Taqti' al-Mutūn Analysis

(A Mixed Method in Hadith Studies)

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Abstract. Penelitian hadis berdasarkan personalitas periwayat, dinilai subyektif oleh kesarjanaan barat. Sebaliknya, penilaian hadis berdasarkan akal semata, dianggap lemah oleh kalangan kesarjanaan Islam. Salah satu metode barat, Isnad cum Matn (disingkat ICM), dinilai mendekati kajian 'ulum al-hadis pun sangat sulit disejajarkan dengan metode muhaddisin, keduanya seakan tidak bisa dipadukan karena perbedaan metodologi dalam penelitian hadis. Namun dalam faktanya, kedua metode ini dapat disatukan untuk saling melengkapi. Metode ICM memiliki kelebihan dari segi penyajian data, akan tetapi metode ini tidak sampai menyentuh kajian 'adalah di sanad dan *syaz* di kajian matan hadis. Sebaliknya, metode muhaddisin lebih terfokus dalam kajian sanad dibandingkan kajian matan hadis. Selain itu, penyajian yang ditawarkan dinilai bersifat deskripfif dan naratif. Sementara, penyajian metode ICM lebih mudah difahami, terutama dalam penyajian data dan perbandingan matan hadis. Plus minus dari kedua metode ini disatukan untuk saling melengkapi, sehingga kajian hadis dapat dilakukan dengan cara *simpl*e dan *accountable*. Titik temu antara kedua metode ini dapat dilakukan dengan konstruksi metode baru yang dikenal dengan nama Taqti' al-Mutun Analysis (disingkatTMA), penyajian data yang disempurnakan dengan 'ilm al-jarh wa al-ta'dil menjadi warna baru dalam kajian hadis Nabi saw.

Keywords: : Isna; d cum Matn; Taqti;

1. INTRODUCTION

At the end of the 19th century, the interest in studying hadith not only came from Muslim scholars, but also from the western scholarship. They study hadith with different methods. The motives and intentions to study hadith are varies, some of them scepticism. However, some of orientalist study the hadith with objectivity. Some theories appear complementary between one theory to others, but it does not deny the existence of mutual criticism between one scholar to others.

Nowadays, Harald Motzki is one of the most intense and productive orientalists to study hadith literature (1). One of the phenomenal his methods in hadith studies is Isnad cum Matn (abbreviated as ICM). It is widely applied in the study of hadith. This method is considered objective because it is based on data, by combining the isnad (transmitter) and matn (text) hadith. However, this method does not all strengthen the hadith. In fact, some of the traditions examined by using the ICM method, it was found that the historical roots of the majority of the hadith ranged from the tabi' tabi'in (follow-followers) and the oldest to the tabi'in (followers). If this theory is applied to the single strand (ahad) or simple path (all kind of hadiths except mutawatir), then the level of unidentified (non-identic) hadith has high in percentage. The lack and misunderstanding of ICM method will be refined with a critical study of the terms by Harald Motzki. The results of refining the ICM method is named Taqti ' al-Mutun Analysis (abbreviated as TMA), in Arabic مَنْهَجُ تَقْطِيعِ ٱلمُتُوْنِ فِي ٱلْحَدِيْثِ, a theory appears as a mixed method between Harald Motzki's and muhaddisin theories.

2. METHODS

The research uses a qualitative method based on library research. The qualitative methods rely on text and image data, have unique steps in data analysis, and draw on diverse designs (2). In processing data, this study uses content analysis techniques in descriptive and verification ways. Whereas in carrying out the reconstruction method, this study uses a multidisciplinary approach to various sciences, such as 'ulum al-hadis, histories, linguistics, 'aqliyah, and hissiyyah. The TMA method in this study refers to the theory of textually by using isnad tabling system (ITS) and matn tabling system (MTS).

