G.H.A JUYNBOLL AND HIS METHODOLOGY IN DEALING WITH PROPHETIC TRADITION: A RE-APPRAISAL

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ABSTRACT

G.H.A Juynboll is considered as one of the prominent western thinkers and scholars in contemporary Orientalists world. He has produced a numerous intellectual sources comprehensively. This paper aims to analyze G.H.A Juynboll’s views in dealing with prophetic tradition. This was investigated from his thoughtful and broad understanding of its principle and underlying purpose. The essential understanding of the principle of prophetic tradition was analytically discussed in his magnum opus such as; Muslim Tradition: Studies in Chronology, Provenance and Authorship of Early Hadith, Studies on the Origin and Uses of Islamic Hadith, and (Re)Appraisal of Some Technical Terms in Hadith Science. The finding shows that G.H.A Juynboll’s discussion on prophetic tradition emphasized on irrelevance to contemporary practice and modern context of Islam. It set forth important framework and methodology towards reforming prophetic tradition, but have been critically by most of prominent Muslim scholars due to contradiction between his methodology and Islamic principle methodology.

Key words: G.H.A Juynboll, Hadith, Prophet, Tradition.

http://www.iaeme.com/ijciet/issues.asp?JType=IJCIET&VType=9&IType=8
1. INTRODUCTION

Hadith is the second most important source in Islam after al-Quran. This is because, the role of hadith is to describe and explain detailedly some part in the Quran that have been informed as general, not specified or not ever mentioned in it. The development of the knowledge of hadith and its discipline has been compiled and passed by the Companions and ulama Salaf al-Soleh to ensure the purity and the authenticity of the hadith to be protected from misappropriation and fraud. Thus, by the discipline of 'ulum hadith, the hadith have been divided into several categories such as Sahih, Hasan, Dho'if, Maudhu' and so on. This categorization is to distinguish the type of hadiths as reference for Muslims in the determination of law and syariat in their daily life. However, the validity of the hadith began to be questioned and disputed by some groups especially from the Orientalists. They also study and analyze the knowledge of hadith to find it deficiencies, contradictions and possible errors in the hadith itself or its methods. This is to ensure that the second source of Islam is doubtful so that it show the entire Islamic teachings are uncertain as the true religion.

Joseph Schact is one of the orientalist who actively criticize the autheticity of hadith. Compare to Ignaz Goldziher who emphasise the critics on the text of the hadith (matan), Schact was focusing on Isnad approach and named it as Isnad Analytical Study. He started to expand and analyze the theories of Back Projection, the Spread of Isnad, Family Isnad, Single Strand and Common Link which is already founded by the past orientalist before him such as Marston Speight, D.S Margoliouth, Henri Lammens and Leo Caetani. Schacht’s framework got a lot of criticism and support at the same time from many orientalist scholars and one of them is from G.H.A Juynboll itself. Juynboll continued Schacht’s work in Common Link and Single Strand theories (Fauzi & Arif T.th: 72-73). Juynboll made those theories as a part of his main methodology in dealing with the authenticity of the hadith. Therefore, this study will focusing on the method of Juynboll in dealing with the hadith of Prophet SAW.

2. THE METHODOLOGY OF JUYNBOLL IN DEALING WITH PROPHETIC TRADITION

The basic methodology of Juynboll towards the hadith is to identify the three main answer for the following question (Juynboll 1983: 70):

a) Where did a certain hadith originate?
b) In what time did a certain hadith originate?
c) Who may be held responsible for bringing a certain hadith into circulation?

From these three major questions, it is possible to reveal the validity of a hadith and be able to determine whether the hadith is false or indeed originated from the Prophet SAW. This is because, Juynboll believes that the narration of hadith is influenced by the atmosphere, culture and region during which the hadith was narrated. The analysis on these three problems is also to know the motives behind the creation of matn, the source of matn, the progression of matn either the text become decrease or increase and the motive of selecting a particular strand of Sanad for particular hadith(Fauzi & Arif T.th: 77). Juynboll divides his method into three stages which is the Isnad Bundle Construction, Sanad Analysis and Motive Analysis on the Sanad and Matn.

