

## Orientalists Attack Against Prophetic Traditions: Awareness and Wake up Call

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### ABSTRACT

Orientalists had been working seriously towards the demolition of the second primary source of Islamic law where most Islamic proofs are derived. Given the strong links between the unnecessary allegations against some Prophetic traditions and irrelevant arguments about the compilation of Sunnah clearly proves their sceptics around the entire words of the Holy Prophet Muhammad (Peace be upon him). With this regard, there is a pressing need to replace some assumptions and misconceptions regarding these standpoints through academic approaches, so that Muslims will not be discouraged and misguided away from the real sources of Islamic law. For this sake, this study seeks to establish a number of facts which can eliminate the doubtful mind Muslims might have assumed from the wrong perceptions this group had created around the compilation and validity of Sunnah. In addition to that, this article aspires to reveal Orientalist deceiving facts in swapping false theories into realities in Islam. It also tends to evaluate the group's plan and see whether they really wish to support Islam with these agendas or demolish it. Moreover, do they have any sincere intention and objections in probing the authenticity of Sunnah? In achieving these goals, descriptive method is used to pinpoint techniques and features of this set of group. While analytical approach is adopted with the aim of acknowledging their strategies. Apparently, findings assert that Orientalists doesn't have any reasonable justification in challenging the validity of the Prophetic tradition. Asides that, results show that this set of people are merely using this ideology to divert Muslims' attention from the faithful belief they have for the Prophet and his traditions.

### Introduction

The activities, deeds, sayings and efforts of Prophet Muhammad (Peace be upon him) during his lifetime and his propagation towards Islam are later known as Sunnah or Hadith. It is the second primary source of Islamic law after the Holy Qur'an. It sheds more lights on the information, news, stories, lessons,

rules, commandments and forbidden tones, promises and so on contained in the first primary source known as Al-Qur'an. In other words, the details of some messages in the Qur'an cannot be fully understood except through Hadith. The application and implementation of a specific legal ruling in Islam is a matter of possessing wide range understanding

about the roots of every substantial proof contained in various Islamic sources, most especially, the basic principles of Hadith<sup>1</sup>. Someone who opt to depend excessively on the holy book (Qur'an) but chose not to create any faith in Sunnah is not acting in accordance with the word of Allah which says: "O you who believe, Obey Allah and obey the messenger and those of you who are in authority"<sup>2</sup>. More so, there is Hadith buttressing this fact when the Prophet says:

Whoever obeys me has obeyed Allah and whoever disobeyed me has disobeyed Allah, and whoever obeys my ruler has obeyed me, and he who disobeyed my ruler has disobeyed me<sup>3</sup>.

Hence, it is clear that the option of choices between believing in Allah and believing in his Prophet will not be possible and suitable for a real Muslim under the tenet of Islam.

The relationship that exist between Qur'an and Sunnah is almost similar to that connection that can be found between a husband and wife whereby it is hopeless for them to produce a new being without exchanging assistance from one another. That is such the inseparable and cordial relationship that can be seen between Qur'an and Sunnah. The kinship is so tight to the extent that it is hardly for you to see one of both deciding a situation solely and pronouncing a judgement without the aid of the other. For this reason, some scholars are of the view that Sunnah texts and interpretations is much wider than Quranic provision. Their fact is based on the reason that Sunnah entails ample rulings that are not visibly stated in the Qur'an, or declared but not explained. In other words, the interpretation of some texts in the holy Qur'an might not be sufficient and adequate for understanding a particular issue. This is traced to the fact that Muslim majority scholars have the trust that it is only Sunnah texts that can give somebody detail and comprehensive interpretation about most of the Islamic practices, but if illiterates or distractors are given the chance to amend the connections for Hadith, it will definitely losses its relevancy.

The fundamental study of Sunnah principles is the real feature that can differentiate a believer from non-believer, it elucidates those who are honestly utilizing the traditions of the Prophet and people who are deceiving themselves with the name of Sunnah, it also distinguishes Muslim who doesn't need any additional announcement to describe

his/her level of adherence to the deeds of the Prophet and one who still needs to be more educated about the religion because of the amount of contradictions with Sunnah he/she possess in his/her activities<sup>4</sup>. For these reasons, having deep understanding about all related studies around the tradition of the Prophet will not only benefit the achiever of that knowledge, but all the members of the environment in which he/she comes from will also be safeguarded upon misleading concepts.

The term "Orientalists" is a general name given to a particular group whose aim and target is to partake tremendously to the study of Islam. However, the nature of objectives which they are operating on in the course of this contribution will then describe the category they belong to among the Orientalists. This is because research had described them as three different factions. The first sect investigates about Islamic disciplines so as to convince people and condemn Islamic texts. They criticize everything they know Muslim scholars do not have any divergence of opinion about it again. The second set learn about Islam just because they want to make comparison between two dogmas. In other words, their specific focus is to confirm the truth from the false belief. While the last category concentrates most on academic field and performances. They strive on how to enlarge the importance of education and to ensure that radicalism doesn't have the chance of overthrowing all Islamic issues. Thus, this paper is not endeavour to entertain all these factions, but rather direct its discussion on the party which falls under the first group who are planning to gain people's attention by injecting various misconceptions in the study of Islam in general but Prophetic Hadith/Sunnah in particular.