3. RESULTS AND DISCUSSION

3.1. Taqti al-Mutun Analysis Defenition

The TMA method is very closely related to the ICM method. Therefore, the meaning of both methods becomes the first step in this study. ICM is a method that emerges from western scholarship; Harald Motzki.(3) The name of the method is a combination form Arabic and English. "Isnad and matn" (Arabic), "cum" (English). According to Arabic literature, ICM same أَلْمُثُوْن وَ الإِسْنَادُ or السَّنَدُ وَأَلْمَثْنُ, whereas "cum" or and is a conjunction that is connect between isnad and matn. Isnad means الْمُرْتَفَعُ (upraised), الْمُعْتَمَدُ (approved) and الْوَصْلَةُ (linked).(4) These three derivations of isnad are criteria that must be possessed by a narrator of hadith. The narrators must raise the matn (text) to the Prophet, trusted for the information that was conveyed to the Prophett. Therefore, the function of the isnad in the hadith is to raise a matn to its main authority (the Prophet PBUH).(5)

The second term is "Matn". It comes from Arabic, meaning وصَلُبَ وارْتَفَعَ ظَهَرَ مَاَ (everything that is visible and strong), this understanding is also a criterion which must exist in the matn hadith, "visible" means matn is free from irregularities and defects (syaz and 'illat). Next, matn must be "strong" by fulfilling the characteristics of the validity of the hadith. Based on both the definitions of isnad and matn, it can be concluded that the ICM method is a method that analyzes isnad and matn hadith by dating, tracing the path of isnad tracing the path of isnad and collecting then comparing all variants of the matn hadith. The analysis is aimed at finding common links (person in charge of the spread of hadith). While the matn analysis aims to reconstruct the matn that comes from the differences in the variants of the hadith traditions.(6)

Furthermore, Taqti ' al-Mutun Analysis (abbreviated as TMA), that it becames a pledge of the ICM method, consists of three word elements, 1) Taqti 'comes from the word qata'a قَطَعَ means cutting. 2) mutun comes from word /الْمَثْنُ, Analysis (anatomize), and 3) analysis (study with systematic and careful). The word taqti (تَقْطِيْعُ) is the masdar of fi'il mazid 'taqatta'a (تَقَطَّعَ), it means al-Tafriq (التَّفْرِيْقُ): Separating between good and bad, it also means Sarm (صَرْمٌ) and Abanah (أَبَانَةٌ) mean decapitation and separation in a very detailed way. Whereas the third word is "analysis" derived from the verb (verb) "analyse" that's means examine carefully (7).

According to Lexical meaning of TMA, it can be conclude that taqti ' al-mutun analysis means a method of decapitating nas (text) or matn hadith, analysing carefully the comparison of words, phrases, sentences and the composition of matn of hadith, both from canonical and non-canonical collection of hadith. The results of the comparison will be tested with the classic study of the muhaddisin (6).

3.2 Criticism of Isnad cum Matn Method and Construction of Taqti ' al-Mutun Analysis Methods.

ICM method of Harald Motzki is one step ahead of his predecessor in the study of hadith,(8) because he assumed that the study of hadith was not perfect without combining the study of the isnad and the traditions of hadith. Therefore, Motzki's position in modern Islamic scholarship has own place, not a few who praise the results of his work. According to them, Motzki's position of study can be justified by a quality study, and can strengthen the study of hadith, especially the results of his studies of Musannaf 'Abd. Razzaq.(9)But in the practice, the results of Harald Motzki method are not all in accordance with the rules that he has built, sometimes contrary to reason, moreover there are some references that are not in accordance with the rules that have been built by muhaddisin.(10)

It is important to emphasize earlier, before criticizing ICM's study of the weaknesses and advantages of this method in general. ICM Harald Motzki's method, there are The five (5) steps offered for analyzing the authenticity of hadiths: 1) Collecting variants teks, 2) make a bundle isnad, 3) identify the common link, 4) compare both isnad and matn, and 5) conclusion (11). These steps have included the requirements for the validity of the hadith from muhaddisin. The five steps offered by Harald Motzki, some of which have included the requirements for the validity of the hadith from muhaddisin.(12)

