

The Influence of G.H.A. Juynboll's Hadith Thought on Hadith Studies

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Abstract:

This article examines G.H.A. Juynboll's thoughts on hadith and their implications for hadith research. This study employs a library research method, using books and articles as primary references for data sources. The results and discussion reveal that Juynboll's thoughts have significantly influenced hadith studies, including: 1) Juynboll's hadith research methods have affected the outcomes of hadith studies conducted by scholars and academics. His views on the ideal transmission chain, as outlined in his common link theory, have drawn considerable criticism from various circles; 2) Juynboll's critique of the *Jarh wa Ta'dil* system in hadith research stems from his limited understanding of the information he gathered, leading him to perceive the credibility assessments of narrators by scholars as arbitrary and influenced by subjectivity towards certain narrators; 3) Juynboll's argument to undermine the golden chain by questioning the historicity of Nāfi' as a hadith narrator was refuted by Harald Motzki, who demonstrated that Juynboll's shortcomings in collecting historical data were due to his limited comprehension of the aspects inherent in the information he encountered.

Keywords: G.H.A. Juynboll; Hadith Research; Implications

Abstrak:

Artikel ini mengkaji pemikiran G.H.A. Juynboll tentang hadis dan implikasinya bagi penelitian hadis. Studi ini menggunakan metode penelitian perpustakaan, dengan buku dan artikel sebagai sumber data utama. Hasil dan pembahasan menunjukkan bahwa pemikiran Juynboll telah memberikan pengaruh signifikan terhadap studi hadis, termasuk: 1) Metode penelitian hadis Juynboll telah memengaruhi hasil penelitian hadis yang dilakukan oleh para cendekiawan dan akademisi. Pandangan Juynboll tentang rantai transmisi ideal, sebagaimana dijelaskan dalam teorinya tentang “common link,” telah menuai kritik dari berbagai kalangan; 2) Kritik Juynboll terhadap sistem *Jarh wa Ta'dil* dalam penelitian hadis berasal dari pemahaman terbatasnya terhadap informasi yang dikumpulkannya, yang membuatnya menganggap penilaian kredibilitas narator oleh para cendekiawan sebagai hal yang sewenang-wenang dan dipengaruhi oleh subjektivitas terhadap narator tertentu; 3) Argumen Juynboll untuk meragukan rantai emas dengan mempertanyakan keabsahan Nāfi' sebagai perawi hadis dibantah oleh Harald Motzki, yang menunjukkan bahwa kelemahan Juynboll dalam mengumpulkan data historis disebabkan oleh pemahaman yang terbatas terhadap aspek-aspek yang terkandung dalam informasi yang ia temui.

Kata kunci: G.H.A. Juynboll; Penelitian Hadis; Implikasi

Introduction

Hadith is the second primary source of Islamic teachings after the Qur'an. The role of hadith as a source of Islamic doctrine has received many criticisms from various parties who attempt to undermine the belief of Muslims. One of the groups that tried to weaken the Muslim belief in hadith was the Orientalists, who conducted research on hadith and later presented the idea that the hadiths used as references by Muslims were doubtful in their authenticity.¹

The accusations and criticisms of Orientalists such as Ignaz Goldziher, Joseph Schacht, along with several other names, are gathered in a single discourse that later received rebuttals from hadith scholars. The criticisms and accusations of Orientalists possessed different motives, yet these various motives and allegations against hadith converge into two major aspects, namely rejecting or accepting hadith as a source of Islamic law.²

Research on hadith was first conducted by Orientalists in the early 19th century by a German scholar named Alois Sprenger, who was then followed by the next generation of Orientalists.³ The Orientalists criticized hadith by conducting research through a historical approach. They utilized history in studying matters related to Islam. Their interest in studying Islam eventually brought them to the main aspect of Islamic guidance, namely hadith. One of the renowned Orientalists, G.H.A. Juynboll, stated that among the many branches of Islamic scholarship studied by Western scholars, none was more disturbing to Muslim scholars than the Western studies on hadith.⁴

