An Excursus on the Ahl al-Sunnah in Connection with Van Ess, *Theologie und Gesellschaft*, vol. IV".

<sup>3</sup>M. Syuhudi Ismail, *Kaidab Kesabihan Hadits: Telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah* (Jakarta: Bulan Bintang, 1995), h. 113.

<sup>4</sup>al-Suyūfī, *Tadrib al-Rawī*, h. 108.

<sup>5</sup>*Ibid.*, h. 209.

<sup>6</sup>See Komaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis* (Jakarta: Hikmah, 2009), h. 163.

<sup>7</sup>Ali Masrur, *Teori Common Link G.H.A Juynboll: Melacak Akar Kesenjangan Hadis Nabi* (Yogyakarta: LKiS, 2007), h. 63.

<sup>8</sup>P.S. van Koningsveld, "Kajian Islam di Belanda Sesudah Perang Dunia II", in Burhanuddin Daya and Herman Leonard Beck, *Ilmu Perbandingan Agama in Indonesia dan Belanda*, trans. Lilian D. Tedjasu-dhana (Jakarta: INIS, 1992), h. 152.

<sup>9</sup>Soon after the dissertation was published by E.J. Brill in the same year.

### His Position among Western Scholars of Islamic Studies

The discourse of the *hadīths* in the West always refer to the name of Goldziher (Hungaria) and Schacht (Austria), Juynboll (Netherlands), Motzki (Germany) and several other names. In view of the orientalist, the first two names considered as Ibn al-Ṣalāḥ (*warrior of 'ulūm al- hadīths*) or Ibn Ḥajar in the Islamic world. Meanwhile, Juynboll and Motzki considered (more or less) like Muḥammad Syākir, al-Albānī, al-Saqqāf or al-Ghumarī in the Islamic world. Both generated Goldziher and Schacht died left the global influence, and generated a school of skepticism in Western. At the time of Goldziher (*Mohammedanische Studien*, 1890) and Schacht (*The Origins* 1950), the majority of Western scholars did not say that they were skeptical about Islamic literature, including the *hadīths*. The discourse of the early Islamic period (first century) considered untouchable because of lack of available sources. In general, the skeptic group argues that the knowledge and information about the early days of Islam (first century of Hijrah) are only perceptions of the third century Muslim scholars. The existing literature is no more than a reflection of the conflict map that can not reflect the reality as described by the source itself.<sup>10</sup>

Revisionist stream tends to draw the conclusion that denies the validity of the historical descriptions that based on the facts from Islamic sources. Whereas traditional group are those who did not recognize the conclusions of revisionist group and also rejected the validity of the method of source criticism used by revisionists. Therefore, the revisionist and traditional flow are two streams that have never met each other, because the first classify second stream as a flow of undertaking religious studies and literature, not the study of history. It is of course difficult to be accepted by the traditional flow.<sup>11</sup>

Ignaz Goldziher and Joseph Schacht are two *hadīths* reviewers who can be categorized as revisionist, on the other side the traditional flow was represented by Fuat Sezgin, Nabia Abbott, and Azami.<sup>12</sup>

In that context, Juynboll's thought needs to be laid: whether he adhered to revisionist or traditional? Or does he try to find a middle way (middle ground) between the two? Before determining the position of Juynboll's ideas in the thought of the modern tradition in the Western world, the author will describe the views of thinkers who represent the two major tendencies.<sup>13</sup>

Opinions of Goldziher and Schacht certainly caused harsh response from the group of traditional – as found in the works of Sezgin, Abbott, and Azami. Fuat Sezgin argued that the process of recording *hadīths* has been started since life span of the Prophet and continued with isnād muttashil until the advent of the large

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<sup>10</sup>Kamaruddin Amin, "Western Methods of Dating vis-a-vis 'Ulūm al-Ḥadīths Refleksi Metodologis atas Diskursus Kesarjanaan Hadīths Islam dan Barat,": A Paper Presented in a International Seminar: Qou Vadis Islamic Studies (Makassar: IAIN Alauddin, 2012), h. 6.

<sup>11</sup>J. Korendan Y.D. Nevo, *Methodological Approaches to Islamic Studies*, in *Der Islam*, vol. 68 (1991), h. 87-88.

<sup>12</sup>Ali Masrur, "Teori Common Link", h. 32.

