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ORIENTALISTS ON THE AUTHENTICITY OF SUNNAH: A DESCRIPTIVE AND DIGITAL CRITICAL STUDY

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ABSTRACT

The research aims at exploring and criticizing orientalism's views concerning the authenticity of the Prophet's Sunnah by investigating the resources of orientalism. The views of orientalists on the authenticity of the Prophet's Sunnah are documented in this study. Then, these are analyzed, discussed, and criticized using authentic Islamic resources. The research has resolved the orientalism's views towards the authenticity of Sunnah with evidence. It ends up with the failure of the reporting (Al Athar) of orientalism in front of Islamic evidence and confirms the fading of their statements. It proves the authenticity of the Prophet's Sunnah among the old jurisprudence schools. These have been considered as a source of Islamic legislation from the time of the Prophet, peace be upon him, to until now. The research intimates the necessity to establish educational and research centers aiming at the study of orientalism. Moreover, it emphasizes the requirement of increasing awareness among Muslims regarding the importance of the Prophet's Sunnah and its legislative value through seminars and conferences.

1. Introduction

Praises are for Almighty God, Lord of the Worlds, and His Messenger (peace be upon him). Those who follow the history of orientalism will find that orientalism does not miss a thing without considering and searching it carefully. They have specially prioritized the Prophet's Sunnah due to its position in Islamic legislation on which most of the Islamic jurisprudence is

constructed. It may inevitably lead to diminishing its importance and its matter to obliterate the Islamic identity. It will alienate Islamic legislation from the Islamic reference and will put it in the crucible of man-made laws.

Here is some literature that deals with the orientalist's suspicions on the authenticity of the Prophet's Sunnah. These are the orientalist Joseph Schacht's views on the authenticity of the Prophet's Sunnah through his book "Asool Al-Sharia Al Muhammadiyah", the orientalist Shacht's views on the authenticity of the Prophet's Sunnah within the book "Asool Al-Sharia Al Muhammadiyah", and studies of Dr. Abdul Ghani Muhammed Abdul Khaleq, and Dr. Muhammad Mustafa Al-Azami on the authenticity of Prophet's Sunnah. The abovementioned researches have dealt with the issue of authenticity of the Prophet's Sunnah from some aspects and has claimed that these are not authoritative.

Therefore, in this research, some of the reporting (Al Athar) of the orientalist's regarding the Sunnah of the Prophet, Peace Be Upon Him (PBUH), is presented and criticized. The research deals with two suspicions from the endless list of the suspicions which orientalism directs to the authenticity of the Prophet's Sunnah. These are the reporting (Al Athar) of the orientalist's about the fact that the Sunnah was not considered in Islamic law before Al-Shafi'i (may God have mercy on him). They are reporting (Al Athar) of orientalism about the resistance of the old jurisprudence schools to the Prophet's Sunnah. The main objective of this research is to present and analyze some of the orientalist's views about the authenticity of the Prophet's Sunnah. It clarifies the position of the old jurisprudence schools towards the Prophet's Sunnah. The research demonstrates the position of the Prophet's Sunnah in Islam, as it is considered the main source of Islamic legislation. It describes the position of orientalism regarding the authenticity of the Sunnah. It replies to the evidence of orientalism in the absence of the Sunnah before Al-Shafi'i (may God have mercy on him). Besides, it elaborates how orientalism is linked between the reporting (AlAthar) and the non-authenticity of the Sunnah among schools of jurisprudence. It is a response to the misconceptions, opinions, and false theories driven by orientalist's through their scientific research on the authenticity of the purified Sunnah of the Prophet (PBUH).

2. Research Methodology

The research has used the analytical descriptive method, through presenting and analyzing orientalist's sayings. It comprises two components. The first component is the reporting (Al Athar) of the orientalist about the fact that the Sunnah was not considered in Islamic legislation before al-Shafi'i (may Almighty God have mercy on him). The second component is the reporting (Al Athar) of orientalist about the resistance of the old jurisprudence schools in the Prophet's Sunnah. In both the components, orientalist's reports are presented first. Then, these are analyzed and criticized relying on authentic Islamic references.

