

CHAPTER I

INTRODUCTION

A. Research Background

The attempt to keep ḥadīth to be always true is fundamental thing because its position is very significant as second foundation of Muslim life. Ḥadīth as its role in Islam is to be supportive and commentary of al-Qur’ān, or be independent guidance in producing principles.¹ Therefore, ḥadīth is something cannot be separated in Muslim’s way of life.

Muslim scholars always carefully deliver ḥadīth from the Prophet Muḥammad as in his utterance from al-Mughīra:

إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ مِّنْ كَذَّبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَفْعَدَهُ مِنَ النَّارِ.²

“The lie about me is not like lying about others, whoever did lying about me intentionally; let him prepare a place in the hellfire!”

This is warning for Muslim not to lie in informing ḥadīth from the Prophet. This was the Prophet mean for his followers to keep ḥadīth genuinely.

When fitna era³ had been occurred, Muslim scholars gave more attention and carefully selected ḥadīth from their informants by speaking to them: *“mention all your transmitters!”* as well as their enthusiasm to travel in order to collect ḥadīth as much as possible they can when al-Zuhri began to codify ḥadīth in Umayyad era.⁴ In that era, the chain of transmitters was really considered as crucial part to justify the reliability of ḥadīth.

¹ M. ‘Ajjāj al-Khātib, *Uṣūl al-Ḥadīth ‘Ulūmuhū wa Muṣṭalāḥuhū* (Beirut: Dār al-Fikr, 2009), p. 34

² See *Ṣaḥīḥ al-Bukhārī* on Chapter *Mā Yukrohu min al-Niyāḥa ‘alā al-Mayyit* no. 1229

³ It happened after the murder of Uthmān bin ‘Affān until the murder of al-Ḥusein bin ‘Ali which was followed by raising of sects in politic background, see Ali Mustafa Yakub, *Kritik Hadis* (Jakarta: Pustaka Firdaus, 2004), pp. 82-83

⁴ Ahmad Umar hasyim, *al-Sunna al-Nabawiyya fi Muwājahāt al-Taḥaddī* (Beirut: Mansyurat al-Maktabat al-Ashriyyat, 1980), p.19

Observation around the authenticity of ḥadīth through certain critic Method is never end activity which is conducted not only by Muslim scholars but also external researchers (non-Muslim).⁵ Long time ago, Muslim Scholars conducted critic of ḥadīth which is systematically written down in ‘*ulūm al-ḥadīth*. According to them, a ḥadīth will be able to be judged as an authentic ḥadīth if the five requirements of authenticity are completed, they are: chain of transmitters must be interconnected, ‘*adāla al-ruwāt*, *ḍabṭ al-ruwāt*, there is no *shādh*, and ‘*illa*.⁶

Since first century until thirteenth Islamic century, the requirements of authenticity were practically used by Muslim scholars, especially by ḥadīth experts on selecting and criticizing ḥadīth.⁷ Almost all of the works written about ‘*ulūm al-ḥadīth* is influenced by three main scholars; al-Shāfi‘i, al-Khātib, and Ibn al-Ṣalāḥ. They are founding fathers of the branches of ‘*ulūm al-ḥadīth* through their works which inspired paradigm of ‘*ulūm al-ḥadīth* later.⁸ Al-Shāfi‘i as the elder founder doesn’t have a work that talks about ‘*ulūm al-ḥadīth* independently, but his thought can be found among his works, such as *al-Risāla* and *al-Umm*, collaborating with *uṣūl*, *fiqh* and ḥadīth.⁹

Nowadays, trend of ḥadīth analysis is a method that is determined to refer and verify a ḥadīth to the canonical of ḥadīth collection in order to know authenticity of the ḥadīth, knowingly called as *takhrīj al-ḥadīth*.¹⁰ Study of ḥadīth surrounding Middle East and Indonesia conducted this method.¹¹ In this

⁵ Wahyudin Darmalaksana, *Hadis di Mata Orientalis* (Bandung: Benang Merah Press, 2004), p. 8

⁶ Combination of both *ḍabṭ* and ‘*adāla* can be called as *thiqa*. The first, second and third are to sanad requirement, while fourth and fifth are to matn.

