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**ANALIZING ISNAD-CUM-MATN OF TAUHID PHRASE ON
PROPHET'S FLAG HADITH**
***ANALISIS ISNAD-CUM-MATN TERHADAP KALIMAT TAUHID PADA
HADIS BENDERA NABI***

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Abstract

The flag inscribed with the phrase *tauhīd* has been claimed by Jihadist-extremism groups to use the narrative hadith as a representation of the flag of the Prophet Muhammad (*Livā'* and *Rāyab*). This phenomenon inspires researchers to carry out in-depth investigations on the history of the hadith, either through micro analysis (*isnād*) or macro analysis (*matn*). The purpose of this investigation is to reveal the status and motive for the existence of the phrase *tauhīd* on the Prophet's flag. This research uses a qualitative interpretive study to explore the historical-critical paradigm through *isnād-cum-matn* approach by Harald Motzki. The findings show that the phrase *tauhīd*, which is claimed to be part of the symbol of the Prophet's flag, is only the form of insertion (*idrāj*) by Ḥayyan bin Ubaidillah as “*the real common link*”. The deviation was carried out as propaganda against the political contestation between the Abbasiyya dynasty and the Umayya dynasty in Egypt. This study's results supply a new perspective that the religious symbols used as religious identity are not all based on valid sources.

Keywords: *Prophet's Flag, Tauhīd Phrase, Hadith, Isnād-cum-Matn, Political Religion Symbolic.*

Abstrak



Bendera yang bertuliskan frase *tauḥīd* telah diklaim oleh kelompok gerakan Jihadis-ekstremisme menggunakan riwayat hadith sebagai representasi dari bendera Nabi Muhammad (*Līwāʾ* dan *Rāyā*). Fenomena tersebut menginspirasi peneliti untuk melakukan investigasi mendalam terhadap riwayat hadith yang mereka gunakan, baik melalui analisis mikro (*isnād*), maupun analisis makro (*matn*). Tujuan dari investigasi ini untuk mengungkap status dan motif eksistensi frase *tauḥīd* pada bendera Nabi. Kajian ini menggunakan studi kualitatif interpretatif untuk dieksplorasi berdasarkan paradigma kritis historis melalui pendekatan *isnād-cum-matn* Harald Motzki. Hasil temuan menunjukkan bahwa frase *tauḥīd* yang diklaim sebagai bagian dari simbol bendera Nabi itu ternyata hanyalah bentuk penyisipan (*idraj*) oleh Ḥayyan bin Ubaidillah selaku “*the real common link*”. Penyimpangan itu dilakukannya sebagai propaganda terhadap pengaruh dari kontestasi politik antara Dinasti Abbasiyya dan Dinasti Umayya di Mesir. Hasil penelitian ini memberikan perspektif baru bahwa tidak semua simbol-simbol agama yang digunakan sebagai identitas keagamaan berdasarkan sumber yang valid.

Kata Kunci: *Bendera Nabi, Kalimat Tauḥīd, Hadith, Isnād-cum-Matn, Simbol Politik Keagamaan.*

Introduction

Muslims do not only use religious symbols as markers of religious identity but also as markers of political identity in the public sphere. The use of religious symbols prone to triggering social conflict in the struggle for political power is often found among Muslims. Such events can be seen in historical records related to the revolutionary movement of the Abbasiyya dynasty against the Umayya dynasty regime, which was mobilized by Abu- Muslim al-Khurasānī (d. 132/749). At that time, Abu- Muslim used a black flag as a symbol of the army of Ima- m Mahdī to represent the resurrection of “*Kbila-fah ‘ala- minhaj al-nubuwal*”. Likewise, Yazid bin The Mahlab which used the black flag to carry out rebellion during the reign of 'Umar bin ‘Abd ‘Azīz (d. 101/720). Such symbols are also used by Jihadist groups (al-Qaeda, ISIS/ISIL, Taliban, Hizbut Tahrir, Ikhwānūl Muslimīn and others) to support their political identity propaganda campaign. The black flag inscribed with the phrase *tauḥīd* “*la- ila-ḥ illa-lla-ḥ Muḥammad al-Rasu-lulla-ḥ*” (there is no God but Allah, Muhammad the messenger of Allah) is claimed by these groups to be the flag of the Prophet Muhammad. They also claim that they rely on the existence of the narrations of hadith, which are transmitted in hadith literature. However, it has recently been proven by hadith critics that it

turns out that the status of the narrations is weak (*da'if*) because they are only transmitted via a single route of transmission (*ahad*).¹

Studies that have been involved in this discourse are still limited, including the study of Bahari & Hassan,² Habibi,³ and Arroisi.⁴ These studies are still projected on testing the authenticity status of the hadith so that it has not yet reached the description of the motives for manipulation in the narrative. This study seeks to prove the level of authenticity of the narrative concretely and trace the actors who may have the status as “*the real common link*” and “*the seeming common link*” who spread the existence of the phrase *tauhib* on the Prophet's flag. Likewise, similar research was found but was more concerned with studying the propaganda movement's actualization using the Prophet's flag as a symbol of jihadism. Such studies have at least been carried out by Rijal,⁵ Moubayed,⁶ Mabon,⁷ Silinsky,⁸ and Warrick.⁹ It is just that they fail in studying the tradition of hadith related to it but only dwell on the level of phenomenological studies. Therefore, this study is present in order to complement previous studies which aim to uncover the polemic of hadith narrative reports regarding the Prophet's flag inscribed with the phrase *tauhib*.

This study is focused on answering three main questions, namely; what is the status of the *tauhib* phrase printed on the Prophet's flag based on the information from hadith's history?; why does the phrase *tauhib* appear in hadith's narrations as one of the characteristics of the Prophet's flag?; how should Muslims respond to the polemic of such hadith reports? These are the questions that have not been answered and will be explored through this research. This issue is urgent to be analyzed to reveal that not all hadith reports can be *taken*

¹ Mustazah Bahari and Muhammad Haniff Hassan, “The Black Flag Myth: An Analysis from Hadith Studies,” *Counter Terrorist Trends and Analyses* 6, no. 8 (2014): pp. 15–20.

² *Ibid.*

³ D. Habibi, “Simbol Agama dan Organisasi Transnasional: Liwa' Dan Rayah Dalam Bendera Hizbut Tahrir Indonesia,” *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* Vol. 4, no. 1 (2019): pp. 57–68.

⁴ Jarman Arroisi and Minhajul Afkar, “Islam on Al-Attas and Wilfred C Smith Perspective (Analysis Study on the Meaning of Islamic Religion),” *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 18, no. 2 (2020): pp. 295–310.

⁵ Syamsul Rijal, “Indoctrinating Muslim Youths: Seeking Certainty Through An-Nabhanism,” *Al-Jami'ab: Journal of Islamic Studies* 49, no. 2 (2011): pp. 253–80.

⁶ Sami Moubayed, *Under the Black Flag: An Exclusive Insight into the Inner Workings of ISIS* (London & New York: I.B.Tauris, 2015).

⁷ Simon Mabon, “Nationalist Jāhiliyyah and the Flag of the Two Crusaders, or: ISIS, Sovereignty, and the ‘Owl of Minerva,’” *Studies in Conflict & Terrorism* 40, no. 11 (2017): pp. 966–85.

⁸ Mark Silinsky, *Jihad and the West: Black Flag Over Babylon* (Indiana: Indiana University Press, 2016).

⁹ Joby Warrick, *Black Flags: The Rise of ISIS. Anchor*, (New York: Anchor Book, 2015).

for granted. An in-depth analysis is needed to prove the authenticity of hadith, which can validly be relied on by Rasulullah (PBUH). Especially if the reports of hadith are closely related to the socio-political context, if this is ignored, it is challenging to detect various forms of irregularities committed by specific individuals in realizing religious identity political movements that can mislead Muslims. Of course, this not only impacts the validity of the sources of Islamic teachings but can also affect social stability and security, especially about terrorism movements that use religious identity to gain the benefits of the hegemony of political power.