3. Orientalists claim that Sunnah was not considered in Islamic legislation before Al-Shafi'i

Orientalism has carried out excessive efforts to prove the non-authenticity of the Prophet's Sunnah via various direct and indirect means. To invalidate its authenticity, it has attempted to prove the absence of the Prophet's Sunnah before Al-Shafei'i (may Almighty God have mercy on him). Two generations before Al-Shafi'i Schacht believes that it was exceptional to refer to the Sunnah of the Prophet (PBUH). In addition, Al-Shafi'i was the one who has started the new fundamentals of the Sunnah. According to which, it became the Sunnah of the Prophet and not the Society Sunnah as it was before (Saleh, 2016 AD). Schacht claims that Al-Shafi'i was the first to distinguish the Sunnah attributed to the Prophet (PBUH) reporting (Al Athar) and deeds, and the reporting (Al Athar) attributed to the Companions unlike those of the jurists before him as they did not distinguish between them. Rather, the Sunnah for them includes what was on the authority of the Prophet and his Companions as well. Schacht believes that those, who were before al-Shafi'i, were not only limited to equalize between the Sunnah and the Companions' sayings. But sometimes, they proceed the second over the first (Al-Azami, 1985 AD).

Schacht has inferred his words from the jurists' presentation before al-Shafi'i for the Companions' reporting (Al Athar) over the Sunnah of the Messenger of God (PBUH) in Al-Madinah School and Iraq School. He says, "Reliance on the Sunnah for jurisprudence research was not a part of the Al-Madinah sheikhs' approach. Rather, the Al-Madinah sheikhs, a generation before Al-Shafi'i, relied on work and based on it their reasoning" (Al-Khaleefa, 1996 AD). Regarding the school of Iraq, Schacht says that the Iraqi sheikhs' approach brings down the Prophet's Sunnah to second place compared to the Companions' sayings, which were more preceding and dominating. This is obvious from the writings of Al-Shafi'i, as he said, "and they claim that they do not differ from one of the Companions of the Prophet (PBUH), they disagreed with Umar, and they claim that they do not accept anyone who left the measurement (qiyas) approach. They left him, and they said a contradiction about him" (Al-Azami, 1985 AD). Rather, the books of hadith, according to Schacht were not used by people until after the time of al-Shafi'i. When Al-Shafi'i has considered the Sunnah as one of the pillars of the religion, hadith writers have rushed to make hadiths up to support their doctrines and invalidate the doctrines of those who disagree with them (Jamal, 1976 AD).

This claim is considered far-away from reality. Because the Prophet's Sunnah has existed till the time of the Prophet (PBUH) as an interpretation and clarification of the Holy Qur'an. The Prophet's Sunnah is an authenticity in the Islamic legislation from the Prophet's era to our present time. This is proven in the text of the Holy Qur'an. The Almighty God says, "but no, by the Lord, they can have no (real) faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy (PBUH) decision, but accept them with the fullest conviction" (Surah Alnisa, Qur'an, 4:65). The Holy Qur'an has considered obedience to the Messenger (PBUH) as obedience to the Almighty God. The Almighty God says, "He who obeys the Messenger

(PBUH), obeys Allah” (Surah Alnisa, Qur’an, 4:80). And the Almighty God has imposed people to obey His Messenger (PBUH). He has made it clear that the Messenger (PBUH) is the clarifier of what is descended from the Holy Qur’an. Almighty God says, “nor does he (PBUH) says (the aughts) of (his own) desire. It is no less than inspiration sent down to him. He (PBUH) was taught by one Mighty in power” (Surah Alnajm, Qur’an, 53:3-5).