G.H.A. Juynboll was an Orientalist with a great interest in the study of hadith. His interest in hadith research became apparent since he was an undergraduate student, when he joined a group working on the editing of a hadith dictionary titled *Concordance et Indices de la Tradition Musulmane*. Juynboll's interest in hadith was further demonstrated when he conducted his doctoral research (dissertation) on the thought of Egyptian theologians concerning hadith.⁵

¹Syafi'in Mansur and Salim Rosyadi, "Kritik Atas Orientalis Dalam Interpretasi Hadis," *Holistic Al-Hadis* 8, no. 2 (2022): 168–86.

²Rif'iyatul Fahimah and Achmad Ainul Yaqin, "Dualisme Pemikiran Orientalis Terhadap Sanad," *Holistic Al-Hadis* 9, no. 1 (2023): 28–54.

³Gian Nitya Putri, Hilda Meylani, and Icha Agustina, "Kritik Hadis Menurut Pemikiran G.H.A Juynboll Dan Joseph Schacht," *Integritas Terbuka* 1, no. 1 (2022): 59–70.

⁴Mohammad Nur Ahsan, "Dari Sejarah Ke Studi Hadis: Memahami Metode Sejarah Kritis Dan Penanggalan Hadis Di Barat," *Al-Quds: Jurnal Studi Alquran Dan Hadis* 5, no. 2 (2021): 439–60.

⁵Idri, *Hadis Dan Orientalis: Perspektif Ulama Hadis Dan Orientalis Tentang Hadis Nabi*, ed. Irfan Fahmi and Imam Mutaqin, I (Depok: Kencana, 2017), h. 197.

The seriousness of G.H.A. Juynboll in studying hadith can be seen in the emergence of various works in the form of books and articles that later became references. Among the books authored by Juynboll are Encyclopedia of Canonical Hadith, Muslim Tradition: Studies in Chronology, Provenance, and Authorship of Early Hadith, The Authenticity of the Tradition Literature: Discussion in Modern Egypt, and Studies on the Origins and Uses of Islamic Hadith. P.S. van Koningsveld believed that Juynboll's expertise in the field of hadith gained international recognition. Herbert Berg considered Juynboll to be one of the Orientalists whose expertise was comparable to that of Fazlur Rahman, Harald Motzki, Michael Cook, and several other prominent Orientalists who were also regarded as experts.⁶

Juynboll once stated that most of his time was devoted to the study of hadith. He truly proved this statement by spending his time in the classical Middle Eastern libraries conducting research on hadith at the age of 69.⁷ Based on this description, this paper will examine the implications of G.H.A. Juynboll's thoughts on hadith for contemporary hadith studies.

This research is a library research, namely a study that uses books as the primary reference for data sources. The author uses qualitative data by explaining the existing data while also elaborating all problems in the form of descriptive words or sentences. In this study, the information collected is the information obtained from literature, namely activities carried out by gathering data from books, journals, and various scientific papers that are related to the relevant topic of discussion and have correlation with the topic discussed.⁸

Results and Discussion

Changing the Results of Hadith Research

In his research, Juynboll revealed that the method of hadith research used by the scholars in Islam was not accurate, so that the results of hadith research only caused controversy. Juynboll then offered a method which he considered appropriate to conduct research on hadith, namely the common link method. The common link method was first introduced by Joseph Schacht in his work *The Origins*, and was later developed by Juynboll.

⁶Aisyah Chairil and Khairul Amin, "Diferensiasi Teori Common Link G.H.A Juynboll Dan Tradisi 'Ulum Al-Hadis Klasik Dalam Kasus Sanad Hadis Wanita Kurang Akal," *Al-Kawakib* 3, no. 2 (2022): 109–21.