Thus, this study proposes an initial argument that the narration of hadith about the Prophet's flag inscribed with the phrase *tauḥīd* is part of religious identity political propaganda that is deliberately carried out by specific individuals. In its development, this is closely related to the contestation of religious symbols used by jihadist-extremism groups to gain public support, especially among Muslims. Through such practices, they can freely recruit new members to expand the scope of their power landscape. Therefore, this study's implication is to raise awareness of Muslims that not all labels that use Islamic symbols are part of Islamic teachings that originate from the generation of *Ṣalaf*.

Symbolization of Religion in Public Spaces

Religion functionally mediates between the vertical relationship between the Creator (God) and the created (human) and the horizontal relationship between fellow creatures. The goal is to motivate adherents to achieve success in life, both in this world and in the afterlife. On the other side, religion can also be used as a motivation for evil by using religious texts.¹⁰ Paul Ricoeur makes this clear by stating that the narratives of religious teachings (holy books) that are multi-interpretative tend to be directed at the interests of the identity of certain religious groups so that it is not uncommon to find social violence in the name of the necessity of religious teachings.¹¹ Thus, religious narratives can be used as symbols of

¹⁰ Crystal L. Park, Donald Edmondson, and Amy Hale-Smith, "Why Religion? Meaning as Motivation," in *APA Handbook of Psychology, Religion, and Spirituality: Context, Theory, and Research*, ed. Kenneth I. Pargament, Vol. 1 (Washington DC: American Psychological Association, 2013), pp. 157–171. See also, Renate Ysseldyk, Kimberly Matheson, and Hymie Anisman, "Religiosity as Identity: Toward an Understanding of Religion from A Social Identity Perspective," *Personality and Social Psychology Review* 14, no. 1 (2010): pp. 60–71.

¹¹ E. D. Reed et al., "Narrative Theology in Religious Education," *British Journal of Religious Education* 35, no. 3 (2013): pp. 297–312.

particular religious-political identities, either in logos, slogans, or jargon. It must be admitted that the charismatic religious symbol contains a sacred meaning. Sometimes the symbols can be used as a means of indoctrination to manipulate the public.¹²

One of the religious symbols currently used by religious groups, especially as a political identity marker, is the flag. ISIS, Al-Qaeda, HT, Taliban, and others have used a black flag symbol with the words *tauḥīd* written to show that their movement is based on Islamic teachings. That symbol they use as legitimacy to justify repressive actions against Islamic teachings.¹³ In the narrative of Islamic teachings (hadith) itself, the flag of the Prophet Muhammad is often associated with black *rāyah* and white *lima* symbols added with the phrase *tauḥīd*. However, it turns out that in several stories, it is also revealed that the flag is not limited to these two colors. In another narration, it is also found that the Prophet Muhammad also used a yellow beech (*safra*). However, the problem that is currently in polemic has no relation to the flag color variation, but the existence of the *tauḥīd* phrase. That is why this research is more specifically focused on that investigation. Moreover, hadith narration, which mentions it is only transmitted via a single transmission line, is considered less authentic to rely on the Prophet Muhammad. The following is a quote from hadith which reveals the existence of the *tauḥīd* phrase on the Prophet's flag:

”حَدَّثَنَا أَحْمَدُ بْنُ رَشْدِينَ، قَالَ: نا عَبْدُ الْعَقَّارِ بْنُ دَاوُدَ أَبُو صَالِحٍ الْحَرَّانِيُّ، قَالَ: نا حَيَّانُ بْنُ عُبَيْدِ اللَّهِ، قَالَ: نا أَبُو مَجَلَزٍ لَاحِقُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَتْ رَايَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَوْدَاءَ وَلِوَاؤُهُ أَبْيَضُ، مَكْتُوبٌ عَلَيْهِ: لا إِلَهَ إِلاَّ اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ.“

(The flag [*Rāya*] of the Messenger of Allah was black, and his banner [*lima*] was white and inscribed *lā ilāh illā-Allāh Muḥammad al-Rasūlullāh*).

That hadith is used by Islamist political movement groups to claim that the *tauḥīd* flag is an association of the Prophet's flag. Nevertheless, apart from this polemic, some observations by hadith experts have judged that the flag was not a state symbol, but only a marker used by Muslims when the war broke out. Therefore, the hadith then essential to be further investigated in this study using the *isnād-cum-matn* analysis. Through this approach,

¹² Jonathan Matusitz, *Symbolism in Terrorism: Motivation, Communication, and Behavior* (New York & London: Rowman & Littlefield, 2014), p. 37.

¹³ Moubayed, *Under the Black Flag: An Exclusive Insight into the Inner Workings of ISIS*. See also, Mabon, “Nationalist Jāhiliyyah and the Flag of the Two Crusaders, or: ISIS, Sovereignty, and the ‘Owl of Minerva.’” See also, Silinsky, *Jihad and the West: Black Flag Over Babylon*. See also, Warrick, *Black Flags: The Rise of ISIS. Anchor*.

the narrative's transmission line can be revealed; who was the actor behind the dissemination of the narration, and what motives were behind it? Thus, the findings can be an informative contribution to the authenticity and the tendency towards the direction of interest that underlies the narrative.

The Dialectic Critical Hadith Studies from Islamic Tradition to Orientalist

Studies on the hadith authenticity have been done by scholars of hadith since classical times.¹⁴ However, these studies only focused on testing through the study of *rijāl isnād al-ḥadīth* (narrators) such as *thiqah* or *sudūq* (trustworthy), *ḥusn al-murū'ah* (good ethics), *ḍabt* (Precision and accuracy of the memory and writing), *'adl* (the reliable) and others as a primary approach, in which the position of honor tradition is regarded as complementary (secondary) when the chain of transmission is valid, the authenticity of *matn* can be proven. However, some scholars are still doubted that the feasibility of hadith, is contradicted to the concept of Islamic law.¹⁵

Historically, the criticism of *matn* hadith started in the past. 'Aisha, (as the wife of the Prophet, d. 58/678), for example, criticized the hadith narrated by 'Umar bin Khaṭṭāb (d. 23/644) about the punishment of the grave for the deceased which were mourned by their families. She rejected the hadith of the Prophet as she propped against it because she thought the statement might not be disclosed by the Prophet as opposed to the verse in the Qur'an, Q. *al-Najm*/53:38. It then continued up to collection and bookkeeping traditions.¹⁶ Cleric critic requires *matn* hadith must be free of *shudhūdh* (irregularities), *'illat* (trouble), and *idraj* (Insertion). However, the condition is still considered an honor to be recognized although it is classified as *shudhūdh*, *'illat*, and *idraj* if *isnād al-ḥadīth* was narrated by narrators who are *thiqah*, *sudūq*, *'adl*, and *ḥusn al-murū'ah*. This problem is different from the critics' traditions from the west or orientalist, who believes that the issue is cataclysmic.¹⁷

¹⁴ R. Wazir et al., "Rationality and Logic Castigation from the Western Scholarly Perspective Towards Allegations of Anti-Hadith Groups," *Advanced Science Letters* Vol. 23, no. 11 (2017): pp. 10838–41.

¹⁵ Ghassan Abdul-Jabbar, "The Classical Tradition," in *The Wiley Blackwell Concise Companion to the Hadith*, ed. Daniel W. Brown (Hoboken;NJ & Chichester: John Wiley & Sons Ltd, 2020), pp. 13–38.

¹⁶ Pavel Pavlovitch, "Dating," in *The Wiley Blackwell Concise Companion to the Hadith* (Hoboken;NJ & Chichester: John Wiley & Sons Ltd, 2020), pp. 113–33.

