

## A New Paradigm of Common Link Theory in Contemporary Hadith Studies

**Abdul Hakim Wahid**

Universitas Islam Negeri Syarif Hidayatullah Jakarta  
*bakim.wahid@uinjkt.ac.id*

**Harun Rasyid**

Universitas Islam Negeri Syarif Hidayatullah Jakarta  
*harun.rasyid@uinjkt.ac.id*

### **Abstract:**

This article aims to explore the theory of common links in contemporary hadith research which was used differently from the beginning of its invention by Joseph Schacht and developed by Juynboll, who focuses only on discovering the originator or person in charge of the dissemination of a hadith. By using qualitative research with a historical approach, this article concludes that in the current context, the common link theory can be used to strengthen the authenticity of the prophet's hadith because by using the source of the entire hadith book, a person with a common link status will be signed to a companion and even the prophet himself. Given the analysis that has been provided, it is clear that hadith scholars who are Muslim and non-Muslim have taken a keen interest in and debated Joseph Schacht's common link thesis, which Juynboll further expanded. Individual religious beliefs significantly influence the implementation and acceptance of the theory, resulting in differing degrees of support and criticism. There is no denying the common connection phenomena among isnad systems, even if many Muslim academics have widely rejected it. This research indicates that the common link theory can be used to support the veracity of particular hadiths, in contrast to some objections. Its potential utility in hadith validation is highlighted by the research, which finds cases in which the common link is attributed to the Prophet Muhammad (SAW) and his associates.

**Keywords:** *Common link Theory, Hadith, Juynboll*

### **Abstrak**

Artikel ini bertujuan untuk mengeksplorasi teori common link dalam penelitian hadis kontemporer yang penggunaannya berbeda dari awal penemuannya oleh Joseph Schacht dan dikembangkan oleh Juynboll, yang hanya berfokus pada penemuan pencetus atau rawi penanggung jawab penyebaran sebuah hadis. Dengan menggunakan penelitian kualitatif dengan pendekatan historis, artikel ini menyimpulkan bahwa dalam konteks kekinian, teori common link dapat digunakan untuk memperkuat otentisitas hadis nabi, karena dengan menggunakan sumber seluruh kitab hadis, seseorang yang berstatus common link akan disandarkan pada sahabat bahkan nabi sendiri. Dengan analisis yang telah diberikan, jelaslah bahwa para ahli hadis, baik Muslim maupun non-Muslim, menaruh perhatian besar dan memperdebatkan teori common link Joseph Schacht, yang kemudian dikembangkan lebih lanjut oleh Juynboll. Perbedaan pandangan keagamaan secara signifikan mempengaruhi penerapan dan penerimaan teori tersebut, sehingga menghasilkan berbagai bentuk penolakan dan juga dukungan. Keberadaan fenomena common link di antara sistem isnad tidak dapat disangkal, meskipun banyak akademisi Muslim yang menolaknya secara luas. Penelitian ini menunjukkan bahwa teori common link dapat digunakan untuk mendukung kebenaran hadis tertentu. Potensi kegunaannya dalam validasi hadis disorot oleh penelitian ini, yang menemukan kasus-kasus di mana common link dikaitkan dengan Nabi Muhammad (SAW) dan para sahabatnya.

**Kata Kunci:** *Teori Common Link, Hadits, Juynboll*

## INTRODUCTION

A German scholar named Aloys Sprenger initiated the study of hadith in the West in the 19th century AD. He introduced skepticism towards the authenticity of hadith, which inspired many figures such as William Muir. He reached the point of culmination in the era of Ignaz Goldziher with his work *Muhammedanische Studien*.<sup>1</sup> Harald Motzki states that before Goldziher, western studies of Islam could be called similar to what the Muslim scholars did. That is to say that they still accepted the truth of the Quran and the hadith of the prophet as authentic sources.<sup>2</sup>

After Goldziher, there Joseph Schacht appeared, who, due to the influence of Goldziher's findings, conducted a critical study of the authenticity of the hadith. He only focused his study more on the study of isnad and named it the *Isnad Analytical Study*. Schacht began to develop and analyze the theories discovered by his predecessors and developed a theory called *the common link*.

Schacht made a *common link* diagram depicting a successor who transmits a hadith to his students, and then his students transmit it again to many people until the time of bookkeeping the hadith. Then he considered that the authors of the hadith books, such as al-Bukhari and Muslim, had made isnad as if the successor received the hadith from friends who also came from the prophet Muhammad. *The common link* is a term he uses to refer to a priest from whom he began to spread the path of passage, from which he got 3 or 4 isnads to the prophet in the form of a single path. This person then taught to several disciples, and his disciples taught again to some of his other disciples.<sup>3</sup> Schacht said that a *common link* is a person responsible for the occurrence of hadith forgery.

This theory of Schacht was supported and developed by G.H.A. Juynboll. The fruits of his indefinite visits to the Leiden University library have resulted in a work entitled. <sup>4</sup>*Encyclopedia of Canonical Hadith* published in 2007. In the book, Juynboll collects hadiths from the six books according to the transmitter order (*Madar al-Hadith*) and arranges them alphabetically. He stated that

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<sup>1</sup> Nur Mahmudah, "Pemikiran G.H.A. Juynboll tentang Hadis", *Mutawâtir: Jurnal Keilmuan Tafsir Hadis*, Volume 3, Nomor 1, Juni (2013) 106-122.

<sup>2</sup> Harald Motzki, *The Origins of Islamic Jurisprudence: Meccan Fiqh before the Classical Schools* (Leiden: Boston: Brill, 2002), 11; Rahmadi Wibowo Suwarno, "Kesejarahan Hadis dalam Tinjauan Teori *Common Link*", *JURNAL LIVING HADIS*, Vol. 3 Nomor 1, (2018), 89-120.

<sup>3</sup> G.H.A. Juynboll, "(Re)Appraisal of Some Technical Terms in Ḥadīth Science", *Islamic Law and Society* 8 No, 3, (2001), 303-349; Ahmad Atabik, "Menelusik Otentitas Kesejarahan Sunnah Nabi", *Jurnal Riwayah* 1 No. 2, 236.

<sup>4</sup> Asmilyia Mohd Mokhtar, Ahmad Yunus Mohd Mokhtar, dan Zaizul Abd Rahman "G.H.A Juynboll and His Methodology in Dealing With Prophetic Tradition," *International Journal of Civil Engineering and Technology* 9 Issue 8, 1115.

his work resulted from his efforts to find a method that could identify the *originator* of the hadith, which could be interpreted as the creator of the hadith, and the method was to use the *common link* theory.<sup>5</sup>

## **METHOD**

Utilizing a qualitative research methodology, this study examines the development and current implementation of the Common Link Theory in the field of Hadith studies using an analytical and historical approach. The goal of the study is to trace the development of the Common Link Theory from Joseph Schacht's original ideas to the work of scholars like G.H.A. Juynboll and current reinterpretations that highlight the Hadith's veracity. The goal is to create a new paradigm for comprehending the Common Link Theory in the modern Hadith area by looking at both classical and modern sources. The main source of information for this research is an extensive analysis of traditional Hadith sources, such as \*Sahih Bukhari\*, \*Sahih Muslim\*, and other noteworthy Hadith collections. The identification and analysis of the chains of narrative (isnad) at the heart of the Common Link Theory are based on these works. A variety of academic publications are used to collect secondary material, such as Joseph Schacht's influential book, *The Origins of Muhammadan Jurisprudence*. The several works on Hadith and the Common Link Theory by G.H.A. Juynboll, especially *Muslim Tradition: Studies in Chronology, Provenance and Authorship of Early Hadith*. The study employs a historical-analytical method to trace the development of the Common Link Theory and its various interpretations. The analysis begins by mapping the original conception of the theory by Schacht, examining how he identified common links in Hadith chains to argue for their historical origins.

Following this, the study critically engages with Juynboll's contributions, particularly his methodologies for identifying common links and his arguments regarding their implications for Hadith authenticity. The study then transitions to contemporary interpretations, where the focus shifts from merely identifying common links to using them as tools for affirming the authenticity of Hadiths. To analyze these developments, the study employs textual criticism, isnad analysis, and comparative methods. Textual criticism is used to examine the variations in Hadith chains across different sources, while isnad analysis helps to identify common links and assess their reliability. The comparative method allows for the juxtaposition of classical interpretations with contemporary approaches, highlighting shifts in scholarly attitudes towards the Common Link Theory.

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<sup>5</sup> Juynboll, *Encyclopedia of Canonical Hadith*, Brill, 2007.

