
An analysis of Methodological Approaches of Juynboll and Harald Motzki in Hadith Scholarship

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ABSTRACT

Hadith is an important source of Islamic law and tradition. Hadith literature comprises the sayings and actions of the Prophet Muhammad (S.A.W), which have been recorded and transmitted by His companions and subsequent generations. This research begins by providing a brief introduction to Hadith literature and its significance in Islamic theology and law. It then proceeds to discuss the methodology of two prominent scholars Juynboll and Motzki, both of whom are well-known for their contributions to the critical analysis of Hadith literature. Their methodology has influenced contemporary scholarship in the field. Motzki focuses on the historical context in which Ahadiths were transmitted. He paid close attention to the biography of the narrators, examining their social, political, and religious affiliations to determine their potential biases or motives for transmitting a particular Hadith. Juynboll, on the other hand, involves in the examination of the chains of transmission (Isnad) of Hadiths, which provide information about the narrators who transmitted the ahadith and narrators reliability. He also analyzed the matn (text) of the ahadith, looking for discrepancies or contradictions that may indicate that the hadith is not authentic. This research analyzes their approaches to Hadith authentication, transmission, and textual criticism, and assesses their impact on the understanding of the Hadith as a historical source. It also evaluates the strengths and weaknesses of their methodology and explores the implications of their work for the broader field of Islamic studies.

Introduction

The hadith is considered one of the most significant sources of Islamic law, after Quran. The authority of hadith is established by the Quran itself. This sacred source of Islam was transmitted from the companions to the later generations with a great deal of effort to check the authenticity of the traditions, Muslim scholars deemed it necessary to develop specific principles to check the validity of hadith. Being the sacred source for the Muslims, hadith literature attracted the attention of orientalist, and they begin to work and study the **Muslim hadith literature**.

Orientalists criticize the origin and authenticity of hadith in their various writings. The study of the orientalist concentrated on the evolution of hadith literature and used a number of methods to find signs of skepticism about hadith. The most prominent of them include Joseph Schacht who actively challenged the authenticity of the hadith, and Ignaz Goldziher, who focused on the criticism of the text of hadith. Many

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orientalists, including Juynboll had criticized and supported Schacht's theory at the same time. Schacht's work on the Common Link and Single Strand theory was continued by Juynboll. These theories were developed by Juynboll as part of his major strategy for addressing the hadith's veracity.

In the 21 century, western scholars wrote on hadith by adopting unique and urgently required methodology. One such unique approach is developed by Harald Motzki. By clearly establishing that Joseph Schacht's research of early hadith used only a tiny and selective body of sources, that it was based on skeptic assumptions, Motzki questioned the prevailing results of Schacht.

The study is concerned with the methodology used by juynboll and Harald motzki to study hadith literature. In the contemporary era, there is a shift in the orientalist approach to Muslim hadith literature that differs in various aspects from the writings of earlier orientalists on hadith literature. The purpose of the study is to understand the methodology of Juynboll and Harald motzki to hadith literature and to analyze them.

2. Literature review

2.1. Hadith and its significance

The most important source of Islamic law is hadith. The literature of Hadith is a crucial element of Islamic scholarship, and its significance lies in its ability to provide Muslims with insights into the teachings and practices of the Prophet Muhammad (S.A.W). Allah Almighty says:

“And obey Allah and obey the Messenger and beware. And if you turn away - then know that upon Our Messenger is only [the responsibility for] clear notification.”

This verse signifies the authority of the Prophet Muhammad (S.A.W). The Prophet (S.A.W) said, “I have left behind two things, if you hold fast to them, you will never go astray: the Book of Allah and my Sunnah (traditions, sayings, and actions).”

This Hadith highlights the importance of Hadith literature in Islamic tradition, as it emphasizes that the teachings and practices of the Prophet Muhammad (S.A.W) as integral to understanding and practicing Islam. Muslim scholars showed a strong interest in codifying the Prophetic traditions in the third century after Hijra. As a result, the scholars produced six renowned canonical compilations of the hadith. Thus, hadith literature plays a significant role in all fields of Islamic science as being a sacred source after Quran it is considered the most important source for Islamic law.