¹⁷ A. Fattah, "Critiques and Appreciation on Orientalism in the Study of Islam," *Madania: Jurnal Kajian Keislaman* Vol. 23, no. 1 (2019): pp. 11–20.

Along with the times, the study of hadith is not only done by Muslim scholars; even non-Muslim scholars too (orientalists) took part to test the authenticity of hadith.¹⁸ However, the studies were sourced from the Prophet's time or the first century After Hijriyya (AH) or just a work created by an individual or a Muslim group in the 2nd-3rd century AH. Among the known Western scholars focused on the study of hadith criticism is Ignaz Goldziher of Hungary (d. 1921), Joseph Schacht of Austria (d. 1969), GHA Juynboll of the Netherlands (d. 2010), and Harald Motzki of Germany (d. 2019).¹⁹ These names would be familiar to students of hadith criticism, especially those who have heard the theory of common link, Projecting Back, Argumentum E-Silentio, Spread of Isnad, and *isnāds-cum-matn*.²⁰

Goldziher in research concluded that the hadith source that emerged in the second and third century did not cite the hadith collections that had existed in the first century. Additionally, the tradition transmission during the first century of *hijriyya* through *sanad* only made it orally, and it was difficult to trace the source as writing. This leads to the emergence of various hadith that is contradictory from one transmission to others. Therefore, there is a possibility that fallacious contents were included in the sources of Hadith literature in the second and third centuries of *hijriyya*.²¹ In line with Goldziher, Schacht also developed a *sanad* assessment on “Common Link” and critics on “Projecting Back and Argumentum E-Silentio”. However, Schacht established the method of analysis based on the book of *Muwatta’* by Imām Mālik (d. 179/796), and *Al-Risāla*, on the other hand, was based on the works of Imām al-Shāfi’ī (d. 204/820). These two books are the books of the fiqh genre that examine Islamic legal thought development and their view of the current juridical issues. Through his theory, Joseph Schacht concluded that the hadith that had been recorded is the result of the development of legal issues that arose after the second century of *hijriyya* and after the Imām al-Shāfi’ī era. This is to prove the tradition's existence and to check whether it is used in the law.²²

¹⁸ S. A. G. Bukhari, “Investigation into Objections by the Orientalists on Hadith,” *Peshawar Islamicus* Vol. 7, no. 2 (2016): pp. 77–100.

¹⁹ Imam Sahal Ramdhani, “Teori the Spread of Isnad (Telaah Atas Pemikiran Michael Allan Cook),” *Jurnal Studi Ilmu-Ilmu Al-Qur’an Dan Hadis* 16, no. 2 (2015): pp. 223–42.

²⁰ L. S. Zuhri, “Orientalist Criticism of the Hadith (Tracing Theory ‘The Spread of Isnad’ Michael Allan Cook),” *Journal Of Qur’an And Hadith Studies* Vol. 6, no. 1 (2017): pp. 53–72.

²¹ Herbert Berg, *The Development of Exegesis in Early Islam: The Authenticity of Muslim Literature from the Formative Period* (Richmond: Curzon Press, 2000), p. 9.

²² Harald Motzki, “Dating Muslim Traditions: A Survey,” *Brill: Arabica* 52, no. 2 (2005): pp. 204–53.

Motzki refutes this theory by stating that Joseph Schacht has not examined in depth the existence of a source of transmission of hadith literature before the Imām al-Shāfi'ī. In addition, Schacht theory has two weak points, both theoretically and practically. Theoretically, a tradition may not be used by the transmitters of hadith as yet know the hadith in question. Others, transmitters of traditions that may have other reasons that unknown and prevented him from citing a specific transmission. In practical terms, it is uncertain whether most of the cases genuinely reflect the juridical dispute or not.²³

On the other hand, Juynboll, a sanad theorist, emphasizes the theory of a common link initiated by Joseph Schacht. This is because Juynboll acknowledges the opinions of the two orientalisists. One of his opinions is a tradition produced in the second and third century of *hijriyya* is susceptible to counterfeiting. Counterfeiting of this tradition is also referred to as the common link or maker and a forger of hadith. The common link is the first person to forget and disseminate massive tradition, whereas previously only transmitted through a single path or *aḥad*. *Hadith aḥad* is the *hadith* narrations path through the Prophet to a *Ṣaḥāba* (companions). From a *Ṣaḥāba* given to a *Ṭabi'īn* (after companions era). Of the Successors, tradition is given to a transmitter *Ṭabi' al-Ṭabi'īn* (after *Ṭabi'īn* era).²⁴ During the *Ṭabi' al-Ṭabi'īn* Successors narrators of this, common link it appeared (there). From this and hadith was falsified and disseminated to through the students, and this is called the partial common link. Juynboll assumed that if the tradition is derived from the Prophet, then it should have a massive tradition narrated by many narrators from time to time.²⁵

The criticism of hadith that has developed from the classical to contemporary shows the discursive dialectic through dynamic scientific construction. Therefore, this study seeks to see to what extent the capabilities of the contemporary hadith critical study approach can contribute to complementing hadith studies that have existed since the classical era. Furthermore, this study is interested in examining the last approach developed by Motzki, namely *Isnād-cum-Matn* analysis, to comprehensively reveal the historical background of hadith's history of the Prophet's flag, which contains the phrase *tauḥīd* in it. But beforehand,

²³ *Ibid.*

²⁴ Mohd Abd Wahab Fatoni bin Mohd Balwi, Ahmad Sufian bin Che Abdullah, and Asmuliadi Lubis, "The Application of Simons' 'Levers of Control' in the Quran and Sunna," *Al-Bayan: Journal of Qur'an and Hadith Studies* Vol. 16, no. 2 (2018): pp. 139–62.

²⁵ Motzki, "Dating Muslim Traditions: A Survey."

it is crucial to outline the operational framework of the approach before it is applied to this study.

Isnād-cum-Matn Analysis

The theory of common link, initiated and developed by Schacht and Juynboll, was criticized by Motzki. He stated that the establishment of common link as a forger of hadith by Juynboll cannot always be assumed to be accurate, because it could be the common link (CL) only as a collector of hadith (the first collector), so does the partial common link (PCL) is a spreader *hadīth*. Therefore, Motzki found criticism of hadith study is inadequate to discuss the study of dating *isnād*, but also the traditions of honor analysis study as an integral part of the tradition itself. To obtain accurate information about the existence of transmission of hadith, *isnād*, and *matn*, studies should be carried out simultaneously and inseparably from each other. This is to ensure the validity of the data transmission of the tradition. This method's development has been carried out by Western orientalists, like January Hendrik Kramers, Joseph van Ess, Gregor Schoeler, and Harald Motzki.²⁶

Harald's opinion leads to some controversies. The opposition, Irene Schneider stated that a common link could not be narrated the Prophet since the first century AH. because at that time hadith narration intense practice had been found, as did the second and third century AH. Accordingly, Irene Schneider considers that Motzki has failed to refute the theory of common link that has been standardized by the previous orientalists. The pro, Schoeler, said that the common link is not to be regarded as a forger of hadith status because it has been found that the *hadīth al-Ifk* defined as the common link is proven valid and original. The hadith is from al-Zuhrī (d. 124/741) narrated from his teacher 'Urwah bin al-Zuhrī (d. 94/729). Further, Motzki revealed that the most important thing in assessing the tradition lies in determining dating *runāb* or *isnāds* using-historical tradition. Therefore, the oldest books of law hadith considered as the most appropriate in the study of dating

²⁶ Kamaruddin Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*, Cet. I (Jakarta: Hikmah, 2009), p. 253.

