

KAMARUDDIN AMIN'S CONTRIBUTION TO THE AUTHENTICITY OF THE HADITH

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Abstract

Research on the historicity of hadith has been strongly influenced by methods developed by non-Muslim scholars, such as matn dating, sanad analysis, hadith codices, and isnad cum matn analysis, which often question the attribution of hadith to the Prophet Muhammad. Scholars like Ignaz Goldziher, Joseph Schacht, and Harald Motzki introduced theories such as common link and argumentum e silentio, leading to skepticism regarding hadith authenticity. This study examines Kamarudin Amin's critique of these approaches. He argues that dating methods alone cannot serve as a definitive basis for validating or rejecting hadith historicity. Instead, he proposes an integrative approach that combines sanad and matn criticism to achieve a more comprehensive analysis. Kamarudin Amin contends that common links do not necessarily indicate fabrication but reflect systematic transmission processes. He also addresses debates on the justice of the Companions by contextualizing historical events such as the Jamal War and the assassination of 'Uthman. Through textual reconstruction and variant analysis, this research highlights his contribution to developing an integrative and context-sensitive methodology in hadith studies, reinforcing the relevance of Islamic scholarly traditions in contemporary academic discourse.

Keywords: Historicity of Hadith, Common Link, and Criticism of Sanad Matan.

Abstrak

Penelitian tentang historisitas hadits sangat dipengaruhi oleh metode yang dikembangkan oleh para sarjana non-Muslim, seperti penanggalan matn, analisis sanad, kodeks hadits, dan analisis isnad cum matn, yang sering mempertanyakan atribusi hadits kepada Nabi Muhammad. Para sarjana seperti Ignaz Goldziher, Joseph Schacht, dan Harald Motzki memperkenalkan teori-teori seperti common link dan argumentum e silentio, yang menyebabkan skeptisisme mengenai keaslian hadits. Studi ini mengkaji kritik Kamarudin Amin terhadap pendekatan-pendekatan tersebut. Ia berpendapat bahwa metode penanggalan saja tidak dapat menjadi dasar yang pasti untuk memvalidasi atau menolak historisitas hadits. Sebaliknya, ia mengusulkan pendekatan integratif yang menggabungkan kritik sanad dan matn untuk mencapai analisis yang lebih komprehensif. Kamarudin Amin berpendapat bahwa common link tidak selalu menunjukkan pemalsuan tetapi mencerminkan proses transmisi yang sistematis. Ia juga membahas perdebatan tentang keadilan para Sahabat dengan mengonteksualisasikan peristiwa-peristiwa sejarah seperti Perang Jamal dan pembunuhan Utsman. Melalui rekonstruksi tekstual dan analisis varian, penelitian ini menyoroti kontribusinya dalam mengembangkan metodologi integratif dan peka konteks dalam studi hadits, memperkuat relevansi tradisi keilmuan Islam dalam wacana akademik kontemporer.

Kata kunci: Historisitas Hadis, Common Link, dan Kritik Sanad Matan



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INTRODUCTION

Kamaruddin Amin is a contemporary figure who has made significant contributions to the advancement of hadith studies, particularly in the area of authenticity verification. Kamaruddin Amin's scholarly work in the field of hadith has raised many concerns and questions, particularly concerning the authenticity of hadith, efforts to reconstruct its origins, and the credibility of hadith authentication methodology within the context of the credibility of hadith authentication methodology.¹ Kamarudin Amin adopted a more critical and skeptical approach, differing from many previous Muslim scholars who tended to adopt a classical approach. He incorporated principles of contemporary historical criticism and emphasized classical methodology that may need to be reconsidered.