Almighty God has instructed us to adhere to the command and prohibition from the Prophet (PBUH). Almighty God says, “so take what the Messenger (PBUH) assigns to you, and deny yourselves that which he withholds from you, and fear Allah” (Surah Alhasher, Qur’an, 59:7). Whoever follows the history of Islamic legislation finds that the Prophet (PBUH) was keen to demonstrate the importance and virtue of the Sunnah. It is indispensable in Islamic legislation. The Prophet (PBUH) said, “Beware! I have been given the Qur'an and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Qur'an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. Beware! The domestic ass, beasts of prey with fangs, a find belonging to confederate, unless its owner does not want it, are not permissible to you if anyone comes to some people, they must entertain him, but if they do not, he has a right to mulct them to an amount equivalent to his entertainment” (Musnad Ahmad Ibn Hanbal: 22430, 1429 AD).

The Messenger of Allah (PBUH) intended to send Mu'adh ibn Jabal to Yemen, he asked, “How will you judge when the occasion of deciding a case arises? He replied: I shall judge following Allah's Book. He asked what you will do if you do not find any guidance in Allah's Book. He replied: I shall act following the Sunnah of the Messenger of Allah (PBUH). He asked what you will do if you do not find any guidance in the Sunnah of the Messenger of Allah (PBUH) and Allah's Book. He replied that I shall do my best to form an opinion and I shall spare no effort. The Messenger of Allah (PBUH) patted him on the breast and said, praise is to Allah Who has helped the Messenger of Allah to find something which pleases the Messenger of Allah” (Sunan Abu-Dawud: 3585). Abu Hurairah narrated that the Prophet (PBUH) said, "for those who came before you were doomed because of their questions and differences with their Prophets. If I commanded you to do something, then do as much of it as you can, and if I forbid you from doing something, then refrain from it” (Musnad Ahmad Ibn Hanbal: 22430, 1429 AH.).

If we refer to the era of the Companions, we will find that they were keen to adhere to the purified Prophet's Sunnah, such as their adherence to the Holy Quran. It is narrated by Ibn Masood (may Allah be pleased with him) that “he came on Friday and the Prophet (PBUH) was preaching, he heard the Messenger (PBUH) saying, ‘sit down,’ he sat down in the door of the mosque, as he heard the Prophet (PBUH) said that and saw him, the Prophet (PBUH) said to him, ‘come on, Abdullah’ (Musannaf Abd al-Razzaq: 5368). This proves the companions' intensity (may God be pleased with them) to adhere to the Sunnah of the Prophet (PBUH). The Companions (may God be pleased with them) were keen to comply with the Sunnah of the Prophet (PBUH). They

used to do what he (PBUH) said and leave what was left without knowing or asking about the wisdom for that. They were confident that all his actions were a revelation from Almighty God. Abu Sa'id al-Khudri (may God be pleased with him) narrated, "the Messenger of God (PBUH) prayed in his shoes, then the people prayed in their shoes, then he threw his shoes, so the people threw their shoes while they were praying.

The Messenger of Allah (PBUH) finished his prayer, he asked; what made you remove your sandals? They replied that we saw you remove your shoes, so we removed our shoes. The Messenger of Allah (PBUH) then said that Gabriel came to me and informed me that there was filth in them" (Al-Sunan Al-Kubra by Al-Bayhaqi: 4153). It was narrated on the authority of Umar ibn al-Khattab (may God be pleased with him) that he wrote to Al-Qadi Shureh, "If something is presented to you, judge on it according to the Holy Qur'an. If you cannot find it in the Holy Qur'an, then judge what is presented to you according to the Messenger's Sunnah. (Al-Sunan Al-Kubra by Al-Bayhaqi: 20371). Moreover, we are informed that the Companions, may God be pleased with them, did not feel shy to change their minds if they found that the Sunnah contradicts that. As narrated by Umar ibn al-Khattab, "paying blood compensation for the rational, and women do not inherit from their husbands anything. Dahhaak bin Sufyan told him that the Messenger of Allah (PBUH) wrote to him that the wife of Ishim al-Dabbi was to inherit from his blood compensation money, so Umar (may Allah be pleased with him) returned to him" (Sunan Abi Dawood: 2927, 2017 AD).