The Common Link term was originally introduced by Joseph Schact in his book 'Origins'. But he did not elaborated this theory in detail so that Juynboll took this theory and developed it. Common Link (CL) is a transmitter who hears something from one authority and passes it on to a number of pupils. Then the pupils pass it on their turn to two or more of their pupils and the chain goes on until the chain reach the collector of the hadith such as Bukhari and Muslim. In other words, the Common Link is the oldest transmitter mentioned in the bundle.
of Isnad construction (Juynboll 1996: VI, 351-352). Common Links’s pupil who also got more than one pupil is referred as Partial Common Link (CPL). Thus, the aim of this method is to prove the authenticity of the hadiths began during the period of narration by the Common Link up to the Collectors. This means that the narrative of the hadith before the Common Link which is start from the time of the Prophet SAW until to the single narrator among the Companions was illegitimate and unaccountable. Juynboll also provide conditions in order to meet the Common Link and Partial Common Link criteria. The condition is that Common Link must have more than one pupil (known as Partial Common Link) and each Partial Common Link must also have more than one pupil and the chain continuous. If the narrator does not meet the conditions that have been set out then it is known as Seeming Common Link where the narrator is seen as Common Link but it is not. It is because the present of Single Strand that does not have more than one pupil in the bundle of Isnad. Thus, the authenticity of the Sanad’s path become dubious and also affects the validity of the hadith (Juynboll 2001: 306). Juynboll’s theory on the Common Link and its parts can be understood through the diagram below.

Diagram 2 (Source: Juynboll 2001: 305)

2.1. Spider and Diving Strand

The Diving and Spider Theory in Mustalah Hadith also known as al-Syawahid and al-Mutabi’at but is understood by different interpretations. Diving Strand according to Juynboll is when a narrator has sufficient terms as a Common Link but in the Sanad strand there is a Partial Common Link that has Single Strand or Seeming Common Link. Therefore, the Sanad after the Common Link that fulfills the requirement as a Partial Common Link is considered to be original while the non-qualified pupil as Partial Common Link is considered non-original. This Diving theory shows that the hadith transmitters have built a new Sanad line and copied the hadith narrated by the Common Link. In addition, Diving also meant the collector of Hadith reach downwards to a much older authority instead of heading upwards. This explanation can be understood through the Diagram below:
As an example, the Collector 1 not satisfied with his Partial Common Link strand so he invented another deeper dive by target the Successor with whom he establishes a link via the single strand starting with Fulan 2 (Juynboll 1996: IX, 213, Fauzi & Arif T.th: 84-85). While, the Spider theory is the Isnad Bundle Construction that contained the Common Link and Partial Common Links which seem to meet the requirements but there is a string of Single Strand lines that do not go through the Common Link and only have one pupil. The Single Strand directly transmitted the hadith from the Successor or down deeper directly through the Companion and some of them directly narrate the hadith from the Prophet SAW which is known as Alternative Companion. This Spider Strand then produced another Single Strand up towards the Collector of the hadith. As a result of this Spider and Diving theories, Juynboll believes that the Collector of the hadith and their previous teachers were responsible for the narrative of the hadith. In other words, the hadith which contain this two type of strands have been invented by them for certain purposes (Juynboll 1996: IX, 214-215, Fauzi & Arif T.th: 87). Juynboll explained the theory of Spider Strand through the Diagram below.
According to Juynboll, this version of hadith is the most famous version of the Hadith Man Kadzaba. In the hadith above, Shu'bah is supported by four Rawi who occupy the Partial Common Link namely Ghundar, A. Ibn Mahdi, Tayalisi, and Walid. Juynboll concludes that this hadith cannot be called mutawatir because his supporters of Rawi are still consist of single strands and spiders that appear after Shu'bah, not before. This Hadith of Man Kadzaba also spread and circulated within Iraqi Sunni circles during the period of the second half of the second century hijriyah. In sources written by collectors who died before the 180s hijriyah, the hadith of man kadzaba was not found. The hadith has only been found in sources collected by people who died after the 200s of the hijrah. Among the object of his research is the book of al-Muwatta (w.179 H) by Imam Malik and the book Musnad by Ibn Hanbal (w.241 H). In the time of Ahmad ibn Hanbal, the isnad of hadith man kadzaba clearly increased significantly. But Juynboll did not find the hadith in the book of al-Muwatta, so he concluded that the disregard of the hadith in al-Muwatta but in Musnad is a clear sign of counterfeiting of hadith in the second century.