## DISCUSSION

### *Common Link Theory and Its Use*

Juynboll says there will be no absolute method that can prove the historicity of the hadith originated from the prophet. The methods used by Muslim scientists do not guarantee to be able to prove the historicity of the prophet's hadith definitively. Some of the points he raised regarding his statement were:<sup>6</sup> *First*, the emergence of a late isnad system. According to Juynboll, the isnad system was born during the Civil War between 'Abdullah bin Zubayr and the 'Umayyad caliphate in Damascus. This provision is based on the statement of Ibn Sirin in the *Muqaddimah of Muslim Shahib*. *Secondly*, isnad can be forged as Goldziher claims that the content of the hadith continued to expand in later eras so that people could rely on more substantial authority after that. *Third*, it focuses too much on isnad's critique. According to Juynboll, although Muslims can sort out many sahih and *da'if* hadiths, these hadiths may have escaped various additions.<sup>7</sup>

Because traditional methods only focus on the quality of the transmitter, Juynboll offers a theory called *a common link* that assesses the quality of the transmitter and its quantity. According to Juynboll, traditional methods could be more reliable. They have many disadvantages because they do not give a definite answer to when the hadith began to be narrated. The method that can confirm when a hadith began to spread is the common link theory.<sup>8</sup> In his theory, Juynboll says that in the isnad bundle of hadith, there is always a scholar who is the key figure in the spread of a hadith. The transmitter described having spread the hadith to some disciples, or there are several people passing news from a teacher to the next generation or someone. A passage can be easily believed to have historical value, and that person is given the status of *a common link*. Juynboll did not mention the main reason for making the provision that led to a CL having several pupils, later referred to as *a partial common link*. He only said that the history that can be maintained comes from cl disciples who also have some disciples.<sup>9</sup>

Juynboll managed to develop Schacht's theory and coined several terms, among which were: first, *A common link* (CL) is the third or fourth scholar with more than one disciple. If the isnad from the prophet Muhammad to the third or fourth transmitter is a *single strand*, then the hadith is considered false, and what makes the hadith is *the common link*, not the prophet. When the

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<sup>6</sup> Devi Kasumawati, "Teori *Common Link* G.H.A. Juynboll: Melacak Otoritas Sejarah Hadits Nabi", *Jurnal al-Risalah* 13 No. 2, 150.

<sup>7</sup> Devi Kasumawati, "Theory *Common*...", 150-152.

<sup>8</sup> Rahmadi Wibowo Suwarno, "Kesejarahan Hadis dalam Tinjauan Teori *Common Link*", *Jurnal Living Hadis* 3 No. 1, 99.

<sup>9</sup> Juynboll, "Nāfi', the mawla of Ibn 'Umar, and His Position in Muslim Hadīth Literature", 211.

names that are on the branch of an isnad bundle begin to spread, that is where the<sup>10</sup> *The common link* is.<sup>11</sup> Second, A *partial Common link* (PCL) is a pupil of a Person of *Common Link* status who has two or more disciples.<sup>12</sup> Third, the *Seeming Common link* (SCL) is an insufficient requirement to be CL or PCL, so it looks like CL when it is not due to the lack of several pupils. Many of the bundles are<sup>13</sup> *single strands*.<sup>14</sup> Fourth, *Single Strand* (SS) is a single path that starts from prophet SAW to the transmitter with CL status with a series of isnad Nabi Sahabat Tabi'in CL Cl students.<sup>15</sup> Fifth, *Spider Strand* is a passageway in which there is CL, but there are several other paths that are SS-shaped and do not pass through the CL path. Only the scholar is a contemporary of CL, so he got a history from CL teachers. The SS was directly transmitted from *the tabi'in* or companions, and some were also narrated directly from the prophet, so they became known as Alternative Companions.<sup>16</sup> Sixth, *Diving Strand* is a condition in which a CL pupil is not eligible as a PCL because the number of pupils consists of only one person or SS.<sup>17</sup>

The *theory of common links* has become a topic widely discussed in contemporary hadith studies, especially when discussing the development of hadith studies among Western scholars. This can be seen from the many writings on this theory that are currently present. Although not comparable in number to other themes of hadith studies, *the common link* theory is always interesting to study further because the problems and conclusions offered sound foreign are also contrary to what has been believed by Muslims. Therefore, many Muslim scholars try to re-examine and often comment on what this theory offers.

The use of *common link* theory based on the lens of 3 Western scholars has a different purpose. As for Joseph Schacht, who concluded that isnad is part of a far-fetched or unreal hadith and that a hadith that a transmitter with *common link* status to previous figures is something fictitious,

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<sup>10</sup> Abdul Hakim Wahid, *Autentisitas Hadis Nabi: Studi Riwayat Nafi' Mawla Ibn 'Umar dalam Kitab al-Sahibayn*, (Kuningan: Nusa Litera Inspirasi, 2017), 42.

<sup>11</sup> G.H.A. Juynboll, "(Re)Appraisal of Some Technical Terms in Ḥadīth Science", *Islamic Law and Society* 8 No, 3, 306; Devi Kasumawati, "Teori *Common Link* G.H.A. Juynboll: Melacak Otoritas Sejarah Hadits Nabi", *Jurnal al-Risalah* 13 No. 2, 153.

<sup>12</sup> G.H.A. Juynboll, *Encyclopedia of Canonical Hadith* (Leid: Brill, 2007), Xx.

<sup>13</sup> Asmilyia Mohd Mokhtar, Ahmad Yunus Mohd Mokhtar, dan Zaizul Abd Rahman, "G.H.A Juynboll and His Methodology in Dealing with Prophetic Tradition," *International Journal of Civil Engineering and Technology* 9 Issue 8, 1117.

<sup>14</sup> G.H.A. Juynboll, "(Re)Appraisal of Some Technical Terms in Ḥadīth Science," *Islamic Law and Society* 8 No, 3, 306.

<sup>15</sup> Nur Mahmudah, "Pemikiran G.H.A. Juynboll tentang Hadis", *Mutawatir: Jurnal Keilmuan Tafsir Hadis* 3 No. 1, 111.

<sup>16</sup> Asmilyia Mohd Mokhtar, Ahmad Yunus Mohd Mokhtar, dan Zaizul Abd Rahman, "G.H.A Juynboll....", 1118; Abdul Hakim Wahid, *Autentisitas Hadis Nabi: Studi Riwayat Nafi' Mawla Ibn 'Umar dalam Kitab al-Sahibayn*, (Kuningan: Nusa Litera Inspirasi, 2017), 42-43.

<sup>17</sup> Asmilyia Mohd Mokhtar, Ahmad Yunus Mohd Mokhtar, dan Zaizul Abd Rahman, "G.H.A Juynboll....", 1117; Abdul Hakim Wahid, *Autentisitas Hadis Nabi....*, 42.

then the *common link* theory he proposed is aimed at separating the fictitious part of isnad and the original isnad.<sup>18</sup> The original isnad, for Schacht, was a string of transmitters from a *common link* to the compilers of hadiths or *mukharrijis* that contained hadiths in their books. Then, according to Juynboll, who had developed this theory, and stated that a hadith that can be accepted and believed to be authentic is when it was conveyed from the beginning by the prophet to many people, using the common link theory to find the person responsible for the spread of a hadith, and knowing who the creator of the hadith was. Meanwhile, Harald Motzki has a different view from the two figures above in this theory. He does not consider the common link transmitters as an engineer or forgers of hadith but as a compiler and a disseminator of hadith (*Professional disseminators*). Motzki mentions the position of the *common link* transmitters as a collector of hadith that has been received from teachers as well as a teacher who conveys the hadith to his students systematically.<sup>19</sup>

Motzki has also written a review of Juynboll's book entitled *Encyclopedia of Canonical Hadith*, which became one of Juynboll's famous writings. His review was published in *Jerusalem Studies in Arabic and Islam* volume 36 in 2009. In this paper, Motzki considers *the theory of common links* as a method of isnad analysis that can be a complementary facility for hadith studies in the future. According to him, without an in-depth isnad study like this, there would be no further research in the study of hadith.<sup>20</sup>

Based on the explanation above, there are differences among scholars in using the common link theory, some of whose purpose is to find out the spreader of the first hadith, some to know the creator of the hadith, and some to corroborate the historical value of a hadith.

#### *A New Formulation of the Common Link Theory*

According to Isnad Juynboll's theory of analysis, a hadith can be considered to have historical value if narrated by a *Common Link*. Therefore, to become a *common link*, if he has two or more students and his students have two or more students, the status of the two students is called a "Partial Common Link ." According to Juynboll, how could the compilers of the book of hadith only quote the writings of one teacher or only find a text with the single path of the teacher?<sup>21,22</sup>

The stipulation that CL has PCL only to the extent of its students and does not have to reach the compilers of the hadith book because, with the evidence of the spread of hadith to 2 or

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<sup>18</sup> Joseph Schacht, *The Origins of Muhammadan Jurisprudence* (Oxford University Press, 1950).

<sup>19</sup> Rahmadi Wibowo Suwarno, "Kesejarahan Hadis dalam Tinjauan Teori Common Link", dalam *Jurnal Living Hadis*, vol. 3, no. 1, (Mei 2018), 112-116.

<sup>20</sup> Harald Motzki, "Review of G.H.A. Juynboll *Encyclopedia of Canonical Hadith*", dalam *Jerusalem Studies in Arabic and Islam*, vol. 36, 2009, h. 549.