2.2. Orientalism

The word orientalism is composed of two words ‘orient’ which means ‘east’ and ‘ism’ means ‘understanding’ Edward W. Said while defining orientalism states that:“A political vision of reality whose structure promoted the difference between the familiar (Europe, the West, ‘us’) and the strange (the orient) the East, ‘them’)”.

The organization of Westerners created to research Islam, its civilization, culture, and peoples' respective languages, as well as the countries' natural riches, is known as orientalism. The term "orientalist" refers to someone who engages in these activities, either individually or collectively.

2.3. Historical background of Orientalism

The existence of evil and good is the reality of the world during the era of prophet (S.A.W.), he had to deal with the Jews, Christians and hypocrites. This enmity among Muslims and non-Muslims is continued in various shapes over time. But the well-planned animosity that is the subject of the current study took shape when the dominance of Islam prompted the Christian world to rebel against it.

During the era of the Four rightly guided caliphs, the boundaries of the Islamic empire expand with full zeal. The Christians were impacted by the growth of Islam politically, economically, and religiously as their two main empires were conquered by the Muslim roman and byzantine. Christians attempted to deal with the challenge of Islam by waging wars, preaching Christianity, and having intellectual abilities to refute Islam.

During the medieval era, John of Damascus was the first person who started to study Islam. He wrote a book ‘the fount of knowledge’ during the last years of the Umayyad caliphate. in his work, he raised many notions against the Quran and the prophecy of the prophet Muhammad S.A.W. He did not distinguish between hadith and Quranic text and declared some verses as written by the prophet (S.A.W). This book became the basis for the further works of western scholars.

During the Colonial era, famous works include Aloys Sprenger published a book titled “The Life of Muhammad,” Sir William Muir published “The Life of Muhammad” and “History of Islam.” Thus, the majority of literature about Islam in nineteenth century was centered on Muhammad's (S.A.W) life. By demonstrating the Prophet Muhammad's (S.A.W) fallibility, Islam was given a bad reputation. The personality of the Prophet (S.A.W) was attacked, and his hadith were made fun. Muhammad (S.A.W) was accused of all kinds of things to undermine Islam as a religion. To access the ancient Islamic writings and to understand Muslim society through their classical scholarly texts, Orientalists during this century concentrated on becoming fluent in Semitic languages.

During the post-colonial era, Ignac Goldzhier was the first who wrote on Islamic law and Muslim hadith literature. He wrote “An Introduction to Islamic Theology and Law” and “Muhammedanische Studien” in which he raised controversial claims on hadith literature by stating that hadith literature is fictitious. His work becomes the basis for later orientalists.

2.4. Juynboll and his methodology relate to hadith literature:

a. Biography of Juynboll

Gualtherüs (Gautier) Hendrik Albert, also known as Juynboll, was a Dutch Orientalist and professor of Arabic and Islamic studies at Leiden University. He was born on January 17, 1935, in The Hague, Netherlands, and passed away on June 12, 2010, in Leiden, Netherlands. Juynboll studied Arabic, Islamic studies, and Semitic languages at Leiden University and later went on to earn his Ph.D. in Arabic and Islamic studies in 1963. He then joined the faculty at Leiden University, where he remained until his retirement in 2002. During his tenure at Leiden University, Juynboll held the chair of Islamic Studies and served as the director of the Leiden University Institute for the Study of Islam in the Modern World.

Juynboll was widely regarded as one of the leading experts in the field of Islamic legal tradition, particularly in the area of hadith. He authored numerous publications on the subject, including “Muslim Tradition: Studies in Chronology”, “Provenance and Authorship of Early Hadith” and “Encyclopedia of Canonical Hadith”. Juynboll's contributions to the field of Islamic studies were widely recognized during his lifetime. He was awarded “the Royal Netherlands Academy of Arts and Sciences” Medal in 1997 and was made a Knight in the Order of the Netherlands Lion in 2003. In addition, he was a member of the Royal Netherlands Academy of Arts and Sciences and a foreign member of the “Académie des Inscriptions et Belles-Lettres”.

