

# Study of Common Link Theory of G.H.A Juynboll As a Method of Selecting Authentic Hadith

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## ABSTRACT

The problem of hadith authenticity has become an important problem in hadith studies. Because, a hadith is a manifestation of the words or deeds carried out by the prophet over a long period, even since the time of the companions there have also been attempts to falsify the hadith of the prophet with a variety of different backgrounds. This study uses a qualitative approach to study. The research method used by researchers is qualitative which aims to find out hidden meanings, develop theories, ensure the correctness of data and examine the history of development. Development of the Common Link Theory Juynboll was born in the West which emphasizes the authenticity of hadith from a historical perspective. The analytical method of this theory is based on basic assumptions that have long been developed in the Orientalist scientific tradition. Orientalists study hadith based on a historical approach with conclusions and theories that are relatively different from the theories developed and applied by hadith scholars. Of all the explanations of hadith studies in the orientalism tradition using the common link method, although in many cases it provides several controversial implications, within certain limits it does not rule out its use in the tradition of selecting authentic hadiths.

*Keywords: Common Link, Hadith, Authentic, GHA Juynboll*

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## INTRODUCTION

The problem of hadith authenticity has become an important problem in hadith studies. Because, a hadith is a manifestation of the words or deeds carried out by the prophet over a long period, even since the time of the companions there have also been attempts to falsify the hadith of the prophet with a variety of different backgrounds[1]. So this is what makes orientalists research hadith with their methods, one of which is a Common Link. To know which hadiths are authentic and which hadiths are fake.

In his book Juynboll "Muslim Tradition: Studies In Chronology". He said, "a hadith is a record of a saying ascribed to the Prophet Muhammad, from the description of his words and deeds. Over time these records were compiled into several collections which together form what is called the hadith literature. Some of these collections have acquired so much prestige that they have become sacred in the eyes of Muslims and, in turn, were given second in authority to the Qur'an." [2] In the 60s, Juynboll tried to tell in his writings a modern Muslim discussion about the authenticity of hadith literature. There Juynboll realized that he was not taking sides, both in disputes between Eastern and Western scholars who disputed the authenticity of the hadith. This happened because Juynboll had been influenced by Goldziher's books and Schacht, as well as books by modern Muslim scholars[2]. If these two viewpoints were so different, how could anyone want to reconcile the two?

Before the existence of the Common Link method, many hadith writers criticized the hadith from their point of view. However, most of the hadith writers think that the criticism of this hadith does not touch the eyes, but only the sanad[3]. Meanwhile, other hadith writers argue that the method of criticizing the hadith of Matan still contains many weaknesses. While others say that the existing criticism has proven its reliability, even if using another method results in errors.

It is this problem that makes the orientalists reject the rule of the Muslims because the rule made is considered weak, which then they create their method that criticizes the hadith matan. And they offer the orientalist version of the hadith critique method. Those methods are common links

and isnad-cum-matn. To explore this problem, the author reviews Juynboll's thoughts on the Prophet's hadith, especially related to the theory that is always attached to his name, namely the common link theory. In this study, the authors used the library research methodology with a content analysis approach.

The author chose this title because he wanted to find out how the chronology and reasons for Juynboll's use of the common link method of the Prophet's hadith, even though the hadith had been confirmed as authentic by previous hadith experts, and the writer also wanted to prove that Juynboll's common link method is not the only one that can determine the authenticity of a hadith. But Muslims also have their method which is capable of proving the authenticity of a hadith with a fake hadith without causing any new problems.

## LITERATURE REVIEW

### *An Overview of Juynboll's Common Link Theory*

The common link theory is a separate theory of transmission, in which the irregularities of the isnad system are discussed. This theory was first proposed by Yoseph Schacht, then developed by Juynboll. Schacht explained that a common link is a connecting character in the chain of transmission which indicates that the hadith originates from the figure's time. This gives us an indication that there was falsification in the series of isnads[4]. Masrur concludes from Juynboll's opinion that Common Link is a term used for a hadith narrator who hears a hadith from (rarely more than) an authority, then teaches it to several students who in turn most of them teach it (again) to two or more of them. his student[5]. In other words, the common link is the oldest narrator mentioned in the Isnad bundle who passed on hadith to more than one student. Thus, when the isnad hadith bundle started to spread for the first time, that's where the common links were found[6].