<sup>21</sup> G. H. A. Juynboll, "(Re)Appraisal of Some Technical Terms in Ḥadīth Science," *Islamic Law and Society*, Vol. 8, No. 3, 306

<sup>22</sup> G. H. A. Juynboll, "(Re)Appraisal of Some Technical Terms" ..... , 2.

more people at the level of its students, it has proven that the path of the passage of hadith is not a single path and shows the spread of hadith in the early Islamic period. In his theory, Juynboll says that in the isnad bundle of hadith, there is always a scholar who is the key figure in the spread of a hadith. The transmitter is described as having spread the hadith to some disciples, or there are several people passing news from a teacher to the next generation or someone. Such a passage can be easily believed to have historical value, and that person is given status with *Commo Link*.<sup>23</sup>

However, the above theory needs to be applied by Juynboll consistently. Several times in establishing a woman as a *common link*, Juynboll did not follow this theory of his. It is recorded in his encyclopedia, which is a semi-translation of the book by al-Mizzi. For this reason, it is necessary to reformulate the theory of a common link, which refers to the meaning of the *common link*. Furthermore, it is necessary to establish the conclusion that this *common link* is not a hadith forger or a maker of false isnads.

The formulation offered by the author is that a *common link* is a top scholar with at least two students who convey their hadith to several disciples. According to the teachings in the Qur'an, the theory of testimony is obliged to have two witnesses in every sale and purchase or debt receivable, as this is also true in other religions that require two witnesses in marriage. Therefore, the requirement to become a <sup>24</sup>*A common link* is if a top speaker has two or more disciples and they have two or more disciples as well, so the status of the two students is a "Partial Common Link". The provision of having a PCL is only up to the limit of its first disciple. It does not have to reach the compiler of the hadith because, with the evidence of the spread of the hadith to 2 or more people at the time of the top scholar, it has proved that the path of the hadith passage was not a single path and showed the spread of hadith in the early Islamic period. Although this has not been able to comply with the requirements imposed by Juynboll in the *common link* theory, which he last refined with the terms *real common link* and *real partial common link*, this theory does not violate the basic provisions of the *common link* theory, because it has aborted doubts about the delivery of a hadith from one person to one disciple to the collector of the hadith book, and can refute the findings of the existence of such phenomena which are considered as attempts to authenticate hadith during the process of the birth of isnad. Moreover, these findings can also provide an answer to the main point that he has always questioned about the phenomenon of the citation of one

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<sup>23</sup> G. H. A. Juynboll, (Re)Appraisal of Some Technical Terms in Ḥadīth Science, *Islamic Law and Society*, Vol. 8, No. 3, 306

<sup>24</sup> Q.S. to the-Baqarah: 282

hadith by the *mukharrijis*<sup>25</sup> from one teacher only who appears to be a single path of the matan hadith spread.<sup>26</sup>

### ***A New Look at Common Link***

Most Muslim scholars reject the common link theory because of its concept, which aims to know a hadith forger. Nevertheless, in contrast to that, western scholars recognize the truth of this *common link* theory. Even many circles support that hadith has historical value, and many come from the prophet and recognize the phenomenon of a *common link* in the hadith passage.

If analyzed in depth, this *common link* phenomenon does seem real, where at the time the isnad bundle is created, the central figure, the source of the passage both seen from the upper path and the bottom, will appear as this important figure. It appears from him that the hadith began to spread, and to him, the hadith originated. Therefore, this phenomenon of *common links* cannot be rejected. It is just that when this vital figure is later regarded as a hadith forger, this is a conclusion with no solid basis.

In an analysis of Juynboll *Encyclopedia of Canonical Hadith*, a work that is a semi-translation of al-Mizzi's book of *Tuhfatul Ayyraf bi Ma'rifatil Athraf*, the author finds that the people who bear the *common link* are scholars' who based on historical data were the first hadith writers, who got the task of the government at that time to record the hadith. Furthermore, the figures lived in the period after the official hadith bookkeeping order was carried out because they received orders from the ruler. With the efforts to write this hadith, these figures later became collectors of hadith, and from it was also taken by many hadith reviewers in their time until they reached well-known hadith collectors.

The designation of these figures as *common links*, as done by Juynboll, is partially wrong, but it still needs to be stronger if it is based on the argument of the theory that *common links* are people who have at least two students. Because the arguments constructed by Juynboll are based solely on data in the *poles of the sittab* so that finally the *common link* is the scholars of the successor circles. Meanwhile, suppose the entire path of the hadith narration in other books is also applied in the isnad bundle. In that case, it will be found that many companions are worthy of being called *common links*, even the Prophet Muhammad. Therefore, if the purpose of using this *common link* theory is to know when a hadith began to spread and who was responsible for its spread, then this theory can be used, and this theory will be able to strengthen the authenticity of the Hadith of the Prophet.

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<sup>25</sup> G.H.A. Juynboll, "Nāfi', the mawla of Ibn 'Umar, and His Position in Muslim Ḥadīth Literature.", 210; GHA Juynboll, "(Re) Appraisal of Some Technical Terms in Ḥadīth Science" *Islamic Law and Society*, vol. 8, (2001) 306.

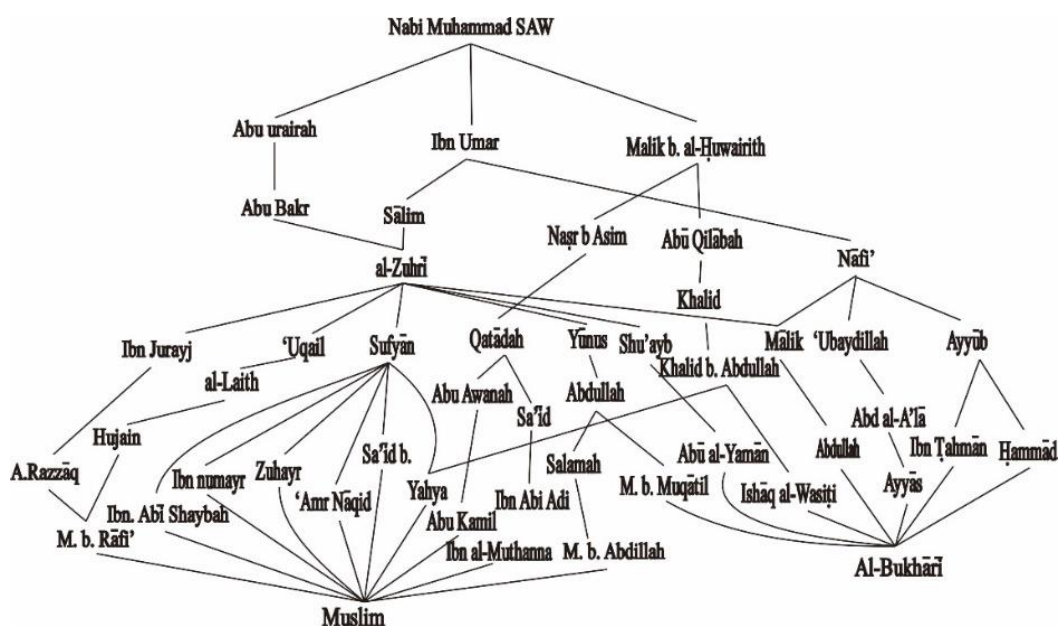
<sup>26</sup> Juynboll, "Nāfi', the mawla of Ibn 'Umar, and His Position in Muslim Ḥadīth Literature", 116.



Evidence that the prophet qualified to be *the common link* of a hadith can be seen in the following eight bundles of hadiths isناد:

*Hadith About Raising Hands in Prayer*

The hadith explain that the Messenger of Allah SAW raised his hand in front of his shoulder when starting prayers, during takbir, rukuk, and when he woke up from ruku' and uttered: *sami'a Allahu liman Hamidahu, Rabbana wa laka al-Hamdu*, and the Messenger of Allah did not lift the ladder when he was about to bow down. This hadith is recorded in sahih al-Bukhari in the chapter "*Raf'ul yadaini fi al-Takbirati*" number 735, in the chapter "*Raf'il yadaini idha Kabbara wa idha Raka'a wa idha Rafa'a*" number 736, in the chapter "*ila aina Yarfa'u yadaibi*" number 738, and the chapter "*Raf'ul yadaini idha qama min al-Rak'ataini*" number 739. In comparison, Muslim write this hadith in the chapter *Istihbab Raf'il yadaini Hadhwa al-Mankibaini ma'a Takbiratil Ihtaram wa al-Ruku' wa fi al-Rafi min al-Ruku'* number 21 (390), at number 22 (390), at number 23 (390), at number 24 (391), at number 25 (391), at number 26 (391), in the chapter "*Itbbat al-Takbir fi Kulli Khafḍin wa Raf'in fi al-Ṣalat*" number 28 (392), and at number 29 (392). Here is a diagram of the isناد hadith:



