

READING ON ORIENTALIST CLAIMS TOWARDS THE INFLUENCE OF CHRISTIANITY IN THE SUNNAH

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ABSTRACT

Generally, the word ‘Oriental’ is a noun-form that refers to a person or a group of people from the Orient. This word describes anything related to the East, such as oriental landscapes, literature, attitudes, and so on. A person who studies or writes Orient is referred as an “Orientalist”. Specifically, this term refers to the Western theories and theses about Orient. The research aims to refute the claims of orientalist on the influence of Christianity in the Sunnah of the Prophet Muhammad Peace Be Upon Him (PBUH) and to uphold the Sunnah from the claims related to the authenticity of it. In this paper, the researcher starts by identifying the claims of orientalist on the influence of Christianity in the Sunnah. Subsequently, investigate the claim for assurance. Finally, analyze the claims by referring to the Muslims scholars’ views and interpretations.

KEYWORDS:

Orientalism, Hadith, Sunnah, Orientalist.

Introduction:

The word Orientalist refers to the people who studied on the Orient or East. Usually, Orientalists are known by their names and works where they had written about Orientalism or Orient as such Edward Said (1935-2003) or William Montgomery Watt (1909-2006) and etc. While the term Orientalism is described as a scholarly discipline that started from the 18th and 19th centuries that encompassed the study of many fields including languages, literatures, religions, philosophies, histories, arts, and laws of the Orient or Asian societies including ancients related (Brittanica, 2022). Thus, in this research, Orientalist means people; refer to the Christians who studies Orient, especially that are related to the religion; Islam. These Orientalist are not only attacking the *Sanad* and *Matn* in Hadith or Sunnah yet they also disrespect the Prophet Muhammad (PBUH) by the polemic epithet named as Mohammedanism, imposter, and etc. (E. Said, 1978, p59). The orientalist somehow sees that the Sunnah or Muhammad’s *sunna* means a standard practice that are recorded from mouth to mouth and Hadith which means taking the acts and words of the Prophet Muhammad (PBUH) which is based on the divine ‘wisdom’ (*hikmah*) given to Him as stated in several verses in the Quran (W. M. Watt, 1985, p12).

THE CLAIMS OF THE ORIENTALISTS ON THE SUNNAH

Initially, W. M. Watt writes that the general views among Muslim scholars on the Hadith is

that the companions are Muslims who had seen and talked to Prophet Muhammad (PBUH) and handed anecdotes about Him during their lifetime. (W. M. Watt, 1985, p20). He stated that during the Umayyad period, the Hadith were passed over without any *Isnad* or *Sanad* or with an incomplete one which he called as Goldziher-Schacht's view. (W. M. Watt, 1985, p20). While In 2012, Azmi, A. S. states that, based on information that are generated from oriental studies, information sources or teachers. The Christians that influenced the Prophet can be divided into several groups. Here are the group of Rasulullah's informants who are believed to be the source of information and lead to the formation of the Al-Quran:

Waraqah bin Naufal, a cousin of Rasulullah's wife which is Khadijah, was one of the most important contributors to the Qur'an's construction. Waraqah was a teacher and a mentor to Rasulullah according to Joseph Azzi¹. According to Waraqah's features, he was an Ebionite Christian who rejected the doctrine of trinity. Because Rasulullah was influenced by his teacher Waraqah, it is not surprising that the Islamic teachings that were brought also rejected the concept of trinity. According to Azzi, Waraqah had intended for the prophet to head and lead the Ebionite Christians in Mecca. The west discovered "proof" of the Prophet being influenced by Mecca's Christian teachings (Azmi, 2012). Among them are the following:

Rasulullah's marriage to Khadijah is regarded as the primary proof of the Ebionite Christian doctrine in Mecca. According to Azzi, Waraqah is a follower of the Ebionite Christian beliefs, which Muslims refers to as the *Hanif* religion. The majority of Ebionite Christians lived in Mecca and had a terrible life. A guy is only allowed to marry one lady according to their traditions. As a result, we discover that while Waraqah was still alive, Rasulullah only married once which is to Khadijah. It is said that Rasulullah was extremely impressed with the teachings of Waraqah, who was also a believer of the Ebionite Christianity, and that it's teaching was in the programme of Rasulullah's daily life. This became a testament to the orientalist (Azmi, 2012).

