## Orientalist Criticism of the Hadith (Tracing Theory"The Spread of Isnad" Michael Allan Cook)

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**Abstract:** *Michael Cook as a world-class scientist. He is a British-Scottish historian. In addition to being a celebrity, Cook is also a scholar of Islamic History, and therefore, he is also known as one of the great British historians in the Orientalist circles who focus on studying Islam. This article attempts to analyze Cook's ideas about general links and the theoretical process of spreading the application of isnad in the phenomenon of Criticism of sanad. What has always been a battle among the rulers of the hadiths is the Authenticity of the Sanad. This is closely related to the "Common Link" phenomenon which many Western scholars study about the Hadith related to their research. From this phenomenon, it is interesting to study. Based on the results of this research, Cook brings a different perspective to the Common Link phenomenon as outlined in his critique of Schachtian theory. For Cook, there are two important points related to Common Link. First, General Links cannot be justified as forgery of hadith. That's because the Common Link to some exctent is a technical work from another narrator (narrator). Second, the Common Link cannot be the basis for dating the hadith. Then, Cook's point of view is pulled under the Commen Link theory.*

**Keywords:** *Hadith Studies, Common Link, Authencity of Hadith, Orientalist, and Isnad*

**Abstrak:** Michael Cook sebagai seorang ilmuwan kelas dunia. Ia adalah seorang sejarawan berkebangsaan Inggris-Scotlandia. Selain menjadi pesohor, Cook juga seorang sarjana Sejarah Islam, maka dari itu, ia juga dikenal sebagai salah satu sejarawan Inggris yang mahsyur di kalangan orientalis yang fokus mengkaji tentang keislaman. Artikel ini mencoba untuk menganalisis ide-ide Cook tentang tautan umum dan proses teori penyebaran aplikasi isnad dalam fenomena Kritik sanad Yang selalu menjadi perdebadatan dikalangan para pengkaji hadist adalah Keaslian sanad. Hal Ini terkait erat dengan

fenomena "Common Link" yang banyak Cendekiawan Barat mengkaji tentang Hadis terkait dengan penelitian mereka . Dari Fenomena tersebut, ini menarik untuk dikaji. Berdasarkan hasil dari kajian penelitian ini, Cook membawa sudut pandang berbeda dalam fenomena Common Link yang dituangkan pada kritiknya terhadap teori Schachtian. Untuk Cook, ada dua poin penting yang terkait dengan Common Link. Pertama, Tautan Umum tidak bisa dibenarkan sebagai pemalsu hadis. Itu karena Common Link ke beberapa exctent adalah karya teknik dari narator lain (periwayat). Kedua, Common Link tidak dapat menjadi dasar penanggalan hadis.

*Kata Kunci: Kritik Hadist, Common Link, keaslian Hadist , Orientalist, dan Isnad*

## Introduction

The hadith are the source of rules or laws in the second religion of Islam after the Qur'an. Aside from being a source of law, the hadith also functions as an explanatory and interpreter of the Qur'an. Therefore the authenticity of the source of the hadith is very important to assess the authenticity of a hadith. There are two components that really need to be considered namely sanad and matan, where between sanad and matan has a functional relationship that determines the existence and quality of the hadith.

Studies about the East (orient), including about Islam, conducted by Westerners have started since a few centuries ago. But it was only in the 18th century that the oriental study movement was given the name orientalism.[1] Although there have been many studies on orientalism, in the development of thought lately, the theme of Orientalism has become increasingly relevant to be reappointed. Because now adopting the views, frameworks and criticisms of the Orientalists about Islam is becoming a trend among temporary Muslim scholars.

In carrying out their duties, the Orientalists are generally concerned about various intellectual works: 1). edited the book of Islamic heritage and published it; 2). study regional languages in various eastern countries; 3). study various social, economic, and psychological factors that influence the behavior of a nation; 4). study various sects and

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[1] Abdul Karim, *Pemikiran Orientalis Terhadap Kajian Tafsir Hadist*, Journal ADDIN, Vol. 7, No. 2, Agustus 2013, 307-333.

streams of belief in a country, both moderate and extreme, and the Fourth, examine various ancient relics in various countries.[2]

In the Enlightenment or 18th century AD was a period where rationality was becoming a trend. Whatever discussion, aspects of rationality will be sought. During this enlightenment too, science is progressing very rapidly. In this century orientalism was born in a special sense, as a scientific discipline (around 1779 in English, 1799 in French). During this period the study of orientalism began to flourish. In addition there were three models of discourse about hadith in the west, three models, namely skeptical / revisionist, midlle ground, and non-skeptical / sanguine (believe in the truth of the hadith).[3]