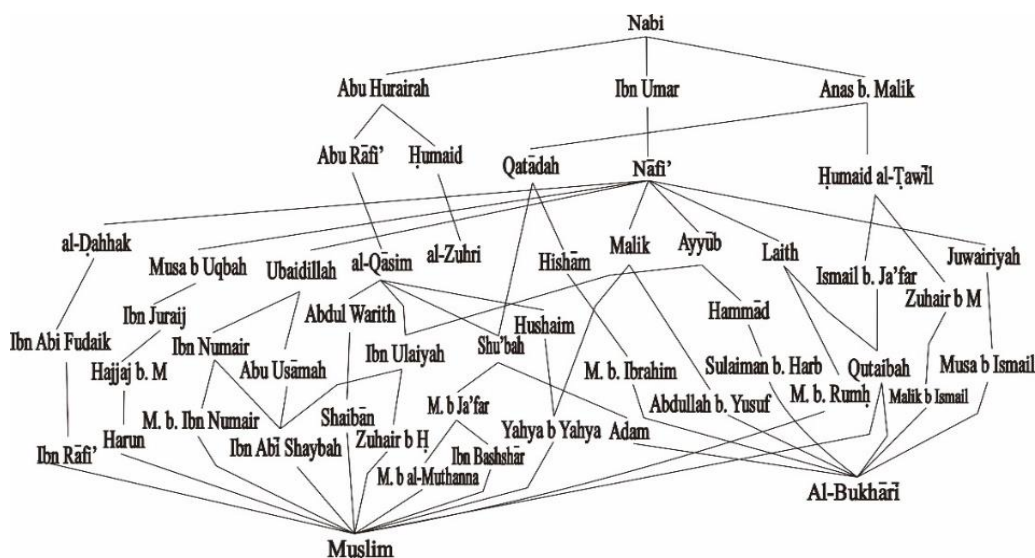
Looking at the isناد bundle, which is based on the history of the two sahih books above, it is known that this hadith was spread by three companions of the prophet, namely Abu Hurairah, Ibn Umar, and Malik ibn al-Huwairith. Malik had two disciples, and Ibn Umar also spread to 2 disciples, so they deserve to be called PCL. Therefore, the one who became CL in this hadith was the prophet. This status became stronger when all the paths of passage contained in the canonical and pre-canonical books, as Ibn Umar's disciples increased by one pcl again, Nafi's disciples also increased by 2 PCL, namely Malik, with the addition of one disciple, namely al-Qa'nabi, and

Abdullah as another disciple increased his pupils to qualify for PCL and so did Ubaidillah with his disciple qualified PCL as well. This bundle of isnads aborts Juynboll argument that most of the paths of passage are single-shaped from prophets to successors and only begin to spread when it comes to someone called a common link. If some paths are considered singular, and Juynboll calls them. <sup>27</sup>*Diving strands*, then the isnad bundle above, also aborts his view because, since the companions' time, the path of the hadith passage has begun to spread.

*Hadith About Manners in Salat*

The hadith explain that at one time, the Messenger of Allah SAW phlegm in the qiblat of the mosque, and he was praying before man. After that, he cleaned it and said when you were about to leave: “Verily, when you are praying, you are facing Allah. Therefore, do not throw phlegm before Allah when you are praying”. This hadith is recorded in sahih al-Bukhari in the chapter “*Hal yaltafitu li amrin yanẓilu bibi aw yarā shai’an aw Buṣaqaṅ fi al-Qiblati*” number 753, in the chapter “*Hakk al-Buṣāqi bi al-Yadi min al-Masjidi*” number 405, in the chapter “*Mā yajūzu min al-Buṣāqi wa al-Nafkhi fi al-Ṣalāti*” number 1213, in the chapter “*Mā Yajūzu min al-Ghaḍab wa al-Shiddati li amrillah*” number 6111. Whereas in Muslim sahih, this hadith is recorded in the chapter “*al-Nabiyu ‘an al-Buṣāqi fi al-Masjidi fi al-Ṣalāti wa Ghairihā*” number 50 (547), at number 51, at number 53 (550), and number 54 (551).

Here is the isnad diagram:

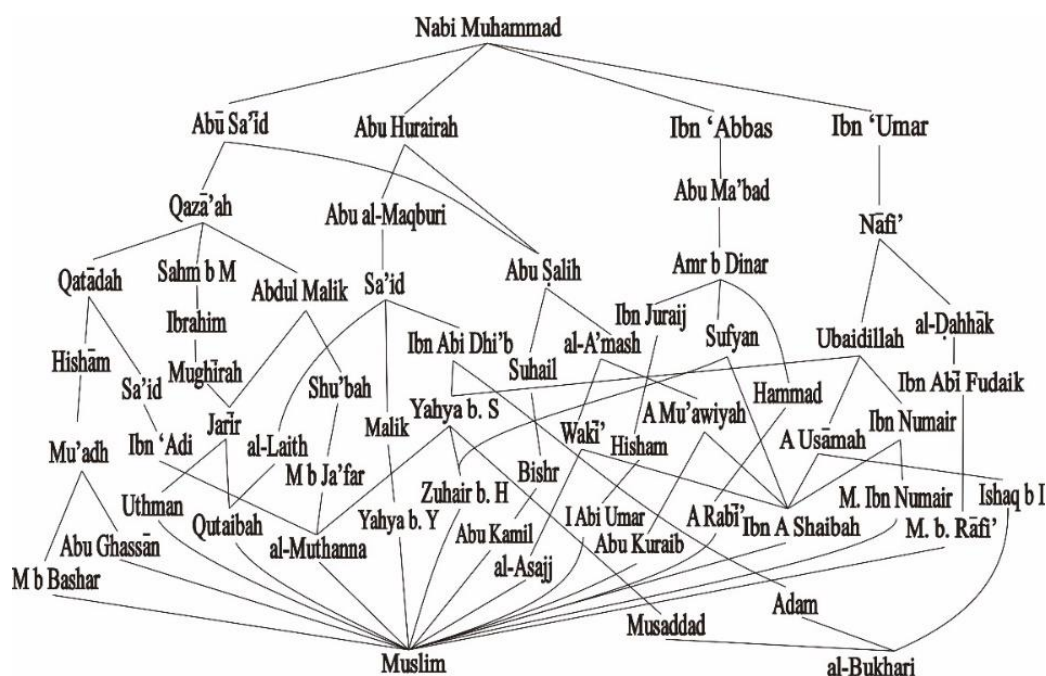


Looking at the isnad bundle above, there are three companions of the prophet who heard the hadith, namely Ibn Umar, Abu Hurairah, and Anas bin Malik. The last two so-called companions have two disciples, so their status is PCL. Then, what is more, worthy of being called CL in this hadith is the prophet SAW.

<sup>27</sup> See in *Himṣannaf Ibn Abi Shaibah*, J.1, 211; *Sunan Abi Dawūd* J. 1, 198

*Hadith of a woman's ability to travel with her mahram*

The hadith explain Rasulullah's statement that a woman is forbidden to travel within three days except with her mahram. This hadith is mentioned by al-Bukhari 3 times with different isnads, namely: in chapter *fi Kam Yaqsuru al-Ṣalāt* at number 1086, at number 1087, and number 1088. Meanwhile, Muslims write this hadith with 17 paths of passage, four without mentioning the text of the hadith. All of them are contained in the chapter *Safar al-Mar'at Ma'a Mabram ilā Hajjin wa Ghairih* on number 413 (1338), on number (1338), at number 414 (1338), at number 415 (827), at number 416 (827), at number 417 (827), at number 418 (827), at the number (827), at number 419 (1339), at number 420 (1339), at number 421 (1339), at number 422 (1339), at number 422 (1339), on number 423 (1340), on number (1340), on number 424 (1341), and number (1341). Here is the isnad bundle:

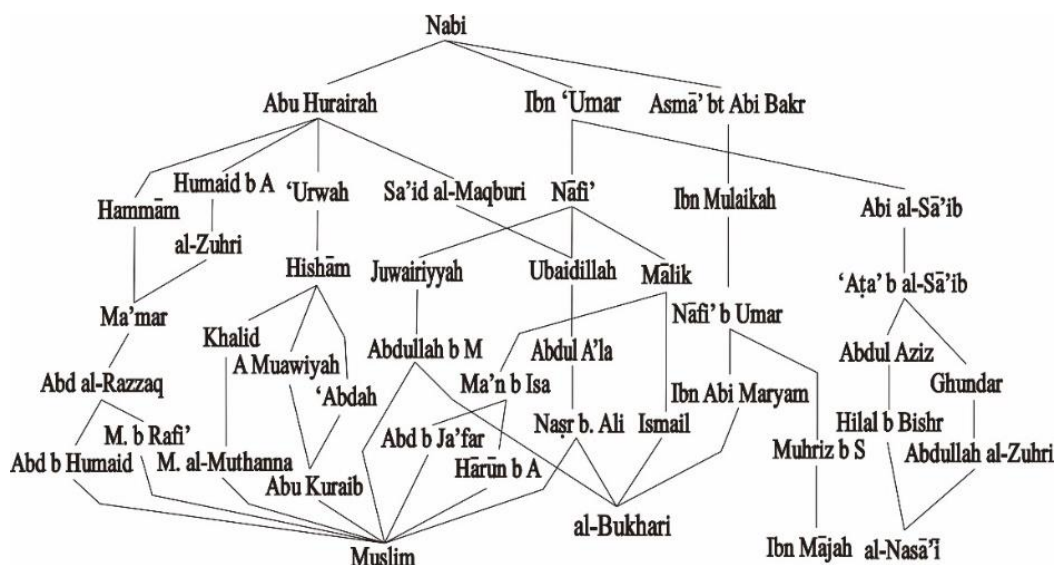


The four companions of the prophet narrate this hadith. Ibn Abbas and Ibn Umar only spread to a disciple. Nāfi', as a disciple of Ibn Umar is worthy of being a PCL because one of his students is pcl qualified, as evidenced by having three students who are worthy of PCL status. The other two companions of the prophet who narrated this hadith were Abu Hurairah, and he spread the hadith to 2 of his disciples. First, it was Abu Sa'id al-Maqburi who did not meet the PCL requirements, and the second, Abu Ṣāliḥ, who spread to al-A'mash and Suhail. Abu Ṣāliḥ's first disciple qualified for PCL, as 2 of his disciples also qualified. That way, Abu Hurairah deserves to be called a PCL. The last companion of the Prophet was Abū Sa'īd al-Khudri, with his two disciples who were all PCL qualified. First was Abu Salih, who was also an informant of Abu Hurairah and

Qazā'ah with his three disciples, and 2 of them qualified pcl. With the existence of 4 companions who narrated the hadith and 2 of them qualified to become PCL, then the prophet is cl this hadith. Even if coupled with the path of narration in other hadith books, it appears that one more friend is similar to CL because Ibn Umar added more students.