⁷ Ali Mustafa Yakub, *Belajar Islam di Timur Tengah* (Jakarta: Ministry of Religion Affairs, n.d.), p. 164

⁸ *Ibid.*, p. 167

⁹ Maḥmūd al-Ṭaḥḥān, *Taisīr Muṣṭalah al-Ḥadīth* (Beirut: Dar al-Fikr, n.d.), p. 10

¹⁰ Sa’d ‘Abd Allāh Al Ḥumaid, *Turuq Takhrīj al-Ḥadīth* (Riyadh: Dār ‘Ulūm al-Sunna fī al-Nashr, 2000), p. 7

¹¹ Kamarudin Amin, n.d., *Diskursus Hadis di Jerman*. Retrieved on February 10th, 2013 from <http://islamlib.com/id/artikel/diskursus-hadis-di-jerman>

type of method, someone can search location of a ḥadīth through some ways based on the book of ḥadīth that is used.

In *takhrīj al-ḥadīth*, according to ‘Abd al-Mahdi, ḥadīth can be found its location by knowing first letter of that ḥadīth, a word in content of ḥadīth, first transmitter (companion of the Prophet), the theme, or kind of ḥadīth.¹² So, firstly, someone has to know kinds of the books of ḥadīth, how is the arrangement method that is used by each author of the books of ḥadīth, and the canonical ḥadīth collection.

Ḥadīth studies in the West were very different fundamentally from study of ḥadīth around Muslim scholars in Middle East and Indonesia. While the Muslim Scholars emphasize their study in *takhrīj al-ḥadīth*, Western scholars concerning in Islamic Studies, especially in ḥadīth, discuss dating method and how to reconstruct the history of events which is supposed to be happened in early Islam.¹³ Although their views show that they are in different perception from Muslim scholars, their study will be useful in academic perspective, because they point out the weaknesses of Islamic studies. So, enthusiasm in Islamic studies will revive, especially in improving the discourses to be better.

Study about sources and historicity of ḥadīth in early Islam call Western scholars into question about what and how far the reliability of narrative texts of ḥadīth from the Prophet and early Islamic generations historically is. In the beginning phase of Western studies, they show that ḥadīth literatures and traditions from the Prophet and early Islamic generations were reliable. But since second half of nineteenth century, skepticism raised.¹⁴

¹² ‘Abd al-Mahdi, *Ṭuruq Takhrīj Ḥadīth Rasūl Allāh* (n.p.: Dār al-I’tisām, n.d.), p. 24

¹³ Kamarudin Amin, *loc. cit.*

¹⁴ Kamarudin Amin, n.d., *Problematika Ulumul Hadis, Sebuah Upaya Pencarian Metodologi Alternatif*. Retrieved on February 10th, 2013 from www.ditperta.net/annualconference/2013/conference/06/makalah/makalah%20Kamarudin.doc&ci=eLsYUYSMHIGErQeqv4HIAG&usg=AFQjCNHFw89AtqbXKtj3Fgmm0yp5k-P24A&bvm=bv.42080656.d.bmk

It is because the codification of ḥadīth has been done long time later from its transmissions. It will make consequence of the rise of skepticism around early Islamic literary, especially literary of ḥadīth.¹⁵ They think that the setting of socio-culture nowadays is extremely different from ideal condition in the Prophet era. Therefore, they need a ways in proving the authenticity of ḥadīth. One other thing is by analyzing and investigating the development of ḥadīth literary as main point to know the process of ḥadīth transmission by writing since the Prophet era.

