

## ANALYSIS ON THE BOOK OF AL-SUNNAH WA-MAKĀNATUHĀ FĪ AL-TASHRĪ' AL-ISLĀMĪ BY MUSTAFĀ AL-SIBĀ'Ī

Zati Nazifah binti Abdul Rahim

Fakulti Pengajian Quran Dan Sunnah, Universiti Sains Islam Malaysia, 71800 Nilai,  
Negeri Sembilan, Malaysia.

Tel: 0139438941 E-mail: zatinazifah@gmail.com

### Abstract

*Al-Sunnah wa-Makānatuhā fī Al-Tashrī' Al-Islāmī* is written by Mustafā al-Sibā'ī, a prominent figure of Islamic scholar. This study mainly discussing about this book by using descriptive-analytical method. The result shows that this book covers almost every aspects of sunnah begins with the outlines of the historical development of sunnah until the irrefutable arguments to disprove claims from sunnah's enemies. As this book mainly written to rebut lies and arguments from the enemies, hence this article will also focus on discussing the second section of the book, 'Various Doubts Raised Concerning the Sunnah Over the Centuries'. This study, therefore, seeks to analyse the perspectives of the author towards the opponents of sunnah, begins with the *Shī'ah* and *Khawārij*, *Mu'tazilah*, orientalist until some of the contemporary writers whose reject sunnah.

**Keywords:** Sunnah, Mustafā al-Sibā'ī, Book Analysis, Enemies of Sunnah.

### Introduction

This book is one of Mustafā al-Sibā'ī's most important works beside his other books. Al-Sibā'ī has produced a very important work on the sunnah with great care and details. The book of *Al-Sunnah wa-Makānatuhā fī al-Tashrī' al-Islāmī*, or its translation, *Sunnah and Its Role in Islamic Legislation* covers all aspects of sunnah and presents the results of detailed study on various issues revolving around sunnah. Overall, the contents of this book are very much in line with its title. In this book, al-Sibā'ī refuted lies and doubts raised about ḥadīth by explaining how detailed and thorough the scholars of ḥadīth are in assessing the authenticity of ḥadīth either from *sanad* as well as *matn*. Based on a strong and very convincing argument, he refuted every oriental claims. Every thoughtful idea put forward is attached with clear arguments and evidence. There are also some of the topics in this book that are probably not discussed in depth. This is because the topics are not closely related to the main thrust of the subjects in this work and al-Sibā'ī discussed it only because they are related to the main theme of this book.<sup>1</sup>

This book has received various positive reactions and not only well received by scholars and academic students, but also by the Muslim community in general. It is not only

---

1 Mustafā al-Sibā'ī. (2008). *Al-Sunnah wa-Makānatuhā fī al-Tashrī' al-Islāmī*, trans. Faisal Muhammad Shafeeq, *The Sunnah and Its Role in Islamic Legislation*. Riyadh: International Islamic Publishing House. p.26.

because of its universal message, but because the author took into account every level of readers in writing his book. For scholars, authors took the approach of presenting input in an orderly, detailed, and comprehensive manner. As for students, they can find the evidence and arguments they need to improve their level of understanding. For Muslim societies in general, it is easy for them to read and understand the contents of this book because difficult topics had been simplified and conveyed in easier form. Before reading this work, there may be doubts or questions about the possibility that the information contained in it are outdated and irrelevant. It is undeniable that some parts of the context in the discussions relates to orientalists and enemies of Islam around the 1940s and 50s. Yet the discussions turned out to be still relevant and timely as the orientalists and enemies of Islām today still follow and put forward the same arguments as those of their predecessors.<sup>2</sup> The rest of the book explores issues that have never faded and remain suitable as reference and reading material until nowadays.

### Biography of Mustafā al-Sibā'ī

Mustafā al-Sibā'ī or Mustafā bin Husnī Abū Hasan al-Sibā'ī was born in 1915 AD / 1333 AH in Homs, a city located in Syria.<sup>3</sup> He began to learn basic knowledge especially about Islām from his own father, Shaykh Husnī Abū Hasan al-Sibā'ī who was a well known scholar in his state. He completed his primary and tertiary education at *Madrasa Mas'ūdiyya*, a leading Islamic educational institution in Damascus at that time. Apart from getting a formal education, he also did not miss the opportunity to seek knowledge from great Muslim scholars in Syria. Among his teachers were Shaykh Ṭāhir al-Atasi, Shaykh Zahid al-Atasi, Shaykh Muḥammad al-Yasīn, Shaykh Anis Kalalib and several great scholars in Damascus.<sup>4</sup> He grew up well in an honourable Muslim family. At a young age he has been able to memorize the Qur'an and performed great in his study as he often gets the top position in the class and has a strong memorization. He also had a talent in giving speech or preaching and often fill-in his father's position if his father had something else came up.<sup>5</sup>