⁷Achmad Nasrulloh, "Teori Common Link G.H.A Juynboll: Melacak Akar Kesenjangan Hadist Nabi," *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist* 5, no. 2 (2022): 226–48.

⁸Ahmad Siddiq Setiawan et al., "Melihat Perbuatan Buruk Sebagai Salah Satu Pembelajaran Dalam Perspektif Hadis Nabi," *JRA (Jurnal Riset Agama)* 2, no. 1 (2022): 13–28.

A common link is a term used for a hadith transmitter who has many students, and those many students narrate hadiths to many other students, and those students also transmit the hadiths to the next generation. Juynboll believed that hadith emerged in the period of a narrator who held the status of common link. Research on a hadith by using the common link method has implications for the results of hadith studies conducted by scholars, because through the common link method offered by Juynboll, the authenticity of a hadith could be invalidated.⁹

The difference in the results of hadith research using the common link method was directly proven by Juynboll by conducting research on the hadith related to the prohibition of lying in the name of the Prophet and the hadith regarding the prohibition of excessive grief in mourning. Juynboll explained, based on his research, that both hadiths were only known to have spread in the later generations so he doubted that the hadiths originated from the Prophet.¹⁰

In the research conducted by Dzurrotul Arifah, she attempted to conduct hadith research using the common link method on the hadiths about “The Virtue of Conveying the Prophet’s Sayings” which, according to hadith scholars, were categorized as mutawatir. The results of her research showed that the use of the common link theory on mutawatir hadiths made those hadiths no longer classified as mutawatir, rather they were only statements spread by transmitters who held the status of common link. Therefore, by using the common link method, it was believed that the hadiths did not originate from the Prophet.¹¹

The common link method developed by Juynboll did not escape various opinions and criticisms from scholars regarding the accuracy of the method. Those opinions and criticisms include:

- a. Dhiya al-Rahman al-Azami criticized the common link method by conducting research on the case of single strand (single narrator or gharib). His research showed the existence

⁹Masrukhin Muhsin and Syarif, “Pemikiran G.H.A. Juynboll Tentang Hadis (Analisis Teori Common Link Dalam Periwatan Hadis),” *Jurnal Al-Fath* 8, no. 2 (2014): 245–74.

¹⁰M. Faizurrizqi Al Farisi AD, Zakiy Muflih Nugraha, and Umi Sumbulah, “Skeptisme Teori Common Link G.H.A Juynboll Terhadap Otentisitas Hadis Dan Bantahan Kepadanya,” *Al Bukhari: Jurusan Ilmu Hadis* 5, no. 1 (2022): 20–42.

¹¹Dzurrotul Arifah, “Hadis ‘Keutamaan Menyampaikan Sabda Nabi’: Tinjauan Teori Common Link G.H.A. Juynboll,” *Jurnal Living Hadis* 4, no. 2 (2019): 181–207.

of many syawahid or mutabi' in the hadiths believed to have a single transmission, so that the transmission lines considered single by Juynboll were in fact not single.¹²

- b. Harald Motzki argued that a hadith transmitter who holds the status of common link cannot be assumed as a hadith fabricator unless historical data indicates that the common link narrator was a fabricator, so Juynboll's view that a common link narrator was a fabricator for the next generation needs to be reconsidered.
- c. Mustafa Azami argued that the common link method was unscientific and baseless. This was proven by Mustafa Azami by conducting research on the Suhail manuscript that collected around 40 hadiths. Mustafa Azami examined each transmitter in the third generation and showed that there were around 20 to 30 transmitters, while the locations and residences of each narrator were different, yet the contents of the hadith they transmitted were the same.¹³

Based on the explanation above, the common link method developed by G.H.A. Juynboll received criticism in its use in hadith research. Juynboll did not merely offer a research method for hadith, but the research method offered by Juynboll was able to change the results of hadith research by scholars and academics.