(calendar) in the common link tracking and the partial common link is *Muṣannaf 'Abd Razzāq al-San'ānī*.²⁷

Motzki has proved that the assumption made by Josep Schacht and Juynboll as an error of historical sources. He then focused his studies on the book of *Muṣannaf 'Abd Razzāq al-San'ānī* by reviewing four characters by 'Abd Razzaq (d. 211/827), namely Ma'mar al-Muthanna' (d. 209/824), Ibn Jurayj (d. 150/767), Sufyan al-Tawrī (d. 162/778), and Ibn 'Uyaina (d. 198/815), the transmission of Ma'mar taken 32%, of the Ibn Jurayj 29%, of al-Thawrī 22%, and from Ibn 'Uyayna 4%, while the rest of the different figures taken as much as 13%, and from the second century figures such as Imam Abū Ḥanīfā 0.7% and 0.6% Imām Mālik.²⁸ Based on *isnād-cum-matn* analysis figures above, Motzki concluded that each has a unique transmission that could not be done by people who agree to have forged hadith. Not to mention, 'Abd Razzāq admitted honestly in the prologue to his book that a hadith is uncertain. If so, the recognition of 'Abd Razzāq's dubious narrations shows that it is impossible for it to be done by people who intend to falsify transmission, because it can mislead the transmission.²⁹

Isnād-cum-matn analysis emerged as a form of reaction of the emergence of the theory of common link (CL), which was first conceived by Joseph Schacht and later developed by Juynboll. Juynboll explained that the hadith, which is regarded by Muslims as the word, deed, and statutes of Muhammad, manipulates Muslims in the second and third century of After Hijra (AH). The common link itself was interpreted as an actor that produced traditions that were then spread by students who, in this case, acted as a narration's dissemination considers that the common link is the figure of the actor jurists (legal experts in the field) who has the authority to influence to resolve the legal issues of his time through the narration of hadith.³⁰

The presumption has two contrastive sides; pros and cons, among orientalis. Motzki, as the man who developed the common link theory, shows disagreement toward common link theory developed by Juynboll. Motzki stated what is claimed by Juynboll in the

²⁷ *Ibid.*

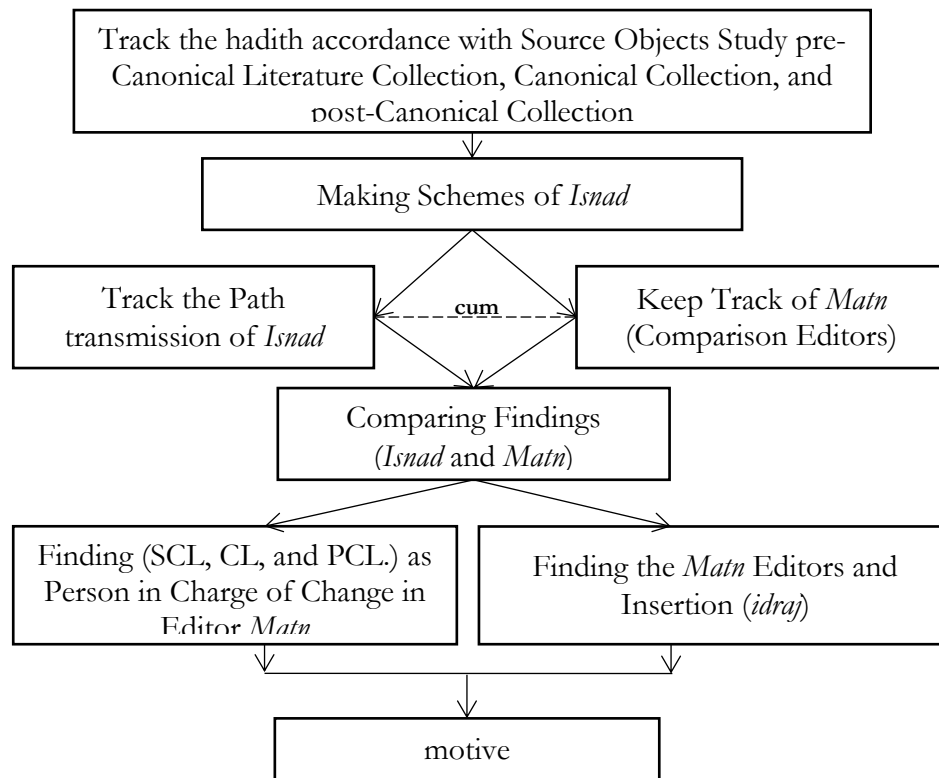
²⁸ Harald Motzki, *The Origins of Islamic Jurisprudence: Meccan Fiqh before the Classical Schools*, Vol. 41 (Leiden: Brill, 2002), p. 58.

²⁹ Harald Motzki, "The Musannaf of Al-Razzāq Al-San'ānī a Source of Authentic Ahadit of the First Century," in *Hadith Origins and Developments*, ed. Harald Motzki, Vol. 50 (New York & London: Taylor & Francis Group: Journal of Near Eastern Studies, 1991), p. 58.

³⁰ Pavel Pavlovitch, "Juynboll, Al-Zuhrī, and Al-Kitāb: About the Historicity of Transmission below the Common Link Level." Brill, 2020. .," *Islam at 250, Brill* 10, no. 1 (2020): pp. 103–29.

hadith narration about irregularities committed in the second and third half-century AH is a big mistake because the authenticity of hadith can be proven from the first-century AH. He considers that in order to determine the authenticity of the attribution (berthing), hadith is not enough just to do a study of the chain of transmission, but it is necessary to conduct a broader and more in-depth study, and thus requires a particular study of the *isnād* and *matn* at the same time, as an important part of the tradition itself. Accordingly, Harald Motzki offered a theory of *isnād-cum-matn* analysis as the more advanced theory of common link.³¹

Figure 1: Framework *Isnād-cum-Matn* Analysis



Motzki in *Dating Muslim Traditions: A Survey* mentioned operational steps of *isnād-cum-matn* analysis which consists of five basic steps, as follows: (1) collect all variants of the transmission of a tradition assessed, whether sourced from pre-Canonical Collection (pre-*Kutub al-Sitta*), Canonical Collection (*Kutub al-Sitta*), and post-Canonical Collection (post-*Kutub al-Sitta*); (2) making schemes of *isnād* from some similar transmissions which had been

³¹ Hacer Ayaz, “The Differences in Historical Methodology between Juynboll and Motzki Related to Hadith,” *Erzincan Üniversitesi Sosyal Bilimler Enstitüsü Dergisi (Erşosder)* 9, no. 1 (2015): pp. 41–46.

gathered to see the process of transmission through the chain of transmission lines; (3) tracking the editor harmony by doing a comparative editor used then grouped according to a transmission of the path; (4) tracking and locating their editorial changes of *matn*; (5) concluding to establish between the original editors and insertion (*idraj*), and who among the narrator (common links and partial common link) suspected of committing such *idraj*.³² To determine the factors (motive) changes in the hadith, the author uses historical approach both macro and micro. These theoretical steps are trying to be applied in uncovering the construction of *riwāya ḥadīth*'s narration about the Prophet's flag inscribed with the phrase *tauḥīd*.

Method

This study uses qualitative data analysis regarding the critical paradigm through the perspective of *isnād-cum-matn* analysis constructed by Harald Motzki. Tracking and hadith criticism about *Rāya* (white flag) and *lima* (black banner) of prophet recorded in the primary (canonical Collection) and secondary book of hadith (pre-canonical Collection, and post-canonical Collection) were performed using digital software *Jawāmi' al-Kalīm* version 4.5, *Mausū'ah al-Riwā li al-Ḥadīth al-Nabawī* and *Maktaba al-Shāmila* version 3.64. These applications are used to facilitate and validate more authentic sources. Hadith tracking uses the keywords *Rāya*, and *lima* but the focus on the traditions of the flag of the Prophet containing the *tauḥīd* phrase (*lā ilāha illāllāh Muḥammadun Rasūlillāh*).