The study of hadith in the Western world has developed into four phases. First, the phase of early Western skepticism which sought to doubt the authenticity of the hadith by arguing that there had been a massive forgery in the history of its transmission. Second, the phase of reaction to Western skepticism that answers various criticisms and accusations of Western revisionists against the hadith of the Prophet Muhammad. Third, the phase of the search for a middle ground which, on the one hand, has similarities with Western revisionist thinkers, but, on the other hand, his findings stand in the middle of the road between the two paradigms above. The revisionist paradigm and the traditional paradigm. The fourth is the Western neo-skepticism phase which seeks to doubt the Prophet's traditions by developing Western revisionist methods or using its own methods. The figures included in this fourth phase are Michael A. Cook and Norman Calder.[4]

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[2] Abdul Shabur Marzuq, *Al-Ghazw al-Fikr, terj. Abu Farah* (Jakarta: CV Esya, l99l), 136-137

[3] Other terms of this division are revisionist (skeptical), midlle ground, and traditionalist (sanguine), Look Ali Masrur, *Teori Commonk Link G.H.A. Juynboll, Melacak Akar Kesejarahan Hadits Nabi*, cet. ke-1, (Yogyakarta: Lkis, 2007), 33

[4] Herbert Berg, *the Development of Exegesis in Early Islam: the Authenticity of Muslim Literature from the Formative Period* (Surrey: Curzon Press, 2000), 8-64, Lihat Juga Ali Masrur.*Teori Common link G.H.A Juynboll: Melacak Akar Kesejarahan Hadits Nabi* (Yogyakarta: LKiS, 2007), 33-48. C. Muna, "Orientalis Dan Kajian Sanad: Analisis Terhadap Gha. Juynboll. Malaysia:Jabatan Al-Qur`an Dan Hadith Bahagian Pengajjian Ushuluddin Akademi Pengajian IslamUniversiti Malaya Kuala Lumpur," (2008). 63. In general, Orientalist studies of Islamic sciences began in the 17th century AD and reached a peak in the 19th century AD. Look S.Arif, *Orientalis Dan Diabolisme Pemikiran* (Jakarta: Gema Insani, 2008), 28.

Orientalists often criticize the authenticity of sanad. This led to what is called sanad criticism (naqd al-sanad). This gave rise to what was called sanad criticism (naqd al-sanad). Sanad itself has an important position because sanad is the main benchmark of the process of narrating the hadith. It can be analogous that sanad is a network of electricity or telephone cables that must be fully connected so that the electricity or the telephone network can really be heard clearly.

One of the orientalists who criticized the Prophet's hadith was Michael Allan Cook, who criticized the authenticity of sanad more specifically to the Common Link phenomenon plus The Spread of Isnad's theory. this makes the study of hadith always interesting to be a study of Cook's opinion. Besides that the reasons why Cook deserves to be examined are: First, Cook is one of the many Orientalists who analyze Common Link problems. Second, Herbert Berg classifies Cook as Renewed skepticism.

Cook offers a theory of The Spread of Isnad in understanding the Common Link phenomenon. This theory implicitly states that the hadith transmission system occurs in at least three scenarios and the entire pathway with the scenario is allegedly false. This includes the Common Link phenomenon.

One of the problems that arises is the Common Link phenomenon. Common Link[5] is the term for a narrator who receives a hadith from a previous narrator and then he narrates to his students and his students narrate again to more students under them. In other words the Common Link is the oldest narrator mentioned in the isnad line who narrates the traditions of more than one student. Thus when the path of Isnad Hadith begins to spread for the first time, this spreader is the Common Link.[6] At this point, Cook showed his thoughts which were widely used as a debate among scholars of Hadith.

From the various debates above, it is interesting to study to see whether there is really something new about the ideas offered by Cook or just to repeat the theory conveyed

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[5] This theory is also interpreted as a theory initiated by Joseph Schacht which states that the more isnad paths that meet with a narrator, both those that lead to him or those who leave him, the greater a narrator and his narration have historical claims.

[6] Ali Masrur, Teori Common Link G.H.A Juynboll: *Melacak Kesejarahan Hadis Nabi*, (Yogyakarta: LKIS, 2007), 3.

by Orientalists before. Third, the theses and theories presented by Cook need to be tested whether the level of validity or the success of the method when the application process. Fourth, the theory offered by Cook opens the opportunity to become an alternative method of testing the validity of the hadith. This alternative theory can be offered as a comparison from conventional theories that have been used so far. Besides that, from the theory offered by Cook, it can be developed into a new formulation that is more suitable and applicable to test the Common Link phenomenon.

**Biography of Michael Allan Cook**

Cook is a nickname from Michael Allan Cook. Cook was born in 1940 AD in England. He is a British-Scottish historian. In addition to being a celebrity, he was also a scholar of Islamic History, and therefore, he was also known as one of the great English historians of the time.