In the objective standard, the works of Western sholars can't be underestimated. Through scientific method applied in arrangements of dictionary and encyclopedia, they have taken a big part in enrichment of Islamic literary through some works in all kinds of subject fields, especially in ḥadīth.¹⁶

Ḥadīth studies in the West were begun by Aloys Sprenger (d. 1893) that showed his skepticism about ḥadīth. Sprenger's view was followed by William Muir until the great scholar, Ignaz Goldziher (1850-1921), come through his masterpiece, *Muhammedanische Studien* (published in 1890), which became main inspiration for the scholars later, such as Leone Caetani, Henry Lammens, John Wansbrough, Patricia Crone and Michael Cook. The work of Goldziher seemed doesn't revise significantly among Western scholars.¹⁷ About ḥadīth, Goldziher refuses criteria and qualifications of authentic ḥadīth. So, he is always in doubt (skeptic) about authenticity of ḥadīth until the raising of Joseph Schacht through his masterpiece, *The Origins of Muhammadan Jurisprudence*, in 1950.¹⁸

Schacht is considered as one of great skeptical Western scholars that constructs his thought carefully and detailed in ḥadīth research during ten years. His view justifies that there is no authentic ḥadīth as in his statement, "*we shall not meet any legal tradition from the Prophet which can be considered*

¹⁵ M.M. Azami, *Hadis Nabawi dan Sejarah Kodifikasinya*, trans. Ali Mustafa Yakub (Jakarta: Pustaka Firdaus, 1994), pp. 1-2

¹⁶ Wahyudin Darmalaksana, *op. cit.*, pp. 9-10

¹⁷ M.M. Azami, *op. cit.*, pp. 530-627

¹⁸ Ali Mustafa Yakub, *Belajar Islam, op. cit.*, p. 164

authentic”.¹⁹ So, his thought is more extreme than Goldziher’s one, because Schacht stated that there are no authentic ḥadīth, while Goldziher just doubted about authenticity of ḥadīth.

Schacht also claimed that ḥadīth had been already existed at second Islamic century and widespread at third Islamic century after al-Shāfi‘i era (d. 820 A.D) as in his statement, “*A great many tradition in the classical and other collections were put into circulation only after Shāfi‘i time; the first considerable body of legal traditions from the prophet originated toward the middle of the second century*”.²⁰

The two great Western scholars, Goldziher and Schacht, are experts on verifying the evidences in order to investigate that ḥadīth nowadays aren’t original from the Prophet. It awakens Muslim scholars on rejecting their thought. At least, there are three scholars who rejected and countered the Western thought, they are Muṣṭafā al-Siba‘i through his book *al-Sunna wa Makānatuhā fī al-Tashrī‘ al-Islāmi* (1949), Muḥammad ‘Ajjāj al-Khāṭib through his book *al-Sunna qabla al-Tadwīn* (1964), and Muhammad Mustafa Azami through his book *Studies in Early Hadith Literature* (1967).²¹

The last name mentioned, M.M. Azami, is a Muslim Scholars who comprehensively argues and corrects the Western misunderstanding. Azami, like Aḥmad ibn Ḥanbal, was predicated as *Nāṣir al-Sunna* because of his effort in protecting ḥadīth. His book, *Studies in Early Hadith Literature*, is his dissertation to Cambridge University. This book was dedicated to counter Western skeptical thought, such as Robson, Wensinck, Guillaume, and others, and Azami’s book, *on Schacht’ origins of Muhammadan Jurisprudence*, was his work to reject Schacht’s thought.²²

¹⁹ Joseph Schacht, *the Origins of Muhammadan Jurisprudence* (London: Oxford University Press, 1950), p. 149.

²⁰ Joseph Schacht, *op. cit.*, p. 4

²¹ Ali Mustafa Yakub, *Kritik Hadis, op.cit.*, p. 11

²² *Ibid.*, p. 26

As explained before, Western ḥadīth studies was begun on second half of nineteenth century and was dominated by skeptical scholars, such as Ignaz Goldziher, Joseph Schacht, John Wansbrough, Patricia Crone, Michael Cook and Norman Calder, and others.²³ They almost don't believe in the authentic ḥadīth because of their skeptic. However, not all of them are skeptic in their thoughts of ḥadīth. Harald Motzki is a Western scholar who has moderation perception about ḥadīth.²⁴ His construction of idea was influenced by Western scholars before him, but his conclusion of that idea is really different from other Western scholars.