In 1933 AD, al-Sibā'ī who already 18 years old traveled to Egypt to further his studies in the PhD level at Al-Azhar University in the field of Fiqh, Usul and History of Islamic Law.<sup>6</sup> He began to join *Ikhwanul Muslimin*, together with Hasan al-Banna and later became the *Murāqib 'Am* of the *Ikhwanul Muslimin* of Syrian. He actively continued with *Ikhwanul Muslimin* in Egypt by participating in various demonstrations against British colonialism in 1941 AD as well as supporting Rashid Ali Kailani's revolution in Iraq to fight against British colonialism. Al-Sibā'ī also arrested by the Egyptian government at that time under the command of British colonialists. With him were his colleagues such

---

2 Ibid. p. 17.

3 Masrukhin Muhin. (2012). Ḥadīth Menurut Mustafā al-Sibā'ī dan Ahmad Amin (Suatu Kajian Komparatif). *Jurnal Al-Fath*. Banten: Fakultas Ushuluddin Dan Adab UIN Banten. p. 37.

4 Mustafā al-Sibā'ī. (1998). *Hakadhā 'Allamatnī al-Ḥayāh*. Bayrūt: Dār al-Warrāq.

5 Juriono, Achyar Zein & Ardiansyah. (2017). Metode Kritik Matan Mustafā al-Sibā'ī dalam Kitab al-Sunnah wa-Makānatuhā Fī al-Tashrī' al-Islāmī. *At-Tahdis: Journal of Ḥadīth Studies*. Medan: UIN Sumatera Utara. p. 68.

6 Masrukhin Muhin. (2012), *op.cit.*, p. 37.

as Masyhur al-Ḍamin, Ibrahim al-Qaṭṭān, Hasyim al-Khazandar, Faris Hamdani, Ali al-Duwaik and Yusuf al-Masyari. They were in detention for about three months before being transferred to the Ṣarfanda prison in Palestine and arrested for four months. Then at last they were released with parole.<sup>7</sup> After his release, Mustafā al-Sibā'ī was not at all intimidated but became more steadfast in defending the truth.

Al-Sibā'ī led the movement to defend Qur'an in parliamentary sessions and led demonstrations in Damascus to uphold Islamic law. He and his colleagues then succeeded in suppressing elements of secular thought in the legal system and injecting Islamic thought into most of the jurisprudence in 1950 AD. In the same year, al-Sibā'ī was appointed as Dean of the Islamic Law Faculty at the University of Damascus. He continued to be active as a lecturer in Islamic institutions and Higher Education Institutions as well as spreading knowledge through the publishing world. In 1951 AD, he attended the general *Muktamar* of Islām in Pakistan which was attended by representatives of Islamic countries from all over the world. The following year, al-Sibā'ī and his comrades demanded permission from Syrian government to allow them to fight the British in Suez Canal. But Syrian ruler at that time, Adib al-Syaisyakali, not only resisted but continued to order disbandment toward *Ikhwanul Muslimin*, as well as imprisonment of its leaders including al-Sibā'ī. He was later removed from his department at the University of Damascus and deported to Lebanon.<sup>8</sup>

In 1953 AD, once again general *Muktamar* of Islām was held in Al-Quds and was attended by representatives of *Ikhwanul Muslimin* from all Islamic countries. In the same year, al-Sibā'ī visited Egypt and for the first time he met Yusuf al-Qarḍawi, Ahmad al-Assal and Muhammad al-Damardasy. The following year, al-Sibā'ī attended the Christian Islamic Congress which aimed to counter the argument against the allegations of the enemies of Islām among orientalist and Christians. He also attended a meeting in Lebanon by the invitation of Hasan al-Hudhaibi, the second *Mursyid 'Am* of the *Ikhwanul Muslimin* in Arab countries. The Egyptian delegation that accompanied Hasan al-Hudhaibi was Abdul Hakim Abidin, Said Ramadhan, Shalih Abu Raḳiq, and Munir Dallah. While from Syria, Mustafā al-Sibā'ī, from Jordan, Muhammad Abdur Rahman Khalifah, from Sudan, Ali Thalibullah, from Iraq, Muhammad Mahmud al-Shawwaf, and from Kuwait, Abdul Aziz al-Muthawwi'.<sup>9</sup>