<sup>13</sup>*Ibid.*,

collections of *ḥadīths* in the 3 H/4 M.<sup>14</sup> Thus, actually the process of writing the *ḥadīths* was been practiced much earlier than was understood by Ignaz Goldziher.<sup>15</sup>

Based on the context of thought of modern *ḥadīths* reviewer in the West, a number of figures had different opinions from Juynboll's thought. Some perceived him as the progressors of Goldziher and Schacht, but some put Juynboll's thought in a central position between the revisionists and the traditional.<sup>16</sup>

### The Definition of 'Adālah al- Ṣaḥābah

The word *ṣaḥābah* originated from the word *ṣuḥbah* literally means accompany, keep company with, or associate with. It is said that *ṣaḥibitubu ṣubbatan fa anā ṣaḥib* (I have accompanied him, so I am a companion). The plural form of the word *ṣuḥbah* is *aṣḥāb* which means accompanying someone else in a particular time.<sup>17</sup>

Among Muslim scholars, there are various opinions about the definition of *ṣaḥābah*. Some Muslim scholars define *ṣaḥābah* by focusing on the time in which they meet the Prophet for a while, or for a specific period as in one month or one year. The others argue that the most important thing in the definition of *ṣaḥābah* is the acceptance of *ḥadīths* from the prophet or the participation in a battle lead by the Prophet.<sup>18</sup> Generally, ulama' argued that *ṣaḥābah* is everyone who met the Prophet and believed in his precept and died as a Muslim. This opinion is the opinion of the majority of Muslim scholars (*jumbūr al-'ulamā*).<sup>19</sup>

From the definitions above, it can be concluded that everyone who lived in the age of the Prophet, whether he or she was an children or an adult, who met the Prophet for a while, whether or not he or she had time to talk together with the Prophet, who followed in the battle with the Prophet or not, or even if he or she has done an *murtad* and came back to be Muslim and died as a Muslim, he or she is *ṣaḥābah*.<sup>20</sup>

'*Adālah*, it is the good character of a person who submits to the rules of God (*taqwā*) by performing whatever He commands and leaving whatever God forbids.<sup>21</sup> 'Ulamā's said that a *rāwī* is '*adīl* if the *rāwī* has a strong commitment to commitment to perform his or her religious practices and leaves whatever attitudes and practices which make him fall into being a bad person.<sup>22</sup>

Al-Syāfi'ī said that *al-rāwī* and *al-'adīl* is a *rāwī* who is trustworthy in his religious practices, Abū Yūsūf argues that everyone who is free from sin punished by hell, and his charity is much than his sin, he can be categorized as '*adīl*.<sup>23</sup>

<sup>14</sup>David S. Power, *Studies in Quran and Hadith: The Formulation of Islamic Law of Inheritance* (Los Angeles: University of California Press, 1986), h. 5.

<sup>15</sup>G.H.A. Juynboll, "The Autenticity", h. 3.

<sup>16</sup>*Ibid.*,

<sup>17</sup>Abū al-Faḍl al-Dīn Muḥammad Ibn Mukram, *Lisān al-'Arab* (Beirut: Dar al-Ṣadir, 1986), 915

<sup>18</sup>Barmawi Mukri, "Critical Study on the Concept of *Ṣaḥābah* Kullubum 'Udulun in 'Ilm *Ḥadīths*," dalam *Al-Jamī'ah*, Vol. 42, No. 2, 2004, h. 345.

<sup>19</sup>*Ibid.*,

<sup>20</sup>Barmawi Mukri, h. 346.

<sup>21</sup>Raf'a Fauzi 'Abd al-Muṭallib, *Tawṣiq al-Sunnah fi al-Qarn al-Tsāni al-Hijri, Ususub wa Ittijabatub*, (Egypt, Maktaba al-Khanji, 1981), h. 128.

<sup>22</sup>Subhi al-Sālih, "Ulum al-*Ḥadīth* wa Mustalahuh", h. 129.

<sup>23</sup>*Ibid.*,

### 'Ulamā's View on 'Adālah al-Ṣaḥābah

As the objects of revelation, the companions were fallible human beings in need of guidance. An example is the criticism expressed in the Qur'ān of those who were involved in building the Masjid al-Dirār.<sup>24</sup> To pretend that all of the Companions were 'udul therefore seems to contradict the very purpose of revelation, without which *any* understanding of the Qur'ānic verses becomes difficult, if not impossible.

Another disturbing aspect in the discussion of the 'adālah of the Companions was the ambiguity among the Traditionists themselves. The latter were also trapped by this contradiction. Ibn 'Abd al-Bār, for instance, tries to establish that all the Companions were 'udul and in support of this view, like his fellows, quotes the Qur'anic verses and the Prophetic traditions. But how, after having established this fact, could he report that Bujayr ibn 'Abdullah, for example, stole a leather bag belonging to the Prophet? On one hand he wanted to establish that the Companions were 'udul so that all Traditions coming from them should be considered as true. On the other hand he could not deny the fact that there were some Companions who were of dubious morality. In other words, there is a gap between the concept of 'adālah and historical reality.<sup>25</sup>