Michael Cook as a world-class scientist has won the following awards and nominations: 1). In 2001, he was elected to the American Philosophical Society. 2). In 2002, he received a prize of $ 1.5 million as a gift of honorable achievement from the Mellon Foundation because of his significant contribution to research in the field of humanities. 3). In 2004, he was elected as a member of the American Academy of Arts and Sciences. 4). In 2006, he won the Howard T. Behrman prize as a gift of honorable achievement in the field of humanities at Princeton. 5). In 2008, he won the Farabi prize in the field of humanities and Islamic studies.

He has guided several dissertations since he taught at Princeton University. Some people who have been guided by Michael Cook's dissertation include Michael Bonner who wrote a dissertation on the Byzantine-Arabic Border Line in the early Abbasid era. Keith Lewinstein wrote a dissertation on an analysis of the formation and transmission of Islamic heresiographic literature in the early days. Jon Katz studies the diary of the eccentric North African Sufi dreams of late medieval times. The eccentric Yitzhak Nakash at the end of the middle century. Yitzhak Nakash examines the interaction of Shi'ism and national identity in modern Iraq. Nurit Tsafrir writes about the early spread of Hanafi fiqh. David Manner examined the political culture of the court in the Abbasid era at the end of the third century

and the beginning of the fourth century migrated. Nimrod Hurvitz studied Ibn Hanbal and the formation of Islamic orthodoxy. Adam Sabra wrote a dissertation on poverty and generosity in the Mamluk kingdom of Cairo. Adrien Leites analyzes the traditions about the hour and night of the birth of the Prophet Muhammad. Ronen Raz examines the reaction of Arab intellectuals to orientalism after the 1798-1950 period. Shahab Ahmed examined various early stories about the Satanic Verses incident. The dissertations explained what areas of study he knew.

In its history, Michael A. Cook is also a person who has a history of educational education and has a diverse work. Michael A. Cook is an alumni from the University of Cambridge and has studied Turkish and Persian and studied English and European history. Michael A. Cook is a person who is very fond of conducting scientific research and a very brilliant person. The first research that Cook did was research on how the history of the population of the Ottoman empire in the XV-XVI century M. Not only that, Cook also has other activities, including active in teaching activities at the University of London until 1986. One of the highlights of Cook is the majority of his research always has a relationship with the study of history and Arabic.[7] Among the published works of Michael A. Cook are:

a.      Population Pressure in Rural Anatolia 1450-1600 (Terbit 1972)

b.      The Origins of Kalam yang dimuat dalam Bulletin of School of Oriental and African Studies (1980)

c.      Early Muslim Dogma: A Source Criticak Study (1981)

d.       Pharaonic History in Medieval Egypt dimuat dalam Studia Islamica (1983)

e.       Commanding Right and Forbidding Wrong in Islamic Thought (2000)

f.      The Koran (2000)

g.       Ibn Qutayba and the Monkeys dalam Studia Islamica (1999)

h.      Eschatology and the Dating of Traditions (1992)

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[7] Humpreys, R. Stephen, "The Scholarship of Michael A. Cook: A Restrospective in Progress", dalam Asad Q. Ahmed (ed), The Islamic Shcolarly Tradition: Studies in History, Law, and Thought in Honor of Professor Michael Allan Cook (Leiden and Boston: Brill, 2011), xxi.

i.   Magian Cheese: An Archaic Problem in Islamic Law dalam Bulletin of The School of Oriental and African Studies (1984)

j.   The Expansion of the First Saudi State: The Case of Wahm dalam CE Bosworth and Others (eds.), The Islamic World from Classical to The Modern Times: Essays in Honor of Bernard Lewis, Princeton, (1989).[8]

### Common Links in the Perspective of Michael Allan Cook

According to Cook, the emergence of the common link phenomenon[9] is a result of the process of spreading Islam on a large scale. The common link phenomenon does not indicate that a hadith really originates from a narrator. Calder also denied the validity of the common link method. For him, the phenomenon of common links is closely related to competition between various fiqh schools in Islamic societies during the second century of the third century of hijrah.[10]

In Dogma, Cook examines the issue of dating (dating) hadith, and challenges Joseph van Ess's findings regarding the origin and development of the Jabariah and Qadariah controversies in the early Islamic period. Cook acknowledged that the van Ess method is the method of an Orientalist: one does not date the Hadith only based on reliance as in isnād. According to Cook, van Ess, like Schacht, acknowledged that isnād had developed backwards and he also accepted the validity of the common link theory. As has

[8] Michael A. Cook, The Opponents of the Writing of Tradition in Early Islam (*Oposisi Penulisan Hadis di Masa Awa*l), terj. Ali Masrur Abdul Ghaffar, (Bandung: Marja, 2012), 169-171.