These are the summary of Mustafā al-Sibā'ī's life and struggle before he died on October 3, 1964 AD in his homeland after eight years of illness.<sup>10</sup> His name is well known not only in the political world but also in the world of Islamic scholarship. He is known as a person who has a high fighting spirit and a loud speaking style that frightens the opponents. Many of his works continue to be used as a reference by Muslim around the world until today. Among the books written by him are *Aḥkām al-Ṣiyām wa Falsafatuhu*, *Akhḷāqunā al-Ijtimā'iyyah*, *al-Istishrāq wa al-Mustashriqūn*, *al-Sīrah al-Nabawiyyah*,

---

7 Juriono et al. (2017), *op.cit.*, p. 69.

8 Ibid.

9 Ibid. p. 69-70.

10 Masrukhin Muhin. (2012), *op.cit.*, p. 38.

*'Azamā 'unā fi al-Tārīkh, al-Mar'atu Bayna al-Fiqh wa al-Qānūn, Min Rawā'ī Ḥaḍāratinā, Hādhā Huwa al-Islām, al-Qalā'id min Farā'id al-Fawā'id, al-Waṣāya wa Farā'id*,<sup>11</sup> as well as the book that will be discussed here, *al-Sunnah wa-Makānatuhā fi al-Tashrī' al-Islāmī*.

### Reasons and Difficulties in Writing the Book

The book was originally a Ph.D thesis submitted at Al-Azhar University. Initially, the book was not printed for distribution, but was only limited to the close circle of students and scholars when al-Sibā'ī submitted it to the university. Several chapters from this book have also been printed as articles in several Islamic magazines in Cairo, Damascus, as well as few other places. Many readers wrote to him, asking for the publication of his writing, but he delayed it because he still wanted to improve his work. However, the book of *Adwa 'alā al-Sunnah al-Muhammadiyah* was published. Since the book attacked the credibility of ḥadīth and its narrators, his friends and colleagues insisted for his book to be published. This is because such a work was needed to overcome the effects of Abu Rayyah's book and at the same time expose the falsehoods he was trying to spread. So he submitted his work for printing and retained its contents except for a few refinements that he managed to make.<sup>12</sup>

There was also an incident that became one of the factors al-Sibā'ī produced this work. The incident that took place between him and Dr. 'Alī Hasan 'Abdul Qādir, the writer of *Nadhrāh 'Ama fi Tarīkh al-Fiqh al-Islāmī*, which has related many of Goldziher's views in the book. He had just recently completed his studies in Germany, where he received his Ph.D. degree from the Faculty of Philosophy. Its happen when al-Sibā'ī was still in the second year at the university and Dr. 'Abdul Qādir was assigned to teach them a class on the History of Islamic Legislation. He began his lesson with the history of the Prophet s.a.w., and he was dictating from *Muslim Studies*, by Ignaz Goldziher. He quote Goldziher's words and then comment on them as if they were established scholarly facts. Al-Sibā'ī with his collageous often protested, but he refused to go against Goldziher's view. Then he came upon the section wherein Goldziher accused Imām al-Zuhrī, the *muḥaddīth*, of inventing fabricated ḥadīth for the Bani Umayyah rulers. They debated the issue with him, but Dr. 'Abdul Qādir did not budge and remained firm with his view.<sup>13</sup>

Hence, al-Sibā'ī researched and collected large amount of authentic information about Imām al-Zuhrī for three months in order to answer Dr. 'Abdul Qādir's allegations. After al-Sibā'ī had gleaned a good amount of authentic information, he said to Dr. 'Abdul Qādir that it has become clear to him that Goldziher has distorted many facts that pertain to Imām al-Zuhrī. Without even considering the proofs that al-Sibā'ī had, Dr. 'Abdul Qādir simply answered that it is impossible, for the orientalis, a group of scholars especially Goldziher, who would never distort texts or facts. That is when al-Sibā'ī decided to