3. THE CRITICS OF PROMINENT MUSLIM SCHOLARS TOWARD JUYNBOLL’S METHODOLOGY

Syamsuddin (2008: 42-43) stated that Orientalists are viewed as paradoxically (have multiple stands) and ambivalent (adhering to multiple truths). From one side they doubted and denied the truth of the sources originating from the Muslims. But on the other hand they use the sources of Islam as a reference. This means that, without they realize, they have actually acknowledged the truths of these sources. Such as Juynboll’s thought when he expressed his doubts towards the hadith but at the same time he admitted that it is difficult to reject the validity of hadiths which strongly portrayed a credible historical chronology. This is seen through his writing in the 'Muslim Tradition' (Juynboll 1983: 6):

“I realize that it is dificult to accept that all those early reports are to be considered historically true, or that the details in each one of them should be taken as pactually correct. But I mantain that, taken as a whole, they all converge on a description of the situation obtaining in the period of history under scrunity which may be defined as pretty reliable”

The methodologies brought by Juynboll regarding Common Link is seen to be similar with Isnad's criticisms made by the Mu’tazilah who also reject the validity of hadith Ahad. This can be seen through Abu Huzail's view by al-Sibaie in his book title ‘The Sunnah and Its Role in Islamic Legislation’. Abu Huzayl stated that if the narration spoke about Mu'jizat it cannot be considered as authentic hadith unless it was related by twenty people and one of them must have been granted the Paradise. He claimed that if narration of hadith is related by four or less it does not valid as authentic hadith. If more than four and less than twenty narrators it might impart knowledge or might not. If twenty narrators relate it and one of them is the inhabitants of Paradise, then it necessarily correct and authentic hadith (al-Sibaie 2008: 195). Most of the leaders of Mu'tazilah raised doubts about the status of the Companions which open the door for certain Orientalists to attack them as well. They claimed that most of the Companions were lying. Then, rejected the validity of ijma ‘and qiyas and casts doubts even about the Mutawatir narration and accepting the possibility that they are not authentic (al-Sibaie 2008: 198-199).

In fact, hadith Ahad is one of the accepted hadith as a source of reference in Islam. Started in the time of the Prophet, then the Companions to the next generation. Belows are some of arguments which prove the validity of Hadith Ahad especially Ahad Gharib (Fauzi & Arif T.th: 90-91):
Not all of the daily activities of Prophet SAW are known by many Companions. Occasionally, the daily activities of the Prophet are only known by his assistant (Khadim), while the bussiness involving husband and wife activities are only known by one of his wives. Hence, sometimes the informations pertaining to the bussiness is only narrated by Saidatina Aisyah RA or Anas Bin Malik only.

There is some activities by Prophet SAW only known by his Companions alone. For example, when the Prophet SAW stayed at Abu Ayyub al-Ansari's house for ten days during his early arrival in Madinah. All the activities and actions of Prophet SAW were only known by him then Abu Ayyub told it to others and this is not rejected by Companions.

Sometimes Prophet SAW only delegate one representative to certain areas to spread Islam. Thus, the teachings of the Prophet SAW brought by the representative were then conveyed to the residents in the region there, including the Hadith Ahad Gharib. The hadith was accepted by the residents without demanding other witnesses.

There are some delegates who came alone to represent their tribe to learn from the Prophet SAW. So once they return to their tribes, they will convey what has been learned from the Prophet SAW.

The main criteria in determining the authenticity of a hadith is not dependent on the quantity of narrators as claimed by Juynboll but the main factor is by looking at the reliability and honesty of the narrator who deliver the hadith. Prominent Muslim scholars already construct two basic requirements which are strict and must be fulfilled by a narrator to convey the hadith. The condition is that the narrator must be ḍhabīt and ʿadīl. The total requirement (al-ʿadad) in the hadith narration does not exist yet during the time of Companion and Successor. However, after the second century of Hijrah, the Muktażilah came up with the theory that a hadith would be accepted when it fulfilled the predetermined number of narratives as in the testimony of hudud (Fauzi & Arif T.th: 92).

Thus, it shows that Islamic scholars are not accepting traditions from arbitrary narrators and sources unless after several research and strict refinement is done on the narrator of the hadith such as ʿilm Jarḥ wa Taʿdīl. The method of determining qualification of ʿadalah on a narrator can be proved through one of the four methods below (Mohd 2011: 259-260):

- Al-Istifadah, the narrator was widely recognized and well known for his ʿadalah and widely accepted praise from many Muslim scholars.
- Recommended and recognized by two Muslim scholars on his fairness and disability in his narration.
- Recommended and recognized by an Islamic scholar on his fairness and disability in his narration. As the view of al-Baghdadi and Ibn Solah who argue that hadith Ahad is acceptable and the number of narrators of hadith is not a prime condition. In some cases the Gharib hadith may also be the Sahih hadith.
- The narrator is known for his expertise and knowledge in the field of Islamic studies.