[9] Common Link Theory is a theory that assumes that the person most responsible for the emergence of a hadith is the common link which is found in the middle of its sanad bundle. Common links that according to Juynboll is a counterfeit of the hadith he brought. The argument is one: If indeed a hadith has been there since the Prophet, peace be upon him, why is it only narrated in the era of the Sahabah or Tabi'in, then only spread after the Common Link. Juynboll considers this phenomenon to arise because it was the common link that first produced and published the hadith by adding a sanad line back to the Prophet SAW. The conclusion of the theory of common links is that there is no evidence to suggest that the hadith can be traced to its history to the Prophet. K. Amin, *Menguji Kembali Keakuratan Metode Kritik Hadits* (Jakarta: Himmah, 2009),155. Look Olso, Halit Ozkan , The Common Link and Its Relation to the Madār. *Journal Islamic Law and Society*. Vol. 11, No. 1 (2004), 42-77

[10] Michael cook, *Early Muslim Dogma*, *A Source-critical Study*, (Cambridge: Cambridge university Press, 1981), 115.

been explained above that when various isnāds from the same hadith appear to be branched or spread from a particular narrator, then the narrator acts as a common moving point (terminus ante quern).[11]

To criticize the common link method, Cook developed and extended Schacht's other theory, the spread of isnāds theory. This theory says that the hadith narrators are accustomed to creating additional isnād to support a common tradition.[12] According to Cook, the emergence of the common link phenomenon is a result of the process of spreading isnād on a large scale. The common link phenomenon does not indicate that a hadith really originates from a key narrator. Therefore, the common link method developed by Juynboll cannot be used to trace the origin, source, and authorship of hadith.

Mhuhammad
↓
Ibnu Abbas
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Ibnu Jubair
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Ibnu Juraij
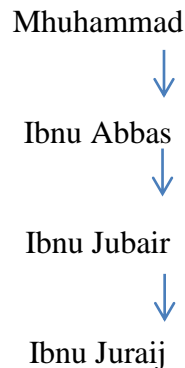
The process of spreading Islam is at least possible in the first three ways, skipping contemporary contemporaries; second, resting the hadith on a different teacher; third, overcoming the problem of "isolated" traditions. In the first process, for example, Ibn Jubair and Ibnu Juraij were contemporaries and then Ibnu Juraij learned the hadith with Ibn Jubair. Then Ibn Jubair said that he obtained the hadith from his teacher, Ibn Abbas. If Ibn

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[11] Michael cook, *Early Muslim Dogma*, 107-108.

[12] Joseph Schacht, The Origins of Muhammadan Jurisprudence (Oxford: Clarendon Press, 1950), 166

Juraij was an honest and trustworthy person he would narrate the hadith from Ibn Jubair from his teacher, IbnuAbbas.[13] With a process like this, isnād appears.

Although Ibn Juraij did not hear directly from Ibn Abbas, Ibn Jubair's teacher, he could not have narrated it from his contemporaries, Ibn Jubair, but directly from his teacher, Ibn Abbas by jumping it. Such an attitude is based on the belief that a good isnād is a short isnād because ideally, one should listen to a hadith directly from the person who is saying it. The fewer narrators in the narration path, the better the isnād.[14]

Muhammad

Ibnu Abbas

Ibnu Jubair          Ibnu Juraij
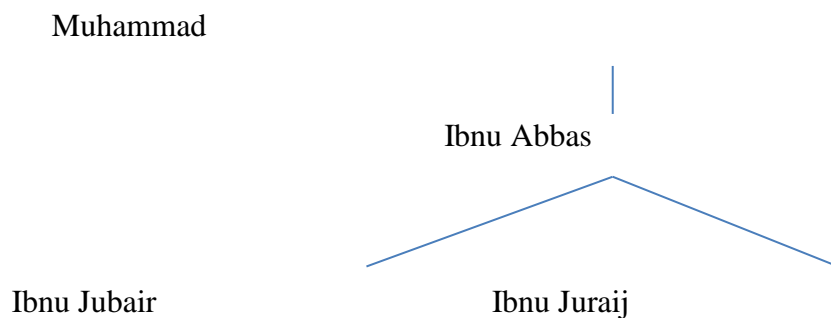
The second process for the spread of isnād is as follows: for example, Abdullah conveyed a hadith to Ibn Sa'id which he heard from Ibn Jubair. He himself received it from Ibn Abbas. Instead of claiming to have heard the hadith from Ibn Jubair, Abdullah's teacher, Ibn Sa'id relied on the hadith from Ibn Abbas to his own teacher, Ibn Juraij. This was done by Ibn Sa'id because he might never have met Ibn Jubair, or Ibn Jubair was not considered as a narrator that can be accepted by Ibn Sa'id's group. To avoid this problem, he relied on the hadith to his own teacher, Ibn Juraij.[15]

The third is the process identified by Schacht himself as responsible for the spread of Isnād. He said that the spread of isnād was intended to overcome objections to hadiths

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[13] Michael Cook, *Early Muslim Dogma*, 10

[14] Herbert Berg, *The Development of Exegesis in Early Islam*, 43.