---

11 Juriono et al. (2017), *op.cit.*, p. 70.

12 Mustafā al-Sibā'ī. (2008), *op.cit.*, p. 33-34.

13 Ibid. p. 48-49.

deliver a lecture on the topic and invited Dr. ‘Abdul Qādir. Eventually, Dr. ‘Abdul Qādir came and carefully listened to the entire lecture. Finally Dr. ‘Abdul Qādir admitted that he did not know who Imām al-Zuhrī was until that moment and he accepted the truth of every argument of al-Sibā’ī.<sup>14</sup>

Beside the incident mentioned before, al-Sibā’ī also had met with many people from the Muslim world who were influenced by the ideas of the orientalist. He attempted to persuade them with the truth and to remove any doubts about Islām they had in their minds. Hence, beside the other reasons, this had led him to embarking on this study and become the actual main reason for al-Sibā’ī produced this great work. Throughout the book, al-Sibā’ī disproves lies and doubts raised about sunnah, refuting enemies of sunnah by shedding light on how detailed and meticulous the *muḥaddīthūn* were in verifying the authenticity of both *sanad* and *matn*. Thus, after reading throughout the book, one will be able to clearly see that this book had achieved its main objectives.

Above all, al-Sibā’ī went through some difficulties while composing this great book, as attested to by his brothers who were living with him at the time in Cairo. The lack of reference books forced al-Sibā’ī to travel from one place to another in search of necessary materials. Furthermore, the situation at the time made it very difficult for him to meet with his teachers to discuss and consult with them on detailed issues of his research. However he successfully submitted his Ph.D thesis before his research published as a book. When the first edition of this book was finally printed, al-Sibā’ī was suffering from a chronic illness which little bit had affected his works.<sup>15</sup>

Al-Sibā’ī claimed that he was forced to summarize many of the important topics that are discussed in this work and he always wanted to expand on them and thus add to the benefit of his research. He also intended to add other topics which are related to the subject matter of the book. Yet, due to extenuating circumstances, he never got the time to realize that ambition. Despite that, the book received warm responses from the public, especially from those who appreciate the importance of the work. Although he became extremely weak because of his illness, he began to polish his work and add important comments, and he continued to do so until he died. Eventhough the core subject matter of the book remained to be his continual preoccupation, the reader will find in the second edition two appendixes. He intended to add a third, but he died before he was able to complete it.<sup>16</sup>

### **Contents and Divisions of Chapters in the Book**

Al-Sibā’ī divided his book into three parts and concluded with biographical appendix section. The first part of his book entitled, ‘The Meaning of the Sunnah and how it was Transmitted and Recorded’. In the first part of his book, he outlines clearly and

---

14 Ibid.

15 Ibid. p. 26-27.

16 Ibid.

concisely, the various stages of development in history of sunnah in early Islamic century, from the time ḥadīth was disseminated through oral speech until ḥadīth was officially written and recorded. Then he explained the factors that led to the spread of ḥadīth falsification activities over a long period of time. After that, he detailed the history of the great achievements of ḥadīth scholars in maintaining the authenticity of each narrated ḥadīth. He explained how sunnah was purified from all kinds of falsifications and lies through the contributions of the scholars. Al-Sibā'ī then listed various branches of the field of ḥadīth knowledge as a result of studies and efforts from scholars of ḥadīth.

In the second chapter, 'Various Doubts Raised Concerning the Sunnah Over the Centuries', al-Sibā'ī discussed about enemies of Islām whose have attacked ḥadīth and its narrators from earlier time. After he stated their allegations, he proceeded to present irrefutable arguments to answer and prove their lies. In the last chapter, the third chapter entitled 'The Ranking of the Sunnah in Islamic Legislation', al-Sibā'ī discussed in more detail the position between sunnah and Qur'an and the relationship between these two sources of law. Finally, he concluded his writing with a very useful appendix in which he discussed about *al-Imām* of the four major *mazhab* and *al-Imām lil Kutub al-Sittah*. Al-Sibā'ī not only focused on their biographies, but also discussed the approach used in inferring the law from ḥadīth. The methodologies of each *Imām* were discussed separately, thus making it easier for students to see why there are differences of opinions in some chapters of fiqh. Belows are the divisions of chapters in the book;