According to Wael B. Hallaq in his article *The Authenticity of Prophetic Ḥadīth: a Pseudo-problem*, study about ḥadīth authenticity surrounding Western scholars was started by Gustav Weil (1848), Aloys Sprenger (1861), Ignaz Goldziher, and popularly by Joseph Schacht. Since Schacht published his work, there were many responds either who support or refute. They were divided into three kinds, *firstly*, those who support and affirm Schacht thought, such as John Wansbrough and Michael Cook. *Secondly*, those who refute and counter it, such as Nabia Abbot and Fuat Sezgin. And, *thirdly*, those who is in the middle of them, such as G.H.A. Juynboll and Harald Motzki.²⁵

According to Kamarudin Amin, discourses of Islamic studies in the West always refer to both of Goldziher and Schacht, and also refer to G.H.A. Juynboll and Harald Motzki who are still alive. Western scholars regard the two names mentioned firstly (Goldziher and Schacht) as Ibn al-Ṣalāḥ or Ibn Ḥajar in Muslim. While G.H.A. Juynboll and Harald Motzki are regarded as Muhammad Shākir, Nāṣir al-Dīn al-Albāni, al-Saqqāf, or al-Ghumāri in Muslim.²⁶ Therefore, the role of Harald Motzki in ḥadīth studies was really considered among Western scholars.

²³ Kamarudin Amin, *Problematika Ulumul Hadis, loc. cit.*

²⁴ Kamarudin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis* (Jakarta: Penerbit Hikmah, 2009), p. 88

²⁵ Wael B. Hallaq, *The Authenticity of Prophetic Hadith: a Pseudo-Problem*, in *Studia Islamica*, No. 89, (1999), pp. 1-2

²⁶ Kamarudin Amin, *Problematika Ulumul Hadis, loc. cit.*

Juynboll was popular because of his completing and reconstructing *common link*²⁷ theory by Schacht. Unfortunately, he was trapped by his own theory. So, his theory commands him to become skeptic scholars who thinks that ḥadīth was responsibly not be able to refer to the Prophet. Different from Juynboll, Harald Motzki was not trapped to his theory. So, he believes that not all of ḥadīths are fabricated. He even was able to prove the authenticity of such ḥadīths.²⁸

B. Statement of Problem

Based on the background research above, the writer attempts to give the statement of problem as followed:

1. What is the basic aim of Harald Motzki's ḥadīth research?
2. How far is the reliability of Harald Motzki's method of *isnād cum matn* analysis?
3. What are Harald Motzki's criteria of ḥadīth authenticity?

C. Aim and Significant of Problem

From the statement of problem above, the aims of the researcher are mentioned as followed:

1. to investigate the basic aim of Harald Motzki's ḥadīth research.
2. to investigate How far the reliability of Harald Motzki's method of *isnād cum matn* analysis.
3. to investigate Harald Motzki's criteria of ḥadīth authenticity.

The significances of this research are as the following:

²⁷ *Common link* is the term used to call a hadith transmitter who gets a ḥadīth from an upper transmitter, and then he spreads that ḥadīth to many transmitters under him. *Common link* theory was created by Schacht, but this theory was developed by Juynboll to be more complete, and was adopted by as of ḥadīth after him with different perspective, such as H. Motzki, M. Cook, N. Calder, and others. See Dr. Ali Masrur, *Teori Common Link G.H.A. Juynboll; melacak Akar Kcsejarahan Hadits Nabi* (Yogyakarta: LKis Publisher, 2007), p. 3

²⁸ Kamarudin Amin, *Menguji Kembali, op.cit.*, pp. 164-166

1. The result of this research is expected to contribute the thought that is useful to develop treasures of Islamic studies, primarily for Ushūluddīn (theology) faculty in al-Qur'ān and Ḥadīth Studies Department and to be referred for further research in the same topic.
2. To know the development of critic ḥadīth not only surrounding Muslim scholars, but also in Western studies. So, it is hoped to stimulate the curiosity of Muslim student in studying ḥadīth in depth.