Data triangulation was carried out after the data was collected by confirming the data in primary literature sources. This is important to ensure that the history of hadith that is found matches the editorial listed in it. The data analysis was then carried out by applying the *isnād-cum-matn* analysis framework consisting of micro-historical analysis or investigations through the *isnād* hadith transmission line analysis. It is intended to reveal the continuity of the hadith narrative transmission. The results of the analysis of the two were then continued at the level of macro analysis, or a review of the validity of the *matn* by comparing one history with another hadith history (see figure 1). The aim is to find the insertion tendency (*idraj*) that is contained in the hadith. After the whole investigation is carried out, the results are

³² Motzki, "Dating Muslim Traditions: A Survey."

discussed with previous studies to conclude response to the formulation of the problems that have been raised in the introduction to this paper.

Hadith “Tauḥīd Flag” has Single Transmission (*Aḥad*)

After searching hadith regarding the Prophet’s flag inscribed with the *tauḥīd* phrase in pre-canonical, canonical, and post-canonical literature, it was found that this narrative was not recorded in the *Ṣaḥīḥayn* (book of al-Bukhārī and Muslim), as well as in the book *Muṣannaḥ ‘Abd Razzaq* and *Muwatta’ Imām Maḥlik*. This hadith can only be found in the following sources of *hadith* literature;

Table 1:
Transmission classification

Books	Frequency	<i>Ṭabaqāt al-Ṣaḥāba</i>
<i>Sunan ibn Maḥjah</i> . ³³	one transmission	‘Abdullāh bin ‘Abbās
<i>Sunan al-Turmudhī</i> . ³⁴	one transmission	‘Abdullāh bin ‘Abbās
<i>Sunan Kubrā’ li al-Baiḥāqī</i> . ³⁵	one transmission	‘Abdullāh bin ‘Abbās
<i>Sunan Ṣagīr li al-Baiḥāqī</i> . ³⁶	one transmission	‘Abdullāh bin ‘Abbās
<i>Mu’jam al-Awsaṭ li al-Ṭabrānī</i> . ³⁷	one transmission	‘Abdullāh bin ‘Abbās
<i>Musnad Abī Ya’la’ al-Muṣaylī</i> . ³⁸	two transmissions	‘Abdullāh bin ‘Abbās, Buraydah bin al- Ḥuṣayb
<i>Al-Mustadrak li al-Ḥākim</i> . ³⁹	one transmission	‘Abdullāh bin ‘Abbās,

³³ Abū ‘Abdullāh Muḥammad bin Yazīd Ibn Maḥjah, *Sunan Ibnu Maḥjah*, ed. Shu‘aib al-Arnaūṭ et al. (Beirut: Dār al-Risāla al-‘Ilmiyya, 2009), Vol. 4, p. 93.

³⁴ Muḥammad bin ‘Isa al-Turmudhī, *Sunan al-Turmudhī*, ed. Aḥmad Muḥammad Shakir, Cet. II (Cairo: Maktaba Muṣṭafā banī al-Ḥalabi, 1975), Vol. 1, p. 77.

³⁵ Aḥmad bin al-Ḥusayn al-Baiḥāqī, *Sunan al-Kubrā’ li al-Baiḥāqī*, ed. Muḥammad ‘Abd al-Qadīr Aṭā’, Cet. III (Beirut: Dār al-‘Ilmiyya, 2003), Vol. 6, p. 589.

³⁶ Aḥmad bin al-Ḥusayn al-Baiḥāqī, *Sunan al-Ṣagīr li al-Baiḥāqī*, Cet. I (Pakistan: Jāmi’ah al-Dirāṣah al-Islāmiyya Karatci, 1989), Vol. 4, p. 32.

³⁷ Sulaiman bin Aḥmad bin Ayyūb al-Ṭabrānī, *Mu’jam al-Awsaṭ li al-Ṭabrānī*, ed. Ṭarīq bin ‘Abdillāh bin Muḥammad (Cairo: Dār al-Ḥaramayn, 1995), Vol. 1, p. 77.

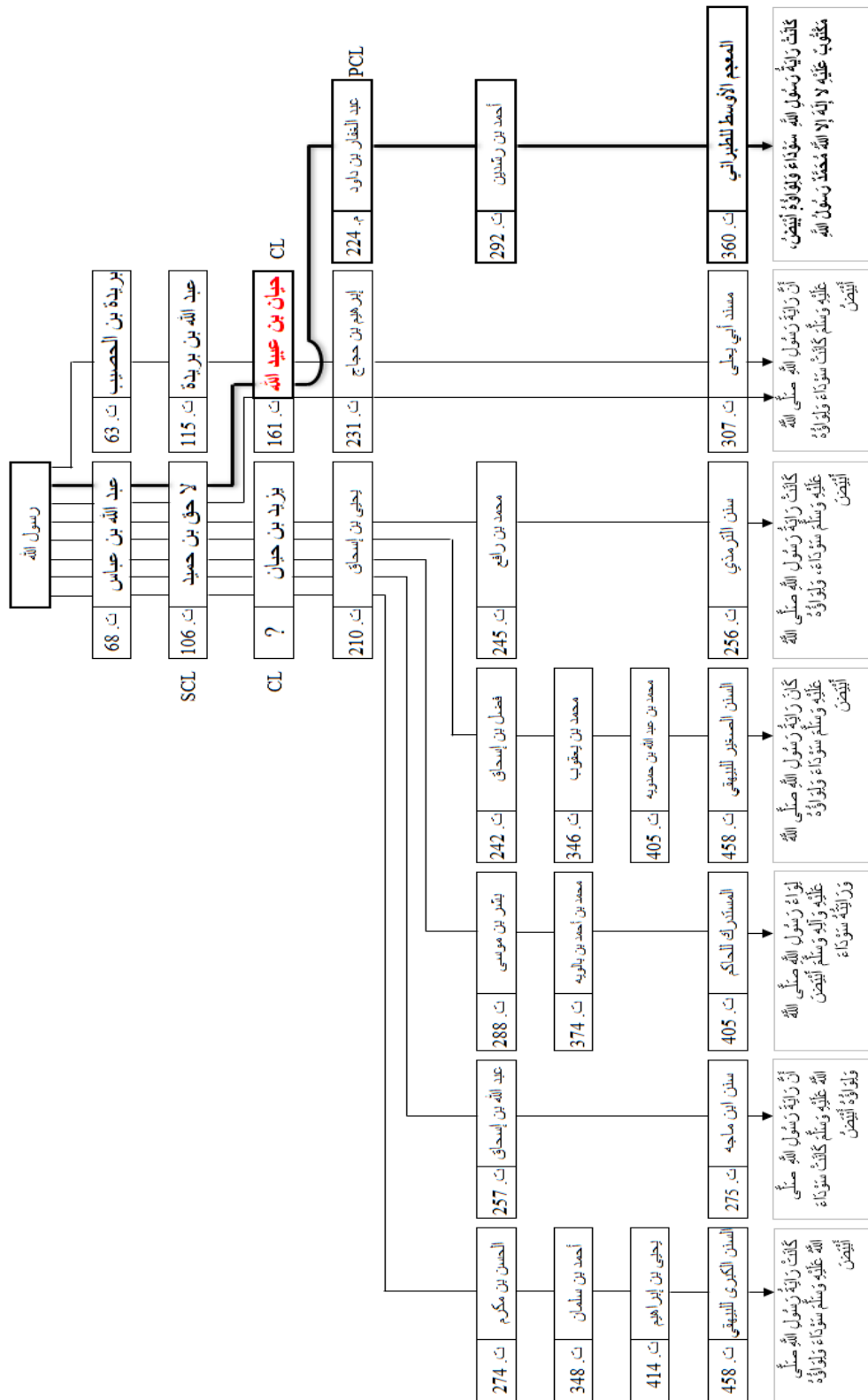
³⁸ Abī Ya’la’ Aḥmad bin ‘Alī al-Muṣaylī, *Musnad Abī Ya’la’ l-Muṣaylī*, ed. Ḥusayn Sālim Asad, Cet. I (Al-Dimashq: Dār al-Ma’mūn li al-Turāth, 1984), Vol. 4, p. 257.