Al-Tabarani narrated that Al-Hassan said, "while Imran ibn Husayn was preaching, about the Prophet's Sunnah, a man said to him, 'O Abu Najeed, talk to us about the Holy Qur'an'. Then Imran said to him, you and your companions read the Holy Qur'an. Were you speaking about the prayer and what is in it and its limits? Were you talking about Zakat in gold, camels, cows, and types of money? However, I have witnessed, and you have been absent. Then he said the Messenger of God (PBUH) and his family, imposed upon us in zakat such and such. The man said that you have revived me. May God revive you a life" (Alnaysaboury, Kitab Ale'lm: 371). Moreover, some of the Companions were asked about a matter that has no available evidence with them from the Holy Qur'an and Sunnah. They ask each other if perhaps one of them heard from the Prophet (PBUH) about that issue. That is because the Companions were keen to implement the Sunnah. "When the grandmother came to Abu Bakr Al-Siddiq, she asked him about her inheritance, and he said, there is nothing documented for you in the Book of Almighty God, and I did not know anything for you in the Sunnah of the Prophet (PBUH), so go back until I ask the people about it. He asked the people, and al-Mughira ibn Shu'bah said that I attended with the Messenger of God (PBUH), and he gave the grandmother sixth. Therefore, Abu Bakr asked him, "do you have anyone else to witness this? After that, Mohammad bin Muslimah stood up and said, as Al-Mughira Bin Shu'bah has said. Then Abu Bakr imposed for her the sixth of the inheritance" (The Book of Mawareeth: 1871).

It is obvious from the aforementioned that the orientalists are misguided, misunderstood, and have reckless suspicions. In addition, it is clear to us that the Sunnah is a source of legislation for Muslims since the time of the Prophet (PBUH). It has taken its place in the Islamic legislation before the time of Al-Shafi'i.

4. Orientalist reporting about the resistance of old jurisprudence schools to the Prophet's Sunnah

Schacht believes that the old jurisprudence schools did not consider the Prophet's Sunnah as a source of legislation. Rather, they have launched strong oppositions against this strange, confused, and the impure new religion, which claims that its source and origin go back to the Prophet (PBUH) (Schacht, 2018 AD). Moreover, to strengthen their argument regarding the old jurisprudence schools, they have allegedly claimed an unreal conflict between modern scholars and early jurists. It starts with the judges in the era of the Umayyads until the era of the doctrines of jurisprudential schools. Each party has introduced an authentic hadith to win the battle which the prophet did not say. Schacht says, "as for the modernist movement in the second century, it is the natural result and conclusion that opposes the old jurisprudential schools, which are influenced by religion and morals" (Schacht, 2018 AD). He also says, "the main idea has been among the narrators of the hadith is that the hadiths are quoted from the Prophet should prevail over the Sunnahs of the jurisprudence schools" (Schacht, 2018 AD). He also claims that it is distinguished by a preceding reporting (Al Athar) of the Companions and Followers (Tabe'een) over the Prophet's hadiths. Besides, there is unanimousness in the outlines of the old jurisprudence schools in their basic legal theory. The central idea of this theory is the action or the unanimous matter on it, or what is known as the alive Sunnah" (Schacht, 2018 AD).