*Hadith About Women Going to Hell for Hurting Cats*

This hadith explain the saying of the prophet SAW about a woman who went to hell because she tied a cat, did not feed it and did not let it eat the insects around it. This hadith is mentioned by al-Bukhari in chapter *Khamsun min al-Dawāb Fawāsiq Yuqṭalna fī al-Harām* at number 3318, in chapter *Faḍl Saqiy al-Mā'* at number 2364, at number 2365, in chapter *Ḥadīth al-Ghār* at number 3482. In comparison, Muslims call it in the chapter *Tahrim Qatl al-Hirrat* at number 151 (2242), at number 151 without writing the hadith, at number 152 (2243), at number 133 (2242) and 134 (2242), at number 135 (2619). Here is a diagram of the isnad bundle:



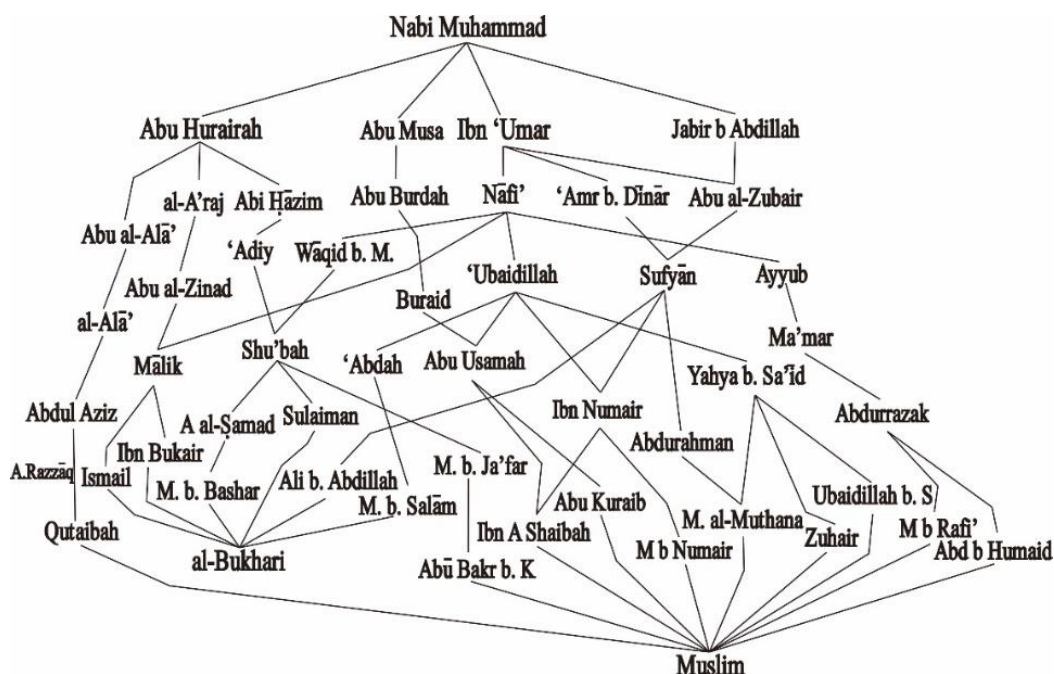
After the creation of an isnad bundle based on the al-Bukhari and Muslims book, it is known that three companions of the prophet spread this hadith, *firstly* Ibn Umar, who only conveyed information to Nāfi' and from it spread to his three disciples, only all three did not qualify as PCL, so Nāfi' could not be called as CL of this hadith. *Secondly*, it was Abu Hurairah who spread the hadith to his four disciples, but none of them qualified as PCL either. *Third*, Asmā' binti Abi Bakr al-Ṣiddīq, whose history reaches al-Bukhārī, is a single path. However, by combining the paths of passage in the poles of Ibn Umar's <sup>28</sup>disciple's *sittab* increased by 1, i.e., Abi al-Sā'ib, so that he

<sup>28</sup> This line is also contained in *Sunan Ibn Mājah* J.1, 402

qualified as a PCL along with Abu Hurairah, and thus, it can be established that the prophet is cl this hadith.<sup>29</sup>

*Hadith on the difference in how to eat believers with infidels*

The hadith explain that Ibn Umar will not eat except together with the poor who accompany him, and once Nafi' included a man who ate a lot together with Ibn Umar, and then he said to Nafi' not to take the person to eat with Ibn Umar at a later time while saying the prophet: "a believer only eats in one stomach, while the heathen eats in his seven hulls ."This hadith is recorded in sahih al-Bukhari in the chapter *al-Mu'min Ya'kul fi Mi'a Wābid* at numbers 5394, 5393, 5395, 5396, and at numbers 5397. Whereas in sahih Muslim, this hadith is recorded in the chapter *al-Mu'min Ya'kul fi Mi'a Wābid wa al-Kāfir Ya'kul fi Sab'at Am'a'* in numbers 182 (2060), 2060, 183 (2060), 184 (2061), 185 (2062), and in numbers (2061). Here is a diagram of the isnad bundle:



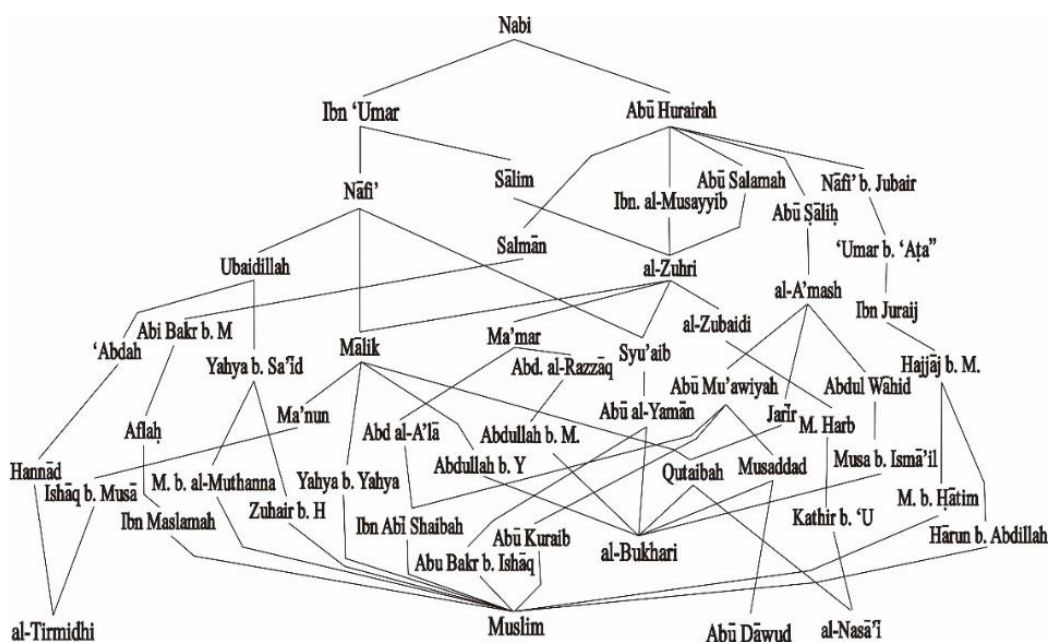
By looking at the isnad bundle made based on the path in the two sahih books, it can be seen that four companions, namely, spread the hadith: *first*, Abu Hurairah, one path from him to the Muslim is in the form of a *single strand*, while two more paths up to al-Bukhari, one is in the form of a single path and another allows to be a path with one of the people in it as a PCL. *Second*, Abu Musa al-Ash'arī, the path is also single. *Thirdly*, Ibn Umar spread the hadith to 3 people, and among them was Nāfi', who spread it to his three disciples, and one qualified as PCL. *Fourthly*, Jabir bin Abdillah only spread the hadith to 1 disciple and had one disciple also who qualified as PCL.