According to the Muhaddisin, he terms of the hadith are described: 1) Ittisal, is continuous isnad; 2) narrators are fair ('adil), which relates to religious elements; 3) dabit, which is related to memorization; 4) avoid from syaz, irregularities in isnad and matn; and 4) avoid from 'illat, is disability in isnad and in matn. From these five conditions, then modern Islamic scholarship broke down to become validity of the isnad and matn of hadith. Then, Syuhudi Ismail simplified these five steps to become a major and minor rule. Ittisal, 'adil and dabit are the major rules in the isnad, while the syaz and 'illah are minor rules in 'ittisal and dabit.   The rules of matn validity only focus on the syaz and 'illah studies. They are become major rules in matn of hadith, while the minor rule consists of (12)1) hadith does not conflict with the Qur'an; 2) hadith does not contrary to the hadith whose quality is stronger; 3) hadith does not contrary to common sense, senses, and facts; and 4) the composition of the statement shows the words of the Prophet. Based on a brief review of validity in isnad and the matn, the study of muhaddisin (classical and modern) can be combined with the study of Harald Mozki. The five steps offered in the ICM method, there is one step that is not examined in terms of the validity of hadith muhaddisin. Otherwise. The study of common links is not included in the terms of the validity of the hadith by muhaddisin.(9) Meanwhile, the steps that are not found in the ICM studies are 'adalah al-rawi (the justice of the hadith narrators). Even though this is very necessity in the hadith studies. It's because that the part of the major rules in the study of isnad. In addition, Harald Motzki did not touch the major step in the syaz in the study of the hadith, which didn't make a relation between hadith and Qur'an.

ICM method is very difficult to prove the authenticity of the hadith without an assessment of the narrators. Moreover, the assessment of the memorization objectivity of the narrators is not enough to determine the validity and historicity of the hadith. Therefore, TMA method offered a solution by raising two theories, 1) Isnad Tabling System (ITS), which is a theory of narrators based on hadith data and history, 2) Matn Tabling System (MTS), which is a theory for detecting the comparison matn of hadith, therefore MTS can find the syaz and 'illat contained in the matn of hadith.

4.   DISCUSSION

The criticisms of the ICM method can be divided into three (3) objects of criticism, they are: 1) criticism of common links, 2) criticism of single strand, and 3) criticism of partial common links.[1] The result of these criticism raise a construction on the TMA method, it becomes a complement to the ICM method by using 'ulum al-hadis form the muhaddisin.

4.1 Critics of Common Link

Common link (abbreviated CL) is the axis position found in the *isnad* of hadith. In the

muhaddisin literature, CL has been mentioned by Imam al-Zarkasyi that he quoted Ibn Salah's

opinion in the *al-Nutkt 'Ala Muqaddimah Ibn Salah* for the *hasan* hadith. He said:

<div dir="rtl">

كَثْرَةُ مَدَارُ اْلحَدِيْثِ بِالنِّسْبَةُ إِلَى كَثْرَةِ الطُّرُقِ

</div>

Meaning:

The number of *madar al-hadis* (common link) according to the number of paths (transmission).[2]
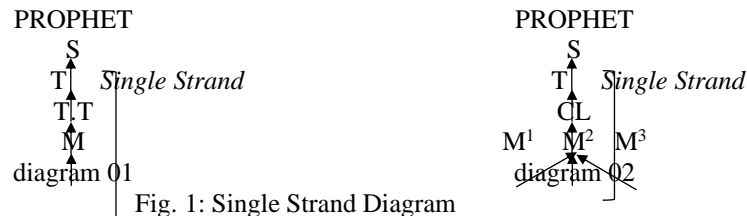
Muhaddisins did not main the position of CL, it's because the validity of the hadith depends

on the validity of the *isnad* and *matn*. CL or *madar al-hadis* only had the role of an assembly teacher

in the spread of the hadith of the Prophet. CL is the teacher who most narrates hadiths to the Prophet

PBUH.

Unlike *muhaddisin*, western scholarship understands that a CL is the main position in of hadith. Harald Motzki, even though he did not fully agree with his predecessors, such as Joseph Schacht (1902-1969) and Juynboll (1935-2010) about the CL theory,[3] but he is still focusing on the

CL position in the transmission of hadith. In fact, the position of CL is not a determinant of the validity of a hadith, but the first teacher formally teach hadith massively.