Apart from Rasulullah's marriage to Khadijah, the occasion was cut short by the revelation of the Quran, and orientalist argued that Waraqah was an informant or the source of the prophet's information in the Qur'an's development. According to the head source, the revelation never stopped after Gabriel delivered the first revelation to Rasulullah². The Disconnected period of the revelation, according to orientalist, is not because Allah terminated or halted it, but is because of the purported death of Waraqah. When the Orientals saw the evidence in Sahih Al-Bukhari³ itself that stated Waraqah was a translator of the Bible (Hebrew) into Arabic, this helps strengthen their beliefs. Thus, Waraqah's death during that period hampered the process of the Qur'an's revelation, which, according to them, are Bibles translated by Waraqah himself (Azmi, 2012).

Changes in the form and structure of Makki and Madani verses are another proof that are used by orientalist in saying that the Prophet had different teachers in Mecca and Madina. The difference in linguistic structure, sound rhyme, and the concept of Makki and Madani poems, according to Azzi, explains that this change occurred as a result of different professors in Mecca and Medina. According to Azzi, the Bible is The Gospel of the Ebonites, which is translated by Waraqah (as narrated by Al-Bukhr) and has a verse structure that is not long and shaped like a poetry with an idea that is very close to the structure of a Makki verse. This argument persuaded western experts that Waraqah was a teacher who taught Al-Quran to Rasulullah until

¹ Gerhard Bowering. 2008. Reconstructing the Quran, Dlm Gabriel Sais Reynold (pynt.) The Qur'an In Its Historical Context. London : Routledge. pp. 80-83.

² Martin Lings. 1994. Muhammad: His Life Based On The Earliest Sources. Lahore; Suhail Academy. p. 45.

³ Al-Bukhārī, Muhammad bin Ismā'il Abū Abdillāh. 1987. Sahih Al-Bukhārī. Beirut; Dār Ibn Kathīr. Chapter 1. p. 4. Kitāb Bad Al-Wahy, Bab Kaifa Kāna Bad'i al-Wahy ila Rasulillāh. Hadith No 3

he created it on his own (Azmi, 2012).

Aside from the alteration in the sentence structure, the lips uttered spontaneous phrases. Waraqah is also an argument for orientalist that Muslim's reference texts had Christian influences. According to Ibn Ishaq's account, Khadijah brought the Prophet to Waraqah after the revelation was initially delivered. When Waraqah heard about the catastrophe that had befallen Rasulullah, he exclaimed, "Qudds! Qudds!"⁴ That revelation that came from the mouth of Waraqah, according to Gilliot,⁵ plainly demonstrates the force of Christian influence in Waraqah. According to historical records, Waraqah was a devout guy who knew his way around the Bible. As previously stated, there is a Hadith from Al-Bukhari that claims Waraqah is a person who translated the Hebrew Bible into Arabic. Because Waraqah was so used to reading the Bible, the words that came out of his mouth were influenced by the words etched in the Bible. According to Gilliot, one of the words contained in the Bible was Qudds! Qudds! that was revealed from the lips of Waraqah (Isaiah 6: 3). The Bible has this information. Holy! Holy! or Sanctus! Sanctus! The parallels between Ibnu Ishaq's narrative and the words revealed in this Bible demonstrate the tremendous influence of Christianity on Waraqah, who later became Rasulullah's teacher. Orientalists are adamant that the Prophet's Qur'an was a reprint of the Christian's teachings in Islam, based on Ibnu Ishaq's own account (Azmi, 2012).