But the most disturbing fact of all is that some of the most important Companions, such as 'Alī, 'Aisyah, Ṭalha, al-Zubayr and Mu'āwiyah, were involved in the *fitnah*. This was an event that was devastating for Muslims, resulting in many deaths and in a society that was badly torn apart. How did the Traditionists reconcile the Companions' involvement in these civil wars with their supposed 'adālah? How did they explain this apparent contradiction?<sup>26</sup>

There were various approaches taken within Sunnī circles in an effort to cope with this dilemma. The first was to refuse altogether to discuss the involvement of the Companions in the *Fitnah*. Ibn Hanbal stresses that it is part of the Sunnah of the previous generation (*salaf*) to refrain from mentioning this dispute among the companions,<sup>27</sup> (while others said that it was even compulsory (*wājib*) to do so).<sup>28</sup> Al-Awza'i was also among those who held this view.<sup>29</sup> "That was the blood of which God had purified our hands, so we should also purify our tongues of it," says al-Syāfi'i.<sup>30</sup> Hence the only thing that could be done was respect them, ask their forgiveness, and talk about them in positive terms.<sup>31</sup>

<sup>24</sup>Michael Lecker, *Muslim, Jews, and Pagans: Studies on Early Islamic Medina* (Leiden: E.J. Brill, 1995), h. 74-149.

<sup>25</sup>Ibn 'Abd al-Barr, *al-Isti'āb*, h. 50.

<sup>26</sup>Fu'ad Jabālī, *The Companion of the Prophet: A Study of Geographical Distribution and Political Alignments* (Leiden: E.J. Brill, 2003), h. 69.

<sup>27</sup>Ibn Hanbal in Fawwaz Ahmad ZamarLi, *'Aqā'id al-Salaf*, h. 39-41.

<sup>28</sup>Abu Ya'la, *Kitāb d-Mu'tamad fi Uṣūl al-Dīn*, ed. Wadī' Zaydān Ḥaddād (Beirut: Dār al-Masyriq, 1974), h. 261.

<sup>29</sup>Ibn Qudāmah, *Taḥrīm al-Nazar*, h. 23.

<sup>30</sup>Al-'ijī, *al-Mawāqif 'ilm al-Kalām* (Beirut: 'Ālam al-Kutub, 1983), h. 413.

<sup>31</sup>Fawwaz Ahmad ZamarLi, *'Aqā'id al-Salaf*, 39, 169; Ibn Qudāmah, *Lam'at al-Tiqād* (Damascus al-Manshūrat al-Maktab al-Islamī, 1964), h. 24.

Another approach was to minimize, or even to negate, the role of the Companions in the Fitnah. In the case of the murder of 'Utsmān it was said that none of the Companions were involved.<sup>32</sup> Those who were present at the time had tried to stop the rebels, but were overwhelmed by the rebels' superior forces.<sup>33</sup> The Battle of Jamāl furthermore occurred despite the best efforts of the Companions to avoid it;<sup>34</sup> it was neither 'Alī's idea, nor Talhah's, nor al-Zubayr's, but an initiative of the people of Baṣrah.<sup>35</sup> At the Battle of Ṣiffīn moreover, less than one hundred Companions were involved on both 'Alī's and Mu'awiyah's sides.<sup>36</sup>

The third approach was to recognize the involvement of the Companions in the *fitnah* while at the same time exempting them from errors by introducing the concept of *ijtibād*. The basis for this argument was the prophetic tradition according to which people who exercise *ijtibād* will always be rewarded. If their *ijtibād* is correct the reward is doubled, but even if it is not, it will not go unrewarded. Because all groups had exercised their *ijtibād*, whatever position each decided to take was valid and it did not affect their *'adālah*.<sup>37</sup>

Firstly, there are some 'Ulamā' arguing that not all *ṣaḥābah* are *'adil* especially who were living after the death of the Prophet and after the case of *fitnah*. Secondly, some 'Ulamā' argue that all *ṣaḥābah* cannot be considered *'adil*. Whether *ṣaḥābah* lived in the time of Prophet Muḥammad [p.b.u.h.] or after they may not have been considered *'adil*. According to them, it is an obligation to examine the circumstances to determine if *ṣaḥābah* transmitted a hadith from the Prophet.<sup>38</sup>

Third, the majority of 'ulamā of *hadīts*, *fiqh*, and *uṣūl* argued that *al-ṣaḥābah kullubum 'adil* (all companion are *'adil*). In this case, *'adālah al-ṣaḥābah* means that they have never spoken a lie to the prophet deliberately because of their faith and piety. *'Adālah* is not infallible (ma'ṣūm), but it should not be *abl al-bid'ah* and *abl al-ahwa*.<sup>39</sup>

a. Some verses stating *'adālah al-ṣaḥābah*:

1. Al-Baqarah (2): 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا.<sup>40</sup>

2. Āli 'Imrān (3): 110

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ.<sup>41</sup>

b. Some *hadīts* saying *'adālah al-ṣaḥābah* are:

لا تَسْبُوا أَصْحَابِي فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مَدَّ أَعْدِهِمْ وَلَا نَصِيفَهُ.