In an effort to maintain the authenticity of hadith, Muslim scholars have developed various verification methods, including criticism of the sanad (chain of transmission) and matan (translation) to ensure that a hadith is truly from the Prophet Muhammad (peace be upon him). These traditional methods, pioneered by classical scholars, continue to face challenges in the modern era, particularly in responding to criticism from Western academics who question the accuracy and objectivity of the methodology. In the academic world, hadith studies are also highly sought after, not only by Muslim academics and scholars.²

Unlike Western scholars who investigate hadith, they continue to question the evidence and authenticity of hadith methodologically. This is something Muslim scholars cannot do. They do not fully trust hadith received verbatim through narrators attributed to the Prophet Muhammad (peace be upon him). Instead, they question the authenticity of hadith from a methodological perspective, including the text of the narrators, the sanad (chain of transmission), and the narrators. Thus, Kamaruddin Amin created a distinct style of thinking among hadith scholars.³ This study aims to explore Kamarudin Amin's contribution to the authenticity of hadith, analyze his approach to sanad and matn criticism, and evaluate his impact on the development of hadith studies in the modern context.

Kamaruddin Amin sees the study of hadith as being approached with issues related to traditional and modern hadith methods, originating from Muslim scholars to non-Muslim Western scholars. Hadith criticism can be used to examine the validity of hadith, and Kamaruddin shows that there have been efforts to evaluate criticism of hadith narration. Kamaruddin found that Muslim hadith scholars in the early third century AH did not strictly determine which hadith were authentic, but they tightened the requirements for narrators, such as: narrators must be siqah, narrators who

¹ M. Syukrillah, "Metode Al-Albani Dalam Uji Validitas Hadis Riwayat Mudallis," *Tajdid: Jurnal Pemeikiran Keislaman Dan Kemanusiaan* 3, no. 2 (2019): 149–62.

² Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis* (Hikmah, 2009).

³ Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*.

do not lie and do not follow their desires, narrators must be consistent in their worship, and narrators who are incapable in the field of hadith, while the standard of matan is assessed based on the quality of the narrator.⁴

RESEARCH METHODS

This research uses a qualitative research method with a literature review approach, focusing on Kamaruddin Amin's contribution to the authenticity of hadith. This research also utilizes the theory of philosophical hermeneutics by Georg Gadamer. Philosophical hermeneutics is a key term in understanding the general framework of Gadamer's thought, by highlighting a form of hermeneutics that has philosophical relevance, giving this term its distinctive way of working. By utilizing linguistic elements, hermeneutics is drawn into a more universal space, the realm of philosophical study. Gadamer is attaching ontological status to hermeneutics.⁵

Gadamer's philosophical hermeneutical theory begins with the basic fact that when we encounter something, we can gain new understanding, but something foreign always encounters human experience in the real world.⁶ This is what constitutes every type of human experience and all of their engagement with the world. This foreign involvement in every human experience has shaped two characteristics of human consciousness, which serve as both the critical terrain and the starting point of Gadamer's philosophical hermeneutic project.

This study aims to analyze Kamaruddin Amin's contribution to enhancing the authenticity of hadith. As a prominent scholar and hadith researcher, Kamaruddin Amin not only brought new insights but also strengthened existing scholarship through a systematic and in-depth approach. It is hoped that this research will serve as a valuable academic reference in the future.

RESULTS AND DISCUSSION

Biography of Kamaruddin Amin

Kamaruddin Amin is a renowned Indonesian scholar specializing in the field of hadith. Born in Bontang, East Kalimantan, on January 5, 1969, Kamaruddin Amin attended elementary school at SD Inpres 3 Santan Tengah in Bontang District. He continued his studies at the junior and senior high schools at Madrasah Tsanawiyah and Madrasah Aliyah As'adiyah Sengkang in Wajo Regency.

⁴ Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*, 1st ed. (Mizan Publika, 2009).

⁵ Fahmy Farid Purnama, "Hermeneutika Filosofis Gadamer," *Darussalam Islamic Institute* 1 (2022).

⁶ Hans-Georg Gadamer, *Truth and Method*, 3rd ed., ed. Terj. Joel Weinsheimer (New York: Continuum, 2004).