D. Prior Research

In this study, the researcher is not the first and the only person who discusses the authenticity of ḥadīth. There were some other researchers who discussed studies relating to the theme. They are:

The Authority and Authenticity of Hadith as a Source of Islamic Law by Mohd Sabbir is a book containing explanation about ḥadīth. Such as another book of ḥadīth, this book discusses about nature, historical, classification and compilation of ḥadīth. He also explains the system of sanad, scientific aspect, significance, and relevancies of ḥadīth as a tool of social change.²⁹

The Authenticity of the Tradition Literature Discussions in Modern Egypt by G.H.A. Juynboll which translated by Ilyas Hasan under the title “*Kontroversi Hadis di Mesir*” is book tells around the view of Egyptian scholars discussing ḥadīth, such as Rashīd Riḍā, Aḥmad Amīn, Abū Rayya, M. al-Siba‘i, Muḥammad ‘Abduh, and others. the chapters in the book is discussed by them around their thought about ḥadīth authenticity, *tadwīn*, *‘adāla*, fabrication, *isrā’īliyyāt*, and ḥadīth transmission. In the book, Juynboll quotes many views about controversy of *‘adāla* of Abū Huraira.³⁰

Kamaruddin Amin in his book, *Menguji Kembali Keakuratan Metode Kritik Hadis*, discusses critical ḥadīth study according to Muslim and non-

²⁹ Mohd Sabbir, *the Authority and Authenticity of Hadith as a Source of Islamic Law* (New Delhi: Kitab Bhavan, 1982)

³⁰ G.H.A. Juynboll, *The Authenticity of the Tradition Literature; Discussions in Modern Egypt*, trans. Ilyas Hasan with the title *Kontroversi Hadis di Mesir* (Bandung: Mizan, 1999)

Muslim scholars. This book explains around the Method which is used by both of them and gives the implementation of their method through conducting the observation for ḥadīth *ṣaum*. In this example, he examines how far the accuracy of critical ḥadīth method of Muslim scholars according to Western scholars method.³¹

The book *Teori Common Link G.H.A. Juynboll; Melacak Akar Kesenjajaran Hadis* written by Ali Masrur is actually his dissertation to reach doctoral degree in UIN Sunan Kalijaga Yogyakarta. This book discusses *common link* theory of G.H.A Juynboll. *Common link* is theory that was made by Joseph Schacht, but it is developed and completed by Juynboll. The Term *common link* is actually for a transmitter who wide spreads ḥadīth to some transmitters under him. According to Juynboll, common link is top of transmitter that ḥadīth transmission is just reliable from the collector until him. While ḥadīth transmission that is from the Prophet until common link is not trusted. Beside Juynboll view, Ali Masrur also quotes some commentaries from other Western scholars on their view around *common link* theory.³²

The researcher found some older research that were almost similar to this research. The research that talks about the authenticity was found under the title “*Studi Kritis Terhadap Hadits-Hadits yang Diperselisihkan Kesahihannya dalam Kitab Shahih Al-Bukhary*” by Saifuddin to acquire bachelor degree (S1) in IAIN Walisongo Semarang, in 1994, “*Metode Kritik Sanad Hadis dalam Perspektif Ilmu Sejarah*” by Sukendar to acquire bachelor degree (S1) in IAIN Walisongo Semarang in 1994, “*Pandangan Joseph Schacht tentang Sanad Hadis*” by Yunilia Herawati to acquire bachelor degree (S1) in IAIN Walisongo Semarang in 2002, “*Otentisitas Hadits menurut Syiah; Studi atas Pemikiran Ja’far Subhani*” by Dadan Hermawan to acquire bachelor degree (S1) in UIN Sunan Kalijaga Yogyakarta in 2008, and “*Otentisitas Hadits Perspektif Nabia Abbot*” by Luthfi