[15] Cook, *Early Muslim Dogma*, 110, Lihat Juga Herbert Berg, *The Development of Exegesis,* 43-44.

that are "solitary" (infirad).[16] Alone hadiths (khabar al-wahid, khabar al-infirad) cannot be accepted as authentic hadith because, in the view of the anti-hadith expert group, a hadith can be accepted if reported at least by two reliable witnesses. Hadith based on the statement of a narrator can be accepted if it is corroborated with oaths. As a result, there is a very strong motivation to find or create other isnāds.[17]

Thus, the theory of the spread of isnād in Cook's view has actually corrupted the common link theory and made it inoperable. If the three scenarios above occur on a large scale then the scenario naturally undermines any attempt to use isnād as a tool to trace the origin of the hadith. Cook stated that the attempt to investigate the chronology of hadith with the common link method as van Ess and Juynboll was wrong. For him, his interpretation of the phenomenon of common links is more about the destruction of information than providing information.[18]

Cook is also aware of Azami's argument against Schacht about the authenticity of the hadith. Azami stated that many traditions were narrated by a number of Muslims from every generation in various regions in Muslim countries. That each narrator takes traditions that are equally falsified, requires a conspiratorial act that is historically very absurd.[19] Responding to this, Cook stated that, if the process of spreading the isnād is believed to have actually taken place on a significant scale, then Azami's argument did not touch us. However, if not, the argument cannot be rejected. Therefore, on this issue, the choice is between Schacht and al-Syafi'i there is no middle ground methodology.[20]

In connection with Cook's attack, Juynboll tries to defend the common link method by making two arguments: first, Cook's construction model of the spread of isnād, said Juynboll, is indeed often the case and is a cause for the development of isnād. However, if

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[16] Michael Cook, *Early Muslim Dogma*, 110. Lihat Juga Joseph Schacht, *The Origins of Muhammadan Jurisprudence*,166.

[17] Joseph Schacht, *The Origins of Muhammadan Jurisprudence*, 50.

[18] Michael Cook, *Early Muslim Dogma*, 116; Herbert Berg, *The Development of Exegesis*, 44- 45

[19] M.M. Azami, Studies in Early Hadith Literature with Critical Edition of Some Early Text (Beirut: al-Maktab al-Islami, 1968), 222-247.

[20] On this issue, the choice is between Schacht and Shafi'i; there is no methodological middle ground; lihat Michael Cook, *Early Muslim Dogma*, 116.

this incident were actually carried out by a large number of contemporary contemporaries then he should leave his testimony in various sources of rijāl. The idea of a conspiracy to falsify hadith was also rejected because if it is true then there must be signs in the source.[21]

Second, if a number of hadith narrators come from one person and on the basis of Cook's principle it is stressed that all the transmission lines are false, except for one, then this kind of coincidence phenomenon must be explained, namely why a number of students, each with their own reasons and working unnoticed by other students, pretending to receive the same hadith from the same teacher? According to Juynboll, coincidences like this are difficult to accept. In this regard Juynboll.

For Juynboll's objections, Cook gave a response that was too short to appear convincing. First, if the spread of isnād is a valid and acceptable argument then it should be applied to the path of forgery of hadith used by Juynboll to compile the isnād bundle that leads to the same hadith expert as a common link. Second, what can be drawn from the spread of isnād is a process of imitation, not coincidence. If the narrators really work individually then surely they do not borrow the hadith from other narrators.[22] Unfortunately, Cook himself is not sure whether the process of spreading isnād in fact actually happened on a large scale or not.

Based on this analysis study basically both Cook and Schacht and Juynboll are almost the same in understanding what is called the Common Link. It's just different is the way Cook's view of isnad system as a whole results in the way of Cook's view of the Common Link. If Common Link is interpreted as just a forgery of tradition, then at this point Cook thinks so too. But if Common Link is understood as a key forger, Cook disagrees. Because for Cook, there are no key forgers because the forgery could have been done by someone suspected of falsifying as well as being done by another rawi. How is it possible to get key narrators if counterfeiting occurs massively. So it is not wrong if it is

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[21] G.H.A. Juynboll, " Methods  Some isnad -analytical methods illustrated on the basis of several woman- demeaning sayings from hadith literature", (1989), 355.

[22] Cook, "Eschatology and the Dating of Traditions" in Princeton Papers in Near Eastern Studies 1, (1992), 40. In Motzki's view, Schacht actually limits the phenomenon of the spread of isnād to sahabatabaqah friends, but Cook generalized this theory to oppose the reliability of isnād in general.

later said that the Common Link understood by Juynboll and Schacht cannot be used as a source of dating of the hadith.

From the above explanation, important points can be taken that Cook is skeptical of the Common Link theory developed and understood by Schahct and Juynboll. This is based on the fact that Cook was skeptical about the general scope of his spread system. So it can be said that Cook is "skeptical of the flow of skeptics". Cook's skepticism about Common Link clearly undermines the theory. So it is pointless for people to look for sources of dating of traditions via the Common Link.