<sup>29</sup> This path is recorded on a lengthy hadith in *Sunan al-Nasā'i*, J.3, 137; 149.

Since there are two companions of the prophet who qualify as PCL, then the CL for this hadith is the prophet.

*Hadith On the Virtues of Congregational Prayer*

This hadith explains the history of Abu Hurairah, who heard the words of the prophet SAW that congregational prayers are more important than prayers alone, with a difference of 25 parts. That night and day, angels gather at the time of dawn prayers. This hadith is recorded in sahih al-Bukhari in the chapter *Faḍl Ṣalāt al-Fajr fī Jamā'atin* number 648, in chapter *Faḍl Ṣalāt al-Jamā'ah* number 645, in number 646, in number 647, in chapter *al-Ṣalāt fī Masjid al-Sūq* number 477, in chapter *Mā dbukīra fī al-Aswāq* number 2119, in chapter *qawlihi Inna Qur'an al-Fajr Kāna Mashhūdā* number 4717. Whereas in Muslim sahih, this hadith is recorded in the chapter *Faḍl Ṣalāt al-Jamā'ah wa Bayān al-Tashdīd fī al-Takhalluf 'Anha* number 245 (649), in number 246 (649), at number 247 (649), at number 248 (649), at number 249 (650), at number 250 (650), in chapter *Faḍl Ṣalāt al-Jamā'ah wa Intizār al-Ṣalāt* number 272 (649). Here's the isnad bundle:

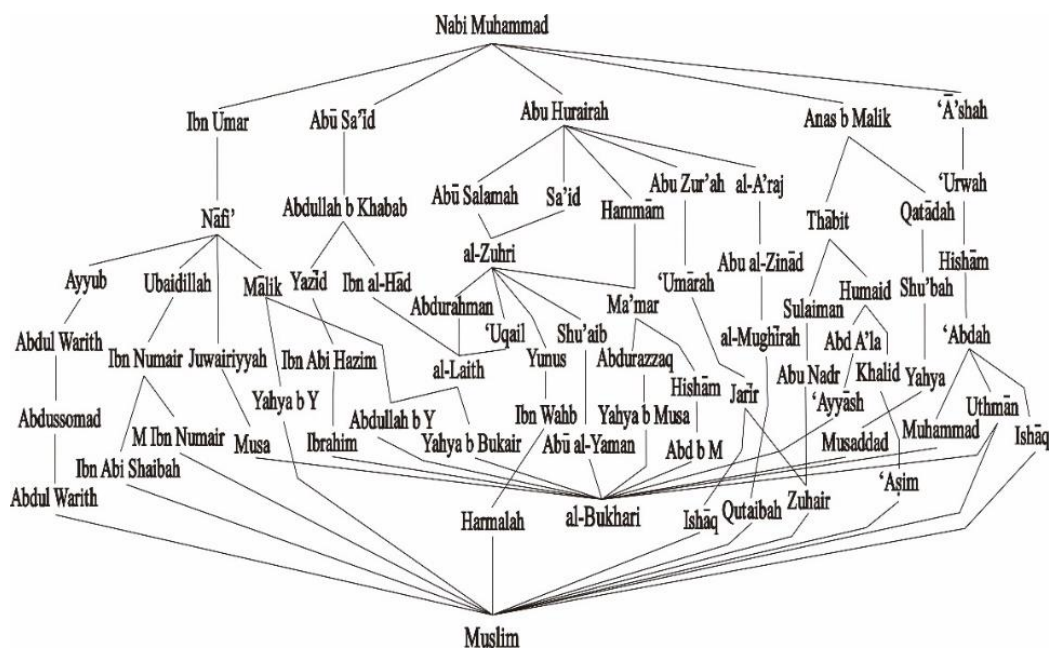


By looking at the isnad bundle on the two sahih books, at the source of this hadith, it appears that there is a friend of the prophet who narrated the hadith besides Ibn Umar, namely Abu Hurairah, and looking at the spread of the hadith to his disciples, then the PCL in this isnad bundle are the two companions, and the CL of this hadith is the prophet. Although the words in the history of the two companions have slight differences, the differences are identical in meaning, that is, the virtue of congregational prayer compared to prayer alone. In the hadith of Abū Hurairah through Sa'īd ibn al-Musayyib, there is always mention of the number 25, while the history through Abū Ṣāliḥ, some use the number 25 and some use the word “Biḍ'un” in the history sourced from

Ibn Umar uses the number 27. The word “Biḍ’un” in the Arabic dictionary is interpreted as a number between 3 to 9 or 3 to 10, and some say “Biḍ’un” is seven. Thus the urgency of the primacy of congregational prayer in those histories remains so that all such histories can be used in making such isnad bundles.<sup>30</sup>

*Wiṣal Fasting Prohibition Hadith*

The hadith explain the words of Abdullah bin Umar which explains that the Messenger of Allah SAW carried out *the fasting of wiṣal* (continuously), so everyone followed him by carrying out the fasting of *wiṣal*, then they felt heavy. Therefore, the prophet forbade them to do this, and the companions asked: “why do you continue to carry out the fast of *wiṣal*?” The Messenger of Allah replied: “my condition is not like you. I take refuge, eat and also drink”. This hadith is recorded in sahih al-Bukhari in the chapter *Barakat al-Sabur min Ghair Ījab* in number 1922, in chapter *al-Wiṣal wa man Qāla Laysa fi al-Lail Ṣiyām* hadith numbers 1961, 1962, 1963, and number 1964, in chapter *al-Tankil li man Akthara al-Waṣāl* numbers 1965, 1966, and number 1967, in chapter *Kam al-Ta’zīr wa al-Adab* number 6851, in chapter *Mā Yajūzu min al-Lawwi* numbers 7241, 7242, and 7299. Whereas in Muslim sahih, this hadith is found in the chapters of *al-Nahyu ‘an al-Wiṣal fi al-Ṣawm* numbers 55 (1102), 56 (1102), (1102), 57 (1103), 58 (1103), 59, (1103), 60, and at number 61 (1105). Here’s the isnad bundle of the hadith:

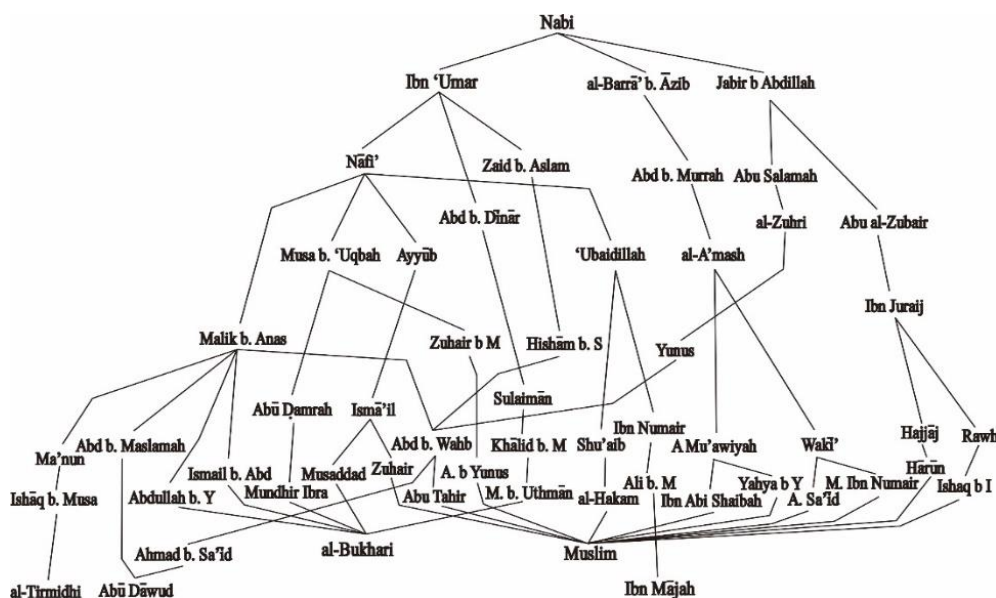


<sup>30</sup> Ibn Manẓūr, *Lisān al-‘Arab*, J. 8 (Bairūt: Dār Ṣādir, 1414 H.), 15; al-Qazuwaini, *Mu’jam Maqāyis al-Lughab*, J.1 (Bairūt: Dār al-Fikr, 1979), 257; Abū Manṣūr al-Harawī, *Tabdhīb al-Lughab*, J. 1 (Bairūt: Dār Ihya’ al-Turath al-‘Arabī, 2001), 309.

By looking at the isnad bundle on the two sahih books, it is known that the spread of hadith from the prophet SAW extended to 5 companions, namely Ibn Umar with one disciple, Abu Sa'īd al-Khudri with one disciple, 'Āishah with one disciple, Abu Hurairah with five disciples, and Anas bin Malik with two disciples. The two companions mentioned the last qualify as PCL, so those who bear the status of CL in this isnad bundle are prophet SAW. Actually, the companions of the prophet SAW who qualify as PCL are not only Abu Hurairah and Anas bin Malik alone. Suppose the whole path of narration in the pre-canonical book is combined. In that case, the position of 'Āishah also qualifies PCL with the increase in the number of disciples who spread hadith from him by two more people, so did Abu Sa'īd al-Khudri, his disciple increase by three more. With this data, the status of CL Nabi SAW in this isnad bundle becomes more convincing by having four students from among the companions who <sup>3132</sup>qualify as PCL.