Furthermore, Ebionite Christianity's traits are thought to have inspired Islam's doctrines. Ebionite Christians, according to Azzi, are among the believers who follow the precepts of self-purification before performing a worship ritual. Things like this are plainly demonstrated in Islam's teachings. Before performing a prayer, a Muslim will cleanse themselves by practising ablution.⁶ This, according to Azzi, is due to the influence of Waraqah's teachings, which permeated into the Prophet until He established it as a special discipline in Islam. Ebionite Christians, on the other hand, are a group that rejects the concept of "Trinity" and only glorifies one God. The Quraysh regards this practise to be the Hanif faction's practise. For orientalist however, they saw this as an oppoturniy to claim that these characteristics are similar to Islamic teachings that they came to the conclusion that Waraqah was a figure who had a significant influence on the Qur'an's construction as well as Islamic beliefs. He is not only an informant, but also a teacher and mentor who is instructing Rasulullah in order for him to develop a new religion (Azmi, 2012).

Other factors such as slaves that were brought from other parts of the world such as Abū Fukayhah Yasār, Jabr Maula 'Āmir Al-Hadhrāmī, Addās Maula, Utbah bin Rabīah and Ibnu Qumta where they've met and talked to the Prophet (PBUH) and influenced the prophet to create a new religion (Azmi, 2012).

According to orientalist, the Prophet's wives, in addition to the Christians and Jews who live in Mecca and Medina, influenced the Quran's creation. The Prophet had two wives who were not Arabs, according to the sirah. Safiyyah bint Huyai bin Akhtab, the daughter of a Bani Nadhr Jewish leader, and Mariyah Al-Qibtiyyah, a female servant delivered to the Prophet by Muqauqis of Egypt, are the two. Mariyah was one of the informants who provided information till the development of the account in the Qur'an, according to St Clair Tisdall.⁷ The account of Maryam shaking a palm tree to collect fruit dates, according to Tisdall, is a fragment from Mariyah's Gospel of Infancy, which were taught to Rasulullah. The untidy

⁴ Ibn Ishāq, Muhammad bin Ishāq bin Yasār. 1967. *The Life of Muhammad*. (terjemahan) A. Guillaume. Oxford University Press. p. 107.

⁵ Gilliot, Claude. 2008. *Reconsidering The Authorship Of The Qur'an*, Dlm Gabriel Sais Reynold (pynt.) *The Qur'an In Its Historical Context*. London : Routledge. pp. 91-92.

⁶ Gerhard Bowering. 2008. *Reconstructing the Quran*, Dlm Gabriel Sais Reynold (pynt.) *The Qur'an In Its Historical Context*. London : Routledge. p. 80.

⁷ W. St. Clair Tisdall. 1905. *The Original Sources Of The Qur'an*. Society For The Promotion Of Christian Knowledge, London, pp. 170-171.

sentence structure, according to Tisdall, demonstrates that the Qur'an's narrative of the story of Maryam is the result of translation from the Bible or Christians around Rasulullah. The Egyptian government, which was supposed to have accepted Christianity at the time, had given Mariyah to Rasulullah, and Mariyah is said to have known the Bible. The vast knowledge gathered by Mariyah may have affected Islamic beliefs and the Qur'an's creation (Azmi, 2012)

Sunnah from the Orientalist's perspective

Abdul Karim in 2013 wrote a study on "*Pemikiran Orientalis Terhadap Kajian Tafsir Hadis*". This study was also conducted through library research and it explores several views of both Goldziher and Schacht about Hadith and others considered as a mistake on their view on the interpretation of Hadith. He concluded that Muslims today, especially in terms of thinking, tends to focus on the thought of stagnation, dogmatic, heresy (*bid'ah*), taqlid, fanaticism, and others. This belongs to the internal challenges of the Ummah. The external challenges were more inclined to the emergence of new ideologies such as secularism, pluralism, liberalism, and others which are more likely exposed by the Western Orientalists. These were used by missionary Orientalists to weaken the foundations of Islam by stowing into the body of Islam through a variety of studies on the interpretation of Hadith and should be of particular concern among Muslim leaders.

Abdul Kholik (2015) had conducted an article with the title "*Sunnah dalam Perspektif Orientalis*". The purpose of this article is to know the movements and thoughts of Orientalist towards the Sunnah of Prophet Muhammad (PBUH). From the research, it is found that orientalist have hatred towards the Prophet Muhammad (PBUH). Their hatred was launched through their 'attack' on the Sunnah of the Prophet, because they knew that the foundation of the Muslim's entity and Islam is the Qur'an and Sunnah, where both the Qur'an and Sunnah has not experienced contamination.