Section One: The Meaning of the Sunnah and how it was Transmitted and Recorded

Chapter One: The Definition of the Sunnah

Chapter Two: Fabricated Ḥadīth

Chapter Three: The Efforts of the Scholars to Purify and Authenticate the Sunnah

Chapter Four: The Fruits of their Efforts

Section Two: Various Doubts Raised Concerning the Sunnah Over the Centuries

Chapter Five: The Sunnah versus the *Shi'ah* and *Khawarij*

Chapter Six: The Sunnah versus the *Mu'tazilah* and the *Mutakallimeen*

Chapter Seven: The Sunnah versus those from the Early Centuries who Rejected its Legislative Status

Chapter Eight: The Sunnah versus Contemporary Personalities who Reject it

Chapter Nine: The Sunnah versus those who Reject the Validity of *Aḥād* Narrations

Chapter Ten: The Sunnah versus the Orientalists

Chapter Eleven: The Sunnah versus Certain Contemporary Writers who Reject it

Section Three: The Ranking of the Sunnah in Islamic Legislation

Chapter Twelve: How the Sunnah Ranks with the Qur'an

Chapter Thirteen: How the Qur'an Encompass the Sunnah?

Chapter Fourteen: Abrogation of the Qur'an by the Sunnah and

Abrogation of the Sunnah by the Qur'an

Appendix: Biographies of The Four *Imām* and the Compilers of the Six Books

1. Imām Abū Ḥanīfa
2. Imām Mālik
3. Imām al-Shāfi'ī
4. Imām Aḥmad ibn Ḥanbal
5. Imām al-Bukhārī
6. Imām Muslim
7. Imām al-Nasā'ī
8. Imām Abū Dāwūd
9. Imām al-Tirmidhī
10. Imām Ibn Mājah

### Mustafa Al-Sibā'ī Perspectives Towards Sunnah's Opponents

#### *Shī'ah and Khawārij*

Since early time, *Shī'ah* and *Khawārij* had negative and opposite views about the *Ṣaḥāba* and the conflict led to an assault against sunnah and even rejecting authentic ḥadīth. *Shī'ah* rejected ḥadīth narrated by majority of *Ṣaḥāba*, especially those ḥadīth in which the goodness of certain *Ṣaḥāba* were praised. The only ḥadīth they accepted were those that related to their *Imām*, whom they believed to be infallible and they even fabricated ḥadīth that described the virtues of Sayyidinā 'Aliyy ibn Abī Ṭālib.<sup>17</sup> Just as *Shī'ah* took an offensive stance towards ḥadīth related to the *Ṣaḥāba*, *Khawārij* did the same but because of their piety and honesty, they did not invent lies as the *Shī'ah* did, but they did oppose the masses of Muslim in many rulings. The reason behind such rulings was not ignorance regarding *Islām*, but it was a result of the *fitna* that occurred, until they rejected ḥadīth narrated by anyone who participated with Sayyidinā 'Aliyy or Mu'awiyah. Because of that view, they are just as dangerous as *Shī'ah*. Their opinions and doubts greatly influenced the orientalist and those of their ilk, who wished to raise arguments about ḥadīth of the Prophet s.a.w.<sup>18</sup>

#### *Mu'tazilah and Mutakallimīn*

Al-Sibā'ī related the discussions about *Mu'tazilah* in this book with writing by Imām Abū Manṣūr al-Baghdādī in *al-Farq Bayn al-Firaq*. The discussions focusing on the different subsects within the *Mu'tazilah*, their opinions regarding the *Ṣaḥāba*, and their stances towards ḥadīth. From twenty-two subsects within *Mu'tazilah*, there are few mentioned in the discussion which are *al-Wāsiyyah*, the followers of Wāsil Ibn 'Atā', *al-'Amrawiyyah*, the followers of 'Amru Ibn 'Ubayd, *al-Hudhayliyah*, the followers of Abī al-Hudhayl, also known as al-'Ilāf, and *al-Nizāmiyah*, the followers of Abū Ishāq Ibrāhīm Ibn Sayār, better known as *al-Nizām* and also associates with *al-Zanādiqah* and their ilk. *Mu'tazilah* rejected the validity of *aḥād* ḥadīth as a proof in Islām, while *al-Nizām* rejected even *mutawātir* ḥadīth.<sup>19</sup> Al-Sibā'ī pointed out that the gap between *ahl al-*