*Hādīts* transmitted by al-Tirmidzī and Ibn Hibbān from Abdillāh ibn Mugaffal.

<sup>32</sup>Nizām al-Dīn, *Fawātih Rahamūt*, 2:156.

<sup>33</sup>Al-Nawāwī, *Syarh Ṣohib Muslim*, 7:158.

<sup>34</sup>Ibn Katsīr, *al-Ba'ūts*, h. 98.

<sup>35</sup>Al-Khayyāt, *Kitāb al-Intiṣār wa al-Rād 'alā ibn al-Rawandī al-Mulbid mā Qaṣada bibi min al-Khaḍab 'alā al-Muslimīn wa al-Ta'n 'alayhim* (Beirut: al-Maṭba'ah al-Kātūlikiyah, 1957), h. 50.

<sup>36</sup>Ibn Katsīr, *al-Ba'ūts*, h. 182.

<sup>37</sup>Al-Suyūṭī, "Tadrib al-Rāwī", h. 400-401.

<sup>38</sup>Muhammad 'Ajjaj al-Khatīb, *al-Sunnah Qabla al-Tadwīn*, ed. 2 (Dār al-Fikr, 1971), h. 396.

<sup>39</sup>*Ibid.*, h. 394; see also Muhammad Abū Rayyāh, *Adwa' 'Alā al-Sunnah al-Muḥammadiyyah* (Egypt, Dar al-Ma'ārif), h. 344.

<sup>40</sup>Department of Religious Affairs, Al-Qur'an and Translation (Semarang: CV. Al-Syifā'), *Al-Baqarah* (2): 143.

<sup>41</sup>*Ibid.*, Āli 'Imrān (3): 110.

اللَّهِ فِي أَصْحَابِي، لَا تَتَّخِذُوهُمْ عَرَضًا بَعْدِي، فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ، وَمَنْ أَبْغَضَهُمْ فَبِإِبْغِضِي أَبْغَضَهُمْ، وَمَنْ آذَانِي فَقَدْ آذَانِي، وَمَنْ آذَى اللَّهَ فَيُوثِقُكَ أَنْ يَأْخُذَهُ.

### Juynboll's Perspective

In the development and stability of the dictum *al-ṣaḥābah kulluhum 'udūl* (all companions are 'adil) under the umbrella of theological strength. Furthermore, this dictum becomes stronger when it is applied the hadith criticism. The scholars are more *sanad oriented*, it implicates in the placement of personality narrators in a position that cannot be ignored. Of course, this study, when it reaches the Juynboll's hand, it will be different inasmuch as he did not accept what is conveyed theologically, he also did not accept traditional methods of hadith criticism. He made deep study of literature to the literature on this phenomenon and produce something different.

What has been shown by Juynboll is that he did a thorough research on a series of classic literature, and applies them in chronological order. Moreover, it shows when and how the dictum appears and how it goes. Research shows that this dictum develops in evolution. What is even more interesting is that the existence of this dictum, according Juynboll, cannot be separated from the figure that is so valuable in the study of *ḥadīths*, Abū Hurayrah.<sup>42</sup>

Between the explanations concerning this case, he did an evaluation of the traditional opinion. There are some records that emphasized Juynboll in this regard namely, *firstly*, this dictum was rooted in the minds of every Muslim, even touching the faith dimension, where people who criticize *'adālah al-ṣaḥābah* will receive a negative response and are considered violating the principles of the faith. To prove this, Juynboll cited a fatwā from a leading figure in 'Irāq, Amjad al-Zahawī, on 30 May 1967. The fatwa explicitly states that people who critique *ṣaḥābah* are the same with destroying the greatness of Islām.<sup>43</sup>

*Secondly*, methodologically, this dictum gave an enormous influence in the study of traditional *ḥadīths*, especially in the discourse of *aḥwāl al-runmah* or commonly known as *'ilm jarḥ wa ta'dīl*. Total reception as shown above can also be seen from the method of the author of *rijāl al-ḥadīths* which puts friend as a community *ṭabaqah* is the highest. Moreover, when they do the exploration of companions, they do not do criticize. As hinted in advance, there is a view that it is not good for people who criticize *ṣaḥābah*. On the other hand, it also affects the *ḥadīths* classification applied by the *muhaddiths*. In the context of *tadlīs* (*mudallas*), when there are indications of *tadlīs* done by a *ṣaḥābah*, then they will be accepted because of their *'adālah*. In the context of transmitters' *majbūl*, if the position of *majbūl* narrators in the chain network at the level of *ṣaḥābah*, it will have no impact on the authenticity of the chain, and the authenticity of *ḥadīths* of course.<sup>44</sup> *Third*, there are two verses are often put forward to support the 'proverbial', namely "*kuntum khaira ummatin*" and "*Kadzālika ja'alnā'ukum ummatan wasaṭan*". According Juynboll, when he explain the meaning of this verse in the previous *book of tafsīr*, none of the

<sup>42</sup>GHA Juynboll Juynboll, *Ḥadīths Controversy in Egypt*, trans. Ilyas Hasan (Bandung: Mizan, 1999), h. 90.