*Hadith About Rajam's Punishment*

The hadith explain the words of Ibn Umar, who says that Jews had come to the prophet SAW with men and women who committed adultery. Then the Messenger of Allah SAW ordered that the two men be stoned near his burial place near the mosque. This hadith is recorded in the book of sahih al-Bukhari at numbers 7332, 1329, and 4556, with the same path as the previous number only with a complete account, at numbers 3635, 6819, 6841, and number 7543. In comparison, Muslim recorded this hadith once, namely at number 26 (1699). Here is the isnad bundle of the hadith:



<sup>31</sup> See in *Musnad Abu Dāwūd al-Tayalisi* No. Hadith 1684, J.3, 155; *Musnad Ahmad bin Hanbal* No. Hadith 24586, J.41, 133, 172

<sup>32</sup> *Musnad Abu Dāwūd al-Tayalisi* J.3, 625; *Muṣannaf Abd al-Razzāq al-Ṣan'ānī* J.18, 104; *Musnad Ahmad bin Hanbal* J.18, 104



By looking at the isnad hadith bundle made based on the history in the two sahih books, it can be seen that there are two companions of the prophet who have two or more disciples, namely: Abdullah bin Umar and Jabir bin Abdillah, therefore, their status is a PCL, and therefore, then the CL of this hadith is the prophet SAW.

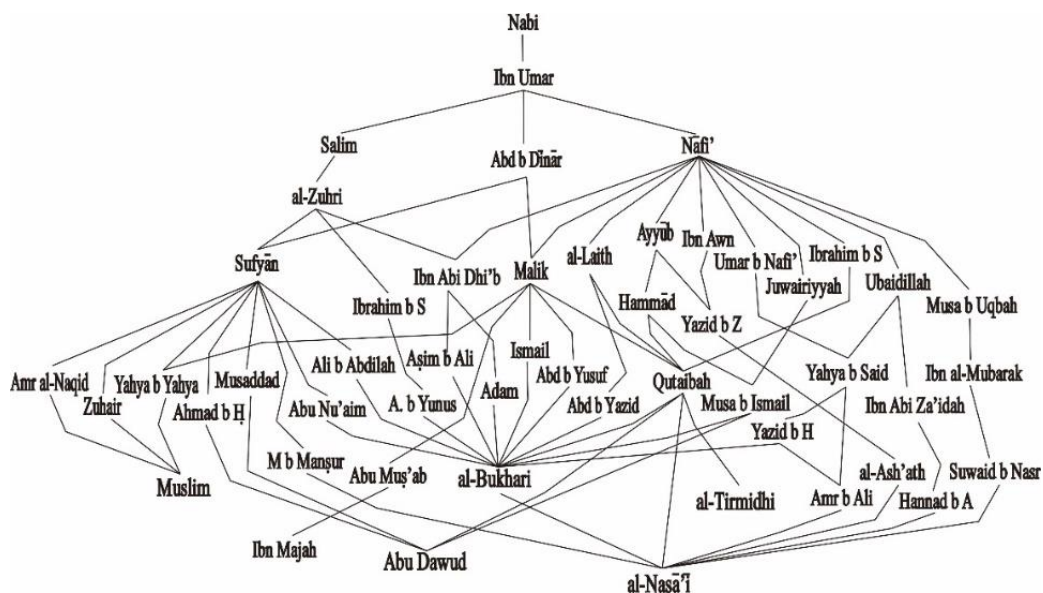
As for the hadith whose **common link is friends**, it can be proven by the following two bundles of isnad hadith:

*Hadith About Clothes That Are Prohibited During Iekbram*

The hadith explain the words of Ibn Umar, which explains that a man asked the prophet about what a man who was ihram could wear. The Messenger of Allah then replied: that a man who is ihram should not wear shirts, turbans, calanas, coats with a head hood, and clothes that are given za'faran color and oil, and if he does not find sandals, then you can use khuffain, but you have to cut it under the ankle. This hadith by al-Bukhāri is mentioned in number 134, chapter *man ajāba al-Sā'ila bi akthara min mā sa'alahu*, at number 366, chapter *al-Ṣalāt fī al-Qamīṣ wa al-Sarāwīl wa al-Tubbān*, number 1543, chapter *mā yalbas al-Muḥrim min al-Thiyāb*, number 1838 chapter *mā Yunba min al-Ṭīb li al-Muḥrim wa al-Muḥrimah*, number 1842 chapter *Lubsu al-Khuffayn li al-Muḥrim idbā lam yajid al-Na'layn*, number 5794 chapter *Lubs al-Qamīṣ*, number 5803 chapter *al-Barānis*, number 5805 chapter *al-Sarāwīl*, number 5806 chapter *fī al-'Amā'im*. Almost the entire content of the hadith in the above numbers is the same. There are only slight differences, such as the use of the word prohibition with the word "*lā talbasu*" and the expression in the form of *fī'il muḍari'* with the word "*lā yalbas*." There are those with the addition of the word *'imāmah* and some who do not, there are also those who mention the prohibition of wearing clothes touched by *za'farān* oil and *sane*, and some do not use the ban. All the contents of the matan hadith are the same. Al-Bukhari narrated this hadith with ten paths of passage. From the series of isnads, it is known that there are three main lines as informants of Ibn Umar: Salim, Abdullah bin Dinar and Nāfi'. The history of Salim through al-Zuhri spread to 3 people, namely Ibrahim ibn Sa'ad, Sufyan, and Ibn Abi Dhi'b, while the history of Nāfi' spread to 4 people; Juwayriyah, Ayyub, al-Laith, and Malik, and the history of Abdullah ibn Dinar only through the Sufyan Line which also takes hadith from al-Zuhri.

The hadith in *ṣahih* Muslim uses isnad as follows: first, through the path of Yahya ibn Yahya of Malik, of Nāfi; secondly, from Yahya ibn Yahya, Amr ibn al-Nāqid and Zuhair ibn Harb, all from Sufyan Ibn Uyainah, from al-Zuhri, from Salim. Third, from Yahya bin Yahya from Malik from Abdullah bin Dinar. The three paths go through Yahya ibn Yahya who took from the three disciples of Ibn Umar, namely Salim, Nāfi', and Abdullah bin Dinar. In the isnad Muslim got this hadith from Yahya bin Yahya. In the biography book found two names of Yahya bin Yahya as a

disciple of Malik, but the first Yahya is from Andalusia and not a teacher of Muslim, and the second Yahya bin Yahya who comes from Nisābur, so the name referred to in the hadith is Yahya the second. Here’s a diagram of the isnad hadith bundle:



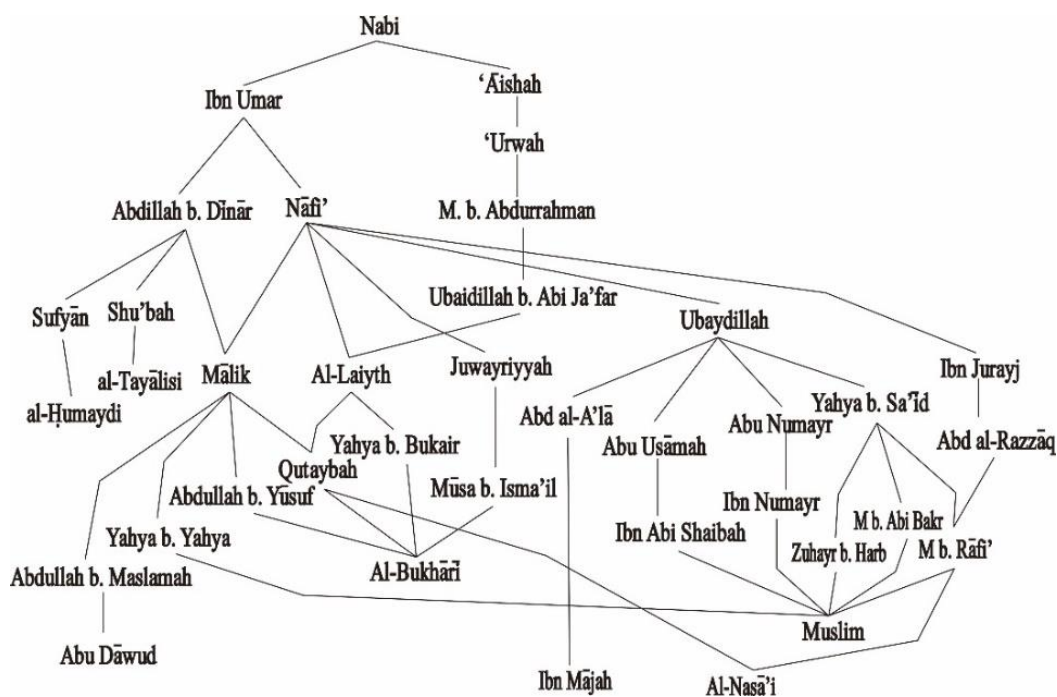
In the isnad path above, some names are still vague because al-Bukhāri did not mention their names in full, firstly Adam’s name, but, looking at the biography book, it is known that Ibn Abī Dhi’b’s disciple was only one named Adam ibn Abi Iyas. Secondly, Ismail, in the isnad written by al-Bukhāri, Ismail was a disciple of Malik ibn Anas. In searching the biographical book, it is found that Malik had three disciples named Ismail, namely Ismail bin Abdillah, Ismail bin Ibrāhīm, and Ismail bin Musa, but among those who became the direct teachers of al-Bukhāri were Ismail bin Abdillah. Thirdly Job, in the biography book, Nāfi’s disciple named Job there were two, namely Job ibn Moses and Job ibn Abi Tamīmah, but among the two Jobs who had a disciple named Hammad was Job ibn Abi tamimah al-Sakhtiyāni. The four Ḥammad, in the biography, the disciple of Job al-Sakhtiyān named Ḥammad there were three people, namely Ḥammad bin Zaid, Ḥammad bin Salamah, and Ḥammad bin Yahya, among those who had a disciple named Qutaybah were Ḥammad bin Zaid and Ḥammad bin Yahya, but according to al-Mizzi the history of Qutaybah with the path of Hammad ibn Yahya is only found in the book of *Sunan al-Tirmidhi*, so what al-Bukhāri means in this isnad hadith is Ḥammad ibn Zaid.