Juynboll was a renowned Orientalist and professor of Arabic and Islamic studies who made significant contributions to the field of Islamic legal tradition, particularly in the area of hadith. His work has been widely recognized and celebrated, and he is remembered as one of the foremost experts in his field.

b. Methodology of Juynboll related to hadith literature

The basic method adopted by Juynboll answers three main questions: What is the origin of specific hadith?, At what time did the hadith originate? And Who is responsible for the circulation of the particular hadith?. From these three key inquiries, it is possible to ascertain a hadith's authenticity and decide if it indeed came from the Prophet (S.A.W) or not. Juynboll holds the opinion that the context, culture, and place in which a hadith was told have an impact on how the hadith is narrated. When these three issues are analyzed, we can learn more about the reasons for the origin of matn, its source, its progression—whether the text gets longer or shorter—and the selection of a certain strand of Sanad for a given hadith.

Joseph Schacht first used the phrase Common Link in his book “Origins...”. But he didn't go into great detail with this notion, so Juynboll took it and continued with it. Common Link (C.L) is a transmitter that relays information from one authority to a group of students. The students then pass it on their turn to two or more of their students, and so on, in a continuous chain until it reaches a hadith collector like Bukhari or Muslim.

Through Common Link theory, Juynboll wanted to argue that all hadith are false as most of them are individually narrated thus, it becomes difficult to check their authenticity. Some basic terms need to be known before understanding the concept of common link theory.

This technique aims to establish the veracity of hadiths that were first narrated by the Common Link up till the Collectors. This indicates that the hadiths before the Common Link, which starts from the time of the Prophet (S.A.W) and ends with a single Companion narrator, were unreliable .

Juynboll also provides a condition for the common link and partial common link:

- Common link must have more than one narrator
- Each Patrial link must also have more than one narrator
- The chain must continue.

If these conditions are not met then it will affect the validity of the hadith. In simple words, Juynboll notes that the more people who transmit a hadith from a scholar, "the more historicity that moment has," according to Schacht's Common Link theory. Juynboll claims that in isnad, any links lacking such numerous attestations are of questionable historical credibility, especially given the presumptive esteem that early Muslims held for hadiths and their efficacy.

Juynboll creates a terminology to describe the many phenomena of isnad creation. He provided two more hadith transmissions outside of the Common Link in his isnad figures, one via the Common Link's source and the other from a different Companion. Juynboll thinks that these two alternate transmissions must have been created by someone to offer a different chain of transmission, perhaps with a more elevated isnad, than that of Common Link because there is no historical evidence to support their existence. The alternate broadcasts are referred to as "Diving" isnads by Juynboll. A hadith without a common link or even a collection of disconnected "diving" strands, in his opinion, cannot be historically dated.

Juynboll examined a variety of other ideas advanced by Muslim hadith experts. Juynboll contests the isnad's origin, which Muslim scholars consider to be one of the most trustworthy isnads. By contending that the transmitter Nafi, the student of Ibn 'Umar, did not genuinely exist as a key hadith narrator, this is the Prophet (S.A.W)- Ibn 'Umar- Nafi'- Malik. Juynboll argued that Nafi' cannot be established as a Common Link and pointed out that Malik and other early scholars created Nafi' as a useful tool to fix their legal opinions in the words of the Prophet. Juynboll also declared that the previous transmission critic Ibn Sa'd did not express him as a remarkable hadith transmitter.

c. Muslim scholar's Criticism of the methodology of Juynboll

i. Syamsuddin thinks that on the one hand, they questioned and rejected the veracity of the Muslim-provenanced sources and on the other hand accepted them. For example, Juynboll acknowledged that it is challenging to discount the veracity of hadiths that vividly depict a reliable historical chronology while yet expressing his misgivings about the hadith. His writings in the "Muslim Tradition" provide evidence of this.

“I am aware that it is difficult to assume that all of those early accounts are to be accepted as historically accurate or that the information included in each of them is to be taken as factual. But, I contend that when viewed collectively, they all point to a fairly accurate picture of the circumstances prevailing throughout the time of history under scrutiny.”

ii. Contrary to what Juynboll claims, the primary criteria for judging a hadith's validity is not the number of narrators; rather, it is the narrator's reliability and truthfulness. Two fundamental conditions that must be strictly met by a narrator for the transmission of hadith have already been established by prominent Muslim scholars. The prerequisite is that the narrator must be a strong memory and a just. The Muslim scholars developed an independent science for the criticism of the narrators to check the veracity of the haith. This science is known as Jarh-wa-Tadil.

iii. Juynboll also held the notion that a hadith was erroneous and not derived from the prophet based on the concepts of diving and spider webs. In the science of hadith, the diving and spider are known as ‘al-Syawahid and al-Mutabi'at. The former is defined as ‘similarity utterance and meaning in the narrations of companions.

iv. The latter is defined as when a narrator narrates tradition at the same time another narration is narrated by the same companion. According to Muslim scholars, the presence of al-Syawahid and al-Mutabi'at does not indicate a lack of authenticity of the hadith rather it reinforces the veracity and legitimacy of the hadith.