<sup>43</sup>G.H.A Juynboll, *Muslim Tradition*, h. 191.

<sup>44</sup>Al-Dzahabī, *Siyar al-'Alam al-Nubalā'*, Juz 1 (Beirut: Muasasah Ar-Risalah, 1981), h. 41.

interpretations that explain the meaning of the verse as meaning 'adil in the terminology of 'ilm ḥadīts. Even though Imam al-Ṭabarī interpreted *wasathan* as 'adil, the meaning of 'adil here is different with the meaning of 'adil in the science of ḥadīts.<sup>45</sup>

Juynboll view of justice is inseparable companions of Abu Hurayrah figure. According to him, born and growing dictum *al-ṣaḥābah kulluhum 'udūl* related to the efforts of writers literature of *rijāl* to release Abu Hurayrah from a variety of charges. Furthermore, still according Juynboll, not a literature *rijāl* classic also give attention to other companions Abū Hurairah very similar to what they did to Abū Hurairah itself, not even one that is also approaching. Other friends, who also narrated many traditions such as Anas bin Malik (1584 hadith), Abdullah bin 'Abbās (ḥadīts 1243), Abdullah bin Umar (1979 ḥadīts), Abdullah bin 'Amr (378 ḥadīts), Jabir bin Abdullah (960 ḥadīts), and Abū Sa'īd al-Khudrī (ḥadīts 496), do not get treatment as Abū Hurairah.<sup>46</sup>

In this case Juynboll also offers *common link* method which he thought was appropriate to replace the method of classic ḥadīts criticism. Not only to replace the method of classic ḥadīts criticism, theory of *common link* was also meant to reject all of the basic assumptions that became the foundation of other methods. In other words, Juynboll discussed *'adālah al-ṣaḥābah* just in order to strengthen his *common link* theory.

Furthermore, this theory also brought Juynboll toward conclusion that ḥadīts which is informed by only one person cannot be accepted. In other words, Juynboll did not accept the validity of the ḥadīts *gharib* (ḥadīts narrated only by one person). Moreover, through the *common link* theory Juynboll only accepted hadith supported by sanad which consists of two narrators and each narrators have at least two students and so on.

### The Theory of Common Link at Work

Verification of *common link* theory needed to observe its role in proving the authenticity of ḥadīts and validity of this theory will be examined by applying on ḥadīts.

In outline, the ways of working of the Common Link theory are:

1. Determine the the ḥadīts to be examined.
2. Discover traditions in the various collections of ḥadīts.
3. Collect all the *isnād ḥadīts*.
4. Arrange and reconstruct all isnad chain in one isnād bundle.

Detect *Common Link*, the narrator who considered most responsible for spreading of ḥadīts.<sup>47</sup>

### Verification of Common Link Theory on Ḥadīts of Sign Of Imān

The ḥadīts of *the sign of imān* chosen to verify this theory. At the least, there are some reasons why writer chosen this ḥadīts. *Firly*, various of isnad chain that support the *matan ḥadīts*, if collected and reconstructed to form a bundle isnād, so that indicates there are narrators that act as a *common link*. *Secondly*, that ḥadīts with topic

<sup>45</sup>G.H.A Juynboll, *Muslim Tradition*, h. 195.

<sup>46</sup>Komaruddin Amin, *Menguji Kembali Keakuratan*, h. 54.

<sup>47</sup>Ali Masrur, "Teori Common Link", h. 80.

above, is the basic *ḥadīths* which became the basis of the teachings of Islam. *Thirdly*, in the *ḥadīths* will be discussed, there is a name Syu'baḥ as one of the narrators. Syu'baḥ's position in the development of *ḥadīths* much criticized. Juynboll did not miss to give the objections against Syu'baḥ's involvements in falsifying of isnād. Even Juynboll did not receive reports from the *ḥadīths* critics compiled in book of *rāwī* biography, such as al-Jarh wa al-ta'dīl, taḥdzīb al-taḥdzīb, and lisān al-mīzān taken for granted but placing it as a historical account for actually event, which may contain the deficiencies, weaknesses or faults because it has been mixed with various interpretations.<sup>48</sup>

The text of *ḥadīths* as follows:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وُلْدِهِ، وَوَالِدِهِ، وَالنَّاسِ أَجْمَعِينَ