During his studies at the As'Adiyyah Islamic Boarding School, Kamaruddin was guided by his teachers: AGH. Hamzah Badawi, AGH. Hamzah Manguluang, AGH. Rauf Kadir, AGH. Abunawas Bintang, AGH. Ilyas Salewe, AGH. Ali Pawellangi, AGH. Gani, AGH. Syuaib Nawang. After graduating from Madrassah Aliyah in 1989, Kamaruddin continued his education at the Bachelor's level at IAIN Alauddin, Faculty of Adab and Humanities, majoring in Arabic Language and Literature in 1994.⁷

Kamaruddin Amin completed his undergraduate degree from the Faculty of Adab at IAIN Alauddin Makassar, his master's degree from Leiden University, Netherlands, his doctorate from Rheinischen Friedrich Wilhelms Universitaet Bonn, Germany, and his Masters in Project Management from Brainbech Project Management Certification (USA).⁸ Kamaruddin Ammin successfully graduated and received a doctorate with Summa Cumlaude honors in Islamic studies at Rheinischen Friedrich Wilhelms Universitaet Bonn, Germany in 2005.⁹ He actively writes various papers and journals in national and international journals. He once served as assistant rector for cooperation at UIN Alauddin Makassar.

Kamarudin Amin is one of the few Indonesian hadith scholars who has had the opportunity to study hadith at a European university. His intellectual work in the field of hadith encompasses both the classical science of hadith criticism ('ulm al-hadith), which is used by both hadith scholars and Western scholars who developed the method of hadith criticism.¹⁰ Kamaruddin Amin has domestic experience presenting papers in seminars and workshops, including the National Workshop of Ulumul Hadith Lecturers of PTAI, Yogyakarta, the International Seminar "Qou Vadis Islamic Studies" Makassar, the National Workshop of Ulumul Hadith Lecturers of PTAI, Jakarta 2009, and various seminars on HIV/AIDS.

On Wednesday, December 29, 2010, Kamaruddin Amin was inaugurated as a professor of hadith at the Faculty of Adab and Humanities at UIN Alauddin Makassar. At his inauguration, Kamaruddin Amin delivered a speech entitled "Western Methods of Dating Vis-à-vis Ulumul Hadith" (Methodological Reflections on the Discourse of Islamic Hadith Scholarship in the West).

⁷ La Ode Ismail Ahmad et al., "Kritik Atas Kritik Kamaruddin Amin: (Menguji Kembali Keakuratan) Metode Kritik Hadis," *Ihyaussunnah: Journal of Ulumul Hadith and Living Sunnah* 1, no. 2 (2022): 104–15, <https://doi.org/10.24252/ihyaussunnah.v1i2.29453>.

⁸ Ahmad et al., "Kritik Atas Kritik Kamaruddin Amin: (Menguji Kembali Keakuratan) Metode Kritik Hadis."

⁹ Ahmad et al., "Kritik Atas Kritik Kamaruddin Amin: (Menguji Kembali Keakuratan) Metode Kritik Hadis."

¹⁰ Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*.

Kamaruddin Amin's Thoughts in Hadith Studies

As a scholar and researcher in the field of hadith studies, Kamarudin Amin has written extensively, both in books and articles. These works represent contributions to the development of hadith science and studies, particularly in Indonesia. In general, his works in the field of hadith reflect his deep intellectual interest in the authentication of hadith and efforts to reconstruct its historical origins.

Much of his work deals with the evolving discourse on the methodology of hadith criticism among Muslim and non-Muslim scholars. Consistent with Harald Motzki's opinion, Amin's study differs from most Muslim scholarly research on this issue. It primarily validates the methods of previous Islamic scholars, defends them against criticism from Western scholars, and rejects their methods and conclusions.¹¹ The following are some of Kamaruddin Amin's scientific works:¹²