**Spread of Isnad Theory as a Method of Understanding Common Link Phenomena**

Cook tried to criticize the Common Link theory that had emerged previously, especially Schacher's Common Link theory and also the thoughts of Josef van Ess who reviewed it. His efforts began by developing and expanding a formula from another Schacht theory, namely the theory of the spread of isnad. This theory states that the hadith narrators are accustomed to creating additional isnad as reinforcement for the same tradition.[23] Common Link's phenomenon is recognized by Cook as not being able to show that the hadith came from a key narrator. Therefore, the Common Link theory that has been developed both by Schacht and by Juynboll is considered unable to trace the origin, source, and authorship of a hadith.[24]

Cook then developed the formula for distributing isnad. The results of the development of Cook produced The Spread of Isnad Theory or Isnad Spread Theory. For Cook, the process of spreading Islam is at least in three scenarios: First, skipping contemporary contemporaries. In this process, Cook gives the following analogy: "For example, me and you are the ones who appeared recently. Then I learned things from you.[25]

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[23] Look Schacht, The Origins, 166. Schacht states: Parallel with the improvement and the backward growth of isnad goes their spread, that is the creation of additional authorities or transmitters for the same doctrine or tradition.

[24] Look Ali Masrur, *Teori Common Link G.H.A Juynboll*, 184-185

[25] Another illustration from Cook's explanation is conveyed more simply by Ali Masrur as follows: "In the first process for example Ibn Jubair and Ibn Juraij were contemporaries and then

Then you yourself get it from your teacher. If I try to be honest, then I will say: "I get this knowledge from you, and you from your teacher." But sometimes even though I don't get it directly from your teacher, I instead say that I get from your teacher. This is because I believe that in an isnad system, the shortest isnad path is better than the long one.[26]

Secondly, rely on a hadith on a different teacher. In this second scenario, Cook believes that the spread of religion is happening. Cook again illustrates with the following editor: "You narrated the hadith from your teacher. Then I was interested in the hadith and wanted to narrate it without being related to your existence. But instead of narrating by claiming to have received from your teacher, I even claimed to have hadith from my teacher. This could be because I have never met your teacher (so I prefer to mention my teacher because I clearly met my teacher), or because for me your teacher is not fit to enter the path of isnad, or because there are political considerations.[27]

Third, overcoming the problem of "isolated" traditions. This third scenario is recognized by Cook is a phenomenon discovered and considered by Schacht as the cause of the development of isnad. Cook believes that the spread of this religion was carried out to overcome the objections raised by hadith experts during the period of the narrator on the hadiths that are solitary (infirad). These solitary traditions (khabar alwahid, khabar al infirad) cannot be accepted as authentic traditions because a hadith can be accepted if at least it is reported by at least two trusted witnesses.

Based on the results of this analysis study, it was found that what is meant by "isolated" traditions are traditions that are infinite or single strand. For Cook, initially these traditions had a single trajectory, but because the hadith experts or the alleged

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Ibn Juraij learned hadith to Ibn Jubair. Then ibn Jubair said he had a hadith from his teacher, namely Ibn 'Abbas. If Ibn Juraij was an honest and trustworthy person, he would narrate the hadith from Ibn Jubair from Ibn 'Abbas. Look Ali Masrur, *Teori Common Link G.H.A Juynboll*. 185.

[26] In this section Ali Masrur continues to illustrate: "However, even though Ibn Juraij did not directly receive the hadith from Ibn 'Abbas, Ibn Jubair's teacher, he could not have narrated from his contemporaries, but directly from his teacher, Ibn' Abbas by jumping him (by jumping) skipping Ibn Jubair). This attitude is based on the belief that a good isnad is a short one because ideally one should listen to a hadith directly from the person who said it. And the fewer narrators who violate it, the better isnadnya so that the diagram becomes like the diagram above". Look lihat Ali Masrur, Teori Common Link G.H.A Juynboll, 185-186.

[27] Michael Allan Cook, *Early Muslim Dogma,* 110

counterfeiters needed strong legality over their hadiths then the alleged counterfeiters added other lines so that they added to the existing lines.

Of the three scenarios that have been presented by Cook, it is a picture of the spread and creation of isnad pathways. Especially in the first and second scenarios show how the Common Link phenomenon arises.[28] These two scenarios show how the Hadith began to spread. In contrast to Schacht and Juynboll who believe that the Common Link is a counterfeit (in the illustration above for example Ibn 'Abbas), Cook said that the spread of isnad from key narrators (suspected Common Link) to the narrators below does not indicate the origin and source of the hadith. The reason is that for Cook himself there is no original isnad. Except for only one that was explained at the beginning.[29]