4.2 Critics of *Single Strand*

According to Mozki, single strand is "a single transmission line that runs from the collector to the public or even link to previous *isnad* link" [4]. According to this understanding, a single strand can be divided into two things: 1) A single strand from the Prophet down to the collectors but in one lane, and 2) a single lane from the Prophet. up to CL. Both Motzki's understanding of single strand can be illustrated in the following diagram:

PROPHET   PROPHET

S   S

T *Single Strand*   T *Single Strand*

T.T   CL

M   M[1] M[2] M[3]

diagram 01   diagram 02

Fig. 1: Single Strand Diagram

Symbol.:

S = Sahabat (companion), T: *Tabi*, T.T = *Tabi' al-Tabi'in*, CL = *Common Link*, M= *Mukharrij* (collector of hadith).

The theory that was built by the west, especially Mozki, that the single strand path of the two images in the diagram above cannot be recognized by its history, because it is only a single path. In diagram 01, the path from Muhkharrij to the Prophet. received in a single form at each level, this is not acceptable to Motzki. [5] While in diagram 02, the path from CL to the Prophet. in the form of a single path, this cannot be found in the roots of history. Whereas the path from CL to M1-3 requires Motzki to be accounted for because there is a supporting isnad (mutabi ') from the lines M1, M2 and M3.

To answer this criticism, Motzki's understanding must be straightened out by historical data and facts. Firstly, the narration of the hadith during the time of the Prophet. is no doubt because the Prophet still alive. Even though the hadith is narrated *infirad* (single strand), the other companions accept it well. Secondly, Togetherness of companions with the Prophet was different. Only a small number of the companion accompanied the Prophet PBUH. Therefore, there are many hadith was narrated by single strand. The third: The companions felt sufficient if a hadith was narrated by another companions. therefore the hadith did not need to be narrated again, even though other companions knew the hadith which has been narrated by the first companion.[6] Meanwhile, the companion who narrated the hadith through other companions did not display the name of the initial informant in the path of *isnad*, He only said *"Qala al-Nabi".* (I heard the Prophet. said) even though the hadith was quoted from other companions. The last reason: Apart from these reasons, the single strand transmission of hadith due to absence of official school at the time of companions and *tabi'in* (followers).

4.3 Criticism for Partial Common Link

According to Motzki's theory, A CL must be supported by a minimum of two (2) Partial Common Links (abbreviated PCL), while the position of PCL must also be supported by minimum two (2) students who become Supporting *Isnad* (abbreviated SI) such as illustrated in the following diagram:

Diagram *CL*
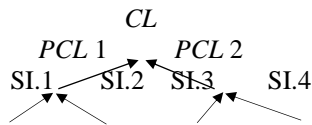
Symbol:

CL: Common link , PCL: Partial Common link , SI: Supporting isnad

Fig. 2: Single Strand Diagram

The minimum CL requirements supported by two PCL lines look more advanced than the Juynboll conditions which require no (3) PCL lines.[7] However, further conditions are added that a PCL must also be supported by a minimum of two (2) Supporting *isnad* (amplifier of *isnad*), this condition is actually more difficult than the conditions offered by Juynboll. This is because the two (2) supporting *isnad* are very rarely found in collections of hadith, only limited to the lines of the hadith *mutawatir*, and not all of them have many branch lines as described by the Motzki requirements above.

Whereas in reality, the traditions collected in the kutub *al-asliyyah* are dominated by the type of hadith *'ahad (garib, 'aziz dan masyhur),* and only a small part of the hadith *mutawatir*. The addition of two (2) supporting *Isnad* even narrowed the historical movement of the hadith of the Prophet.

To answer this criticism, it is necessary to know the position and correlation and position between PCL and CL.[8] A person who occupies a position as a PCL is a student from CL, while a PCL must also have at least two (2) students, the more the axis of the hadith in the form of CL or seeming common link (SCL) [7], then the history of a hadith is stronger.

Motzki's study of CL and PCL turned out to have been found in classical Islamic scholarship, long before the emergence of G.H.A Juynboll, which popularized CL. In *muhadisin* studies, CL is *madar al-hadis*[19] which is the main mass disseminator of hadith, while PCL while PCL is the same as *mutabi'at* and *syawahid* [10]*,* but in the application found some similarities and differences.