Aan Supian (2016) wrote on "*Studi Hadis Di Kalangan Orientalisme*". It is said that some Orientalists are very concerned in the study of Hadith. Among them are Ignaz Goldziher and Joseph Schacht. Among Goldziher's views on Hadith is that most Hadiths cannot be trusted as a whole source of teachings derived from the Prophet (PBUH). Most of the Hadith material in the collection of Hadith books comes from the results of development religious, historical and social Islam which originated from Hadith figures in the first two centuries (1st century and 2nd Hijrah) which were initially simple, and improved in such a way and attributed the material to earlier figures, such as the companions and finally to the Prophet (PBUH). Similarly, even more extreme, Joseph Schacht argues that the collected Hadith in the book of Hadith is basically sourced from *tabi'in* (formulated by scholars of the second and third Hijrah), there is not a single Hadith, even the authentic ones that came from the Prophet (PBUH), especially the Hadiths on legal issues.

In 2017, Mohamad Muhajir wrote a research on "*Hadis di Mata Orientalis*". He states that since the first century of the development of Islam, Hadith has occupied a considerable portion in the study of Islamic studies. Hadith as one of the fields of study in Islamic studies has not only attracted the attention of Muslim intellectuals, but also orientalists. This second group studies Hadith from a variety of backgrounds and a very broad spectrum perspectives: from the objective to the negative and skeptical. This article explores some of the views of orientalists who have stood out in the field of Hadith studies as well as the responses given by Muslim academics. Among Muslim scholars, their views on Hadith and the thesis of the orientalists is also divided. When associated with the theses of the orientalist, then the scholarly view Muslims

are divided into three: affirmative, negative, and critical (affirmative-negative). These three groups in a row represented by Ahmad Amin, M. Mustafa al Azami/Mustafa al Siba'i, and Fazlur Rahman. Regardless of agreeing or not to the opinion of these orientalists, the way their analysis and study results are worthy to be read. If not to follow, it is minimal to find the upper gap in their study. Of course, this gap is in a scientific perspective, not to be used as a tool to curse them, but more worthy to be the material of testing their arguments and refuting their theses.

In 2019, Nurul Hakim wrote on “Perspektif Filasafat Hukum Islam dan Pemikiran Orientalis Terhadap Sunnah”. It is stated that the orientalist argues that the bookkeeping of Hadith, which was done long after the death of the Prophet Muhammad (PBUH), became a matter of highly questionable authenticity of the Hadith. These orientalists think that the Sunnah is nothing but a pre-Islamic Arab tradition, so it is impossible to make it a source of Islamic law. All in all, the most important sources of Islamic law are the Qur'an and Sunnah. Both sources need not be doubted as the sources of law in Islam. The Qur'an and the Sunnah are sources of law that are interrelated with each other. The function of the Sunnah as *bayan tasyri'*, *bayan tafsir* and *bayan taqrir* indicates that between the Qur'an and the Sunnah, there is a very close correlation. Not so with the orientalists who doubt the authenticity of the Sunnah as the main source of law in Islam.

Latifah Anwar (2020) wrote on “*Sanad Dan Matan Hadis Dalam Perspektif Orientalis*”. Her research shows that in the mid-19th century, orientalists began to conduct a lot of research on Hadith. They tend to doubt and question the status of traditions in Islam and they even opposed the authenticity of the traditions. Some orientalists considered the Hadith as a collection of anecdotes, so its authenticity could not be guaranteed. The orientalists also examined the time between the *Sanad* of the Prophet's Hadith began. They had different opinions about the beginning of the using of the *Sanad*. Hadith was also considered a product of history, not as a theological belief, even orientalists considered the scholars of Hadith experts and scholars of *ra'yi* to had made Hadiths. Criticism of Jewish and Christian orientalist and missionaries towards the Hadith greatly influenced Muslims thought. They published writings that were widely publicized, so that they could be read by Muslims. The orientalist's thought eventually began to influence Muslims's thought, leading to the anti-Hadith movements that emerged among Muslims.