Juynboll views that a hadith is considered to have originated from the Prophet if from the generation of the Companions it was already transmitted to many Companions, and the Companions transmitted it to many students until the number continued to grow in the following generations. Although the common link method was created by Joseph Schacht, Schacht and Juynboll were different, because Juynboll believed that there were hadiths which possibly did originate from the Prophet.¹⁴

Criticizing the Concept of *Jarh wa Ta'dil* in Hadith Research

The credibility of a transmitter is the main aspect in hadith research, because a hadith can be accounted for in its authenticity depending on the credibility of the person transmitting the hadith. The credibility of a transmitter can be identified by looking at various

¹²Nur Mahmudah, "Kajian Hadits Di Barat: Analisis Terhadap Pemikiran Hadist G.H.A Juynboll," *Al-Fath* 3, no. 2 (2009): 220–45.

¹³Idri, *Hadis Dan Orientalis: Perspektif Ulama Hadis Dan Orientalis Tentang Hadis Nabi*, ed. Irfan Fahmi and Imam Mutaqin, h. 211.

¹⁴Muhammad Syachrofi, "Hadis Dalam Pandangan Sarjana Barat: Telaah Atas Pemikiran G.H.A. Juynboll," *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 15, no. 1 (2021): 91–110.

scholarly opinions and comments concerning a transmitter, or in hadith studies this process is called *Jarh wa Ta'dil*.

Juynboll introduced his own term regarding the censure or praise of a transmitter, namely *fadail wa matalib al-ruwat*. Juynboll not only introduced his own term for *Jarh wa Ta'dil*, but further argued that the assessment of transmitters based on *Jarh wa Ta'dil* was only based on subjective judgment, namely the existence of group interests or hostility. Juynboll also stated that the use of *Jarh wa Ta'dil* terminology by critics in assessing the credibility of a transmitter was done arbitrarily.¹⁵ There are two main aspects of Juynboll's criticism, namely:

1. Regionalism

The term regionalism was used by Juynboll to refer to his view that acceptance or rejection of a transmitter's credibility was determined by region. Juynboll supported his view by presenting several arguments, such as the statement of Sufyan ibn 'Uyaynah in *Tarikh al-Kabir* by Ibn Asakir, that Sufyan said, "Whoever wants to obtain uncertain information in distinguishing between the true and the false, let him go to Iraq." Another argument presented by Juynboll was the rejection of the narration of Ma'mar ibn Rashid from Basrah, and the rejection of transmitters in Iraq toward Ismail ibn Ayyasy from Syria, although Syrian transmitters considered him acceptable.

2. The Use of *Jarh wa Ta'dil* Terminology

Juynboll believed that the use of *jarh* and *ta'dil* terminology was done arbitrarily by presenting several arguments, for instance the assessment of Ya'qub ibn Shaybah toward Rabi' ibn Sabih who said, "*Salib, saduq, thiqah, da'if jiddan*." Furthermore, Juynboll also argued with the assessment of Ahmad ibn Hanbal toward Umar ibn Abi Salamah who said, "He is a righteous and trustworthy person, God willing," while Shu'bah, al-Juzajani, and al-Nasa'i assessed that Umar ibn Abi Salamah was weak.

Juynboll's criticism needs to be reexamined in order to avoid misunderstanding, as the results of analyses conducted by academics are as follows:

- a. The statement of Sufyan ibn 'Uyaynah is a warning (not rejection), because of the number of hadith fabricators in Kufah and Basrah. As for the rejection of the narration of Ma'mar ibn Rashid from Basrah, it was because when he was in Basrah he did not bring his written collection while he could not memorize all of his hadiths so there were

¹⁵G.H.A Juynboll, *Muslim Tradition: Studies in Chronology, Provenance and Authorship of Early Hadith* (Cambridge: Cambridge University Press, 1983).

errors when he narrated the hadith without referring to his collection while he was in Basrah. Likewise, the rejection of narrations from Ismail ibn Ayyasy by Iraqis was because he made many errors in transmitting hadith from teachers in Iraq due to the loss of his notes, so this showed that the transmission from Ismail ibn Ayyasy in regions other than Syria was due to confusion.