### Reasons behind Classical Orientalists' Research on the Science of Hadith

Evidence shows that religious propagators are the one who instigated and sponsored this classical Orientalists to take over Hadith research. That is to say, it is because of the mission some religion leaders wanted to achieve that prompts them to the extent of employing classical Orientalists to help them discharge their tasks. Generally speaking, the Orientalist thoughts that the only way of gaining people's attention in the religion of Islam is by attacking the holistic quality the religion possessed, for this reason, they aim to degrade this holism with five dissimilar categories such as: religious, colonial, political, commercial and academic factor.

### Religious Incentive

<sup>1</sup>Ahamad Faosiy Ogunbado, (2014). "The Significance of the Qur'anic Messages to Humanity: A Revisit. *IOSR Journal of Humanities and Social Science (IOSR-JHSS)* Volume 19, Issue 9, Ver. IV (Sep. 2014), Pp. 20-28.

<sup>2</sup> Al-Qur'an, Surah Nisa (4): 59.

<sup>3</sup> Bukhari, M. I. (1938). *Sahih Bukhari: Kitaabul Ahkaam*. Lahore: Dar al-Andalus. No 7137.

<sup>4</sup> Al-'akbary, 'Ubaidullah bin Muhammad bin Hamdaan. (2008). *sharhu wal ibaanat 'alaa Usuuli Sunnat Wadiyaanat Wamujaanabatil Mukhallafin Wamubaayanatil Ahlil Ahwahil Mooriqeen*. Riyadh: Daarur-rayah Linnoshir Wattawzihin. Pg. 118.

The religious aspect is counted as the most basic factor that stimulates Orientalist in exploring more knowledge about Hadith. Their target regarding this specific factor is that they want to eliminate the uniqueness of the holy characteristic in it, and also subject it into a lower position so that its genuine recognition will not be praised above the Jewish or Christianity book of references<sup>5</sup>. As a matter of fact, it is undeniable that the so called Orientalists emerged from the Christian clergies with no stop instructions from the church ministries. This group are mainly trained for the sake of refuting any ideology that emanates from Muslims' scholarship, to insult their Prophets and to design mystify perception about the religion of Islam. They are doing this just because they don't want people to embrace Islam, and to show the Europeans that Islam entails the system of radicalism, terrorism, nationalism, tribalism and all such negative "...isms". Noticeably, until the commencement of 20<sup>th</sup> century, they continuously introduce several methods in a form of book publications so as to weaken the dominion power Islam controls throughout the world and attain their goals against Islamic civilization<sup>6</sup>.

#### Colonial Incentive

Before most Muslim countries gain their independence, Westerners who happens to be the colonial masters of those countries have gotten the privilege and seized the opportunity to explore and make inquiries of what they will later use against the Muslim world at large. It was during this moment that the Westerners were able to study the strengths and weaknesses that are in those environments. They have the chance to know the center point that can easily ruin the entire religion, and it was since then they had started creating skepticisms about the understanding of Islamic beliefs<sup>7</sup>.

#### Political Incentive

Western countries tend to influence these countries with their political point of views and ways of thinking. It was because of this reason why during the period of colonialism, they appointed delegates into these Islamic nationalities so as to learn about their languages, cultures, and ahead of it oriental studies. Subsequently, after acquiring these knowledges, they gained a very cordial relationship with the politicians, thinkers and journalists of these visiting countries. Systematically, they make a comparison between the two methods, and finally

imposed the European ways of governing states upon these Easterners<sup>8</sup>.

#### Economic Incentive

This form of motive had also added to the reason why Orientalists tends to seek for Hadith knowledge. It can be said that the industrial revolution in Europe might have inspired them to go for this study. This is due to the fact it was during that learning process that they will be able to advertise what they produces to the visiting countries on one side, and exploit the natural resources in which the Islamic countries are also nurturing. In fact, they desires to cheat and overthrow the Islamic countries on their resources by purchasing it in a very cheap prices and they will ensure that these countries buy it back from them in an expensive rates. Above all, these Eastern countries will now become consumerist profitable market of Westerners.

#### Academic Incentive

It is worthy to note that the population under this kind of motive are rarely found among the Westerners. This is a set of people whose primary ambition behind the seeking for Islamic study is to acquire all the information therein. They are totally different from the previous incentives in the sense that their findings are normally based upon good intentions, except that they are not supported from the Western countries and don't have any connection with those who are sort of challenging the validity of unanimous concept in Islam. For this reason, this sect of group are likely to be threatened for the contradicting agendas they have with the Westerners. With this regard, it is apposite to mention some few members of this people who falls under this category. For instance, the writer of a book called "Al-Islam 'ala Muftariq Turuq" who is popularly known as Muhammad Asad is a faithful member of this party. Thomas Arnold the author of "Ad-da'awatu ilal Islaam" and a French Orientalist who converted into Islam and changed his name to Naasirudeen Diniyyah can also be found under this sect of group<sup>9</sup>. Hence, it is apt to uphold the view that this final incentive's agenda is absolutely different from the aforementioned ones, therefore, without any shadow of doubt, this faction needs to be excluded from the forenamed ones for the sake of their sincere ambition towards the study of Hadith.