---

17 Mustafā al-Sibā'ī. (2003). *Al-Sunnah wa-Makānatuhā fī al-Tashrī' al-Islāmī*. Qāhirah: Dār al-Salām. p. 128.

18 Ibid. p. 130.

19 Ibid. p. 131-132.

*ḥadīth* and *Mu'tazilah* led to two dangerous results that have to do with the *ḥadīth*. First, the leaders of the *Mu'tazilah* raised doubts about the status of the *Ṣaḥāba*, which opened door for certain orientalists to attack them as well. Secondly, in their Fiqh, most followers of *Mu'tazilah* also followers of Imām Abū Ḥanīfa and his companions. *Mu'tazilah* ascribed to Imām Abū Ḥanīfa the opinions of Qur'an being created until he was blamed and attacked by some extremist from *ahl al-ḥadīth* for the matters.<sup>20</sup>

### **Those From The Early Centuries Who Rejected Sunnah Legislative Status**

The emergence of those who rejected the validity of sunnah as a source of Islamic legislation happened in the advent of the second century. They rejected either the *aḥād* *ḥadīth* or those *ḥadīth* that did not explain and did not affirm what is in the Qur'an. In other words, those *ḥadīth* that legislated independent rulings that are not found in the Qur'an rejected by this group. Al-Sibā'ī claimed Imām al-Shāfi'ī as the first one who discussed about this group in his book *Al-Umm*. He dedicated a chapter to give an account of a debate that took place between him and a man who denied the legislative authority of *ḥadīth*.<sup>21</sup> In the end of the debate, Imām al-Shāfi'ī's opponent was satisfied that to accept the Prophetic *ḥadīth* is equal to accepting from Allah. Hence al-Sibā'ī expressed his own perspectives by summarizing and pointing out important points from Imām al-Shāfi'ī's arguments in his debate defending sunnah. From Imām al-Shāfi'ī's debate, it is clear that the cause of dissension was the 'less than sure knowledge' and 'sure knowledge' that is imparted from *ḥadīth*, as opposed to the 'certain and sure knowledge' that the Qur'an imparts, as the Qur'an is authentically ascribed to Allah s.w.t and His Messenger s.a.w.<sup>22</sup>

### **Contemporary Personalities Who Reject Sunnah**

Al-Sibā'ī focused only on one contemporary personality which is Dr. Tawfiq Ṣidqī who only accepting Qur'an and totally rejecting *ḥadīth*. There are four arguments by Dr. Tawfiq Ṣidqī which had been summarized and discussed in this chapter. Firstly, Qur'an has clarified the detailed rulings of Islām, so that no other source such as sunnah is needed. Secondly, if sunnah was a proof like Qur'an, Allah would have guaranteed to preserve it as well. Thirdly, if sunnah was a valid proof, the Prophet s.a.w.would have ordered it to be written down and *Ṣaḥāba* as well as *Tābi'īn* would have worked to gather, record and preserve it. Fourthly, certain *ḥadīth* from the Prophet s.a.w.indicate that sunnah is not a valid Islamic proof. Al-Sibā'ī then expressed that the student of knowledge, however, will not hesitate to confum the weakness, the inconsistency, the inherent contradiction, and the falsehood of those arguments before he rebut each of the claims with irrefutable *ḥujja*.<sup>23</sup>

### **Those Who Reject The Validity Of *Aḥād* Narrations**

This group arguing *aḥād* *ḥadīth* as follow;<sup>24</sup>

---

20 Ibid. p. 138.

21 Ibid.

22 Ibid. p. 145.

23 Ibid. p. 149-150.

24 Ibid. p. 162.

1. *Aḥād* ḥadīth is a form of guesswork, for it is susceptible to error and forgetfulness from the narrator. Therefore, it does not have certainty of knowledge and cannot, as a consequence, be used as a proof.
2. *Aḥād* ḥadīth are not accepted in primary matters, and with greater reason, then, they should not be accepted in secondary matters.
3. It also has been authentically narrated from the Prophet s.a.w., in one incident, the Prophet s.a.w. hesitated to accept information from one person only.
4. It has been related by numbers of *Ṣaḥāba* that they did not act according to *aḥād* ḥadīth.