³¹ Kamarudin Amin, *Menguji Kembali Keakuratan Metode Kritik hadis* (Jakarta: Penerbit Hikmah, 2009)

³² Ali Masrur, *Teori Common Link G.H.A. Juynboll; melacak Akar Kesenjajaran Hadits Nabi* (Yogyakarta: LKis Publisher, 2007)

Nur Afidah to acquire bachelor degree (S1) in UIN Sunan Kalijaga Yogyakarta in 2008. The difference between the above research and this research are in the perspective or the approach which are used.

The older research relating to Harald Motzki, the researcher was found under the title “*Eksistensi Hadis sebagai Sumber Hukum Islam; Studi atas Pemikiran Joseph Schacht dan Harald Motzki*” by Ngajam to acquire bachelor degree (S1) in UIN Sunan Kalijaga Yogyakarta, 2008. The differences to this research are that this research is more specific. It is because, *firstly*, this research only will study about Harald Motzki in depth. *Secondly*, this research was not ḥadīth as its role in Islamic law, but in the Method to prove ḥadīth authenticity. *Thirdly*, this research’s purpose is to know how far the reliability of his Method was.

E. Research Methodology

In this research, the researcher divides the methodology into three parts, they are:

1. Type of Research

As what has been discussed implicitly in the title, this research is a qualitative research which the object is literatures from every resource relating to the theme researched (library research).

2. Data Sources

In collecting the data required, the researcher performed the literature search, by reviewing and discussing various books and writings of scholars and experts that have relevance to this study. This is done in order to obtain the data required. The data source is divided into two categories, namely primary data sources and secondary data sources.

- a. Primary data source, it is important of Harald Motzki's research articles which are compiled in book *Analyzing Muslim Traditions*. In this book, Motzki's articles are:
1. *The Jurisprudence of Ibn Shihāb al-Zuhri. A Source Critical Study*
 2. *Whither Ḥadīth Studies?*
 3. *The Prophet and the Debtor, A Ḥadīth Analysis under Scrutiny*
 4. *Al-Radd 'alā al-Radd: Concerning the Method of Ḥadīth Analysis*
 5. *The Origins of Muslim Exegesis. A Debate*
- b. Secondary data, it is other works of Harald Motzki's books and articles relating to ḥadīth studies. Through his email for the researcher, he recommends his most important publications on ḥadīth, they are:
1. *Theme Issue: Methods of Dating Early Legal Traditions; Introduction*
 2. *The Prophet and the Cat: on Dating Mālik's Muwaṭṭa' and Legal Traditions*
 3. *The Muṣannaf of 'Abd al-Razzāq al-Ṣan'ānī as a Source of Authentic Aḥādīth of the first Islamic Century*
 4. *The Origins of Islamic Jurisprudence. Meccan Fiqh before the Classical Schools*
 5. *The Question of the Authenticity of Muslim Traditions Reconsidered. A Review Article*
 6. *The Author and his Work in Islamic Literature of the First Centuries. The Case of 'Abd al-Razzāq Muṣannaf*
 7. *The introduction of the book Ḥadīth –Origins and Developments (edited by H. Motzki)*
 8. *Dating Muslim Traditions. A Survey*
 9. *Dating the so-Called Tafṣīr Ibn 'Abbās. Some Additional Remarks*
 10. *Theme Issue: Methods of Dating Early Legal Traditions: Introduction*
 11. *Motzki's Reliable Transmitter: A Short Answer to P. Gledhill*

12. *First Century Sources for the Life of Muhammad? A Debate* (Andreas Görke, Harald Motzki, Gregor Schoeler)

And other works which include every works related to the subject.