- b. The evaluation of Rabi' ibn Sabih that he was "*Salih, saduq, thiqah*" showed that his behavior and character were good, while the phrase "*da'if jiddan*" meant that he had weak memorization. As for the evaluation of Ahmad ibn Hanbal toward Umar ibn Abi Salamah, it was not contradictory to the opinions of Shu'bah, al-Juzajani, and al-Nasa'i, because the phrase *salih* was used to evaluate his intellectual weakness similar to the use of *da'if*, while *thiqah* meant someone trustworthy and honest.¹⁶

Weakening the Strongest Chain of Transmission

The shorter the transmission chain, the smaller the possibility of addition or alteration of the hadith text. A short chain in hadith terminology is called sanad 'ali. An example of a sanad 'Ali believed by Bukhari and other hadith scholars as the most reliable chain is the chain of Malik from Nafi' from Ibn Umar, also known as the golden chain (*silsilah al-ṣaḥāb*).¹⁷

The term golden chain seemed to have no influence on Juynboll, because in his research Juynboll conducted an in-depth examination of the chain of Malik from Nafi' from Ibn Umar or what he termed as family isnad. Family isnad is a term used to refer to a transmission in which there is a certain relationship between the transmitters (parent and child, siblings, slave and master). The relationship of Nafi' as a slave of Ibn Umar is a form of family isnad which became Juynboll's interest to investigate. Historically, Juynboll doubted the existence of Nafi' because of the lack of information about him. Juynboll also argued that the teacher-student relationship between Malik and Nafi' was doubtful because their age difference was too distant.¹⁸

¹⁶Arif Chasanul Muna, "Kritik Pandangan G.H.A. Juynboll Terhadap Ilmu Al-Jarh Wa Al-Ta'dil," *Kalimah: Jurnal Studi Agama-Agama Dan Pemikiran Islam* 14, no. 1 (2016): 13–36.

¹⁷Al Farisi AD, Nugraha, dan Sumbulah, "Skeptisme Teori Common Link G.H.A Juynboll Terhadap Otentisitas Hadis Dan Bantahan Kepadanya," 20–42."

¹⁸Nur Mahmudah, "Pemikiran G. H. A. Juynboll Tentang Hadis," *Mutawatir: Jurnal Keilmuan Tafsir Hadis* 3, no. 1 (2013): 106–122.

Initially Juynboll identified Nafi' as a common link before finally modifying his research method. The modification made by Juynboll was the strengthening of the requirement that a transmitter must have several partial common links, whereas Nafi' only had one partial common link which was Malik. Through his analysis, Juynboll believed that Nafi' as Malik's teacher did not have strong historical evidence in the transmission of hadith.¹⁹ Juynboll's doubts about the existence of Nafi' as Malik's teacher were divided into several issues, including:

- a. The lack of historical information about Nafi' as a hadith transmitter.
- b. Based on Juynboll's research, no information was found about Nafi' in books discussing the tabi'in of Madinah (Thabaqat al-Kabir by Ibn Sa'd and Sifat al-Safwah by Ibn al-Jawzi).
- c. The meeting between Malik and Nafi' was doubtful because of the large age gap between them.

Juynboll speculated that if it were still possible to assume the narration between Nafi' and Malik occurred, then the logical possibility according to Juynboll was that Malik obtained Nafi's hadith manuscript after Nafi's death. Juynboll's argument that weakened the silsilah al-zahab in the historicity of Nafi' received attention from an orientalist named Harald Motzki. Some of Motzki's rebuttals to Juynboll's arguments were:²⁰

- a. There were several important transmitters whose biographies were not well recorded, while the biographies of less important transmitters were more widely recorded in biographical books. The biographies of Arab transmitters were more widely known than the biographies of mawali transmitters. The limited data about Nafi' was because he was included in the mawali group, so Juynboll's finding that Nafi' was only a fictional figure was incorrect.
- b. The relationship between Nafi' and Malik was historically proven. Nafi' was one of the captives during the conquest of Kabul and died in 117 AH, while Malik was born in 93 AH and died in 179 AH. These dates indicate that a meeting between Nafi' and Malik was possible, and Malik was already around 23–24 years of age when Nafi' passed away.