Definitely, it is certain that Orientalists has a vision in seeking for the knowledge of Hadith. The objectives they tends to accomplish is what stimulates them to go deeply about the Prophetic tradition studies. They opts for this study in order to destabilize the standardization of Islam, dominates the targeted

<sup>5</sup> Muhammad, Faalih. (2010). *Al-Istishraaq wa Mawqifuhu mina Sunnatul-Nabawiyah*. Makkah: Majma'al-Molki Fahadi Litobaa'atil Moshaf Shereef bil-modeenat. Pp.1-20.

<sup>6</sup>Husain, Ahmad. Bahaudheen, Muhammad. (2003). *Haqeeqatul isthishraaq wamouqifuhu minal islam mundhu luhoorihi ila nihaythil alfiyathi Saniya*. Malaysia: International Islamic University Press. Pp. 73-74.

<sup>7</sup> Ibid. Pg.74.

<sup>8</sup> Ibid. Pp. 75-76.

<sup>9</sup>Hassan, Abdul-rahman. (1994). *Ajnihatul Mokri thalaatha wa-khawaafiha: At-tabsheer-Al-istishraaq-Al-isti'imoor: Diraasatun Watahleelun Watawjeehun*. Damascus: Darul Qalam. Ed. 7. Pg. 20.

Islamic countries, have a say in their administration and be in control of their respective natural resources. In the light of this, any country who is in the process of curbing this misleading facts from spreading in their environment, such a country to propose a preventive measurement in the above areas in such a way that their religion, economic and political posts should not be engaged by any European citizens, most especially, Orientalist representatives.

### Features and Schemes of Orientalists

Orientalist characteristics are among the easiest features someone can identify without having to conduct any deep research. A good example to picturize this reality is to see a person or a group of people drafting a plan on how to dismantle people's faith on a particular concept. This set of group initiates their ideologies from challenging the period when the Sunnah was compiled. They are of the view that the anthology of Prophetic tradition started after ninety years in which the Prophet had gone. By the way, their reliance on this information is because they were thinking that *Muwatta of Malik bin Anas* is the first book on Hadith, and that the earliest book on Prophetic biography is *Kitaabul Mogaziyy Li ibn Ishaq*. Although, they both lived in the same era whereby the former passed away in 179 AH, while the latter died in the year 151 AH. Besides that, they speculate that the first agreement that was made in the second century happens to be the commencement of collating biographies and histories. However, this is not the real fact about the matter, the primitive collation began before that, it was reported that 'Umar bin Abdul Azeez who died in 101 AH had already appointed Abu-bakr bin Muhamad bin Amri bin Hazmi who possessed the knowledge of Hadith and biography then to stood up immediately with the compilation of Prophetic Sunnah and its commentaries so as to sanctify its uniqueness. Noticeably, this information had been inserted into the commentaries of Sahih al- Bukhary, Muwatta of Maalik and Musnad for Daarimi. Apparently, Abu-bakr quickly reacted upon the recommendation of Umar bin Abdul Azeez and drafted various Hadiths of the Prophet and its commentaries on some sheets of paper and subsequently sent it to the home of Caliphates in Damascus of which was later transcribed into books and distributed to most of the Islamic countries that was existing then. Verily, the rationale behind this suggestion and designation from 'Umar bin Abdul Azeez is that he firmly knew that when we talk of most reliable and credible source about the authentic science of Hadith during that era, there is no one to refer to other than the judge of Madinah (Abu-bakar bin Hazm), and more so, his maternal aunt 'Umrat happens to be among the eldest students of 'Aisha binti Abu-Bakar. For that sake, Abu-Bakar was assigned with the task of gathering the first

compilation of Prophetic traditions<sup>10</sup>. In the light of this, it is extremely important for anyone who is calling themselves Muslim to explore details on any discoveries pertaining to the religion of Islam, most especially, the basic and fundamental principles of Prophetic Sunnah.

The Orientalists had outlined some strategies to demolish Islam gradually and systematically. They had also set up a time limit and different methods to achieve these goals. A typical example to illustrate this initiative is to vividly look at how they are questioning some irrelevant and trivial matters in Islamic practices. For instance, what is the correlation between the collation of Hadith and the difficulties Muslims are facing in Syria, Yemen, Libya and the likes? Is there any connection with the sound status of Hadith and how giant positions are being hijacked in each governmental posts by non-believers in several parts of the world? In addition to that method, they often use false evidence and inaccurate analysis to convince people. In other expression, they will block all rigid proofs and good things about Islam for non-Muslims and warned them not to conduct any further research on these substantial stands. This is one of the tactic they used to employ, so that the people they are preaching to will always have full concentration on any tactic proposed by them, and so as for them to also adhere to all the ideologies presented by them. In fact, this propagation will be directed mostly to the Muslims in other to swap their faith into their taste<sup>11</sup>. Thence, it is better for the entire Muslims throughout the globe to come together and fight for what is necessary, practicable and meaningful rather than expanding what is trivial and meaningless, that cannot assure the religion of Islam long-term existence.