The theories and concepts used by GHA Juynboll are common links, in history, it has been said that Juynboll adopted many of Schacht's theories, especially the common link theory. In his view, this theory is perfect and amazing. But unfortunately, this theory has not been developed by hadith reviewers and even by Schacht himself[7].

In the research conducted by Marsur, the common link phenomenon is very rare, it never occurs in hadith narrations. The common link method is just Schacht's imagination which never existed in reality[7]. This argument is strengthened by Azami's statement in his conclusion saying that the common link method is just a fabrication because after he researched Suhail's manuscript it was stated that such a phenomenon is very rare or even never[8]. Azami refuted and questioned Schacht and Juynboll's assumptions that narrators who occupy common link positions should be suspected and even accused of fabricating fake hadiths and spreading them. Because for Schacht and Juynboll the validity of an isnad is seen from its quantity, not from its quality[9]. So Azami's conclusion about Schacht's and Juynboll's common link theory which says that narrators who act as common links are hadith falsifiers cannot be accepted. Meanwhile, according to Schacht and Juynboll, the originators and developers of the isnad system (common link) challenged the authenticity of hadiths that have separate narrations (inferred), by stating that narrators with common links are the propagator of hadiths that are not from the Prophet.

The lawsuits against the hadiths by the orientalist began in the mid-19th century AD when the governments of the Islamic world were already in the clutches of European colonialism. The first parent who took issue with the study of hadith in Islam was Alois Sprenger. He was a missionary from Germany who had lived in India for a long time. Alois Sprenger argues that the hadiths are a

collection of anecdotes (hoaxes but interesting stories)[10]. From this, Western scholars, such as Goldzihe, Schacht, and Juynboll began to doubt the method of Muslim hadith experts in choosing the authenticity of a hadith of the prophet, especially to question the authenticity of hadith in canonical books. Even though all hadith reviewers, especially from Muslim circles, have agreed that the canonical hadith (polar al-Sittah) is authentic material and originates from the Prophet[11]. However, the presence of a common link rejects all of this and doubts the originality that the hadith comes from the Prophet. It is the basis of this problem that has prompted these orientalists to formulate the latest breakthrough in a method that is truly capable of selecting and separating forged and authentic (authentic) hadiths[1]. Orientalists consider that the Muslim hadith critique method has weaknesses, namely: first, the new isnad critique method develops in a relatively very slow period. Second, the isnads of hadith, even if they are valid, can be falsified in their entirety with ease. Third, there is no precise criterion for examining the hadiths. Even Juynboll challenges the origin of the isnad which Muslim scholars believe to be one of the most reliable isnads[12].

Juynboll asked whether the Prophet (saw) had stated anything definite in hadith to his followers, why should his followers convey his words on an issue only to a friend, and why should this friend choose to send it to only one person.[13]. So the only way to get historically valid moments in the transmission of hadith to occur on a common link to be conveyed to others is not to be trusted, because before the common link transmits the hadith it must have been altered[13].

## RESEARCH METHODS

This research uses a qualitative approach[14]. Qualitative research is conducted to build knowledge by way of understanding and discovery. According to Atmadja (2013) argues that qualitative research methods aim to find out hidden meanings, develop theories, ensure the correctness of data and examine the history of development[15]. This research is included in the type of research with a library research methodology with a content analysis approach, where this research is research by collecting journals that discuss Juynboll's common link, which provides a broad and in-depth description of the theory. And this qualitative research is more dominant on the data contained in Juynboll's book, *GHA Juynboll's Muslim Tradition: Studies In Chronology*. as the primary reference in this writing.

In this research, there are primary and secondary data sources. According to Sugiyono (2012) that primary data is a data source that directly provides data to data collectors. Regarding the primary data taken from the book *Muslim Tradition*. While secondary data are taken from journals related to common links [16]. The data collection technique used by the author is a journal review. The data obtained from journal reviews is a secondary source as well as support from primary sources in common link theory analysis material. And in the last stage of this study uses inductive sources, namely the process of forming hypotheses and drawing conclusions based on data that was observed and collected first. The induction process is always used in research with a qualitative (naturalist) approach[17].