³⁹ Abū ‘Abdillāh al-Ḥākim al-Naysabūrī, *Al-Mustadrak ‘Alā Ṣaḥīḥayn*, ed. Muṣṭafā ‘Abdul Qadīr ‘Aṭā’ (Beirut: Dār Al-Kutub Al-‘Ilmiyah, 1990), Vol. 2, p. 115.

Based on the findings, it can be concluded that the transmissions of the hadith are found from the two *Ṣahāba*, namely 'Abdullāh bin 'Abbās and Buraydah bin al-Ḥuṣayb al-Aslamī. The transmission is from 'Abdullāh bin 'Abbās is found in all books that have been mentioned above. Transmission Buraydah bin Ḥuṣayb al-Aslamī is found in the book *Musnad Abī Ya'la' al-Muṣaylī*, although later reinforced by another transmission for the same text. For more details, the following chart is presented the *sanad* lines:

The figure (2), it was found that the results of the entire transmission sourced from 'Abdullāh bin 'Abbās (d. 68/687), and Buraydah bin Ḥuṣayb al-Aslamī (d. 63/682). In which there is no Ḥayyān bin 'Ubaidillāh as *sanad* hadith, have the same content of hadith. Furthermore, the tracking of the *sanad* of narration is made to find out who the narrators of the status of the real common link, seeming common link, and the real partial common link of a number of such transmissions. In the transmission of 'Abdullāh bin 'Abbās and Buraydah bin Ḥuṣayb al-Aslamī found narrators associated with the seeming common link (SCL), Laḥīk bin Ḥumayd bin Sa'īd, spreading hadith, which is not massive, because, in the records, the deployment transmission was only performed on two narrators, namely Ḥayyān bin 'Ubaidillāh (d. 161/777). The narrator of the status of the partial common link (CL) is Ḥayyān bin 'Ubaidillāh, and Yāzīd bin Ḥayyān (d. ?), while the real common link is Ḥayyān bin 'Ubaidillāh, because he disseminated the massive transmission of massive, either partially (alone) and communally (group). The real partial common link (PCL) is Ibrāhīm bin Hajjāj (d. 231/846) who spreads to four of his disciples; Abī al-Muṣaylī Muṣa bin Harūn (d. 307/919).

Figure 2: A chart of transmission chains of *isnād hadith*



Insertion of *Tauḥīd* Phrase in the Hadith Flag of the Prophet

These transmissions contain *matn* (content), except only in the phrase of "*kānat Rāya Rasūlullāh*" and "*anna Rāya Rasūlillāh*". It is not substantial because it does not affect the quality of transmission by word or *bi al-lafḍi*. Meanwhile, the transmission that was found to change the content (*idraj*) namely "*maktūbun 'alaihi lā ilāha illā-Allāh*" was found in a transmissions. One *riwāya* found in the book of *Mu'jam li al-Ṭabṛānī* through the transmission of 'Abdullāh bin 'Abbās. Meanwhile, the transmission of 'Abdullāh bin 'Abbās, and Buraydah bin Ḥuṣayb al-Aslamī that one of its *sanad* is Hayyān bin 'Ubaidillāh has an additional editorial "*maktūb 'alaih lā-ilāh illā-Allāh*". For more details, it can be seen in the following table information:

Table 2: A classification of *matn* and *idraj* on *hadith*

Name of The Book	<i>Matn</i>	<i>Idraj</i> (Insertion)	Ḥayyān bin 'Ubaidillāh
<i>Sunan ibn Mājah</i>	<i>Anna Rāya Rasūlallāh -shallalāhu 'alaihi wasallam- kānat sawdā', wa liwā'uh abyad</i>	-	×
<i>Sunan al-Turmuḏī</i>	<i>Kānat Rāya Rasūlallāh -shallalāhu 'alaihi wasallam- kānat sawdā', wa liwā'uh abyad</i>	-	×
<i>Sunan Kubrā' li al-Baiḥāqī</i>	<i>Kānat Rāya Rasūlallāh -shallalāhu 'alaihi wasallam- kānat sawdā', wa liwā'uh abyad</i>	-	×
<i>Sunan Ṣagīr li al-Baiḥāqī</i>	<i>Kāna Rāya Rasūlallāh -shallalāhu 'alaihi wasallam- kānat sawdā', wa liwā'uh abyad</i>	-	×
<i>Mu'jam al-Awsat li al-Ṭabṛānī</i>	<i>Kānat Rāya Rasūlallāh -shallalāhu 'alaihi wasallam- kānat sawdā', wa liwā'uh abyad</i>	<i>Maktūbun 'alaih: lā ilāha illā-Allāh Muḥammad al-Rasūlullāh</i>	✓
<i>Musnad Abī Ya'lā' al-Muṣaylī</i>	<i>Anna Rāya Rasūlallāh -shallalāhu 'alaihi wasallam- kānat sawdā', wa liwā'uh abyad</i>	-	✓
<i>Al-Mustadrak li al-Ḥakīm</i>	<i>Liwā' Rasūlillāh -shallalāhu 'alaihi wasallam- abyad wa rāyatuhu sawdā'</i>	-	×

The above table shows that the phrase of *taubīd* contained in the two hadith is a form of additional content or *idraʿ* performed by one of the narrators because the editorial appears in only one transmission path. It is certainly worth questioning its authenticity, especially the addition of the content of these traditions that may affect the substance of the meaning of the tradition and simultaneously change historical facts. In the view of classical scholars, hadith content additions on *Rāya* (black flag) and *limaʿ* (white banner) can be made only if the narrators could be classified as people who trusted (*thiqa*), and narrations do not conflict with other transmissions.⁴⁰ However, Motzki as a critic Orientalist tradition rejects this view. He reveals that the disclosure of the editorial authenticity of historical fact becomes one of the important indicators in hadith narration. The use of benchmarks perbinality is unacceptable but must also evaluate the editor or *matn* on hadith. Therefore, the credibility of a narrator from the standpoint of sheer perbinality will be very problematic if they do not consider editing process.⁴¹

The results of this study support the idea of Motzki, and that consider the aspects of transmission chains and *matn* hadith to get the authenticity of traditions in a transmission. However, the disclosure of chains and *matn* lines seems to be lacking in illustrating the hadith content additions do. Therefore, it takes a socio-political context of cultural transmission occurred at that time, i.e., at the time of the addition of hadith by a narrator of hadith. This study proves that there are several narrators considered adding content to the flag of monotheism phrase hadith of the Prophet based on the path of transmission of hadith. First, Ḥayyān bin ‘Ubaydillāh. Critics of the scholars of hadith (*al-Jarḥ wa al-Ta’dīl*) provide some criticism of the Ḥayyān bin ‘Ubaydillāh. Imām al-Dār al-Quthnī evaluated him as people who are not strong in the narrations (*laysa bi-qawī*). On the other hand, Al-Bazzār commented him as the famous and not problematic (*mashhūr wa laysa ba’s*). Secondly, ‘Abd Ghaffār bin Dāwūd. He was one of the students Ḥayyān bin ‘Ubaydullāh on transmission lines contained in the books of hadith *Mu’jam al-Ansāt li al-Ṭabrānī*. He was said to be born in 104/722 and died in 224/839. Imām Dār al-Quthnī as one of the Islamic scholars the *Jarḥ wa ta’dīl* (criticism and

⁴⁰ Al-Ḥakim Al-Naysābūrī, *Ma’rifah ‘Ulūm al-Ḥadīth*, ed. Aḥmad bin Fāris al-Salum (Cairo: Dār Ibn Ḥazm, 2003), p. 58.