Latifah Anwar (2020) also wrote “*Hadis Dan Sunnah Nabi Dalam Perspektif Joseph Schacht*”. It is stated that the research about Hadith authenticity becomes Orientalist's preferred study. Joseph Schacht, one of the orientalist researcher had researched and criticized Hadith's authenticity. Schacht assumed that Sunnah was not formerly from the Prophet Muhammad, but it was the continuity of Arabian traditions which were revised and done continuously by Muslims and it was hold up to the Prophet (PBUH). Responding to Schacht's criticism, it is revealed that all of Schacht's criticisms were baseless and could not be validly established as truth.

Orientalist's criticism towards the Sunnah

In 2020, Abd. Qohin and Siti Kasiyati had written an article with the title “Criticism of Orientalist Critical Views Toward Hadith Studies”. This article discusses the orientalist views of the Prophet's Hadith. It also discusses the differences in Hadith studies in the West and in the East as well as views on the *Sanad al-Hadith* and the *Matn al-Hadith*. In addition, it also discusses the rebuttal of the Orientalist theory. All in all, this article tells us on the views of the orientalists against both *Sanad al-Hadith*, *Matn al-Hadith* and the narrator is essentially the same, that it is criticized and the authenticity of the Hadith is doubted.

Noura bint Abdullah bin Mtaib al-Shihri in 2019 wrote a research on “Orientalist Suspicions About the Sunnah and The Response to It”. The research presents the most important suspicions raised by orientalist about the Prophet’s Sunnah, and then analyzes and refutes it with scientific evidence. This research derives its importance from the importance of the Sunnah, which is the second source of Islamic legislation. It aims to defend the Sunnis against slander, And a statement of seriousness to the Islamic community. The suspicions that were raised about the prophetic Sunnah are very many. But Allah has blessed us with many scholars who helped protected the authenticity of Sunnah, she concluded.

Respond towards the orientalist’s claims

Impala Kurnia (2019) wrote on “*Pandangan Ali Mustafa Yaqub Tentang Kritik Orientalis Terhadap Hadis*”. One of the controversies of oriental studies on Hadith is that the authenticity of Hadith is actually not believed by them, because there is no tradition of the Prophet that is truly authentic especially the tradition related to *Fiqh*. This statement provoked reactions from Muslim researchers, including Ali Mustafa Yaqub who found that the doubts expressed by orientalist in the system of study of *Sanad* material were because they generally did not examine the chain of *Sanad* based on the main books of Hadith, but on the books of *Fiqh* and *Sirah* interpreted differently. from the book of Hadith. In this study, there are two formulations of the problem, namely the criticism of the Hadith of Ali Mustafa Yaqub’s view and the view of Ali Mustafa Yaqub related to oriental criticism of Hadith. The results of this study found that Ali Mustafa Yaqub’s views on oriental Hadith criticism are: First, Hadith criticism dates back to the time of the Prophet and Hadith criticism cannot be done by asking back to the Prophet but by asking others who heard the Hadith from the Prophet. Second, responding to the arguments put forward by the Orientalists, such as Ignaz Goldziher and Joseph Schacht. In 2019, Muhammad Arwani Rofi’I wrote on “*Mustafa Al-Siba’iy Dan Kritiknya Terhadap Pandangan Orientalis Tentang Hadis Dan Sunnah Nabi*”. This paper aims to explain that there is a group of people who examine the traditions of the Prophet and differing views on the majority of scholars related to the traditions of the Prophet’s Sunnah, among them are of the view that the Sunnah or the traditions are invalid, he doubts the authenticity of the traditions (Sunnah) as the words of the Prophet Muhammad (PBUH), according to him, the Hadith is only a result of the interaction of various streams and trends that appear lately among the Islamic community in its maturity period. They examined the Hadith due to several factors and objectives including religion, and the cleric had arrived at this time namely al-Siba’iy who disputed some of the arguments expressed by the Orientalists. it can be known that the orientalist have the view that the Hadith is doubtful to its originality and they have various allegations leveled against Islam and Muslim scholars (*ulama*’), but from among the Muslims there are many people who was able to answer the accusations and among them was Mustafa al-Siba’iy