Based on the tracking of the *ḥadīths*, discovered four variants of isnād lines as follows:

*Imām Bukhārī* : *Nabi Mubammad – Anas bin Mālik – Qatādbaḥ – Syu'baḥ – Adam – Imām Bukhārī.*

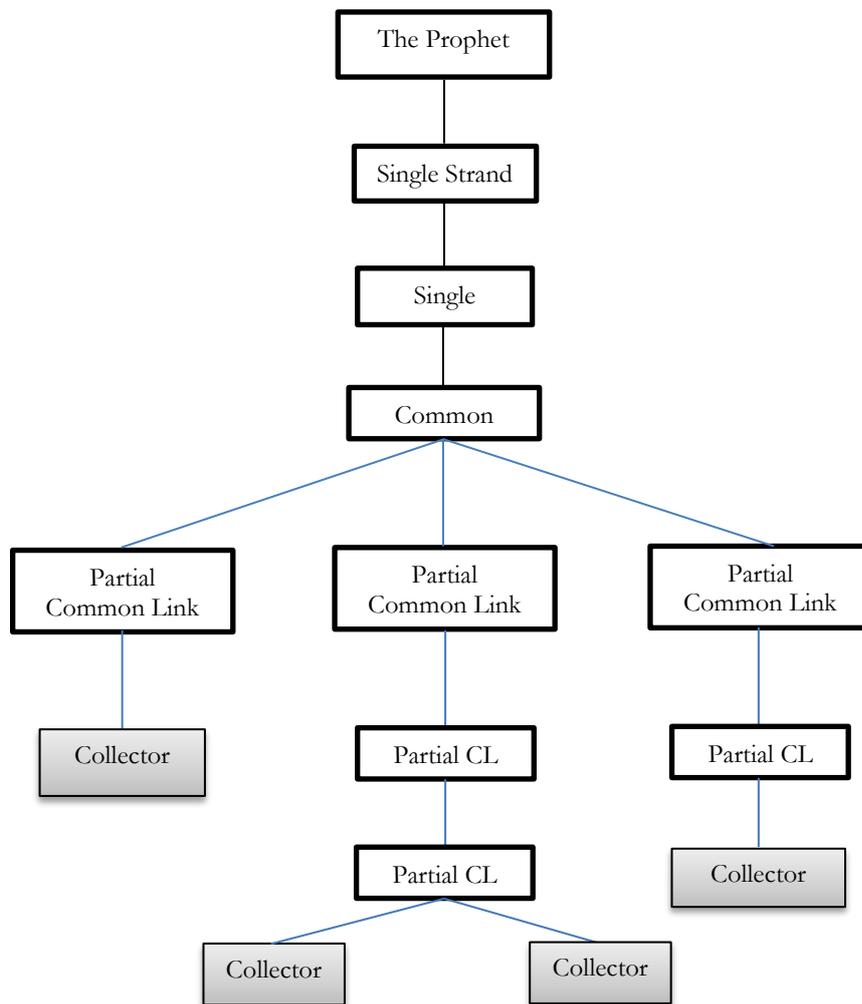
*Imām Muslim* : *Nabi Mubammad – Anas bin Mālik – Qatādbaḥ – Syu'baḥ – Mubammad bin Ja'far – Ibn Basyār – Mubammad Ibn al-Mutsanna – Imām Muslim.*

*Imām Nasā'ī* : *Nabi Mubammad – Anas bin Mālik – Qatādbaḥ – Syu'baḥ – Ibn al-Mufaddhol – Humaid bin Mas'adaḥ – Imām Nasa'ī.*

*Ibnu Mājah* : *Nabi Mubammad – Anas bin Mālik – Qatādbaḥ – Syu'baḥ – Mubammad bin Ja'far – Ibn Basyār – Mubammad Ibn al-Mutsanna – Ibnu Mājah*

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<sup>48</sup>Andrew Rippin, "Literary Analysis of Qur'ān, Tafsīr, and Sīrah: The Methodologies of John Wansbrough," in Richard C. Martin, *Approaches to Islam in Religious Studies*, (USA: The University of Arizona Press, 1985), h. 155-156.



**Diagram 1**

Thus, in fact since the beginning of the *hadiths* has been taught by the Prophet Muhammad to few companions. Just because there are some restrictions and obstacles in the hadith narrations activities in early Islam, that activities more privately than publicly. This cause a *hadiths* that transmitted by single chain stretch from *common link* to the Prophet and it spread after *common link*. So, the status of *common link* is the first person who spread the *hadiths* not fabricator

**Critique on Juynboll's Analysis**

That companion in the view of *muhaddiths* got a privileged position than others generation. These features, for Muslims, is a gift given by God to them, because their role cannot be underestimated in the development of early Islam. Undoubtedly, this

was understandable because the mechanism used by the *muhaddits* on *hadits* criticism perceived the personality of a narrator as something very fundamental.<sup>49</sup>

However, Juynboll did not accept traditional methods of *hadits* criticism and what was presented theologically. From the research he did on some literature, he produced something different from the research done by the traditional scholar – for example, Juynboll perceived dictum *al-ṣaḥābah kullubum'udūl* from historical aspect. Since 'Ulamā' argued *al-ṣaḥābah kullubum'udūl* used the normative theological approach, they do not examine the critical issue.