⁴¹ Amin, *Menguji Kembali Keakuratan Metode Kritik Hadis*, pp. 58-59.

praise is a branch of a terminology in the *ḥadīṣ* sciences), commented him as an honest and never heard problematic people (*thiqa wa lam yasma' min Shu'ba*).⁴²

If hadith contents made by Ḥayyan bin 'Ubaidullāh is considered alleged, why there is an exclusion of the editorial of “*Maktūbun 'alaih: lā ilāha illā-Allāh Muḥammadun Rasūlullāh*” in the narration through the transmission of Ibrāhīm bin Hajjāj belongs to one of his students that narrated it? Based on this in-depth research, it was found that the Ibrāhīm bin Hajjāj came and settled in Baṣra (Iraq). Ibrāhīm bin Hajjāj (d. 231/846) agreed as narrators *thiqa* by scholars *jarḥ wa ta'dīl*.⁴³ In addition, the editors honored his transmission in accordance to a transmission of another, without using the phrase of *tauḥīd*. Moreover, 'Abd Ghaffār bin Dāwūd were also the students of Ḥayyān bin 'Ubaidillāh came and settled in Egypt. This is a clear indication of the reception transmission conducted by Ibrāhīm bin Hajjāj performed at a separate time and place with 'Abd Ghaffār bin Dāwūd. Ibrāhīm bin Hajjāj in Baṣra (Iraq) and 'Abd Ghaffār bin Dawūd in Egypt.

Based on studies using traditional dating-historical analysis, it was found that the hadith content additions were made by Ḥayyān bin 'Ubaidullāh when conveying the transmission to 'Abd al-Ghaffār bin Dawūd in Egypt. Meanwhile, he did not relay the transmission to Ibrāhīm bin Hajjāj in Baṣra (Iraq). In summary, the phrase “*Maktūbun 'alaih lā-ilāha illāllāh*” only a hadith content additions (*idraj*) in the second half of the century AH inserted by Ḥayyān bin 'Ubaidullāh when transmitting to 'Abd Ghaffār bin Dawūd. Therefore, this transmission can not be used as proof that there is a *tauḥīd* phrase on the *Rāya* and *lima'* of the Prophet, not from the perspective of *isnād-cum-matn* analysis, specifically *sanad* or *matn*. Thus, the claim that the *Rāya* and *lima'* of the Prophet cannot be considered as hadith because it was not found in the early period of hadith narration.

The research findings reveal that Ḥayyān bin 'Ubaidillāh are common link actors who often do *idraj* are not frivolous and without proof. Other evidence is found in the addition of the content of “*mā kbilā, salā al-maghrib*” (except sunset prayer) in the hadith about the two *raka'a* of *sunna* Prayers between *adhān* and *iqāmah* at sunset or *sunna rawātib qabliyya*. The following is a transmission quote.

⁴² 'Abd al-Mun'im Ḥasan, *Al-Jāmi' fī al-Jarḥ wa al-Ta'dīl*, Cet. I (Beirut: Dār 'Alīm al-Kutub, 1992), p. 204.

⁴³ Shamsuddīn Abū 'Abdillāh al-Dhahabī, *Al-Mauqizāh fī 'Ilm al-Muṣṭalaḥ al-Ḥadīṣ* (Halb: Maktaba al-Matbu'āt al-Islāmiyya, 1992), p. 210.

”حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الْمِصْرِيُّ، ثنا الْحَسَنُ بْنُ عَلِيٍّ، نا عَبْدُ الْعَقَّارِ بْنُ دَاوُدَ، نا حَيَّانُ بْنُ عُبَيْدِ اللَّهِ، نا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ عِنْدَ كُلِّ أَدَانِيْنٍ رَكْعَتَيْنِ مَا خَلا صَلَاةَ الْمَغْرِبِ.“⁴⁴

(In fact, between *ādān* and *iqāma* there are two *rakaʿa* prayers except for *maghrib* prayer).

Ḥayyān bin ‘Ubaidillāh narrates the above hadith from ‘Abdullāh bin Buraida, while Abdullāh bin Buraydah also *narrates* similar hadith about the prayer of *sunna rawātib qabliyya* at sunset (*maghrib*), without using the editorial process “*mā kbilā.salā al-maghrib*” as follows:

”حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ الْحُسَيْنِ، عَنْ ابْنِ بُرَيْدَةَ، حَدَّثَنِي عَبْدُ اللَّهِ الْمُرْزِيُّ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلُّوا قَبْلَ صَلَاةِ الْمَغْرِبِ، قَالَ: فِي الثَّلَاثَةِ لِمَنْ شَاءَ.“⁴⁵

(Pray before sunset, then say again, Pray before sunset, then say for the third time, for those who want to do it).

Imām al-Baiḥāqī commented on the transmission of this hadith by stating that the transmission of Ḥayyān bin ‘Ubaidillāh’s hadith is problematic because there are other *ṣaḥīḥ* narrations narrated by Kaḥmas, that ‘Abdullāh bin Buraydah performed two *rakaʿa* prayers before the *maghrib* prayer. Thus, the transmission of the hadith of Ḥayyān bin ‘Ubaidillāh has contradicted the hadith narrated by ‘Abdullāh bin Buraydah. Therefore, Al-Baiḥāqī, in his book, states that Ḥayyān bin ‘Ubaidillāh has added the phrase “*Mā kbilā.salā al-maghrib*” in his narration.⁴⁶ Thus, it is strongly suspected that Ḥayyān bin ‘Ubaidillāh as “*the real common link*” in the transmission of the hadith on Prophet's flag adding the phrase “*Maktūbun ‘alaiḥ: la-ilāha illallāh Muḥammadun Rasūlullāh*”.

The *Tauḥīd* Flag as a Symbol of the Political Contestation of Religious Identity Movement

Based on the author thorough analysis, it is found that the addition of *matn* hadith containing both on the *Rāya* (flag) and *liwāʿ* (banner) on the Prophet occurred during the

⁴⁴ Abū Ḥasan ‘Alī bin ‘Umar al-Dāruqutnī, *Sunan al-Dāruqutnī*, Cet. I (Beirut: Mu’assasa al-Risāla, 2004), Vol. 1, p.497.

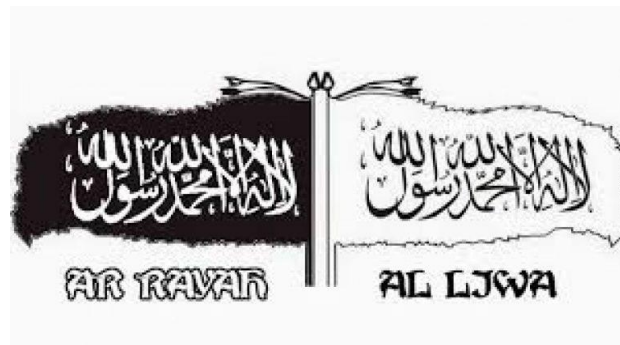
⁴⁵ Muḥammad bin Ismāʿīl Abū ‘Abdillāh al-Bukhārī al-Jaʿfi, *Ṣaḥīḥ al-Bukhārī: al-Jāmi‘ al-Musnad al-Ṣaḥīḥ al-Mukhtathar min Umūr Rasūlillāh Ṣallallāh ‘Alaiḥ wa-Sallam wa-Sunanib wa-Ayyāmih*, ed. Muḥammad Zuhair bin al-Naṣīr, (Beirut: Dār Ṭawq wa al-Najāḥ, 2002), Vol. 2, p. 59.