These arguments answered by al-Sibā'ī as follow;<sup>25</sup>

1. To act based on ḥadīth that impart less than one hundred percent knowledge for the details of the religion and its secondary matters is compulsory because for the most part, we cannot arrive at a ruling except through those ḥadīth. Plus, since *ijma'* dictates that *aḥād* ḥadīth must be applied and since *ijma'* imparts absolute knowledge, we can say that *aḥād* ḥadīth is applied based on one hundred percent, sure knowledge.
2. The second argument is simply wrong to use as an analogy, whereas the universal principles of Islām and primary beliefs are indeed established through ḥadīth that impart one hundred percent, sure knowledge. While, secondary matters and the details of the religion can realistically only be established through ḥadīth that impart less than one hundred percent, sure knowledge. None argues, therefore, in this matter except someone who is intransigent or who has an ulterior motive.
3. The Prophet s.a.w. hesitated because it was highly unlikely that he alone among the congregation should have noticed a matter that many more among them should also have noticed. So when there is an indication that an *aḥād* ḥadīth contains a mistake, one must hesitate and scrutinize it before accepting it. We must also understand that even with other confirmation, all of them together do not amount to a number of narrators that satisfies the conditions of the *mutawātir* ḥadīth, so the example given does not even enter into the scope of discussion.
4. It is authentically narrated in *mutawātir* ḥadīth that *Ṣaḥāba* would act on *aḥād* ḥadīth. A few ḥadīth indicate that they hesitated in accepting *aḥād* ḥadīth in specific situations, but that does not prove that their overall opinion was to reject *aḥād* ḥadīth. In those isolated instances, they either hesitated because of external factors, because they wanted to make sure that the narrator was correct in his report, or because they wanted to instruct Muslim about the importance of making sure that a ḥadīth is authentic.

The arguments of those who rejecting *aḥād* ḥadīth are clearly refuted and the scholars of the fundamentals of Islamic jurisprudence have mentioned many proofs in their books. However, the first Imam to discuss the topic was Imām al-Shāfi'ī in *Al-Risālah*. Hence, al-Sibā'ī then pointed out twenty-one proofs indicating the validity of *aḥād* ḥadīth as binding proofs in Islām as discussed by Imām al-Shāfi'ī. These proofs showing that it is compulsory upon Muslim to accept and apply *aḥād* ḥadīth.

---

<sup>25</sup> Ibid. p. 162-164.

### **Orientalist**

Al-Sibā'ī shared his perspectives about orientalist especially the one regarded as the *shaykh* of orientalists, Ignaz Goldziher. Al-Sibā'ī pointed out that he wrote about orientalists before he had the opportunity to meet them in person to discuss their opinions when he visited various universities in Europe. Through the visit, he became convinced about the great danger brought by orientalists to the Islamic heritage because their hearts had been filled with hatred and resentment against Islām, Arabs, and Muslim.<sup>26</sup> Al-Sibā'ī explained how orientalists had dominating Islamic studies in the West, influencing Islamic writers thoughts, and they also had colonial agenda. Then al-Sibā'ī focused on discussing about Goldziher argument regarding sunnah and his attacks towards *Khilāfah al-'Umayyiah* and Imām al-Zuhrī. He accused *Khilāfah al-'Umayyiah* fabricated ḥadīth for the sake of the religion and political issues, and also used Imām al-Zuhrī to invented ḥadīth. These views, which were originated by Goldziher, have dominated orientalists circles in the last centuries. However, by outlining the true political situation in that era with a great deal of historical narrative including Imām al-Zuhrī biography and his status in history, al-Sibā'ī able to disproves all Goldziher's claims. Al-Sibā'ī asserted that Goldziher did not adhere to dignified scholarly principles of research because he distorted the truth whenever he needed to, he twisted facts whenever he felt the need to do so, and he lied whenever it would help further his claims. Despite that, it is pitiful to see some Muslim, such as Aḥmad Amīn, take Goldziher to be their *shaykh*.<sup>27</sup>