## RESULT AND DISCUSSION

### *Biography of GHA Juynboll and his works*

Gauiter HA Juynboll was born in Leiden, The Netherlands, in 1935. Juynboll is an expert in the history of the early development of hadith. Juynboll for thirty years seriously studied and even researched hadith from classical to contemporary issues[1]. GHA Juynboll was born in Leiden as well as a center for orientalist studies in the field of hadith in the Netherlands. Juynboll had been

interested in studying Hadith since his undergraduate degree when he joined forces to edit the last half of the hadith dictionary, *Concordance et Indices de la Tradition Musulmanne* from the middle to the last letter ghayn. Juynboll completed his doctoral education at the Faculty of Letters, Leiden State University, Netherlands in 1969 after completing research on the thoughts of Egyptian theologians in the 1890-1960 period on hadith.

Juynboll's interest in studying hadith is increasingly evident in his works which discuss a lot of hadith. In the early days, Juynboll's study of hadith focused on modern hadith studies, but in the seventies, Juynboll's studies focused on classical hadith studies, especially about sanad, and the history of hadith[18]. Among his research during this period was the publication of research results from 1976 to 1981 entitled *Muslim Tradition: Studies in Chronology, Provenance, and Authorship of Early Hadith*. In the book, Juynboll criticizes the methodology used by Maddison, which is considered weak and offers a new method called common link, as an extension of the method made by Schacht, which is skeptical of hadith.

As a researcher in the field of hadith, he has produced many works in the form of books and articles, all of which have become references and contributions to hadith studies. Most of his thoughts, especially those related to hadith studies and common link theory, are elaborated in three of his books, namely, *The Authority of Tradition Literature: Discussion in Modern Egypt* (published in 1969) *Muslim Tradition: Studies in Chronology, Provenance, and Authorship of Early Hadith* (published in 1983) *Studies on the Origins and Uses of Islamic Hadith* (published in June 1996), *Studies on the First Century of Islamic Society* (as editor) and *Encyclopedia of Canonical Hadith* (published in November 2007)[10]. Apart from these three books, Juynboll also has several works in the field of hadith in the form of articles, such as "The Date of the Great Fitna", "On the Origins of Arabic Prose: Reflection on the Authenticity", "Shu'bahal-Hajjaj and His Position Among the Traditionist of Basra", and "An Excursus on the Ahl as-Sunna in Connection with Van Ess", *Theologie Und Gesellschaft*, vol. IV.

#### ***The Development of Juynboll's Common Link Theory***

The common link theory was born in the west which emphasizes the authenticity of hadith from a historical perspective. The analytical method of this theory is based on basic assumptions that have long been developed in the Orientalist scientific tradition. Orientalists study hadith based on a historical approach with conclusions and theories that are relatively different from the theories developed and applied by hadith scholars. The orientalist involved in this research were: Ignaz Goldziher (1850-1921), Joseph Schacht (1902-1969), GHA Juynboll (1935-2010), Harald Motzki, Michael Cook, and so on[19].

Although the general common link theory is often associated with him, Juynboll was neither the creator nor the discoverer, in contrast to the theory of gravity which is associated with Isaac Newton because he was the discoverer. Juynboll himself admits that he is a developer and not the inventor of the theory. In some of his writings, he invariably mentions Joseph Schacht as its creator and inventor and who first introduced it in his book *The Origin of Muhammadan Jurisprudence*[20]. However, because Schacht failed to observe the frequency of phenomena and lacked attention and elaboration, Juynboll made a breakthrough by developing, elaborating, and explaining in further detail so that the theory was then widely named. Juynboll argues that the common link is a brilliant theory, but it has not been extensively developed by hadith researchers, due to a lack of proper attention, elaboration, or emphasis even by Schacht[2].

As explained above, the general common link theory was developed by Juynboll from the ideas of Joseph Schacht. In *The Origins of Muhammadan Fiqh*, Schacht states that the isnad system first appeared in a very simple form, then reached a level of perfection in the middle of the second and third centuries of the Hijri[21]. As quoted by Mustafa Azami, Schacht states that isnād is the result of the work of scholars in the second Hijri century in relying on hadiths from previous figures and finally to the Prophet to seek strong legitimacy which is then referred to as projecting back theory[22].

The common link theory is very interesting and controversial because it explains and describes Juynboll's ideal perspective on the path of the sanad which he hopes to emanate from the beginning from the Prophet through several companions to the taxi and so on up to the hadith collector (Bukhari). From the results of Juynboll's thirty years of an intellectual meditation on the history and development of hadith, several nomenclatures emerged around the common link theory so that various technical terms developed[23]. Some technical terms related to the common link theory are as follows.