To analyze and criticize the orientalism's sayings about the resistance of the old jurisprudence schools to the Prophet's Sunnah, we have started by going back to the birth of jurisprudence schools. It is the era of the followers (Tabe'een), since the end of the first century AH and the beginning of the second century AH. In this era, the Islamic countries were expanded, and jurisprudential opinions appeared in the form of two large schools. The Hijaz School was also called Madinah School, and the Reporting (Al Athar) School. Its method has relied on the hadiths of the Prophet (PBUH) and the reporting (Al Athar) of the Companions (may God be pleased with them). They are indifferent to what is known as the hypothetical jurisprudence (Al-Juwayli, 2010 AD). As for the school of Iraq, it is also called the school of Kufa and the school of opinion. Their approach is to derive rules from the Qur'anic texts and Prophetic hadiths by observing and contemplating until it becomes common and abundant. Consequently, they are called the people of opinion. Therefore, it is characterized by looking and using the mind to find out the purposes of the Sharia. These have considered that the legal texts are flexible, and the mind can be relied on in every case for which no special text has been mentioned, and broaden its meanings in those purposes (Al-Ali, 1998 AD). Both schools,

despite their different methods of deriving jurisprudential rules, have considered the Prophet's Sunnah to be the main source of Islamic legislation. Therefore, it is incorrect to say that the School of Iraq and the School of Madinah have resisted the Sunnah.

It is reported from Shacht that The Medina School has used to take more from the reporting (Alathar) than the hadith of the Prophet. It has sometimes preceded the reporting (Alathar) to the hadiths of the Messenger (PBUH). He has cited the statement of Al-Shafi'i in this regard and his objection to Imam Malik by abandoning the individual hadiths. The reporting (Al Athar) includes either the saying of the Companion or the followers (Tabe'een). Imam Malik has adopted the reporting of the Companions as it is Sunnah and not Ijtihad. It is not even unanimous because the narrations that we have received through the Companions of the Prophet's Sunnah are much less than what they have heard and witnessed from the Prophet (PBUH). Because they have feared the narration on the authority of the Messenger of God (PBUH), fear of increasing or decreasing. That is why the Companions' reporting (Al Athar) is considered as Sunnah because they did not provide fatwa except with evidence from their lives with the Prophet (PBUH). These are either by saying deed or reporting. Moreover, evidence has been found that he did not precede the Companion's reporting to the Prophet's Sunnah. Rather, he has considered the existence of two narratives by the Prophet (PBUH). Both narratives may differ in their purposes. Therefore, he has equated between them and ended up accepting one of them, and rejecting the other. He has not rejected the Messenger's hadith and accepted the Companions' reporting. Rather, he has responded to the Messenger's hadith with another more reliable and authenticated hadith.

It is stated in Kitab Alam by Al-Shafi'i, "I asked Al-Shafi'i about perfume (Tayeb) before entering Ihram with remaining odor after Ihraam and after throwing Aljamarat stones and shaving before Alifadhah. He said, it is permissible and I love it, and I do not hate it because the Sunnah is proven in it from the Messenger of God (PBUH) and the reporting from more than a Companion. I asked for the evidence. He said that Malik told us on the authority of Abd al-Rahman bin Al-Qasim on the authority of his father on the authority of Aisha." As it is forbidden by Omar Ibn al-Khattab, he asked, "are they both honest? So I said, yes, so if we knew that the Prophet (PBUH) was perfumed and that Umar forbade the perfume based on his knowledge, which is the report of the truthful people together" (Shafi'i, 1990 AD).

Imam Malik has narrated this reporting and has issued a fatwa that it is disliked (Makrooh). It is taken that from the prohibition of Omar bin Al-Khattab (may God be pleased with him) from perfumes (Tayeb) before (Tahalol). This is because he believes that Umar is the most honest to quote from the Messenger of God, and he relied on the saying of Umar Ibn Al-Khattab as-Sunnah (Abu Zahra, 1952 AD). Concerning the reporting on the authority of the followers, Imam Malik has not considered the reporting of the followers (Tabe'een) in the level of Sunnah as the saying of the Companions. However, some of the followers (Tabe'een) has attained a consideration for their reporting, such as Omar bin Abdul Aziz, Saeed bin Al-Musayyib, Ibn Shihab Al-Zuhri, and those

with a high degree of familiarity with narration and knowledge. So he has used to accept what they have said as Ijtihad among them which are valid if it is based on Sunnah. He has not taken some of the opinions of the followers (Taabi'een) as imitation, but because in his studies, he has ended up with its approval and has not found anything contradicting them. (Abu Zahra, 1952 AD). After reviewing the position of Imam Malik, the leader of the Madinah School and the Imam of Dar Al-Hijrah in the Sunnah of the Prophet, it turns out that there is no relinquishment from the Sunnah at the Madinah School. There is prodigious attention in maintaining adherence to the Sunnah and adopting it in legislation, and there is no resistance to the Sunnah. However, the legislation rules are constructed from themselves.