So for Cook, it can be said that there is no strong enough evidence to support the idea of Schacht. The evidence offered by Schacht is considered Cook is not strong enough as a basis for these arguments. Then Cook gave an example of the following case: A narrator named Sufyan ibn 'Uyainah narrated the hadith from' Amr ibn Dinar. But when narrating the hadith there was 'Amr al-Naqid al-Bagdadi who debated it. 'Amr al-Naqid tried to strip away the truth of the actual pathway from Sufyan ibn' Uyainah. Then there was dialogue as follows:

a. Amr: "Abu MuhAmmad[30] did you hear the hadith from' Amr ibn Dinar? "

b. Sufyan: "Look at him, he doesn't make this complicated right? I heard this hadith from 'Ala and he got it from" Amr ibn Dinar. "

c. Amr: "Abu Muh} ammad, did you hear it from' Ala? "

d. Sufyan: "Look at him, he doesn't complicate this. I heard from Ala from Salim ibn Qutaibah from Amr ibn Dinar."

The dialogue's illustration shows how Sufyan was initially asked about his path only answering a piece of path. Initially Sufyan only said that he got a hadith from 'Amr ibn Dinar. But then Sufyan was honest with the fact that he got a hadith from 'Ala. After being

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[28] This was confirmed by Herbet Berg in his book The Development of Exegesis in Early Islam, 44.

[29] Look Ali Masrur, Teori Common Link G.H.A Juynboll, 188

[30] Look Michael Cook, *Early Muslim Dogma*, 111

asked more emphatically by 'Amr al-Naqid, Sufyan returned to be honest if he got a hadith from' Ala from Salim ibn Qutaibah just from 'Amr ibn Dinar.

Overall, from the above explanation, it can be concluded that the process of spreading this religion has opened up opportunities for forgery. Sufyan himself was traced to jumping over some of the narrators on it after being urged by the question 'Amr al-Naqid.

As mentioned at the beginning of this sub-chapter, the hadith raised by Van Ess in this case study is motivated by Van Ess's study in the Qadariyah discourse. At this point Cook tried to test the validity of Van Ess's theory. For example in the case offered by van Ess about fetal traditions. In the first part of the hadith contains information about God's instructions and the process of determining the destiny of the baby by angels in the womb. In the second part contains information that although a human being often do bad deeds but because his destiny has already been determined that he is an expert in heaven so he still entered heaven.

In Van Ess's first analysis, he established the dominant role of the narrator named al-A'masy (died 148 AH)[31] as the Common Link. At the same time Van Ess investigated different variants of the hadith narrated via al-A'masy. Then Van Ess concluded that al-A'masy himself made the variation of the dead.

Cook then examines the variations in death reported by al-A'masy. There are several variations of matan which almost all of them contain the word al-'amal (act) except there is one variation that does not have the word in it. This variation is narrated by Syu'bah. But at the same time Syu'bah also narrated the same variations as al-A'masy. Ie there are those that contain the word al-'amal and those that do not.[32]

For Van Ess, it was al-Aasymasy who became the Common Link and forged the hadith. But for Cook the point is Syu'bah. Cook asserted that it eliminated the hypothesis that the origin of the different versions of the Shu'bah and instead stated that al-Aasym was the one who fabricated the path of transmission.

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[31] Al-A'masy (in English transliteration to A'mash) is attributed Van Ess to the city of Kuffah. So Van Ess called him the Kuffan A'mash.

[32] Look Michael Cook, *Early Muslim Dogma*, 112.

Then Cook proposes the following analysis: But suppose we envisage instead of the following transmission history, A put it into circulation a version without 'act', and Shu'ba took this over. In the generation after 'Aash a version with' act 'appeared in Kufa, and thanks to its greater polemical utility, swept the board there, some Basrans transmitting the tradition from Shu'ba were also influenced by it. This account for the fact that the Basran version with 'act' is transmitted from Shu'ba from 'Aash without our having to assume the authenticity of the description of the features in question to either. The process is simple and plausible, it can be described as 'contamination' or as a minor case of spread, here affects not a whole tradition but merely a particular feature of it. We cannot show that this is how it happened, but it is at least as plausible as a hypothesis as that put forward by Van Ess.

So Cook saw that al-A'masy narrated the hadith without the word al-'amal which was later narrated by Syu'bah. Then one generation under al-A'masy who was in Kufa got a variety of hadiths that had the word al-'amal. This is influenced by a number of polemics so that some Basra people who narrated from Syu'bah are affected by the variation of the hadith which contains the word al-'amal. Allegedly because the hadith that the word al-'amal is already famous there. The process is recognized by Cook as a simple and reasonable process. This process is called Cook as a phenomenon of "contamination" or "minor cases" in the spread of isnad. So what is infected with this forgery is not the entire pathway but only a small part or particular.

Then the steps Van Ess observed by Cook are arguments that are judged to have a historical basis. Van Ess offers a new variant in the form of two hadith editorial lines. First, the "pinch" hadith (ie, the last part of the fetal hadith) is actually the words of Ibn Masud, not the words of the Prophet. Second, all the editors of the hadith relying on Zaid ibn Wahab were narrated not by al-A'masy directly but through his Kuffah friend, Salama ibn Kuhail (died 122 AH).