Furthermore, Juynboll adopted and developed the Schacht's theory. According to Komaruddin Amin, in accepting a *hadits*, Juynboll investigated three fundamental questions: when, where, and by whom the relevant *hadits* was transmitted first. In carrying out the method, he held the basic principles: *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 of historicity*. With such principles, he provided a new model of *Common Link* which is more complex and detailed.<sup>50</sup>

In his study of the sanad, Juynboll can be classified to two parts, *first*; his criticism to Muslims in the concept and their way to develop the sanad analysis, *secondly*; create the new method of isnad analysis as an alternative. He concluded that the method which has been used by the *muhadditsin* in analyzing the sanad is weak method. Therefore, it needs to new concept of sanad analysis method to investigate the appearance of matan *hadits*.<sup>51</sup>

The methods above were already established and formalized by the classic *hadits* reviewer. However, on Juynboll's view they were very different, he said that the classical method still cause controversy if it is used to prove the historicity of the tradition attribution to the Prophet. Besides, there are some weak points in this method which are: (1) The occurrences of the method of conventional *hadits* criticism were considered late. (2) Isnad could be falsified on the whole in accordance with the conditions of the culture and politics of its time. (3) The appropriate matan criticism was not implemented; the focus was only on sanad criticism.<sup>52</sup>

In this case Juynboll also offers *common link* method which he thought was appropriate to replace the method of classic *hadits* criticism. Not only to replace the method of classic *hadits* criticism, theory of *common link* was also meant to reject all of the basic assumptions that became the foundation of other methods.

Muhammad Mustafā Azamī, a hadith reviewer from King Saud University, he not only questioned about the *common link* interpretation, but also doubted the validity of the theory. Azamī tends to stated that *common link* methods and all the conclusions obtained are irrelevant and unfounded.<sup>53</sup>

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<sup>49</sup>See Abū Rayyāh, *Adwa' 'ala al-Sunnah al-Mubammadiyah* (Kairo: Dār al-Ma'arif.); Shalahuddīn, *Minhaj Naqd al-Matn 'Inda 'Ulamā' al-Hadits al-Nabawi* (Beirut: Dār al-Afaq al-Jadidah, 1983).

<sup>50</sup>Ali Masrur, "Teori Common Link", h. 63.

<sup>51</sup>G.H.J. Juynboll, "Some Isnad-Analytical Methods Illustrated on the Basis of Several Woman-Demeaning Sayings from Hadist Literature" *al-Qantara*, vol. X (1991), h. 345.

<sup>52</sup>Ali Masrur, "Teori Common Link", h. 113.

<sup>53</sup>M.M. 'Azamī, "Studies in Early Hadith Literature with a Critical Edition of Some Early Texts, (Beirut: al-Maktabah al-Islāmī), h. 234.

According to ‘Azamī, hadith scholars have realized the problems of own narration (*infirad*) and implications. However, all of that depends on the quality of narrators. Although the *rāwī* be aloof in narration, if they are among the narrators are trustworthy (*tsiqah mutqin*) then the hadith can be declared as *ṣahīh* even though *gharīb*. Conversely, if one of the narrators who narrated the hadith with his own is a *rāwī al-ṣadiq* or below it, so hadith called *munkar*.<sup>54</sup> Thus, Juynboll’s interpretation who said that the narrators who acts as the common link is fabricator unacceptable. Especially if the narrators is recognized by scholars as a trustworthy person (*tsiqah*). Similarly, the *diving strand* is certainly no different. It can be trusted if the line is connected from the collector to the Prophet and all the transmitters in transmission have quality as *tsiqah*. If not then the hadith is rejected. Thus, the admissibility of a hadith is located at the junction of *sanad* and the narrators quality, not on quantity, as according to the criteria of Juynboll.<sup>55</sup>

Thus, to decide who is in position the *common link*, a hadith reviewer have to collect all of *isnad chain* that found in various of hadith collection so get the conclusion partially. And to avoid the wrong assumption about status of a *rāwī*.

To respond to a variety of Juynboll’s theories above, let us try to describe logical evidence in the transmission of *ḥadīth gharīb* which is a type of transmission received since the time of the Prophet Muhammad [p.b.u.h] and continued until the time of companions and generations thereafter. Moreover, the writer will also try to outline the history of the emergence of the opinion which is stated that *khabar* could be accepted if it is informed by one or more and the responses of ‘Ulamā’ to them.