- a) Single strand (single strand), namely an isnad bundle that only has a single path between the Prophet and the narrator with common link status, so that the chain of transmission that occurs is: The Prophet's companions tabi'in common link several students[24].
- b) So and so, is the term used to refer to a narrator who received a hadith from a teacher and conveyed the hadith only to a student. Narrator and narrator[25].
- c) Diving strand, namely if there is an isnad path that does not meet with narrators with common link status, but meets other isnads that are deeper at the level of tabi'in or companions. The path of transmission that is formed is the Prophet's companions and full tabi'in and fulan fulan and collector[25].
- d) Spider (spider path), namely a transmission that occurs in an isnad bundle that has more than a single path (two/three/four/five or more).
- e) Partial common link (partial common link), is a narrator who receives hadith from one (more) teacher who has a common link position or another and then conveys it to several students. The partial common link in Juynboll's common link theory has a significant position as the person responsible for the changes that occur in the original text. Partial common link historical claims are determined by the number of students in the narration of hadith, so the more students he has, the stronger the historical relationship as teacher and student in the narration of hadith.
- f) Seeming common link (which appears as a shared narrator), namely the existence of a figure resembling a common link in an isnad bundle consisting of multiple single paths.
- g) Inverted common link, that is, if there are multiple single paths originating from different eyewitnesses, then each eyewitness conveys to a student until they meet an inverted common link.

#### *Refutation of Juynbol's GHA Common Link Theory*

By studying and deepening the common link theory, Juynboll succeeded in popularizing it among hadith scholars. However, many of the hadith scholars themselves have questioned the effectiveness of this theory in studying the originality of the hadith and fending off accusations of this theory[26]. The following are some comments from hadith reviewers on Juynboll's version of the common link theory. Harald Motzki: "Common Link as the First Systematic Collector" Motzki is a hadith scholar who also uses the common link theory. He adopted Schacht's theory and perfected the development of Juynboll's theory. However, in this case, there is Motzki's disagreement with the common link developed by Juynboll which led to criticism of him[27].

Starting from examining the assumptions of Isnad's analysis method, Motzki began to realize that the phenomenon of the occurrence of common links was mostly found in the tabi'in generation or the third and fourth hijriyah periods. Besides that, according to Motzki[28], there was an error by Juynboll in trying to interpret the bundle isnad, the order of analysis of the bundle isnad arrangement carried out by Juynboll always departed from the bottom or in another sense from the common link up to the collector. According to Motzki, this is not true, in tracing the isnad of hadith on the common link theory, it should start from above or the hadith collectors. This is because, if traced from above, it is clear from the isnad bundle that it will show that hadith collectors receive treatment from three of their teachers, teachers receive narrations from three more teachers, and so on. In this way, according to Motzki, a single path will only emerge when it is found that the hadith collectors have a different path of transmission from other collectors[29].

Michael Allan Cook: "Common Link as a result of the Sanad Spread Process". Cook tries to criticize the common link method, he first examines the spread of the isnad theory, this theory is a sibling of the common link theory which was created by Schacht. The reason Cook started from this theory to criticize the common link is none other than because this theory states that a hadith narrator is accustomed to and deliberately creates additional isnads to support a matan[30]. Departing from this, Cook continued his statement that the common link phenomenon began with the wide spread of isnad on a large scale at that time. He also added that there is no guarantee that in the common link phenomenon, a key narrator is responsible for the creation and dissemination of hadith. Therefore, the common link method developed by Juynboll cannot be justified for its correctness and authenticity.

According to Cook, the spread of isnad could have occurred in three patterns (1) jumping over contemporary narrators. (2) relying on hadiths from different teachers. (3) overcoming isolated hadith problems[28]. When these three ways occur on a large scale, it will directly undermine the construction of the common link theory because the authenticity of hadith will no longer be traced through isnad. He also added that the investigation of hadith through the common link method carried out by Juynboll was very ineffective and useless because it did not focus on the quality of isnad so there was a lack of information and tended to destroy information.