Jaafar Saad and Aliyu Alhaji Rabi'u (2019) wrote on “Assessing Goldziher’s Claim of Fabrication of Hadith by the Companions of the Prophet”. This paper briefly highlights the methods of the earlier muḥaddithūn (traditionalists). It also assesses the claim of Ignaz Goldziher and his method in dealing with ḥadīth; it afterwards attempts the refutation of his claims. The work centers only on Goldziher’s allegation for fabrication made by the companions of the Prophet. The study discovers that the accusations advanced by Goldziher are baseless, since he lacked credible evidence to support his hypothesis but depended heavily on narratives most of which fell short of historical reliability. It is recommended therefore, that students of knowledge and Muslims generally should be cautious of using Goldziher’s works due its lack of scientific evidence.

Farida Mohammed Alli Aqili et al. (2020) wrote on “Orientalists On The Authenticity of Sunnah: A Descriptive and Digital Critical Study”. This research aims at exploring and

criticizing orientalism's views concerning the authenticity of the Prophet's Sunnah by investigating the resources of orientalism. This study documents orientalist's opinions on the legitimacy of the Prophet's Sunnah. Then, utilising authentic Islamic resources, these are studied, discussed, and challenged. This study has provided evidence to refute orientalism's claims about the Sunnah's legitimacy. It concludes with the failure of orientalism's reporting (Al Athar) in the face of Islamic proof, confirming the fading of their claims. Among the old jurisprudence schools, it establishes the legitimacy of the Prophet's Sunnah. From the time of the Prophet (PBUH), till now, these have been recognised a source of Islamic law. This study emphasises the importance of establishing educational and research facilities dedicated to the study of Orientalism. Furthermore, it highlights the necessity of raising awareness among Muslims about the Prophet's Sunnah and its legal significance through seminars and conferences.

Zakiyah Hassan et al. (2020) wrote on "*Rekonstruksi Pemahaman Hadis dan Sunnah Menurut Fazlur Rahman*". This paper discussed on Fazlur Rahman's thoughts about Hadith and Sunnah. His perspective on the Hadith arose from the Orientalists' disagreement on how to interpret the Hadith. According to the Orientalist, the Hadith lies Muslims in the first century of the emigration and not the words, deeds and decrees of the Prophet. As a result, their words were inspired by the Prophet Muhammad. Fazlur Rahman's opinions were discovered through a literary examination. It was done by tracking some of Fazlur Rahman's writings or articles on the Hadith that discussed Fazlur Rahman's and Orientalist views on the Hadith. As a result, it was discovered that the Hadith mentioned by Fazlur Rahman in his reply to Orientalist philosophy is a Hadith originating from the Prophet and not a result of early Muslim period fabrication. Meanwhile, the Orientalists' idea of Sunnah was deemed incorrect because, according to them, Sunnah has been a genuine concept and operative since the beginning of Islam. It is in effect at all times.

In 2020, Inama Anusantari wrote "*Perspektif Orientalis Dalam Mengkaji Hadits Dan Bantahan Kaum Muslim: Perspektif Ignaz Goldziher, Joseph Franz Schacht Dan Mustafa Azami*". The purpose of this paper is to find out the perspectives of oriental figures, namely Ignaz Goldziher and Joseph Franz Schacht in studying the Hadith and the objections of Muslims to the views of oriental figures. The method used in this writing is Library Research which is qualitative with deductive data analysis techniques. The result of this writing is that Ignaz Goldziher broadly doubts the originality and authenticity of the Hadith. While Joseph Franz Schacht showed a skeptical attitude towards the forms of criticism of Hadith narration. So that both Goldziher and Shcacht both studied the Hadith with a raw basis of thought. Yet the opinions and theories put forward by Schacht are contradicted with genius by Mustafa Azami, by breaking one by one the theories put forward by Schacht in criticizing Hadith.