In short, not all friends were always with the Prophet everyday and every time because sometime, they worked in the garden, in the market, went to war or other personal activities. Therefore, the statement of ‘Ulamā’ about the *‘adālah*, “*kullu al-ṣaḥābah ‘udūl*” should be refined become “*kullu al-ṣaḥābah ‘udūl fī al-riwāyah*” (*‘adil* in transmission) with the reason<sup>56</sup>:

1. The theory “*kullu al-ṣaḥābah ‘udūl*” is not *ijmā’* (consensus) of the whole scholars, not only theory of *qath’i* (final) but also still *ijtibādī* (relative).
2. The companions who were close to the Prophet and narrated the *ḥadīth* certainly are people who love the truth or fair, so they may not lie in the name of Prophet.
3. The majority of friends known through the narrations which they told and therefore they called *‘adil*. The friend who had been dubbed the *munāfiq* or others, most of them did not narrate the tradition.

Thus, it can be concluded that if there are companions of the Prophet who have committed violations such as drunk or other violations that undermine the *‘adālah*, and then they narrated the *ḥadīth*, a research about that narrations should be conducted, and if there are contradictions to the rules of the validity of *matan ḥadīth*, narration will be rejected. But if not, it would be acceptable.

Among the reviewer tradition in the West, the most notable reviewer who gave the rebuttal to Juynboll’s idea was Harald Motzki. He criticized Juynboll skeptical assumptions, by saying that the authenticity of *ḥadīth* was proven since the 1st century

<sup>54</sup>*Ibid.*, h. 237

<sup>55</sup>Ali Masrur, “Teori Common Link”, h. 173.

<sup>56</sup>Abū Rayyāh, h. 354.

of Hijrah. For Motzki, the Qur'an and the *ḥadīths* has been studied since the time of Prophet Muhammad [p.b.u.h], and the jurists of (*fuqahā*) Hijāz were proven using the traditions since the first century. He concluded that the possibility of the diversity in transmission through planned falsification was very small, so the sanad and matan *ḥadīths* in the books (*kutub al-sittah*) can be trusted.<sup>57</sup>

In this light, according to Harald Motzki *common link* cannot always be stated as forger of *ḥadīths* as long as historical data that shows him as the forger of *ḥadīths* has not been discovered yet. The *common link* is more appropriate if it is called as the first collector of *ḥadīths*, the function are as recorder and narrator in the regular classes. In the other hand, the figure who supported the theory of Harald Motzki is Gregor Schoeler. According to Gregor Schoeler *common link* should not be understood as forger of *ḥadīths*. It proven on *ḥadīths* about *al-ijf*, has a *common link*, al-Zuhrī (d.124) and he has the real teacher as informan of *ḥadīths*, 'Urwaḥ ibn al-Zubair (d.94), and did not falsify the *ḥadīths*.<sup>58</sup>

Differed with Juynboll's opinion which regarded the theory of *common link* as a forger or a beginner of hadith, Motzki also interpreted the *common link* as the first collector of *ḥadīths* who collected it systematically. This collector also acted as the recorder and narrator in regular classes. In this light, from that a system of learning will evolve.<sup>59</sup>

## Conclusion

Juynboll adopted and developed the Schacht's theory. In his study of the sanad, Juynboll can be classified to two parts, *first*; his criticism to Muslims in the concept and their way to develop the sanad analysis, *secondly*; create the new method of isnad analysis as an alternative. He concluded that the method which has been used by the *muhaddithin* in analyzing the sanad is weak method. Therefore, it needs to new concept of sanad analysis method to investigate the appearance of matan *ḥadīths*.

In the development and stability of the dictum *al-ṣaḥābah kulluhum 'udul* (all companion are 'adi) under the umbrella of theological strength. Furthermore, this dictum becomes stronger when it is applied the *ḥadīths* criticism. The scholars are more *sanad oriented*, it implicates in the placement of personality narrators in a position that cannot be ignored. Of course, this study, when it reaches the Juynboll's hand, it will be different inasmuch as he did not accept what is conveyed theologically, he also did not accept traditional methods of *ḥadīths* criticism. He made deep study of literature to the literature on this phenomenon and produce something different. In this case Juynboll also offers *Common Link* method which he thought was appropriate to replace the method of classic *ḥadīths* criticism. In other words, Juynboll discussed '*adālah al-ṣaḥābah*' just in order to strengthen his *Common Link* theory.

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<sup>57</sup>*Ibid.*,

<sup>58</sup>Umi Sumbulah, "Kajian Kritis Ilmu Hadis", h. 176.

<sup>59</sup>Kamaruddin amin, "Metode Kritik Hadits", h. 167.

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