N. Calder: "Common Link as a Character Immune from Criticism" Almost like Cook's expression, Calder also doubts the validity of the common link and all historical information that comes from it. Calder has studied number of six legal texts originating from three schools of thought in Islam[31]. The texts include mudawwanah Sahnun, Al-muwatha' Imam al-Malik, and several texts by Imam Hanafi, al Umm, Mukhtasar Muzani, and Abu Yusuf's alKharaaz. Calder's study of the above sources is based on linguistic and literary analysis of several main fiqh texts, followed by a general discussion of Islamic Jury prudence in the early hijriyah centuries[27].

For Calder, the common link is not the person who falsified the hadith but a former figure who became the object of contention in the criticism of each other's isnads. Although Calder blames the basis of the common link theory, he does not deny that several common link methods can be used to research hadith in a relevant manner[31].

David S. Power: "The isnad line is still acceptable." David S. Power is an expert in inheritance law studies at Cornell University Ithaca, New York. He has been seen using the common link theory in research on inheritance in early Islam. Although his footing on common links is not very deep, regarding his search efforts he distinguishes common links into two, namely the reality of common links and the seeming common links[32].

Two things in Power's view are criticisms of the common link presented by Juynboll[33]: (1) It is not important to make a problem of the common link, it must be followed by a partial common link which is then narrated to the next partial common link until it reaches the hadith collector. According to him, the common link could only be followed by a single transmission path and in turn convey to one or more of his students and so on to the hadith collector. (2) Power stated that in identifying common links, it should have become common knowledge or not just an assumption anymore that there had been a large-scale spread of isnad in his time, as has been explained by Muslim hadith reviewers. That way, the isnad path, even if it is single, can still be accepted as long as it is continuous and consists of narrators who are not disabled.

Muhammad Mustafa Azami: "Common Links are Just Imagination" Azami is an expert/student of Hadith from Islamist circles. He was once active in teaching hadith studies at King Sa'ud University. Famous for its sharp criticism of skeptical theories by orientalist, the common link theory is also inseparable from its object of criticism. Not even enough to criticize his method, he also doubted the validity of common links as a method of hadith analysis[27]. According to him, the common link and all the products of thought derived from it are nothing more than a mere imagination developed by Schacht, Juynboll, et al. For example, Juynboll claimed that al-Zuhri was the common link because he was the first person to convey hadiths to several of his students, but if hadith experts have acknowledged his disbelief, then there is no room for suspicion and accuse him of falsifying hadiths. According to him, if someone does not see the whole path of the sand, it is certain that he will be wrong in studying the narrators of hadith as a common link[22].

Thus, it can be concluded from Azami's opinion on Juynboll's opinion that the assumption that narrators who are in a common link position are fabricators (forgers) or originators (originators) of hadith is unacceptable. Moreover, the narrator is well-known among hadith experts for his *istiqohannya*. The same goes for the diving strand, which is considered by Juynboll to have no historic isnad value so Azami's narration must be rejected. Azami disagrees with Juynboll's method in this way. Azami believes that the acceptance or rejection of hadith transmission depends on the continuation of the sand and the quality of the narrator[27].

## CONCLUSION

From all the above explanations, the study of hadith in the orientalist tradition uses the common link method, although in many cases it provides several controversial implications, within certain limits it does not rule out the possibility of its use in this tradition. choose an authentic hadith. Common link theory was originally introduced by Joseph Schacht, then developed by Junyboll. Juynboll is a scholar who studies in depth the common link theory. According to Juynboll Common

link is defined as a narrator who conveys a hadith to more than one student and the student also conveys the hadith received from his teacher to several students below him in an isnad bundle.

The description of Juynboll's thoughts cannot be separated from criticism from both Muslims and westerners who study hadith. Many of them doubt this common link theory because of accusations against common links such as changing hadiths or falsifying hadiths, single paths, and so on, all of which cannot be proven clearly and cannot be held accountable for their validity. Even so, this theory is still popular today among orientalist in studying hadith because the common link developed by Juynboll has had a serious impact on academics in the development of studying hadith methods in the West.

#### ACKNOWLEDGEMENTS

In this article, the author has not explained in detail about common links such as which Muslim narrators are criticized by Juynboll who are considered weak in choosing authentic hadiths and as falsifiers of prophetic hadiths, and it has not been explained how the Juynboll common link method works in selecting hadiths. authentic. And it also hasn't explained how the common link theory works. My suggestion is that subsequent writings can explain and explain how common link works and which clerical methods Juynboll considers weak so that academics can more clearly understand Juynboll's common link theory.

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