Despite the fact that this people cannot be ascribed to any faith nor school of jurisprudence, they still extend their ignorance to the chains of Hadith whereby one of their scholars called Fuad Sazkiin gave a similar thought as that of Al-'Umariyy that the chain of Prophetic tradition had lost its integrity ever since al-Bukhary<sup>12</sup> composed his book known as Sahih al-Bukhary. Both Al-Umariyy and Fuad Sizkiin maintained the position that this discovery was detected after a critical reading of the commentaries, paragraphs, languages and histories contained in it, they found that there is no more authentic Prophetic Sunnah after the arrival of Sahih al-Bukhary<sup>13</sup>. In fact

<sup>10</sup> Al-husayni, As-seyyid Sulaiman An-nodawy. 1423 AH. *Ar-risaalatul Muhammadiyyah*. Damascus: Daarul Ibtidaiyyah. Ed. 1. Vol. 1. Pp. 67-69.

<sup>11</sup> Al-morsofy, Saad. N.d. *Al-mustashriquun Wa-Sunnah*. Lubnan: Moktabatul Mannaaril Islamiyyah Wamuassasati Royyaan. Bayruut. Vol. 1. Pg. 6.

<sup>12</sup>Bukhari, M. I. (1938). *Sahih Bukhari*: Kitaabul Ahkaam. Lahore: Dar al-Andalus. No 7137.

<sup>13</sup> 'Al-umary, Akram Diyaahu. (1415). *Buhuth fi Taarikh As-Sunnatil Musharafah*. Saudi: Medina: Moktabatul 'Uluum Wal-hikam. Vol. 1. Pg. 56.

Fuad Sizkiin posted an allegation against nowadays excessive reliance of people on Sahih al-Bukhary<sup>14</sup>. He went further in his discussion challenging the compiler of Sahih al-Bukhary. Fuad is of the view that it is impossible for people to promote the classifier of that book to a complete level. In other term, personifying al-Bukhary as the most perfect being is an overstatement. This is because the chains of the collectors of the Hadith is approximately missing four sections, and for that reason it cannot be regarded as the most immaculate book after the Holy Quran. Even though, Al-Bukhary himself is proclaiming that there is no one among the scientific scholars of Hadith who was able to surpass his authentic chain of collectors<sup>15</sup>. Hence, Muslim scholars in every part of the world are urged to react instantly about this suspicious attempt people are trying to paste around Sahih al-Bukhary and the compiler through the means of composing books, conducting conferences and holding seminars so that all the heresies surrounding this theory can be totally eliminated.

Apart from the above techniques and characteristics of the Orientalists, there are some other approaches that can also give somebody the true picture about this enemy of Islam. This can be visualize through their understanding about all Islamic concepts and the form of assumptions they normally prepare against Islam. Also, they knew that after condemning, defaming and disgracing Muslims' noble scholars, the remaining period that will left for them to execute their mission will be very short, thus, they aimed to target the high respected experts among the Muslims by humiliating their personalities and criticizing their efforts. More so, another method implemented in discharging their duties is by attacking and justifying Islamic religion externally. The unique way they can use to perfect this means is judging Islam base on what is happening in their respective society about Muslims. For instance, if there is a particular environment occupied by Muslims, but their mentality and practices are contradicting the teaching of Islam, this antagonist group can use that as an evidence and start to generalize the non-compliance habit of these people with other Muslims. Indeed, their main focus is to frequently organize a critical study and prejudices about most Islamic texts<sup>16</sup>. Therefore, it is clear that this enemy of progress had projected several ways of apprehending Muslims, for this reason, it is highly recommended for everyone to get themselves

familiar with all these tactics, prepare ahead it academically, verify someone religion leaders' ideology and scrutinize the kind of lectures one will be attending so as not to be captured with these traps.

Generally speaking, the success of the aforementioned goals by this antagonist group can be driven and controlled by the Muslim members in the society. In other word, the kind of seriousness people attached to this disaster will eventually tell us the result people should be expecting from such approaches. Evidently, this group are not only publicizing their objectives verbally, but they are also propagating it in a written form. They made an attempt in compiling "Usul Shariah Muhammadiyah" which was written by Schacht. In this book, they listed all sort of challenges they want to file against the Prophetic Hadith and all other sources of Islamic law. Unfortunately, both University of London and Cambridge University decided not to entertain or discuss any critique relating to that book. Similarly, a female lecturer was also dismissed in Oxford University solely because she came up with a write-up in order to reply Schacht on the misconception he had about Islamic Jurisprudence. This is to say that they don't want to make any review or research about what had been unanimously agreed upon among Muslim scholars, most especially, anything related with faith<sup>17</sup>. In the light of this, it is obvious that elimination of this doctrine is in the possession of Muslim community residing in a specific area.

### **Orientalists Efforts on Hadith Literature from 1890 to 1950**

Several scholarly works emerged during this period so as to contribute in one way or the other to the existing works in the field of Hadith, unfortunately, only two major works were solely recognized in that era<sup>18</sup>. The first work was produced by Ignaz Goldziher titled "Muhammedanische Studien" (Muslim Studies). Then followed by the work of Joseph Schacht titled "The Origins of Muhammadan Jurisprudence." Notably, the former writer published his book in the year 1889 and 1890, and was eventually accredited as masterwork and considered as "...nineteenth-century Europe's great breakthrough in Islamic Studies"<sup>19</sup>. It is worthy to

<sup>14</sup> Hamad, 'Abdul Muhsin. (1390). *Al-jaamihi As-sahih*. Saudi: Al-jaamihat-l-Islamiyyah Bil-Modeenatil Munawwarah. Vol. 1.