2.5. Harald Motzki on Hadith Literature

a. Biography of Harald Motzki

In Berlin, West Germany, on August 25, 1948, Harald Motzki was born. He received his education as a Catholic from an early age. Under the direction of Prof. Albrecht North, he completed his doctorate at the University of Bonn in 1978. In 1989–1991 he served as a visiting professor of Islamic studies at the University of Hamburg, Germany. He was appointed Associate Professor of Islamic Studies at the University of Nijmegen in the Netherlands on February 1, 1991.

b. Works of Harld Motzki

Motzki is the author of a large body of work, including books and papers on the study of hadith, namely:

- The Mussanaf of ‘Abd al-Razzak al San’ani as a Source of Authentic A hadith of the First Century A.H. Besides being published in the journal Near Eastern Studies (1991), this article was also later published in a collection of hadith studies entitled Hadith: Origins and Development (The Formation of the Classical Islamic World). Which consists of a collection of articles written by Orientalists.
- ‘The Prophet and the Cat’; ‘on Dating Malik’s Muwatta’ and ‘Legal Traditions. in Jerusalem Studies in Arabic and Islam’.
- “How to Believe Hadith? Classical Islamic Hadith Criticism in Modern Science Studies”. This article is quite short, beginning with an introduction, the study of hadith as a source of law, criticism of hadith in the classical period, hadith in the classical period; brilliant criticism from the west of the Islamic sciences, and closing with a conclusion.
- “Nafi’ the mawla of Ibn ‘Umar, and his position in Muslim Hadith Literature”, is an article published in the journal Der Islam (Journal of Middle Eastern History and Culture). This article has been translated into English with the title Whither Hadith-Studies? A critical Examination of G.H.A. Juynboll’s Nafi’ the Mawla of Ibn ‘Umar and His Position in Muslim Hadiths-Literature.
- Marion H. Katz completed "The Origin of Islamic Jurisprudence" in German at the end of 2000 and translated it into English. Motzi began his ideas in this book by stating that the aim of the work is to eliminate the common misconception that has been around the interpretation of hadith, including those linked to sanad and matan as well as other topics.

c. Harald Motzki's approach towards Hadith authentication

Motzki contends that the Common Link is better understood as the original hadith collector, serving as a narrator and recorder of hadiths into regular classes, from which an organized and sophisticated learning system is developed. The following are the theories that Harald Motzki developed regarding the Single Strand:

- Single route does not usually imply a single line of transmission.
- Single path refers to Common Link's practice of mentioning only one road of history—that is, the version of hadith that is accepted as the most authoritative—while narrating hadith from its collection.
- There may be other versions that have not been gathered or eliminated if Common Link is not the sufficient opportunity to accept or finish the version or if the version was unknown at the time and location of Common Link.

d. Methodology of Harld Motzki

i. Dating Theory Concepts and Isnad Cum Matn

Through his many works, Motzki presents compelling arguments that challenge the views of his forebears by utilizing the dating theory and isnad cum matan. It is understandable that Motzki's thesis is more commonly referred to as the theory of Harald Motzki given his seriousness in researching hadith and the consideration that scholars give to his perspective. He writes:

"The theory of dating (dating) is a theory used to estimate the age and origin of a historical source (dating documents) through the modern historical criticism method in the form of source criticism which aims to reconstruct events in the early days of Islam"

Motzki took the steps that followed:

- Dating is the technique of examining the time and location of historical sources, which is a part of studying the past.
- By using the isnad cum matan analysis method, he examines the sanad and Matan after acquiring the facts from a traditional-historical perspective.

• In contrast to the previously discussed methods, the compiler, also referred to as the application stage, arranges the history in the Mushannaf book.