To discuss the comparison of PCL and *mutabi'at* and *syawahid* rule, it is necessary to describe the *infirad* (single lane) in a transmission. The discussion of *infirad* became the main root of the formation of PCL studies in western scholarship and *mutabi'at* and *syawahid* in Islamic scholarship. The *infirad* rule in the study of hadith can't be separated from the following four figures:

1) If the path of infirad is a narrator who is *da'if* (weakness) and is contrary to the history of others, then the hadith is confirmed hadith *da'if*;

2) If the *infirad* line is a narrator who is *da'if* and it does not contradict other hadith, then the hadith can be put as *syahid* and *mutabi';*

3) If the *infirad* line is a narrator who is *siqah* (reliable) and contrary to another history that is more *siqah*, then the stronger hadith is called *ziyadah* al-siqah, while the lower path is categorized as hadith *da'if*, because the content contradicts a stronger *riwayah*; and

4) If the path of 'infirad is a narrator who is *siqah*, it does not conflict with other *riwayah,* than all paths are valid *(sahih).*

According to ICM Method, points (1) to (4) are categorized as single strand, diving strand, and spider. If a single path comes from the Prophet to CL, it is referred to as a single strand, if a single path originates from before CL then it is called a diving strand, and if there are several single paths from the Prophet to the collector of hadith then it is called the spider line. The results of a western scholarship study include Motzki, that all Kind of single strand are not identic and unhistorical. Only the CL reliable path can be proven by history, and even then it will only reach the CL level.

PCL became the main condition of CL as offered by Schacht, Juynbol even arrived at Mozki was a mere trap.[11] This is because the majority of the hadith of the Prophet narrated in *ahad* (individual) from the third level; *tabi' al-tabi'in* until the level of companions. The narration of later traditions is taught to the public at the time *tabi' al-Tabi'in* or afterwards. Therefore, CL is mostly found in the phase *tabi' al-tabi'in,* and only a few are found in phase *tabi'in* and companion.

If the conditions stipulated by Motzki regarding CL are supported by at least two (2) PCLs, and the position of the PCL must be supported by a minimum of two (2) students who become

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[1] ⁹⁹Ahmad bin 'Ali bin Hajar al-'Asqalani, "Fath Al-Bari Syarah Sahih Al-Bukhari."

supporting Isnad, the hadith of the Prophet must be certain the history will be aborted. Only a small portion of the Prophet's narrated by more than a friend and afterwards it is delivered to a minimum of two (2) *tabi'*.

In classical Islamic scholarship studies, it turns out that the discussion about PCL was discussed in studies *mutabi'at* and *Syawahid* (الْمُتَابِعَاتُ وَالشَّوَاهِدُ), both of them function to strengthen the historical defects of the traditions in the *isnad (da'if)*.[3] With the existence of *mutabi'at* or the *syawahid,* hadith which originated from *da'if* can be elevated to hadith *hasan li gairih*, and also hadith *hasan* can be elevated to hadith *sahih li gairih*.

The position of the hadith which becomes *mutabi'at* or the *syawahid* is essentially a partial common links (PCLs) of a *riwayah*. The PCL application according to the western understanding of its nature has long been practiced in the study of hadith by classical Islamic scholarship, the position of *syahid* and *mutabi'* is the same as the reinforcer (PCL) of the CL line.

However, understanding Mozki actually reverses that the position of *syahid* and *mutabi'* (aligned with the terms spider, single strand, and diving) cannot be proven due to the absence of the same path that can be used as a comparison. This understanding is straightened out in this study that single lanes *(infirad)* have a high position in the study of hadith.

Motzki only saw the position of *syahid* as a single strand or spider line. According to Motzki, single strand that pass to the CL path cannot be reconstructed and it cannot be proven it's historical. The conclusion of the single strand is an anomaly that needs to be corrected so that the ICM method is truly a new method that reinforces the historical hadith of the Prophet.[12]

This research makes all *infirad* (single strand) as a supporting *matn* (*matn* amplifier), both in the form of *mutabi'ah tammah* and mutabi al- *naqisah*. Based on the single strand analysis, it was found that the *syahid* position was logically stronger than the *mutabi'*.