Iraq Schools are called the people of measurement (qiyas). This era was a source of intellectual and revolutionary movements in the Islamic world. Hence it was a fertile source of those who have reported unauthentic prophetic hadiths. This has prompted Abu Hanifa to be careful and cautious, as he has accepted hadiths only well-known narrated by those who are trustworthy people. This has led him to weaken hadiths that were acceptable to them (Al-Sebaei, 2008 AD). It has been reported for Imam Abu Hanifa in more than one place that if it was not for Prophetic Hadiths in some rules, he would issue an entirely different fatwa. This is a hadith of Abu Hurairah (may God be pleased with him) "whoever eats or drinks by mistake, let him complete his fasting" (Sahih Al-Bukhari: 1933). Abu Hanifa said, "if there was no narration, I would have said by measurement (qiyas)" (Abu Zahra, 2008 AD). He has used to base blood compensation on the benefits of the fingers, so necessitates for the little finger without what is required for the thumb until the Prophet's words, 'these and these are equal' reached him. It means the little finger and the thumb (Sahih Al-Bukhari: 6895).

Therefore, he left his mind and followed the hadith. Thus, the fallacy of Joseph Schacht has become clear by claiming that the school of Iraq has resisted the Sunnis and the modernists. It is narrated on the authority of Sufyan Al-Thawri that he said, "I heard Abu Hanifa say, I take from the book of God if I found it, and if I do not find it, I take it the Sunnah of the Messenger of God (PBUH), and the authentic reports on it that are reported by the trustworthy. If I do not find in the Book of God or the Sunnah of the Messenger of God, I take the words of his companions. If they disagree, I take a saying that I find accurate and leave a saying to whoever I find inaccurate. Then I do not deviate from their words to what others say. If the matter ends with Ibrahim, Al-Hasan, Ibn Sirin, Saeed bin Al-Musayyib, and many others who have worked hard, then I must do as well as they did" (Al-Ghazali, 2005 AD). During his life, Imam Abu Hanifa has been accused by the same orientalism allegations, and he has been answered beyond any doubt and has been clarified his approach by quoting from the Sunnah of the Messenger of God. Abu Jaafar Al-Mansour has written to him, "I have been informed that you have preceded measurement (qiyas) to hadith. He said that a matter is not as it is reported to you the Prince of the believers. Rather I work first with the Book of God, then with the Sunnah of His Messenger (PBUH). Then by the judgment of Abu Bakr, Umar,

Othman, and Ali, then by the judgment of the Companions and then I measure after that if they disagree (Abu Zahra, 2008 AD).

Al-Shaarani has mentioned on the authority of Abu Hanifa that he has said, “We swear, by God, it is a lie, that whoever says that we precede measurement (qiyas) to the text is a liar. Besides, is there any need for measurement (qiyas) after the text?” (Al-Sharani, 1989 AD). Ibn al-Qayyim has reported that the companions of Abu Hanifa are unanimously agreed about the doctrine of Abu Hanifa, where a weak hadeeth is more reliable to him than measurement (qiyas) and opinion (Ibn al-Qayyim, 1423 AH). No one in the school of Kufa has preceded the measurement (qiyas) on the individual's reporting at all. Rather, they were strict in accepting the reporting and set more conditions for it than others, except for Issa ibn Iban, 221 AH, who has presented the measurement (qiyas) on the individual's reporting if the narrator is not a jurist, but if he is a jurist, then he also precedes the individual's reporting” (Madkour, 1972 AD).