Siska Helma Hera (2020) wrote "*Kritik Ignaz Goldziher dan Pembelaan Musthofa al Azami terhadap Hadis dalam Kitab Shahih al-Bukhari*". In her studies, it is stated that Criticism of the Hadith will always appear, even though the scholars have agreed that the Hadith is valid. This can be seen from the Sahih Bukhari book, which has been agreed by the muslim NOtscholars as a valid Hadith book, but still received criticism from an orientalist named Ignaz Goldziher. Ignaz revealed that not all the Hadith listed in Sahih Bukhari are authentic, some of them are *dhaif* and *maudhu'*. In addition, Ignaz criticized the method used by Imam al Bukhari in researching Hadith. According to him, Imam al Bukhari only focused on *Sanad* and forgot the *matn*. Ignaz's criticism led to the conclusion that the traditions contained in Sahih Bukhari were not authentic from the Prophet Muhammad. According to him, these traditions were the result of fabrication by the generations after the Prophet. Responding to Ignaz's criticism, Musthofa al-Azami (a Muslim scholar) revealed that all of Ignaz's criticisms were baseless and could not be validly established as truth.

In 2020, Irzak Yuliardy Nugroho wrote "*Orientalisme dan Hadits : Kritik terhadap Sanad*

Menurut Pemikiran Joseph Schacht". The Origins of Muhammadan Jurisprudence is the work of Joseph Schacht which is the foundation of Islamic scholarship in the West. This is the main book about the field of study which later was known as "orientalism of Islamic law". As the title suggests, the Origins did discuss the intricate issues surrounding the early history of the formation and origins of Islamic law, the day of its birth and its originality. Joseph Schacht argued that the emergence of classical *Fiqh* schools, then the consequence of the emergence of Hadith experts and according to him, Hadith experts had falsified the Hadith to defeat the rules made by *Fiqh* expert groups, Theory of Projecting Back and Common Link, the theory of the results of Schacht as a theory of reconstruction of the occurrence of *Sanad* Hadith. To get a justification for Schacht's opinion on the backward projection of the Hadith and connect it with important figures from the previous period, then connected back to friends and finally to the prophet. So that it can be said that the Qur'an and Hadith do not contribute to the formation of Islamic law. Mustafa Azami broke Schacht's theory about projecting back with the explanation, that *Fiqh* had developed since the time of the Prophet. *Fiqh* is *ijtihad*. Therefore, it is difficult to accept the opinion of Schacht that *Fiqh* only developed during the appointment of *Qadhi* during the Umayyad Dynasty.

Fatma Ibrahim Ali Radwan et al. (2021) conducted a study on "Orientalism's Suspicions about the Prophet's Infallibility and Responding against them "The Orientalist Schacht as a model". This study that was published by Turkish Journal of Computer and Mathematics Education (TURCOMAT) aims at elucidating and clarifying Islam's position towards orientalist's opinions concerning the infallibility of the Prophet Mohammad (PBUH) in his acts and diligence (*ijtihad*) through investigating the orientalist literature and resources in which the suspicions occurred are related to the research subject.

Conclusion

In a nutshell, ascribing Prophet Muhammad's revelation and foundation or informants from the result of short sighted is seen to be highly problematic. It is almost impossible for the religious or cultural exchange to occurred between the secretarian groups in Arabia which likely account for great deal relationship centuries before prophet Muhammad (PBUH) between both the Quran , religious texts and traditions (El-Badawi, 2014, p23). Yet, it is undeniable that there are numbers of reports from the canonical Sunni Hadith corpus preseve as historical insights about the Quran's passages or otherwise rooted in Biblical literatures as included in the category of Sahih works of Bukhari (d. 256/870) and Muslim (d. 261/875), as well as the Sunan of Abu Dawud (d. 275/888) (El-Badawi, 2014, p43). It is also understandable that Orientalists' doubts requires strong verification and justification. Similar ideas about the Hadith carried by the Orientalist such as Gilliot, Azzi, and Tisdall, and his contemporaries lead to likelihood rather than assurance. Instead of certainty, what western researchers present is something akin to "probability or possibility" towards Islam, the Quran and Hadith. Until now, there has yet to be found any document or oral evidence that the Prophet studied with the Christian groups in Mecca and Jews in Medina. (Azmi, 2012).

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