Therefore, the spirit of the ICM method is summarized in the following points:

1) The position of the CL can only be used as a reference to find out when the hadith is spread publicly and in bulk, and to whom the CL student is continuing the spread of the hadith as a PCL;

2) CL is not a fabricator of the hadith, but the it becomes *madar al-hadis,* the most credible main spreader of that time;

3) Spider, single strand, and diving are positioned as *syahid* or *mutabi'*. Both of them have an important role in putting forward the hadith from the CL path. *Syahid and mutabi'* can be used as tools to raise the degree of hadith *da'if* becomes *hasan*, hadith *hasan* becomes *sahih li gairih*;

4) The requirements of two (2) PCLs to strengthen CL, and the requirements of two (2) students who become supporting *isnad* for PCL are anomalies that must be straightened out. This condition narrows the movement of the Prophet's hadith.

5   *Taqti' al-Mutun Analysis (TMA) as mixed method in hadith studie*

Based on the discussion above, the ICM method and the *Muhaddisin* method can be combined into a new method in the study of hadith. The *Muhaddisin* method has advantages in terms of *isnad* studies while the ICM method has advantages in terms of history and text analysis. Therefore, combining these two methods is a solution to contemporary hadith studies. The combination of these two methods is termed the *Taqti al-Mutun Analysis* (TMA) Method.

The steps of the TMA method are important to explain so that the shortcomings in the ICM method can be improved. The steps offered can compromise between the study of Motzki and *muhaddisin,* thus it can provide a new method in the study of modern hadith.

The steps offered in determining the quality of a hadith are carried out using the **3.3 steps**. Three steps in the *isnad*, three steps in the *matn*, and three steps in the results of the study. An overview of the construction ideas of the hadith study can be seen in the following table:

Table 1. Steps to Determine the Quality of the Hadith of the Prophet by using TMA Method

Isnad **Analysis**	*Matn analysis*	*The Result of study*
***STEP* I**	***STEP* I**	***STEP* I**
Takhrij al- Hadis as the initial reference: Gather Pathways from all the books of hadith *(Pre, Canonical & Post Canonical)* both from the *Sunni* and *ahl al-bait.*	Enter the *Matn* Hadith Variant inside *Matn* Tabling System (*MTS*)	Determine the results of the Study: 1) Determine *The Real Common link* and the real partial *Common link* 2) Determine character of *matn* of hadith in the form of *ziyadah, Nuqsan, Ikhtilaf al-Riwayah, lafzi ma'nawi, Syaz* and *'Illah.*
***STEP* II**	***STEP* II**	***STEP* II**
Make *Syajarah al-Isnad* (Bundel *Isnad*) and *Isnad* Tabling System (*ITS*)	Verify the common link from *Isnad bundle* with comparison and analysis of the traditions of hadith.	Reconstruct *Tashihat)* the *matn* hadith
***STEP* III**	***STEP* III**	***STEP* III**
Identify temporary *Common link.*	Looking for correlations between the variants of *matn* and *isnad.*	Test the results of the TMA Study with the Study *Muhaddisin*

The steps of the TMA accommodate the ideas of previous hadith studies, both from western scholarship and the modern Islamic religion. The steps offered by Harald Motzki are represented by the three Steps in the Isnad Analysis, *Matn* Analysis, and the Result of Study. Halard Motzki has five (5) steps in establishing a hadith, while the results of this study are nine (9) steps in the study of hadith studies.

The steps of the TMA method in detecting the authenticity of the hadith of the Prophet. Namely as follows:[1]

1) *Takhrij al-Hadis* as the initial reference;
2) Making *syajarah al-isnad* and *isnad* tabling system (ITS);
3) Identifying temporary common links;
4) Using the *matn* tabling system*;*
5) verifying the *common link* by comparison and analysis of the traditions of hadith;
6) Looking for correlations between variants of the *matn* and *isnad;*
7) Determining the results of the Study;
8) Verifying *(Tashihat) matn* hadith;
9) Testing the results of TMA studies with *muhaddisin* studies.

5. CONCLUSION

The TMA method is a new method of finding common ground between Western studies, especially Motzki and *muhaddisin.* The shortcomings of the ICM method from *'a>dil* to the narrator are complemented by *Isnad* Tabling System (ITS). While *syaz* can be detected by using the *Matn*

Tabling System (MTS). The TMA method can provide a new way of analysing the quality of the hadith of the Prophet. In addition, the TMA method can provide convenience to the hadith reviewers in conducting the study of *isnad* and *matn* hadith.

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