It is obvious from the above mentioned that the saying of Schacht is not considerable. It has been proven with evidence and confirmation that how the old jurisprudence schools have been concerned with the Sunnah and have considered it a major source of legislation that cannot be reversed in any way as long as its validity is proven. The claim that they left the Sunnah is a matter of fallacy and useless argument. It indicates the insufficient analysis and extrapolation of the diligence of the jurisprudence schools or perhaps intended negligence. After reviewing Iraq School, it is obvious that they care more about implementing the measurement (qiyas). They derive the meaning from the rules and construct the situations on them (Al-Shahristani, 1968 AD). However, their use of measurement (qiyas) and opinion in deriving jurisprudential rules are not considered as evidence of their indifference to the Prophet's Sunnah. Rather, they have considered the Prophet's Sunnah to be one of the main sources in Islamic legislation and have judged on the matter following it. They see other jurists, “the repeated Sunnah is definitively proven and that the most famous of it is raised to the level of certainty, or even close to certainty” (Bukhari, 1997 AD).

Besides, the work of the people of Medina during that period was taken from the sayings, deeds, or narration of the Prophet (PBUH). They saw from the Messenger what we did not see, and to bring about the issue of dropping zakat from vegetables because “zakat was not taken at the time of the Prophet, nor during the time of the caliphs after him, with the abundance of its cultivation” (Ibn Rashiq, 2001 AD). Thus, it is considered as a form of the reporting of the Prophet (PBUH). So, the work of the people of Madinah cannot be understood far-away from the Sunnah of the Prophet (PBUH). Moreover, we have seen that Imam Malik has relied on the sayings of the people of Medina. He has made it authenticity in his path of transmission as a matter of the call to prayer, and other things (Al-Baji, 1990 AD). The work of the people of Medina or the unanimous have agreed upon the matter which does not mean their unanimous action on work utilizing diligence and reasoning, but rather what is the method of discontinuation (Al- Sabbati, 1983 AD; Al-Rahouni, 2002 AD). The

unanimous matter in Medina is a reflection of the Prophet's Sunnah over the ten years he has lived among them.

5. Conclusion and Recommendations

After presenting and analyzing some of the orientalist's views about the authenticity of the Prophet's Sunnah, this research concludes that orientalism has avoided the scientific method in its study of the Prophet's Sunnah. It has dealt with this matter with a hostile and biased perspective. It has adopted a misleading approach based on fallacies, and it is not based on accuracy or scrutiny. It has become clear how the Sunnah was considered as a major source of Islamic legislation from the time of the prophethood to our present time. The orientalism's approach regarding the Prophet's Sunnah was not considered as a source of legislation except during the Shafi'i era is far-away from the truth. It has become clear to us that the Companions (may God be pleased with them) and the followers (Tabe'een) have taken care of the Prophet's Sunnah, and have considered it as the source of Islamic legislation. Moreover, orientalism claims that the old jurisprudence schools have resisted the Prophet's Sunnah which is not based on reality. It has claimed that the school of Medina relied on the reporting, while the school of Iraq did not care about the Sunnah. It has been proven that the old jurisprudence schools, despite their different methods of elicitation of jurisprudential rules, all have endorsed the authenticity of the Prophet's Sunnah in Islamic legislation.

As orientalism is a wide board and it has divergence. It did not leave any of the Islamic sciences unless it penetrated it by research. It has devoted itself to study, analyze, and criticize, especially in the legislative and ideological fields, to create gaps. It is recommended to get together for a lookout and combat it. The research in this field is scant compared to the other fields. Therefore, there is a requirement of establishing research and learning centers specialized in orientalism. There is a dire need of increasing awareness among Muslims regarding the importance of the Prophet's Sunnah and its legislative value through seminars and conferences. It is essential to inculcate the love of the Prophet's Sunnah among the new generation of Muslims by using the media and school curricula from the first grades.

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