Meanwhile, the requirement of al-Dhabith for narrators can be categorized into two parts (Mohd 2011: 261):

- Dhābīth Sadr, which is memorizing in mind. The narrator remembers what has been memorized when delivering the hadith and is able to mention it at any time without any mistake.
- Dhābīth Kitab is memorization through the writing record. The narrator is able to keep his record from any change or reduction when receiving and delivering the hadith.

Isnād's methodological discussion by Juynboll also viewed about Diving and Spider strand concept which will makes the status of a hadith is false and not originated from the
Prophet. In 'ulum hadith, Diving and Spider is known as al-Syawahid and al-Mutabi'at. Al-Mutabi'at is when a narrator narrates a hadith and at the same time there is another narrator who narrates the same hadith from the same Companion. While al-Syawahid is when there is another hadith narrated by another Companion and the hadith supports either from the angle of the utterance or the meaning of the hadith to be supported. Therefore, each of them is a witness to another. The existence of al-Syawahid and al-Mutabi'at does not indicate the lack of the hadith’s status as claimed by Juynboll. But instead reinforces the legitimacy of a hadith. Among the benefits of al-Syawahid and al-Mutabi'at are as follows (Umar 2016: 1):

- Strengthen the rank of hadith from Hasan to Sahih or from Dhaif to Hasan.
- Lift or eliminate the odds of the hadith.
- Interpret the Mujmal hadith and explain the mubham (unclear).
- Sometimes it may explain the cause of al-hadith (asbab wurud al-hadith)
- Sometimes what comes from mutaba'ah is able to remove the defects found in a different narration.

The method of determining the authenticity of a hadith is also reinforced by the writing of Mustafa Azami which illustrates Ibn al-Mubarak’s view who stated to reach an authentic hadith, one needs to compare the words of scholars with each other. Most of the classification of hadith was done through this method. The scholars applied it from the very early day of Islam. The method of comparison was practiced in many ways. The following are some of them (Mustafa 1977: 52):

- Comparison between the Ahadith of different students of one scholar.
- Comparison between the statements of a single scholar at different times.
- Comparison between oral recitation and written documents.
- Comparison between the hadith and the related text of the Quran.

Isna'ad system was the common practice among Companions even in the life of the Prophet PBUH to transmit the hadith of the Prophet, when they saw each other. In addition, some of them had made special arrangements to attend the Prophet’s circle in shifts and to inform each other of what they had heard and seen in the presence of the Prophet PBUH. Naturally, when informing their fellows they usually used sentences like: 'the Prophet did such and such' or 'the Prophet said so and so'. This showed that Isna'ad system was not started in the period of Successor but already had been practiced since the presence of Prophet PBUH (Mustafa 1977: 32).

Therefore, the above discussion clearly demonstrates that the hadith of Ahad is also accepted as a reference source and is an authentic hadith from the Prophet PBUH as long as the conditions of the narrator, the matn and the sanad of the hadith had been fulfilled. At the same time, dismissing Juynboll’s allegations regarding his Common Link theory.

4. CONCLUSION

In a nutshell, the argument posed by the prominent Muslim scholars proved that the process of determining the authenticity of a hadith was not done negligently and carelessly. On the contrary, through strict and systematic methodology, especially in the formation of Sanad’s chain. The above argument also broke Juynboll’s argument which claimed that the Isna’ad system and the validity of the Common Link of a hadith only started after the Successors era. The fact is that the Isna’ad system has been practiced since the time of Prophet PBUH. Hence, it is clear that Juynboll’s arguments that most of the hadith are not originated from the Prophet PBUH is wrong and not true. Lastly, Islam itself has proven that the hadith of Ahad is also
accepted as a source of reference and its validity depends on the transcendence of the narrator and not just the number of narrators of the hadith.

ACKNOWLEDGEMENTS
This research was financially supported by the Topdown Research Grant Scheme from the National University of Malaysia, UKM Bangi, Selangor. [Grant NO.: TD-2016-001].

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