<sup>15</sup> Sizkiin, Fuad. (1991). *Taariikh Turath Al-'arobiy*. Saudi: Jaamihat Imam Muhammad bin Suhuud al-Islamiyyah-Jamihat-l-Malku Suhuud. Vol. 1. Pg. 249.

<sup>16</sup> Al-morsofy, Saad. N.d. *Al-mustashriquun Wa-Sunnah*. Lubnan: Moktabatul Mannaaril Islamiyyah Wamuassasati Royyaan. Bayruut. Vol. 1.

<sup>17</sup> Az-zaidy, Mosna. (2011) *Nazratul Mustashriqeen Lisunnati An-nobawiyatil Mutohharah (Shub'haat wa Ruduud)*. Vol. 1. Pg. 1. <http://www.alukah.net/sharia/0/30210/>

<sup>18</sup> Gregor, Schoeler. (2006). *The Oral and the Written in Early Islam*. Oxon: Routledge. First edition.

<sup>19</sup> This is according to Noldeke's student Friedrich Zacharias Schwally in his introduction of the second edition of *Geschichte des Qorans (History of the Qur'ân)* second volume. Schwally was entrusted to enlarge the book for a second edition under the request of Noldeke. See, Theodor Noldeke. (2004). *Târikh al-Qur'ân (Geschichte des Qorans)*.

note that at the preliminary stage, Goldziher<sup>20</sup> inserted some information which calls for a very critical thought in the content of the book. He stated that there is no scientific evidence that can prove it clearly to the audience that all the Prophetic traditions stated in the Classical books of Hadith are the original expression of the Prophet. By the way, his thinking diverted to that direction due to the fact that he thought that religion and social advancement had also influenced the compilation of these Prophetic words. Moreover, he surprisingly discovered that the number of Hadith that was recently combined is much higher than the ones that was collated and documented in the early days. Thus, it is because of these reasons why he later came up with a conclusion that the Prophetic traditions contained in the six Classical books are not hundred per cent words of the Prophet, but rather the combination of his words and his Companions' expression. For this sake, he opined that these Prophetic traditions might have contaminated viruses during the compilation process. In other words, people might have patch and reconstruct these expressions in order to fit their respective taste. As a matter of this criticism, he was then known as the first Westerners who challenged the validity of the whole contents of Hadith. Though, he came up with the fact that not all the entire Hadith are placed on myth, but the excessive dogma Muslims attached to its divine principles and pure Prophetic communication is not accurate as acclaimed. In contrast, Nabia Abbot in a similar view with that of Johann Fueck also responded to Goldziher's understanding about the origin and formulation of Hadith. She is of the view that the Prophetic traditions that was transmitted during the early days can solely be justified by the large amount of literates among the then scholarship, and for that sake, the sound Hadith in that era must have superseded the skeptical ones.

Significantly, the overall outcome of Goldziher's findings on Prophetic traditions about the matured stages of its development had been the most influential element that paved the way for most Westerners scholarship to think that the authenticity

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translated into Arabic and published by Georges Tamer (Berlin: Konrad-Adenauer-Stiftung). Pp. 409-411.

<sup>20</sup> Hungarian Orientalist; born in Stuhlweissenburg, Hungary, June 22, 1850; attended the gymnasium in his native town, continued his studies at the universities of Budapest, Berlin, Leipsic (Ph.D., 1870), and Leyden. In 1872 he became privat-docent at the University of Budapest. In 1873, commissioned by the Hungarian government, he undertook a scientific and thoughtful journey through Syria, Palestine, and Egypt, spending several months at the Azhar mosque in Cairo, where he attended lectures from learned Sheiks on Mohammedan theology and the science of law At the Oriental Congress in Stockholm (1889) where he received the large gold medal. He holds the office of secretary of the Jewish community at Budapest, and became a religious philosophy lecturer at the Budapest Rabbinical Seminary in 1900.

of Hadith requires some critical attention and further examination<sup>21</sup>. It was this determination that gave Joseph Schacht a courage of coming up with his own study entitled "The Origins of Muhammadan Jurisprudence" which entails four major contents such as: the development of legal theory in early Islam, the expansion of legal Hadith, the transmission of legal doctrine in the Umayyad time and disputes within the dissimilar legal schools, and lastly is the progress of technical legal thought<sup>22</sup>. The work was favorably and vastly accepted and acknowledged at the same time. This recognition is traced to the unusual and strange features it possessed. During that time, people are so much curious about the origin of Islamic law. This book was directive in nature to the extent that it encompasses almost all the issues that are related to Islamic legislation, and tracks the progression of various schools of jurisprudence in Islam<sup>23</sup>. In the study, Schacht stated that all the Hadith related to legal matters that was ascertained in the six canonical collections ensued 100 years after the Prophet passed away, and during this period, legislative rulings was taken from the available source of law at that time which is the combination of Umayyad directorial rules and the prevailing customs and practices. These practices were mainly base on *ra'y* (personal reasoning) of which was eventually incorporated by the jurist as the traditions from the Companions and Successors so as to guide them with their own existing tradition, and allow it to predominate laws during controversy. Although, the substance of these were the views and legal edicts of the Companions and the Successors<sup>24</sup>. Thus, it is a clear fact from the above argument of Joseph Schacht that the traditions that emanates from the Companions and Successors preceded that of the Prophetic Sunnah. Consequently, some traditionalists who are not in support of *ra'y* (personal reasoning) started spreading Prophetic traditions. This decision from the so called traditionalists were not accepted by the ancient schools of jurisprudence at the initial stage, but was systematically approved by the modern theory of al-Shafi'i who backed up the initiative of the four main sources of Islamic jurisprudence. The maximum support al-Shafi'i gave to the Prophetic tradition made it possible for Sunnah to always overcome *ra'y* in all circumstances. Hence, it is evident that most of the Hadith dealing with legal issues were initiated during and after the existence of al-Shafi'i, and which was later inserted into the six canonical collections.