1. Isnad cum Matn Analysis, In Search of a New Methodology, Pustaka Mapan Jakarta, 2009.
2. Rethinking Hadith Critical Methods, Pustaka Mapan Jakarta, 2009.
3. The Reliability of Hadith Transmission, A Reexamination of Critical Hadith Methods. Alauddin University Press, 2010.
4. Isnad and the Historicity of Hadith, Pustaka Mapan Jakarta, 2009.
5. "Non-Muslim (Western) Scholar" Approach to hadith: An Analytical Study on the Theory of Common Link." al-Jamiah Journal of Islamic Studies, Sunan Kalijaga State Institute of Islamic Studies, Yogyakarta, volume 40, No. 1, January-June 2002.
6. "The Origins of Islamic Jurisprudence (Harald Motzki). A review article", al-Jamiah Journal of Islamic Studies, Sunan Kalijaga State Institute of Islamic Studies, No. 4, June-December 2003.
7. "The Reliability of the Traditional Science of Hadith: A Critical Reconsideration", al-Jamiah Journal of Islamic Studies, Sunan Kalijaga State Institute of Islamic Studies, vol 43, no. 2, 2005
8. "The Origin of the System of Isnad in the Science of Hadith Criticism". Uswa Journal of Islamic Studies, Faculty of Adab IAIN Alauddin Makassar, 1999.
9. "The Application of Juynboll's Recent Method of Isnad Analysis to Hadith Literature. A Critical Study", UNHAS Research Journal, 2009.
10. "Islam and the West. Their Mutual Relations as Reflected in the Fatwa Literature. An Analysis of Jad al-Haq's Fatwa in Terms of Laughing in Islam", UNHAS Research Journal, 2009.

Kamaruddin Amin's Academic Activities:

¹¹ Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*.

¹² Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*.

1. Speaker at various seminars, both domestic and international.
2. Public lecturer at Oriental Studies of Bonn University, Germany 2004.
3. Speaker The Concept of Islam on Tolerance, Holland, at the invitation of the European Christian Association, 2004.
4. Participant and presenter of articles in the International seminar, organized by the German Oriental Studies Association, Halle, Germany 2004.
5. Participants of the International Seminar "Kalimantan and Karakorum", organized by DAAD and Bonn University, Germany 2004.
6. Speaker on Islam and Democracy, Berlin, at the invitation of the Indonesian embassy in Berlin, 2003.
7. Islamic and European Speaker, Hamburg, at the invitation of the Indonesian Consulate in Hamburg, 2002.
8. Speaker on Islam and the West, at the invitation of Indonesian Sovereignty.

Theoretical Study of the Authenticity of Hadith

Authenticity comes from the English word "authentic," meaning "true," whether it conforms to agreed standards or not. Authenticity can also be equated with validity. In hadith studies, authenticity is defined as the fact that a hadith is true, whether the facts are credible or not. In other words, a hadith is considered authentic if it is proven to be found in existing hadith books.

In the science of hadith, a process known as naqd (criticism) is used to ensure the authenticity of a hadith. The Arabic word naqd is usually translated as criticism, which comes from Latin. Criticism itself means to judge, compare, and weigh.¹³ whereas in popular Arabic, naqd means research, analysis, checking and differentiation.¹⁴ According to Indonesian conversation, the word criticism has the connotation of not being quick to believe, being sharp in analysis, and detailing the good or bad considerations about a work.¹⁵

Some scholars interpret it as an effort to distinguish between right and wrong.¹⁶ However, hadith criticism is not intended to judge whether it is wrong or correct, but rather to evaluate the people involved in the transmission of the hadith and other hadith texts that contain inconsistencies that make it impossible to attribute the statement to a Prophet. Therefore, it can be said that hadith criticism is not intended to judge whether it is wrong or correct.

Based on the above definition, it can be concluded that the essence of hadith criticism is not to judge the Prophet Muhammad's words as false or to prove them true, as those who receive

¹³ Antar Semi, *Kritik Sastra* (Angkasa, 1987).

¹⁴ Hans Wehr, *A Dictionary of Modern Written Arabic* (Geogre Allen & Unwa, 1970).

¹⁵ Departemen Pendidikan dan Kebudayaan, *Kamus Umum Bahasa Indonesia* (Balai Pustaka, 1988).

¹⁶ Hasyim Abbas, *Kritik Matan Hadis*, Muhaddisin (Teras, 2004).

the mandate to transmit the message are guaranteed not to utter anything false or violate norms. Hadith criticism is a tool for gathering information about him, including testing the honesty of those who inform them. Hadith from the past are considered primary sources, while those that record the facts of the hadith, in the form of the "poles" (codices) of the hadith, are secondary sources.