With dating, it will seem that every hadith narrator will be located, and the person who serves as the narration's common link will be looked into. In his definition of common links, Motzki says:

“The common link, i.e. the first systematic collectors, who wrote down the tradition of the century and transmitted them in the circle of learning (lectures), revealed in the isnad from whom (i.e. from which companion or successor) they had received a particular tradition and-if be successor-from who, he, in turn, had allegedly received it.”

ii. Isnad Cum Matn Method of Motzki

The process of tracking the history of hadith transmission involves gathering as many variants with isnads as you can and gathering all isnad paths to find Common Links between narrators from various generations. By following these two procedures, one can create a hypothesis about the history of hadith transmission and compare texts from the many versions to find patterns and distinctions in the composition and structure of the speech. It is also feasible to formulate the history of the hadith's transmission in this manner.

Comparing Isnad and Matan analysis results. The distribution of the hadith under scrutiny, its time and location, and the person accountable for the alteration can all be ascertained. It is possible to conclude that neither the hadith nor the isnad are flawed if there is a discrepancy between the results of the Matan and isnad analyses, either due to delivery errors or narrators' negligence, and the isnad of the hadith demonstrates a relationship between the various variants while each Matan (text) of the hadith does not show the same thing.

For each hadith report that he could find, Motzki assembled all of the chains of transmission that could be traced and created a transmission tree that combined them into a single diagram. He looked over the many interpretations of the hadith's real contents and made comparisons.

iii. Extension of Isnad

To this extent of generality, portions of Isnads that spanned the first and second centuries are, without fail, arbitrary and concocted as unsustainable. Additionally, he writes in "The Origins of Islamic Jurisprudence" that a study of the Meccan strands of sources leads to the conclusion that legal scholarship in Mecca has its roots in the middle of the first century and can be traced back, with an astonishing wealth of detail, to the middle of the second century A.H.

The importance of this source, however, comes from the fact that it includes materials from the first part of the second century that have either vanished as separate works or have only recently come to light.

He faults Schacht and Juynboll for excluding earlier, more comprehensive studies on hadith, which led to their identification of the common Link in many cases a generation or so after it had occurred. Herald, therefore criticizes them for firmly believing in the shared relationship at the outset. Until the early second Hijri, most hadith reports solely have single chains of transmission. Common links typically exist before this.

Analysis

The study of Hadith literature is an important area of Islamic History, as the sayings and actions of the Prophet Muhammad (S.A.W) are considered to be a primary source of guidance for Muslims. The historical methodology of Juynboll and Harald Motzki is a significant approach to the study of Hadith literature.

The methodology of Juynboll and Harald Motzki is based on a critical analysis of the chain of transmission (Isnad) of the Hadith. According to this approach, the authenticity of a Hadith can be determined by examining the reliability and credibility of the individuals in the chain of transmission who have transmitted the Hadith from one generation to another. This approach is known as the Isnad-cum-matan method, as it involves an analysis of both the chain of transmission and the content (matan) of the Hadith.

Juynboll's methodology is based on a careful examination of the biographical information of the transmitters of the Hadith, including their dates of birth and death, their geographical location, their teachers and students, and their scholarly reputation. By examining this information, Juynboll aims to determine the reliability of the transmitter and the likelihood of the Hadith being transmitted accurately.

Motzki's methodology is similar to Juynboll's approach, but he emphasizes the need for a critical analysis of the content of the Hadith as well. Motzki argues that the content of the Hadith should be examined in light of the historical context in which it was transmitted and that the language and style of the hadith should be analyzed to determine its authenticity.

Overall, the historical methodology of Juynboll and Harald Motzki is an important approach to the study of Hadith literature, as it emphasizes the need for a critical and analytical examination of the transmission and content of the Hadith. By using this approach, scholars can determine the authenticity of the Hadith and gain a deeper understanding of the historical context in which it was transmitted.

Conclusion

In conclusion, the study of Hadith literature and its historical methodology is of great significance in Islamic History. The Isnad-cum-matan method introduced by Juynboll and Harald Motzki provides a critical approach to the study of Hadith literature by examining the chain of transmission and the content of the Hadith. By analyzing the biographical information of the transmitters and the historical context in which the Hadith was transmitted, scholars can determine the reliability and authenticity of the Hadith. This approach enables a deeper understanding of the historical context and the significance of the Hadith in Islamic tradition. Therefore, the historical methodology of Juynboll and Harald Motzki is an essential tool for the study and interpretation of Hadith literature.

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