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<sup>21</sup> Simon, Robert. (1986). *Ignac Goldziher: His Life and Scholarship as Reflected in his Works and Correspondence*. Leiden: Brill. Pp. 101-102.

<sup>22</sup> Al-azami, Muhammad M. (1996). *On Schacht's 'Origins of Muhammadan Jurisprudence'*. Cambridge: Islamic Texts Society.

<sup>23</sup> Gibb, Robert. (1998). *Review of the Origins*. W.W. Norton & Company. Pg. 114.

<sup>24</sup> Schacht, Joseph. (1965). *Introduction to Islamic theology and law*. Clarendon press oxford. pg.34.

Apparently, it was after this session that majority schools of jurisprudence instantly decided to corroborate their thoughts with Hadith so as to make those evidence credible. In order for them to achieve this, they review all the Successor's materials, related them to Companions, and then connected them to the Prophet. Thence, this is the summary picture of how *isnad* (chain of collectors) was first integrated into any Hadith narration system. Verily, the enlargement of legal Hadith in its standard form known as *isnad* and *matn* is the views and thoughts of the Successors.

A range of particular points and conclusions in both Goldziher and Schacht's thesis is that they jointly advocated the theory that the largest amount of Hadith that was fabricated in the subsequent period is much higher than the antecedent ones. They were of the view that the Prophetic Hadith which serve as a directive guide for Muslims and a further interpretation of the Qur'an was unfolded 90 years after the demise of the Prophet. They opined that it was collated from the ancient practices as the main reference to Islamic issues, and not in accordance with the proven Hadith of al-Shafi'i, and for that reason, the summary of Companions and Successors' opinion is the preceding source before Hadith came into existence<sup>25</sup>.

One of the major critic in which Schacht emphasized most is the fact that there is no genuine collections which contains the real words of the Prophet and his Companions in the first century. But unfavorably for him, several numbers of erudite disaffirm his notion. People like David Powers, Noel Coulson, Fuat Sezgin and Nabia Abbott asserted that his resistant to separate between the forms and contents of a Hadith will surely give him the wrong comprehension about the authenticity of the Prophetic traditions found in the classical books of Hadith<sup>26</sup>.

In modern times, a certain group has also stood up to continue the mission of Goldziher and Schacht. The group named "al-Qur'aniyn/Quranists" aims to complement the criticism against the Sunnah of the Prophet on the ground of disproving the whole Prophetic traditions and relying solely on the Qur'an as the main source<sup>27</sup>. Thus, it is obvious that the purpose of the formation of Quranists group who are working under the auspices of Orientalists and with the agenda of Goldziher, Schacht and the likes Western scholars are mainly to conduct an examination on the validity of Hadith collection and

to mislead people from depending on the classical collections other than the Qur'an.

Ultimately, this systematic attack and confrontation against Sunnah that had been fabricated by the Orientalists also fled into the Arab world. Beginning in the early 19<sup>th</sup> century, some modernist scholars were detected advocating the position of Goldziher in Egypt. In other words, some Egyptian literates have been found promoting the ideas of some Western Orientalists like Goldziher and the likes. A good example to illustrate how Arab Muslims were influenced by this ideology is the publication issued by a Christian missionary through an English translation. This publication was made purposely because of the expansion of Goldziher's thoughts. Subsequently, a missionary journal in Egypt called "*al-Shraq wa al-Gharb*" publicized the Arabic version of his opinions<sup>28</sup>. More so, it is worthy to note that Westerners critical studies did not give its permission to Egypt just with the publication of the ideology books, but also through the means of students who were sent to Europe for study. Notable in this trend was Ahmad Amin the author of "*Fajr al-Islam*". In this book, he paraphrased some issues associated with how the Prophetic tradition has been conveyed and attested. In the course of corroborating his claims, Ahmad included Goldziher's views on the historical evolution of Hadith. In fact, he mostly utilizes Goldziher's ideologies without referring to the original owner of the stand<sup>29</sup>.

Surprisingly, evidence later shows that some Muslims' scholars who cherishes this Orientalist ideologies eventually incorporates this practice into their belief. The passion they have for this Orientalists' teaching was so strong to the extent that they publicly questioned Muslims about the positions and the intervals between the sayings of the Prophet and its collation. Among them was 'Ali 'Abd al-Qadir who obtained his doctorate degree from Germany, and was chosen as an Islamic legislation and history lecturer in al-Azhar University in 1939. This man presented his Orientalist mentality with his students in the lecture room. He proclaimed that after a period of 14 years study he had in al-Azhar, he never get to know anything about Islam, but only acquired the knowledge during his trip to Germany<sup>30</sup>. For this

<sup>25</sup> Harald, Motzki. (2002). *The Origins of Islamic Jurisprudence: Meccan Fiqh before the Classical Schools*. Leiden: Brill.