Many questions arise as to whether the prophetic hadiths, originating from the Prophet Muhammad (peace be upon him), were understood by the narrators through their narrators, who are mere mortals prone to shortcomings such as forgetfulness and errors. Therefore, hadith scholars, both classical and modern, state that a hadith can be considered authentic if it meets four conditions. These are:¹⁷

1. The hadith is narrated in a muttashil sanad from the last narrator who recorded the hadith down to the Prophet SAW as the source.
2. The narrators consist of people with fair and habitual qualities. A Muslim who is mature, sensible, not wicked, and always respects himself. Meanwhile, dhabits are people who have a strong memory, are not forgetful, are not stupid, and do not often make mistakes. With the term, rawi who is 'fair and dhabi' is called tsiqah.
3. The hadith does not contain syaz, which means the language is strange or foreign, and its meaning is the opposite of other hadiths narrated by narrators who are more tsiqah than the narrator who narrated the first hadith.
4. A hadith that does not contain 'illah' is linguistically flawed. This is a factor that significantly lowers the quality of the hadith, even though it does not exist in reality.

The above hadith is considered authentic if the four conditions are met. Only Allah SWT knows whether it is truly the words or actions of the Prophet Muhammad (peace be upon him), as a reliable narrator may make mistakes or forget.¹⁸ It's crucial to be careful when blaming narrators. We shouldn't be quick to judge a narrator's virtuousness simply because someone else blasphemed him. Further research is needed, as blaspheming someone is not a simple matter, and the blasphemy must be approved by other hadith scholars.¹⁹

Kamaruddin Amin's Thoughts on the Authenticity of Hadith

Historically, efforts to preserve the authenticity of hadith have existed since the time of the Prophet Muhammad (peace be upon him). Because the Prophet was still alive, his companions could more easily examine hadith that were accurate at the time. They could question or verify the

¹⁷ Jalal al-Din al-Suyuti, *Tadrib Al-Rawi*, 'Abd al-Wa (Dar al-Kutub al-Hadith, n.d.).

¹⁸ Jalal al-Din al-Suyuti, *Tadrib Al-Rawi*.

¹⁹ Wahyudin Darmalaksana, *Hadis Di Mata Orientalis* (Benang Merah Press, 2004).

authenticity of a hadith from the Prophet. Suryadi outlined the various types of hadith criticism that existed during the Prophet's time, namely:

1. Confirmation-motivated criticism.
2. Criticism has the aim of explaining (tabayyun).
3. Criticism resembles an attempt at testimony.

Thus, it is understandable that the criticism of the propagation of hadith during the Prophet's time, focusing on the facts, was achieved through on-the-scene investigation, direct meetings with sources, and active involvement with the Prophet. It is a clear fact that the Prophet (peace be upon him) supported this tradition.²⁰ After the death of the Prophet SAW, criticism of hadith continued, and even became clearer because the journey of hadith in its transmission or dissemination became longer as time went by with the Prophet.

Contemporary hadith studies are conducted by both Muslims and Orientalists. Various motives have shaped these research models. Kamaruddin Amin explains that Orientalists investigate hadith from a perspective motivated by historical interests, while Muslims are motivated by its crucial role as a source of theology and law.²¹ Regarding the reliance on hadith, al-Makin stated that for the scholarly tradition of hadith, the hadith tradition is automatically attributed to the Prophet Muhammad (peace be upon him). In the sanad (chain of transmission), the Prophet is placed at the top, followed by a descending or younger generation. According to Western research, collections such as the Kutub al-Sittah are considered the most historically accurate, but they later harken back to older sources. While these motives, as explained by Kamaruddin Amin, are certainly not explicit, this classification focuses more on the general motives underlying the thinking of these figures.

The classification proposed by Prof. Idri seems to be more widely accepted. He explains that Orientalists also differ in their views of Islam, including the hadith. They have at least three distinct perspectives:²²

1. The neutral view occurred before the Crusades, which was the beginning of relations between the West and the East.
2. The distorted view of Islam occurred after the Crusades, which was driven by religious feelings.
3. Views began to appreciate Islam, which was a development of modern orientalism and driven by the spirit of intellectual development.

²⁰ Suryadi, *Eklektisme Dan Moderatisme Imam Asy-Syafi'i Dalam Studi Hadis* (Idea Press Yogyakarta, 2014).

²¹ Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*.