¹⁹Devi Kasumawati, "Teori Common Link G.H.A Juynboll: Melacak Otoritas Sejarah Hadits Nabi," *Al-Risalah* 13, no. 2 (2017): 143–72.

²⁰Muhammad Ilham Baihaqqi and Nur Kholis, "Metode Otentisitas Hadis Perspektif Harald Motzki Dan Responnya Atas Skeptisisme Orientalis Terhadap Hadis," *Al-Afkar: Journal for Islamic Studies* 7, no. 4 (2024): 269–288.

The assumption that the transmission between Nafi' and Malik occurred only through manuscripts was also refuted. It seemed that Juynboll did not conduct historical review comprehensively or limited the information, because if referring to one of al-Dhahabi's works, it would be found that Imam Malik stated that he met Nafi', as cited by al-Dhahabi as follows:

قَالَ ابْنُ وَهْبٍ: قَالَ مَالِكٌ: كُنْتُ آتِي نَافِعًا، وَأَنَا حَدَّثُ السِّنِّ، وَمَعِيَ غُلَامٌ لِي، فَيَقْعُدُ، وَيُحَدِّثُنِي، وَكَانَ صَغِيرَ النَّفْسِ. مُطَرِّفُ بْنُ عَبْدِ اللَّهِ: عَنْ مَالِكٍ، قَالَ: كَانَ فِي نَافِعٍ حِدَّةٌ، ثُمَّ حَكَى مَالِكٌ: أَنَّهُ كَانَ يُلَاطِفُهُ وَيُدَارِيهِ.²¹

Harald Motzki's rebuttal of Juynboll's ideas regarding the credibility of Nafi' demonstrates the many limitations Juynboll possessed in understanding his own data findings. Juynboll's limitations in comprehending the data or information are also evident in his arguments concerning his critique of the system for assessing the credibility of transmitters, which he considered careless, thus these limitations in understanding historical data made the common link research method he developed not exempt from criticism from various circles.

Juynboll's thoughts and views related to hadith tend to be skeptical, so many of his ideas concerning hadith research such as the authenticity of hadith and the credibility of hadith transmitters were solely aimed at casting doubt on the existence of hadith as part of the primary authoritative sources in Islamic teachings. Juynboll's hadith thought had a significant impact on hadith research, prompting scholars and academics to contribute their opinions concerning Juynboll's ideas on hadith. The influence of Juynboll on hadith research has stimulated Muslim scholars to re-examine and verify his arguments.

Conclusion

The implications of Juynboll's hadith thought on hadith research include the following: *first*, The hadith research method developed by Juynboll has influenced the results of hadith studies conducted by scholars and academics. Juynboll's views on the common link theory received much criticism. *Second*, Juynboll's criticism of the *jarh wa ta'dil* assessment system in hadith research originated from Juynboll's limitations in comprehending the information he obtained. *Third*, Juynboll's argument to weaken the strongest chain of

²¹Syam al-Dīn Abū 'Abdullāh Muḥammad bin Aḥmad bin Uṣmān bin Qaimāz Al-Ḥabībī, *Siyar A'lam Al-Nubalā*, Juz 5 (Beirut: Muassasah al-Risalah, 1985), h. 95.

transmission (Mālik – Nāfi‘ – Ibn ‘Umar) by doubting the historicity of Nāfi‘ was refuted by Harald Motzki, and from this rebuttal, it is evident that Juynboll’s shortcoming lies in his insufficient understanding of the aspects contained in the information he found.

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