⁴⁶ Al-Baiḥāqī, *Sunan Al-Kubrā li al-Baiḥāqī*, Vol. 2, p. 667.

transfer of the political upheaval Islamic caliphate power between the Umayyads and Abbasids. Transitional power struggle took place around the middle of the first century of *hijriyya* until the beginning of the second century, precisely at the Abbasids' beginning in 132-656/750-1258. In that year, a massive power revolution occurred from the Umayyad dynasty to the Abbasid dynasty. The dynamics were undoubtedly filled with political intrigue among Muslims and led to civil war because it happened in a long period.⁴⁷

Each dynasty uses a different color flag as a symbol of power. The historical fact states that the Umayyad dynasty's flag is white, while the Abbasid dynasty uses the black flag. Thus, because of political interest and support from community supporters and sympathizers, the second dynasty used religious symbols to promote their respective powers' interests. The religious symbol used as a justification dogmatic claims to have the Muslims' political support and sympathy, especially those far from the central government in Bagdad Abbasids. One of them is Egypt. The religious symbol is the addition of the phrase of *tauhīd* in the hadith on the *Rāyah* and *līwā'* on the Prophet's flag and banner.⁴⁸

Figure 2: The *Rāyah* and The *Līwā'*



Source: <http://www.mearindo.com/2018/10/pembakaran-bendera-tauhid-berdampak-kebencian-terhadap-islam.html>

The question is why Ḥayyān bin‘Ubaidullāh narrated the only *idraḥ* to the disciple who came from Egypt as ‘Abdul Ghaffār bin Dāwūd and not to Ibrāhīm bin Hajjāj, who lived in Baṣra (Iraq)? This is because science and Islamic civilization in Egypt in the early and late part of the 2nd century AH was undeveloped that tradition critic who lived in Egypt was still lacking. Furthermore, Baṣra, located about 545 KM from Iraq, is the Abbasid dynasty's capital, and the Islamic civilization has been progressing rapidly and has many famous

⁴⁷ Philip K. Hitti, *History of The Arabs*, Cet. 10 (London: Macmillan Education Ltd., 1989), p. 288.

⁴⁸ Firas Al-Khateeb, *Lost Islamic History: Reclaiming Muslim Civilisation from The Past*, Pdf (London: Hurst Publisher, 2004), p. 50.

Muslim scholars who are experts in their respective fields. The jurisprudence experts are Imām Abū Hanīfah (d. /767), Imām Mālik (d. /795 AD), Imām Syāfi' (d. /820), and Imām bin Hanbal (d. /855 AD). While the hadith experts are Imām Bukhārī (d. 256/), Imām Muslim (d. 261/), and others⁴⁹ Therefore, it is clear that the inclusion of the phrase *taubūd* in the hadith narrative regarding *Rāya* and *Lima*⁷ was purely triggered by the interests of political contestation between the Abbasid and Umayya dynasties in Egypt. Thus, it becomes additional information in the list of historical records regarding the use of religious symbols to realize the political interests of religious identity in the public sphere.

Moderate Attitude in Facing Religious Symbolic Propaganda

The insertion of the phrase *taubūd* in hadith's narrative about the characteristics of the Prophet's flag was allegedly carried out by Ḥayyān bin 'Ubaidillāh. Of course, this phenomenon has added to a long historical record related to the discourse on the relationship between *ulama'* and the state. In the history of Islamic politics, the empowerment of *ulama'* is very vulnerable to be used as a tool of power in the political contestation of religious identity. Moreover, because they have a strong emotional-spiritual influence on their followers, this is prone to occur when the ulama take sides with the rulers, both as a coalition and as the opposition, so that there is an opportunity for them to manipulate religious texts to support their political identity interests. At that time, the religious narratives they represent can not only be taken for granted because this is closely related to the context of religious-political identity. Its acceptance requires strong critical reasoning based on a logical scientific analysis approach to the narratives that appear in this context.

In line with this, Lambton explains that some people may use religious narratives to fight against the regime of state power. However, which may also be used as a means to support the regime of state power. By representing the core teachings of the identity of the ruler, or expanding its capacity.⁵⁰

Joanne Esch also revealed that the involvement of mythical discourse has succeeded in influencing religious identity politics, primarily through textual dogma. Through the interpretation of propaganda narratives that form the perspective of absolute truth, thereby

⁴⁹ Samsul Munir, *Sejarah Peradaban Islam* (Jakarta: Amzah, 2010), p. 148.

⁵⁰ Ann KS Lambton, *State and Government in Medieval Islam: An Introduction to the Study of Islamic Political Theory: The Jurists* (Oxford: Oxford University Press, 1991), 94.

encouraging the determination of religious followers to take various actions that reflect religious practices in extremism.⁵¹ Religious leaders can shape a mythical discourse through the mediation of symbols they sacred, including symbols widely used by jihadist-extremism groups, namely the black flag symbol with the words *tauḥīd* written on it. It is considered a representation of an entity that can associate Islam monastically so that those who do not use it can be claimed to be contrary to the Islamic ideology they profess.⁵²

Jonathan Matusitz and James Olufowote also claim that in the early Islamic generation, the flag of the Prophet Muhammad did not have any symbols or writing. However, after 13 centuries later, Islamist political movement groups began to include the phrase *tauḥīd* in them as a marker of their identity. The terrorist organizations that raise the flag are incessantly committing violence, which is inversely related to the philosophical meaning of the *tauḥīd* phrase itself.⁵³ Based on this description, the phenomenon of labeling religious symbols as a religious-political group's identity does not prove to be a sign that they are moving based on religious teachings. The label tends to be used only as propaganda to attract public attention.

Conclusion

The outcome of various experimentation leads to the conclusion that narration about the phrase of *tauḥīd* on both *Rāya* (white flag) and *lima'* (black banner) are single strand (*aḥad ḥadīth*) and editor of hadith *matn* is in the form of additions to the content of the hadith (*Idrāʿ*). As a result, the hadith of the Prophet flag is not authentic because it has been manipulated by Ḥayyān bin 'Ubaidillāh in the first half of the second century AH. He is regarded as the real common link through 'Abdul Ghaffār bin Dāwūd who serves as *the real partial common link*. The addition stage occurred due to the political upheaval of powers between the two dynasties of the Umayyads and Abbasid in which religious symbols are used to gain support from the majority of Muslims. This study finally shows that a hadith as one of the primary sources of Islamic teachings cannot be accepted instantly, but need to do a

⁵¹ Joanne Esch, "Legitimizing the War on Terror": Political Myth in Official-level Rhetoric," *Political Psychology* 31, no. 3 (2010): pp. 357–91.

⁵² Stephane J. Baele, Katharine A. Boyd, and Travis G. Coan, "Lethal Images: Analyzing Extremist Visual Propaganda from ISIS and Beyond," *Journal of Global Security Studies* 1, no. 1 (2019): pp. 1–24.

⁵³ Jonathan Matusitz and James Olufowote, "Visual Motifs in Islamist Terrorism: Applying Conceptual Metaphor Theory," *Journal of Applied Security Research* 11, no. 1 (2016): pp. 18–32.

critical analysis study to prove the episode's authenticity. It aims to avoid good polemical literature and social debate that led to chaos and upheaval in society.

Isnād-cum-Matn Analysis developed by Motzki as an approach in investigative studies of *hadith* transmission is a promising alternative to the development of the discourse on the study of religious texts. It can be revealed the date of transmission of *hadith*, which is suspected due to the production of the dynamics of the political context. This research has explicitly proven that the phrase *tauhīd* embedded in *Rāya* and *Linvā* is conclusively an insertion practice carried out by Ḥayyān bin ‘Ubaidillāh for the sake of contestation and political domination of his time. Such studies seem to be very limited to being carried out by Muslim researchers, especially those involved in *hadith* studies. Therefore, in the future, it is hoped that similar studies can be further developed, mainly to trace various *hadith* narrative who are suspected of having polemic, both from the aspect of informative reviews and aspects of performative reviews.

This research is certainly not intended to generalize the claim that all religious communities that use religious symbols or specifically flag bearing the phrase *tauhīd* can be associated as Jihadis-extremism groups. This research only emphasizes that the use of the symbol does not represent Islamic teachings' identity. Therefore, research related to Islamic symbols regarding the review of the informative and performative aspects still needs to be further developed. The aim is to represent the extent to which the symbols truly reflect the characteristics of the users, both at the normative and practical levels.

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