<sup>26</sup> Noel J. Coulson. (1964). *A History of Islamic Law*. Edinburgh: Edinburgh University Press. pp. 42-43.

<sup>27</sup> Kassim, Ahmad. (1986). *Hadith: A Reevaluation*. Kuala Lumpur: Media Indah. Pp. 8-9. This book was banned by the Malaysian Home Ministry on 8 July 1986.

<sup>28</sup> Al-Siddiq, Bashir Na-r. (2008). *Al-Ta'liqat al-Naqdiyyah'ala Kitâb Dirasât Muhammadîyah*. London: Markaz al'alam al-Islâmî li-Dirâsat al-Istishraq. Pp. 72-74.

<sup>29</sup> According to Mahmu d Shâkir, it was a common practice of Arab modernists during that era such as Tâhâ Husayn, Ahmad Amîn, to plagiarise the Orientalists' opinions such as, those of Goldziher and Margoliouth, on many occasions without giving any credit to them. See, Mahmud, Muhammad Shâkir. (1978). *Al-Mutanabbî*. Cairo: Matba'at al-Madanî. Pp. 156-167.

<sup>30</sup> One of his students was the renowned scholar of Musthafâ al-Sibâ'î. See his account on this point in his

reason, all his citations and proofs is frequently quoted from the magazine and he normally demonstrate all these information with Goldziher's thoughts<sup>31</sup>. Similarly, an influential thinker who also exist in that century called Mahmud Abu Rayyah directed his focus on how to create fictitious assumptions on the major contents of Sunnah compilations. So, in order for him to accomplish this mission, he wrote a monograph entitled "*Adwa' 'ala al-Sunnah al-Muhammadiyah*"<sup>32</sup>. Generally, his arguments is not slightly different from the Orientalist scholars that had preceded him to the extent that his ways of thinking corresponds with that of Aloys Sprenger, Von Kremer and Goldziher's reasoning.

Noteworthiness, it is argued that it is not that all the Arab Modernists tend to condemn Sunnah literature totally, it is just that they have a certain format and standard in which they have to apply in the course of evaluating the sound of any Hadith they tend to consider. Their criteria in accepting Hadith includes: the Hadith that is categorize under *mutawatir* classification, or the ones which is not inconsistent with the Quran, or the ones that can be justify logically. But if otherwise, they believes that such Hadith is framed by a particular group of people<sup>33</sup> for the sake of its inconsistency with their prescribed format.

### Sources of Orientalists in Studying (Connecting of Hadith Study) *Sanad*

Generally, the only method that can be adopted in any research field, and which will definitely yield a positive result is to apply the specific pattern which specialist requires. It can be understood that method of approaching issues in the science of Hadith will be totally different from other field of interest. Apparently, Orientalists do create passion in studying *sanad* of Jurisprudence texts such as; *Muwatta* of Malik bin Anas and the rest. More so, it is crucial to note that they don't just probe all the entire Hadith just like that, but rather have a particular layout in the course of conducting their investigation. The process of their findings goes thus: questioning some parts of the *sanad*, or dropping it and reporting the *matn* only. They tends to eliminate all the chain of collectors and retain the prominent scholar in the *sanad* solely of which is also in line with the approach of Abu-Yusuf in reporting Hadith. Most especially, they often merge Sunnah texts with

that of Prophetic biography's (Sirah) text<sup>34</sup>. Hence, it is apt to infer that this kind of people did not aim to enhance Islam but rather mislead people and display their level of ignorance about real Islam. For this reason, educating and preparing the upcoming generations about the complete knowledge on how Prophetic tradition is being cited and implemented should be prioritized in the academic curriculum so that the future of Islamic sources will be so bright and relevant.

Regrettably for them, as a result of their biased thinking, insincere approaches and misleading concepts in which they are trying to plot into Muslims' mind, they mistakenly chose History, (*Sirah*) and Jurisprudence books for their inquiries of which they will not be able to get the accurate result of the study of Hadith literature.

### Orientalists and Hadith Expression (*Matn*)

Hadith expression which happens to be the original expression of where the chains of a Prophetic Sunnah stops is also investigated by the Orientalists. This is because Orientalist seems to have problems about the approaches that had been applied by the Hadith Scholars (Muhaddithun) whereby these scholars mainly depends on *sanad* that is the Hadith connection study than the *matn* which is the Hadith expression. For that reason, Caetani opined in his book "Annali dell Islam" that the most doubtful part in the validity of Hadith literature is that the *Muhaddithun* tends to be so focused on *sanad* than the *matn*<sup>35</sup>. Similarly, Goldziher also attached his own perception about *matn*. In his book "Introduction to Islamic theology and law", he gripped the view that Hadith had been twisted by some Companions and Successors into their respective goals<sup>36</sup>. More so, Joseph Schacht hold the stands that Hadith scholars (Muhaddithun) are protecting the critics around Hadith expression *matn* and exposing the loopholes in Hadith connection study *sanad*<sup>37</sup>. This is due to the fact that the contextual misunderstandings make it tougher for them to verify the authenticity of Hadiths drafted in the jurisprudence texts<sup>38</sup>. In addition, Horovitz added his thought about Hadith expression *matn* that reports of Prophetic Sunnah was documented in a verbal format, and for that sake, skepticism presumption may be placed on it on the ground that it is possible to include any unuttered statement in the course of documentation<sup>39</sup>. Hence, according to

book, Al-sibaa'i, Mustopha. (1979). *Al-Istishraq wa-al-Mustashriq n: Ma la-hum wa-ma 'Alayhim*. Beirut: al-Maktab al-Islami. Pp. 8-13.