So the Common Link is not al-A'masy but Zaid ibn Wahab who died 90 H. The allegations about the allegation between al-A'masy and Salama to Zaid are authentic. But

prone to counterfeiting due to the spread of isnad due to al-A'masy who is younger than Salama. It is possible that al-A'masy received a hadith from the new Salama from Zaid.[33]

Cook found another path to test Zaid's path. Cook discovered the path of isnad in the book of al-Fiqh al-Absat which contains Imam Hanafi's version of sanad. Here is the scheme:

**Nabi**

**Ibnu Mas'ud**

**Ibarahim**

**Hammad**

**Abu Hanifa**
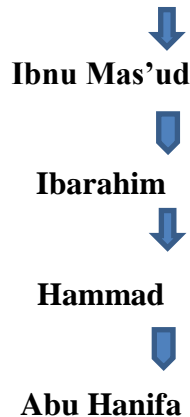
Based on the branching according to Cook, Van Ess only has 2 possible explanations. First, Van Ess could maintain the authenticity of Ibn Mas'u but was undermined by the fact that Ibn Mas'ud died in 32 H. This is contrary to the calendar of the Qadariyah Van Ess controversy itself. Secondly, Van Ess had to admit that the hadith was spread in the hadith.[34]

In closing this discussion, Cook asserted that the Common Link theory that was raised by Schacht became a double-edged sword against the hadith discourse. Cook stated As already indicated, one of the key features of the phenomenon is a description of information which is likely to be irreversible. Schacht's discovery of the spread of isnad is in fact a highly ambivalent contribution to knowledge. It can be seen as the foundation of a new method of criticism and it can be seen as a neat demonstration that such a method cannot be devised. One ignores Schacht at one peril, but one also follows him at one's peril.[35]

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[33] Look Michael Cook, *Early Muslim Dogma*, 113.
[34] Look Michael Cook, *Early Muslim Dogma*, 114
[35] Look Michael Cook, *Early Muslim Dogma*, 116

Cook stressed that the Schacht method (which was later peppered by Van Ess) could be the basis or foundation of a new method for hadith criticism. But on the other hand, this method actually shows that if using this method will never be finished (devised). In other words, for Cook, the Common Link method by itself undermines the building of hypotheses built by the theory itself.

Cook offers an alternative date for hadith. If Schacht, Juynboll, Van Ess and other Western scholars are looking for sources or dating of traditions via Common Link theory, Cook offers a dating search through a term he calls "external criteria". This "external criterion" according to Cook can indicate when and the source of the hadith.

This "external criterion" is in the form of treatises or historical data that can uncover the issue when the hadith arises. By using the existence of "external criteria" Cook avoids searching the hadith calendar via Common Link or distributing isnad which for him is only a futile step.

Based on the results of the analysis, the authors consider that the alternative method of dating the hadith proposed by Cook can be used. By using "external criteria" an observer can find a common thread from the clue of the historical information of the hadith under study. Sometimes an observer only focuses on isnad lines or focuses on the Common Link (like Schachtian) and forgets the "historical context" attached to the hadith. Whereas Islamic links or Common Links sometimes hold biases as in scenario deployments.

If you pay close attention, actually the alternative offer from Cook in the form of "external criteria" can be compared with Harald Motzki's theory, namely the theory of Isnad cum Matan. Cook's "external criteria" will add to the reach of Motzki's theory and deepen the search for the origin of the hadith.

But one thing to realize, the search for data "external criteria" is not an easy step. Sometimes it is very difficult because of the limited existence of historical data of the hadith that can be accessed. To facilitate access by collecting data from the book Rijal, Asbab al-Nuzul (?), General history and so on.

**Conclusion**

From the description above, Cook provides a different understanding of the Common Link phenomenon as outlined in Cook's criticisms of Schachtian theory. For Cook there are two important points about the Common Link. First, Common Link cannot always be justified as a hadith forger. Because sometimes the Common Link itself is the result of engineering from other narrators. Second, the Common Link cannot be used as a basis for dating the hadith. Therefore, Cook's view undermines the Common Link theory.

On the other hand, Cook also understands the Common Link phenomenon with the Spread of Isnad Theory. Although Cook is very skeptical of the authenticity of the transmission system, this research shows that Cook still opens opportunities for genuine transmission. For Cook the "spread of isnad" process is responsible for counterfeiting. While the process of "developing" isnad naturally (the raising of isnad) still holds the possibility of authentic transmission as long as it is supported by valid historical data.

Not only criticizing, but Cook gave a solution offered in understanding the Common Link phenomenon and looking for the dating of the hadith is to look for "external data" (external criteria) in the form of historical "macro" data. To be able to find this external data, an observer must open a macro perspective and broad scope of the context of the hadith under study.

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