After an isnad bundle was made with references to six hadith books, it was obtained that Nafi had six disciples who could be categorized as “PCL” because they had two disciples each, so in this hadith, Nāfi’ could be categorized as “CL.” Malik, his six disciples, Abdullah bin Yusuf, Yahya bin Yahya, Ismail, Qutaybah, Ibn Qasim, and Abu Muṣ’ab. While al-Laith 2 his disciples Qutaibah and Abdullah ibn Yazid, while Job, his 2 Disciples Hammad and Yazid ibn Zuray’. Ibn

Abi Dhi'b, his two disciples Adam and Aşim ibn Ali. Ubaidillah ibn Umar, 2 of his disciples Ibn Abi Zaidah and Yahya. And Ibn Awn, his two disciples Hushaym and Yazid ibn Zuray'. Furthermore, by combining the paths contained in the pre-canonical books consisting of Muwaţţā' Malik, Musnad Abu Dawud al-Ṭayālisi, Musnad al-Ḥumaydi, Muşannaf Ibn Abi Shaibah, and Muşannaf Abd al-Razzāq, then Nāfi's disciples who had two or more disciples became seven people with the increase of Job's disciples consisting of Sufyan, Ibn Ulaiyah, Ismail bin Umayyad, Abdul Wahhab, and Muhammad ibn Abdurrahman al-Ṭafāwī, al-Laith's disciples increased by one namely Hashim ibn Qāsim, Ubaidillah ibn Umar's disciples increased by one i.e., Abu Mu'awiyah, and Ibn Awn's disciples also increased by one, i.e., Mu'adh. Because it turned out that three disciples of Ibn Umar qualified as PCL, then he was cl this hadith, and Nafi his status changed to *Real Partial Common Link*.

*Hadith About Tangible Advice for Junub People*

The hadith explain the words of Ibn Umar, which tells that Umar bin Khattab once asked the Messenger of Allah SAW, "are we allowed to sleep when we are in a state of junub?" The Messenger of Allah replied: "yes, after he has ablution, then yes may sleep in a state of junub" This hadith is mentioned by al-Bukhāri in number 287 in *the chapter nawm al-Junub*, in numbers 288, 289, and 290, all in the chapter "*al-Junub yatawadḍa'u thumma yanāmu*," with four paths of passage. Whereas Muslims mention this hadith in numbers 23, 24, and 25 in the chapter *jawazu nawm al-Junub wa istiḥāb al-Wuḍu'*. Here is a diagram of the isnad hadith:



By looking at the isnad bundle in the two sahih books and combining the entire isnad in the pre-canonical hadith book, it will appear that the one who became CL was Ibn Umar because the status of Nāfi' and Abdullah bin Dīnār was PCL.

In addition to the two hadiths above, the author has also examined the existence of an isnad hadith bundle that shows that there are companions of the prophet who are worthy of CL status, namely hadith about the ability of women to pray in mosques,<sup>33</sup> hadith about the procedure of prayer on vehicles,<sup>34</sup> hadith about the place of appearance of slander,<sup>35</sup> hadith about the ordinances of hajj,<sup>36</sup> Hadith explained that everyone is a leader,<sup>37</sup> Hadith about a tree which is similar to the Muslims.<sup>38</sup>

## CONCLUSION

Based on the above presentation, it is concluded that the *common link* theory invented by Joseph Schacht and developed by Juynboll has received attention from hadith scholars, both Muslims, and non-Muslims. The use of this *common link* theory varies, and is more influenced by religious beliefs. However, although many Muslim scholars reject this *common link* theory, in reality, this theory is difficult to resist because the phenomenon of common links in the isnad hadith bundle is real. It is just that, in an in-depth study, the author found that this common link theory can be used to

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<sup>33</sup> This hadith is recorded in the al-Bukhari sahih in the chapter '*Ala thing' one blue Yasbhad al-Jum'ah Ghushun min al-Nisā'* The *al-Sibyān The Ghairihim* at numbers 900, 899, in chapters *Khurij al-Nisā' ilā al-Masajidi would go to the-Laili The al-Ghalas* number 865, in chapter *Isti'dbān al-Mar'ati Zawaā would al-Khurij ilā Al-Masjūd-al-Al-Masjūd-al-* number 875, and in chapters *Isti'dbān al-Mar'ati Zanjabā fī al-Khurij ilā Al-Masjūd-al-Al-Masjūd-al-* The *Ghairihim* number 5238. Whereas in Muslim sahih, this hadith is recorded in the chapter *Khurij al-Nisā' ilā al-Masajid idbā blue Yatarattab 'alaibi Slander The annabā lā Takbraju Himṭayibatān* on numbers (442) 134, 135, 136, 137, 138, 139, and at number 140.

<sup>34</sup> This hadith is recorded in the al-Bukhari sahih on numbers 999, 1000, 1095, 1096, and 1105. While in Muslim sahih, it is recorded at numbers 248 (502), 9 (689), 31 (700), 32 (700), 33 (700), 35 (700), 36 (700), 37 (700), 38 (700), and at number 39 (700).

<sup>35</sup> This hadith is recorded in the al-Bukhari sahih in chapter *Mā Qila fī al-Zalāzil The to the-'Ayāt* number 1037, on the chapter *Fī Buyūt Azwāj al-Close* number 3104, on the chapter *Ṣifat Iblīs The Junūdih* number 3279, on the chapter *Nisbat al-Yaman ilā Ismā'il* number 3511, on the chapter *al-Isharab fī al-Ṭalāq The al-Umur* number 5296, on the chapter *to the-Fitnah min Qibali al-Mashriq* numbers 7092, 7093, and at number 7094. Whereas in sahih Muslim, this hadith is recorded in the chapter *to the-Fitnah min al-Mashriq min Ḥayṭhu Yaṭlu' Qarnā al-Shayṭan* numbers 45 (2905), 46 (2905), 47 (2905), 48 (2905), 49 (2905), and at number 50 (2905).

<sup>36</sup> This hadith is recorded in the al-Bukhari sahih on numbers 1640, 395, 1793, 1603, 1616, 1617, 1623, 1624, 1627, 1644, 1647, and 1691, and Muslim mention this hadith in numbers 174 (1227), 189 (1234), 230 (1261), 231 (1261), and at number 232 (1261).

<sup>37</sup> This hadith is written in the al-Bukhari sahih in chapter *al-Mar'at Ra'iyat fī Bayt Zanjabā* at number 5200, in chapters *al-Jum'at fī al-Qurā The to the-Mudun* at number 893, 2409, in chapters *Karābiyat al-Taṭānnul 'Cave al-Raqiq The Qawlihi: 'Abdī aw Ummati* at number 2554, in chapter *to the-'Abd Ra'in fī Clay Sayyidih* at number 2558, in chapters *to the-'Abd Ra'in fī Clay Sayyidih The lā Ya'mal Illā would Idnih* number 2409, in chapter *Ta'wil Qawlihi Ta'ala al-Nisā':* 11, number 2751, in chapter *Qū Anfusakum The ablikum Naran* at number 5188, in chapter *Qawlihi Ta'ala fī Surat al-Nisā':* 59 at number 7138, And in Muslim sahih, this hadith is recorded once with several paths of passage in the chapter *Faḍilat al-Imām to the-'Adil The 'Uqubat al-Jair The al-Hatbthi 'Cave to the-Rifqi would al-Ra'iyat The al-Nahyi 'an Idkhal al-Mashaqqat 'alayhim* at number 20 (1829).

<sup>38</sup> This hadith is recorded in the al-Bukhari sahih at number 4698, and in the Muslim sahih, this hadith is recorded at number 63 (2811).

establish the validity of the hadith. This is based on the findings of several hadiths that show the position of the common link held by the prophet SAW and the companions.

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