<sup>31</sup> Ibid. pg. 10.

<sup>32</sup> Mahmud Abu Rayyah. (1967). *Adwa' 'ala al-Sunnah al-Muhammadiyah*. Cairo: Dar al-Ma'arif. 3rd ed.

<sup>33</sup> Aziz Ahmad. (1967). *Islamic Modernism in India and Pakistan*. London: Oxford University Press. Pp. 48-49.

<sup>34</sup> Bahaahudeen, Muhammad. (1999). *Al-mustasriqoon wal Hadithu nabawi*. United Arab Emirates: Dar al-Fajr. Pg. 109.

<sup>35</sup> Ibid. pg.129.

<sup>36</sup> Ibid. pg.146.

<sup>37</sup> Ibid. pg.166.

<sup>38</sup> Schacht, Josph. (1965). *Introduction to Islamic theology and law*. Clarendon press oxford. pg.34.

<sup>39</sup> Al-khatib, Muhammad 'Ujaaj. (1980). *Assunathu qabla tadwin*. Lubnan: Darul Fikir Litobaahati Wannoshri Watawzihin, Bayruut. pg. 255.



the above thoughts under their efforts on Sunnah, it is a clear fact that their lack of understanding, limited exposure, surface findings and unsuitable reference had been the main factor of this blind insight about the Prophetic traditions. In the light of this, we just have to use less time on these people misconceptions so that the most important issues at hand will be argued extensively.

### Standard of Muslim Scholars in Knowing Fabricated *Matn*

Muslim erudites had outlined some preventive measurement that can be used to estimate the authentic Hadith expression (*matn*) from the other. Their aim is to safeguard the Hadith expression (*matn*) from any novelties. One of the major standard which they proposed is that any Prophetic tradition shouldn't contradict any Hadith that had been unanimously agreed upon. Moreover, it shouldn't disagree with the Quranic texts, a *Mutawatir* Hadith, the overall consensus of the community (*ijma qat'i*), and the generally approved principles of Islam.

In addition, the tradition shouldn't differ with what a faculty of reasoning can consider, it must be natural laws and familiar experience that had been tested by some members in the community. In fact, a tradition placing high rewards on trivial and irrelevant actions must be declined. Besides that, traditions containing false information about the Prophet, or which statement can never be uttered by the Prophet should be refuted. Finally, the grammatical structure of such Hadith expression (*matn*) shouldn't violate the basic principles of Arabic language<sup>40</sup>. Hence, it is apparent that with the aid of all these guidelines, genuineness of any Prophetic tradition could be detected. In the light of this, Muslims are expected to be cognizance with these tips so that they will not be hijacked by the Orientalists due to their little understanding about the science of Hadith literature.

### Conclusion

Prophetic tradition which is known as the second source of Islamic law needs to be safeguarded from the enemies of Islam so that the holiness spirit in its documentation will not disappear. This objective has to be prioritized in any Islamic environment in order not to misplace the substantial proof regulating the religion of Islam. Research shows that there are three different kind of Orientalists, but this paper is only focus on a faction of them whose objective is to distract people's perception about Prophetic Sunnah. Evidently, there is no doubt in it that the main reason which drew their attention to the study of Hadith literature encompasses religion, colonial, commercial

and political issues. Thus, they outlined their plans towards these goals.

Orientalists often criticize most proofs that have any cordial relationship with the religion of Islam. Their attempts to question the validity of a particular text or theories is not recently discovered. It is just that they recently focus more on the authenticity of Sunnah literature in the modern era. The provocation of this agenda radiates from Ignaz Goldziher's effort in the research field. Subsequently, Joseph Schacht manufactured some obscurities and falsehood within the range of verifying the validity of Hadith. He opined that there is no genuine traditions in Hadith literature and jurisprudential study.

Prophetic traditions has been preserved in the heart of the early converters (*al-sabikuna al-awaluna*) and subsequently in the books. Apparently, the history of Islam and chronological order of Hadith history is a very good example to illustrate these realities.

In a nutshell, it is worthy to note that all these suspicions against Hadith are tricks and tactics of Orientalists and Secularists whose aim is to eliminate the belief people have in the Prophetic Sunnah and to cause havoc, chaos and confusion in Islam. The only religion which is only accepted by the Creator.

### Suggestions

- It is the obligation of the Muslim scholars especially the experts of Hadith, Islamic Universities, Faculties of Islamic Studies to stand firmly, investigate all the tactics of the enemy of Islam expose it to the world and provide the authentic alternative (sound counter-argument) to the world
- Muslim scholars are urged to purify biography, exegesis, doctrine, jurisprudence, history and literature books from all these invented ideologies of the Orientalist and their likes.
- Research, talks, seminars and conference must be held by several Muslim organizations, scholars and preachers, so that they will be able to expose all these untrue stories about Sunnah literature.
- Awareness should be made in all sort of social media we have nowadays, so as to unmask all their strategies of condemning Prophetic traditions.

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