²² Idri, *Hadis Dan Orientalis: Perspektif Ulama Hadis Dan Para Orientalis Tentang Hadis Nabi* (Kencana, 2017).

Kamaruddin Amin stated that the most important debate in hadith studies concerns the authenticity, validity, and reliability of hadith authentication methods. The concerns of some Muslim scholars about the position of hadith as a secondary source after the Qur'an are not entirely due to their opposition to the authority of the Sunnah. Rather, this issue is more related to their doubts about the credibility of the methodology used to determine the authenticity of hadith. If an identification technique is problematic, all results obtained from that technique are not immune to reverification, and they may even fail historical criticism.²³

In the early second to early third centuries of the Hijriah, hadith science developed rapidly to oppose the forgery of hadith,²⁴ Therefore, the scholars felt the need to officially record hadith, expand the science of al-Jarh wa al-Ta'dil, reject hadith from unknown people, and create new rules in the science of hadith.²⁵ Not all scholars have explained the criteria they used in selecting hadith and writing them in their books. Only Imam Muslim explained his method of compiling his book, Abu Daud did so in his letter to the people of Mecca, and at-Tirmidhi did so in his own, allowing scholars to deduce the criteria they applied.

From the above understanding, it is known that classical hadith criticism consists of three branches. First, narration, namely the examination of the chain of sanad to determine the continuity of the narration. This sanad connection is evaluated and divided into mauquf, maqtu', and mursal. Second, focusing on the name of the narrator with a description of the biography of the person who can be trusted and whose narration is rejected, the focus of attention is on birth, family relationships, teachers, students, journey of seeking knowledge, morals, Aqidah, works and date of death. Third, regarding the content of the hadith, connected with the content of the Qur'an, whether there is a contradiction or not. A hadith is immediately rejected if its content contradicts the Qur'an, also its content contradicts other hadith considered authentic.²⁶ and if the sentence does not reflect the words of the Prophet Muhammad (peace be upon him), if its contents contradict common sense and contradict true history.

Kamaruddin Amin's study differs from previous studies by Muslim scholars. Those studies primarily aimed to justify the methods used by earlier Muslim scholars against Western criticism and to reject their methods and conclusions. Kamaruddin Amin, on the other hand, approached this subject with great skepticism toward traditional and even modern methods employed by Muslim

²³ Tahera Qutbuddin, *Islamic History and Civilization*, in *Al-Mu'ayyad al-Shirāzī and Fatimid Da'wa Poetry* (2023), https://doi.org/10.1163/9789047406365_016.

²⁴ Daniel Brown, *Rethinking Tradition in Modern Islamic Thought* (Cambridge University Press, 1963).

²⁵ Misbahuddin Asaad, "Kritik Hadis Berdasarkan Metodologi Hadis," *Farabi* 16, no. 1 (2019): 19–33, <https://doi.org/10.30603/jf.v16i1.1032>.

²⁶ Kamaruddin Amin, "The Reliability of the Traditional Science of Hadith: A Critical Reconsideration," *Al-Jami'ah: Journal of Islamic Studies* 43, no. 2 (2005): 255, <https://doi.org/10.14421/ajis.2005.432.255-281>.

scholars. Some Western studies on this topic simply dismissed the methods of hadith criticism used by Muslim scholars as naive and unreliable, without examining or testing them in depth. Kamaruddin Amin examines Western methods and concepts, as well as the methods used by Muslim scholars to determine the reliability of hadith as a historical source.

Kamaruddin Amin's Contribution to Hadith Studies

Research on the historicity of hadith poses a different problem, because non-Muslim scholars in the West consider ideas as the main foundation of their thinking, non-Muslim scholars use dating methods, including the following: 1). dating related to the hadith's matn, used by Ignaz Goldziher and Marston Speight, 2). dating the sanad line, developed by Joseph Schacht and G.H.A. Juynboll, 3). dating the books of hadith collections, used by G.H.A. Juynboll and Joseph Schacht, and 4). dating analysis sanad and matan (isnad cum matn analysis), by Harald Motzki. These methods are used to assess the origins of hadith based on their sources. Kamaruddin argues that even if there is a dating of hadith, it cannot be used to support or strengthen the narration.²⁷

