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A Criticism On G.H.A. Juynboll Perspectives about Mutawatîr Hadith

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

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

Introduction
Muslims believe that the hadith has been around since the early days of Islam, when there was a tradition at the time of the Prophet transmitting everything he said or done associating with general public affairs or specifically on personal matters. After the Prophet's death, muslims were no longer able to hear his sayings, witnessed his acts and performances directly from him. His behaviors can only be known through information of companions of the Prophet, as the first narrators who convey hadiths to the Muslim. Hadith narration has since been developed and involved many parties. Since
the time of the companions, the critical tradition in hadith narration had been done to keep the authenticity of the Prophet’s hadiths. They as pioneered by al-Kulafâ’ al-Rashidûn, be careful and cautious in accepting hadith. This is because the narration of the Prophet is very important, as a manifestation of the obligation to obey him. They also did a scrutiny of the narrators and the content of hadith. The companions required witnesses in the narration of hadith and asked hadith narrators to swear, as well as received hadith from reliable narrators (al-Adlabiy, 2007).

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

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

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

The Orientalist whose name is often associated with common link theory is Gautier H.A. Juynboll, who for more than forty-seven years, from 1965 onwards, had been seriously devoted himself to the study of early history of hadith, had been devoted and researched the hadith with all its classical to contemporary problems. His findings are scattered in several books he wrote and in various international journals, such as: Islamic Law and Society, Arabica, Der Islam, Bibliotheca Orientalis, Jerusalem Studies in Arabic and Islam, Wiener Zeitchrift Fur die Kunde Des Morgenlandes, al-Qantara Revista de Estudos' arabras,Le Museon, and so on. His expertise in the early history of hadith, according to P.S. Van Koningsveld, has gained international recognition (Koningsveld, 1992).
Although the common link theory is often associated with him, Juynboll is not its creator and inventor, unlike the gravity theory associated with Issac Newton because he was its inventor. Juynboll himself acknowledged that he was a developer and not an inventor of the theory. In some of his writings, he always refers to Joseph Schacht as its maker and inventor and who firstly introduced it in his book The Origin of Muhammadan Jurisprudence (Juynboll, 1992). However, since Schacht was judged to have failed to observe the frequency of the phenomenon and lacked sufficient attention and elaboration, Juynboll made the breakthrough by developing, elaborating, and explaining in more detail so that the theory was then widely referred to his name. Juynboll argued that the common link theory is a brilliant theory, but had not been developed on a broad scale by the researchers of hadith, because it lacked the attention, elaboration, or proper emphasis even by Schacht (Juynboll, 1985).


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

Seeing from the basic point of view, the common link theory departs from the basic assumption that the more narrative lines meet or abandon certain narrations, the greater the moment of
transmissions have historical claims, that the truth of the hadith can be calimed historically. He states:“The more transmission lines come together in one transmitter, either reaching him or going away from him, the more this transmitter and his transmission have a claim to historicity”.On the other hand, if a hadith is narrated from the Prophet through someone (ṣahāba) to other persons(ṭābi‘īn) and then to other persons again (ṭābi‘ al-ṭābi‘īn) that eventually reaches the common link, and after that the path of isnād is branching outward, the history of single track can not be maintained. In other words, a hadith narrated by many narrators through many isnād paths can be recognized historically, in contrast to hadith narrated by only one person (as a common link), although on the next isnād line it is narrated by many narrators and so on until the collector (mukharrij) of Hadith, therefore the truthfullness of the hadith is doubtful. Ideally, according to Juynboll, the majority of isnād paths in various collections of hadith shouldshow the paths of transmission that developed from the Prophet, and then radiate to a great number of companions and they subsequently conveyed to a great number of tābi‘īn and so forth untilthe collectors of hadith. But in fact, he argues, most of the isnāds that support the same part of a matn of hadith have begun to branch out from a common link, namely a narrator originates from the second or the third generation after the Prophet time (Juynboll, 1994).

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

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

The Authenticity of Mutawatir Hadith According to Hadith Scholars

The scholars of hadith categorize hadith in terms of its quantity, generally into two catagories, namely ahâd and mutawatîr hadith. Ahâd hadith is a hadith narrated by one person only (al-Tahhân, 2005), a hadith in one or more levels (tabâqa) of its isnād only narrated by one or two people so that it does not meet one of the conditions of mutawâtir hadith (al-Khâtîb, 1999). This category of hadith, according to Muhammad Sa‘îd Ramadan al-Butiyy, a part of its isnād is valid and continuous until to
the Prophet but contains indication of doubt (zannîy) and it is not sure (qat’îy) (al-Butîy, 2008). The ahâd hadith differs from the mutawâtir one in terms of the quantity of the narrators and the status of its coming (al-wurûd) which is doubtful and not sure.

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

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

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

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

The hadith scholars argue that the mutawâtirness of a hadith can be assured that it is surely coming and originated from the Prophet. Therefore, the existence of it’s narrators does not need to be examined. According to Ibn Taîmiyya, one who has believed in the mutawâtirness of a hadith is
obliged to believe in it’s truth and practice its contents. Those who do not yet know it’s mutawâtirness should follow and submit to those who have agreed on the mutawâtirness of the hadith (Abû Rayya, 2005 and al-Sâlih, 2003).

Critical Studies on Juynboll Perspective about Mutawatir Hadith

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

1. The Analysis of Mutawâtir Hadith Definition

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

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

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

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

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

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

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

2. The Analysis of *Mutawâtir Hadith* Criteria
To distinguish between *mutawâtir* and non-*mutawâtir* hadith, the scholars make criteria of the hadith, namely the hadith is narrated by numerous narrations, it is impossible according to reason or custom they agree to lie, the number of lots occurs in each layer of isnâd from the beginning to the
end, and the back of the news is based on the senses. These criteria are intended to show the validity and reliability of the *mutawâtir* hadith so that its truth, historically, is not in doubt.

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

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

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

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

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

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

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

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

**Conclusion**

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

Among the scholars of hadith, the concept of mutawâtîr is applied strictly so that the number of this hadiths is small compared to their number in general. Therefore, the opinion of Juynboll that the concept was developed carelessly and its definition is also never free from ambiguity as well as the
term *mutawâtir* is often used loosely or even wrongly, can not be justified. Although the hadith scholars assert that the *mutawâtir* hadith must be true without having to be examined firstly, it does not mean that the term *mutawâtir* can be used loosely, much less wrongly. Their mean is if a hadith known as *mutawâtir*, its truth is acceptable without examining the personal qualities and intellectual capacities of each of these vast numbers of narrators because in large numbers they are very impossible to agree to lie in making the hadith.

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

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