3. Data Collection

The technique of data collection, *firstly*, is by documentary study which is according to Suharsimi Arikunto is to find data about the things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, agenda, and so forth.³³ The documentation meant in this writing is a written text that is relevant to the theme of this research. It is Harald Motzki's books and books that have relation to him.

Secondly, the researcher uses interview method. According to Kuntjaringanrat, there are two kinds of interview: *first*, interview by getting explanations and data from respondent just for information, and *second*, interview by getting explanations and data for comparative need.³⁴ The researcher uses first interview model in order to know the biography of Harald Motzki and the other information needed. In first interview model, the researcher must choose capable person who knows about the topic, it's Harald Motzki himself. Because the researcher isn't able to come to Harald Motzki's place, so in conducting interview, the researcher uses email as a media to collect information from him by sending some questions.

4. Data Analysis

Data analysis is the process of ordering the data in the form of patterns, categories and the basic outline of the unit in order to obtain a substantial theme. The process of preparation, organization, processing the data to be applied to justify or condemn the hypothesis is called data analysis.

³³ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, (Jakarta: PT. Rineka Cipta, 2002), p. 206

³⁴ Koentjaringanrat, *Metode-Metode Penelitian Masyarakat* (Jakarta: PT. Gramedia Pustaka Utama, 1994), p. 130

The technique of data analysis in this research is:

1. Descriptive analytic. Descriptive is a method that uses a fact-finding by using the proper interpretation, while the analytic is an attempt to describe something carefully and targeted. Thus the researchers will describe, explain about Harald Motzki's thought about authenticity of ḥadīth. From this description, it is expected to answer the formulation of the problem above clearly.
2. Comparative analytic. It is managed to compare between classical Muslim Scholars theories as a parameter of ḥadīth Muslim authenticity and Harald Motzki's thought about ḥadīth authenticity. This method is aimed to know weakness and excellence of Motzki's method.

By these methods the researcher is trying to distinguish the nuances that exist so that it can find meaning and conclusions that are accurate to reach the end of the study that is to answer all questions that arise about this study.

F. System of Writing

In order to obtain this study for maximum results, the discussions are carried out or organized into three main sections: introduction, contents and conclusion. To obtain a complete and systematic discussion and easy to understand, then the discussion in this paper will be divided into five chapters, and each chapter consists of sub-section as the following description:

Chapter one locates background of this study which makes the problem appears, formulation of problems and the significance of this research, at last elaborates the research methodology and writing systematic. By this chapter, it will make easy for the readers to understand the problems of this study. The researcher uses this chapter to make a brief overview of the problems surround dynamical thought of ḥadīth studies, especially in the method to prove ḥadīth authenticity.

Chapter two discusses ḥadīth authenticity. The discussion of ḥadīth authenticity firstly is about the meaning of ḥadīth authenticity. Then, urgency of ḥadīth authenticity must be discussed in order to know how importance the discussion is. It is continued by explanation of the development of ḥadīth authenticity in both of Muslim and Western studies finished with discussion of the concept on ḥadīth authenticity method.

Chapter three is the discussion aimed to know more about Harald Motzki relating to the research. It will discuss Harald Motzki and his Method. Therefore, information of Harald Motzki's biography and bibliography cannot be missed. Then, it is continued by discussion of the method of his ḥadīth research, *isnād cum matn* analysis, and other explanation relating to it.

Chapter four discusses the concept of Harald Motzki's ḥadīth authenticity. This discussion starts from the analyzing positions of Harald Motzki's view in Western scholarship. Then, it will analyze his method in proving authenticity of ḥadīth and its reliability. From the analysis of his method, it can open his ḥadīth authenticity concept separated into two discussion, they are: his authentic ḥadīth meaning and his criteria of ḥadīth authenticity.

Chapter five is a closing which covers conclusions as well as the answers to the problems, suggestions and criticisms for further research.