The common link and single strand theories, as well as the argumentum e-silentio theory, were developed by non-Muslim hadith scholars who used the hadith method. Joseph Schacht proposed the idea of a single link as a rationale for the idea that no hadith can be traced historically back to the Prophet.²⁸ The common link is the oldest narrator in the sanad line, from which a number of transmission lines begin to spread to each narrator.²⁹

Kamaruddin cites Motzki's opinion that the common link was the first systematic hadith compiler, recording all teacher-student accounts, and including supporting informants. According to Irene Schneider, the common link indicates hadith forgery because the narrator's line has been altered for some reason. According to Cook, the common link is caused by hadith forgery, which fails to identify a clear historical point in the transmission.³⁰

Kamaruddin Amin also addressed the issue of the authenticity of the Companions' justice as a whole. He responded to Juynboll's criticism that all the Companions were just, as the codification of hadith was only created during the time of Umar ibn Abdul Aziz. Furthermore, the four caliphs who embraced Islam were recorded much later than the common Companions, such as Abu Hurairah, who was a relatively recent convert to Islam.³¹ The issue of the 'fair companions' is in the Qur'an and the hadith, but to say that the companions were 'fair as a whole, one must consider

²⁷ Ahmad et al., "Kritik Atas Kritik Kamaruddin Amin: (Menguji Kembali Keakuratan) Metode Kritik Hadis.", 110

²⁸ Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*.

²⁹ Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*.

³⁰ Ahmad et al., "Kritik Atas Kritik Kamaruddin Amin: (Menguji Kembali Keakuratan) Metode Kritik Hadis.", 112-113

³¹ Amin, "The Reliability of the Traditional Science of Hadith: A Critical Reconsideration."

the historical aspects of the Jamal war, the tragedy of Uthman, and several cases involving their actions.

This study of sanad cum matan integrates criticism of sanad and matan, allowing the wording of the matan hadith to be influenced by the sanad it passes through. This is common in several hadith books.³² In this method, the isnads of the versions are examined by comparing their texts at different levels of transmission. Kamaruddin carefully compares the textual variants within a set of isnads, reconstructs their textual relationships, and notes any common differences and discrepancies found within the texts. These aren't assigned to specific narrators and date them.³³

CONCLUSION

Kamarudin Amin played a crucial role in strengthening the study of hadith authenticity through a scientific approach that applied critical analysis to the sanad (chain of transmission) and matan (translation), and integrated historical and linguistic approaches to ensure the validity of hadith. Through his scientific work and his role in education, Kamarudin Amin successfully developed a method of hadith criticism relevant to the challenges of the times. His contributions not only impacted the academic realm but also raised public awareness of the importance of studying hadith authenticity. This provided a crucial foundation for preserving the purity of Islamic teachings and encouraging the future development of hadith studies.

Kamarudin highlights the common link theory used by non-Muslim scholars, such as Schacht and Motzki, as a tool for assessing the authenticity of hadith. He agrees with Motzki's view that the common link is a narrator who systematically compiles hadith, but also criticizes other views that consider it evidence of hadith forgery. Kamarudin emphasizes the importance of contextual analysis in understanding hadith and integrates the study of sanad and matan (isnad cum matn analysis) to comprehensively test the validity of hadith. Furthermore, Kamarudin draws attention to the fairness of the Companions in the transmission of hadith. He responds to criticism of the claim that all Companions were 'just', taking into account historical aspects such as the Battle of Jamal and the tragedy of Uthman.

This approach emphasizes that the judgment of the Companions' justice must be based on historical evidence and in-depth analysis. Using a research method that combines criticism of the sanad and the matan, Kamarudin was able to reconstruct textual relationships within the hadith, document textual variants, and analyze the influence of the sanad on the wording of the matan.

³² Maliki Maliki and Husnul Hidayati, "Pemikiran Hadits Kamarudin Amin," *El-'Umdah* 2, no. 1 (2019): 91–101, <https://doi.org/10.20414/el-umdah.v2i1.914>.

³³ Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*.

Thus, he made a significant contribution to the development of scientific methods in hadith studies, particularly in distinguishing between authentic traditions and historical interpretations.

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