### **Certain Contemporary Writers Who Reject Sunnah**

Al-Sibā'ī described them as so-called Muslim which became the students of orientalists and their way of attack is neither clear nor direct, definitely not same as direct offensive from orientalists before them. Al-Sibā'ī focused on discussing about Aḥmad Amīn with his book *Fajr al-Islām*, and Abū Rayyah the writer of *Adwa 'alā al-Sunnah al-Muhammadiyah*. *Fajr al-Islām* is a ḥadīth literature book but al-Sibā'ī founded it as a book in which Aḥmad Amīn confounds truth with falsehood, reality with lies, and guidance with deviance.<sup>28</sup> In the 'Chapter of Ḥadīth' in his book, Aḥmad Amīn attacked credibility of sunnah and science of ḥadīth criticism applied by Muslim ḥadīth scholars and then at the final discussion, he put accusations against Abū Hurayrah with distorted representations about the noble scholar. Al-Sibā'ī claimed Aḥmad Amīn as most cunning in leveling his attacks against Abū Hurayrah as he followed the path taken by *al-Nizām* and the orientalists. Those attacks were dispersed throughout his research with distortions of certain historical events.<sup>29</sup> Then, focusing on Abū Rayyah with *Adwa 'alā al-Sunnah al-Muhammadiyah*, who also had written negatively about Abū Hurayrah. Al-Sibā'ī stated that Abū Rayyah was even more vicious than his predecessors and his condemnations were more wicked than those of *Mu'tazilah*, *Rafidah*, and orientalists.<sup>30</sup>

---

26 Mustafā al-Sibā'ī. (2008), *op.cit.*, p. 43.

27 Ibid. p. 219.

28 Ibid. p. 304.

29 Ibid. p. 368.

30 Ibid. p. 399.

Moreover, after critically went through *Adwa 'alā al-Sunnah al-Muhammadiyah*, al-Sibā'ī claimed that the book has no scholarly value whatsoever and concluded that the book was not written based on accepted methods of scholarly research and the author is void of scholarly qualities such as honesty and precision.<sup>31</sup>

## Conclusion

Based on this discussion, it can be concluded that Mustafā al-Sibā'ī is a figure of Islamic scholars who is very broad in his knowledge and remains firm in defending the purity of *sunnah nabawiyah*. The book of *Al-Sunnah wa-Makānatuhā fī al-Tashrī' al-Islāmī* is the result of his work which can be used as one of the proofs of his greatness and knowledge. Every argument attached was very strong to refute every baseless allegation from the enemies of Islām. It is very sad to see that many Muslim have fallen into the trap of the enemies, whose claimed themselves have helped a lot in the advancement of Islamic scholarship world. Scientific research that aims to study the branches of Islamic knowledge is actually distorted. In the field of ḥadīth, doubts about the narrators, *sanad*, *matn* and everything related to the sunnah are questionably raised so that Muslim lose confidence in the source of Islamic jurisprudence.

Therefore, Muslim should not rely on works or references from others than truthful Muslim scholars to study Islamic studies. There are no need of mediators for Muslim to delve into the works of earlier Islamic scholars. Genuine, original, and authentic sources must continually excavated and disseminated for the benefit of current and future Muslim generations Muslim scholars world. The enemies of Islām will never give up to distort the faith of Muslim in various ways and from any angles possible. Therefore, Muslim must always be ready to repel attacks by enemies and continuing to deepen and study the knowledge of Islām. Muslim should no longer be deceived by all the deviations and lies from the opponents, in fact Muslim should have been able to refute every slander thrown towards Islām.

## References

- Mustafā al-Sibā'ī. (1998). *Hakadhā 'Allamatnī al-Ḥayāh*. Bayrūt: Dār al-Warrāq.
- Mustafā al-Sibā'ī. (2003). *Al-Sunnah wa-Makānatuhā fī al-Tashrī' al-Islāmī*. Qāhīrah: Dār al-Salām.
- Mustafā al-Sibā'ī. (2008). *Al-Sunnah wa-Makānatuhā fī al-Tashrī' al-Islāmī*, trans. Faisal Muhammad Shafeeq, *The Sunnah and Its Role in Islamic Legislation*. Rīyaḍ: International Islamic Publishing House.
- Juriono, Achyar Zein & Ardiansyah. (2017). Metode Kritik Matan Mustafā al-Sibā'ī Dalam Kitab al-Sunnah wa-Makānatuhā Fī al-Tashrī' al-Islāmī. *At-Tahdis: Journal of Ḥadīth Studies*. Medan: UIN Sumatera Utara.

---

31 Ibid. p. 441.

- Masrukhin Muhiin. (2012). Ḥadīth Menurut Mustafā al-Sibā'ī dan Ahmad Amin (Suatu Kajian Komparatif). *Jurnal Al-Fath*. Banten: Fakultas Ushuluddin Dan Adab UIN Banten.
- Mohammed Salem Alshehri. (2014). Western Works and Views on Ḥadīth: Beginnings, Nature, and Impact. *Marmara Üniversitesi İlahiyat Fakültesi Dergisi. Vol. 46*. Istanbul: Universiti Marmara.
- Mohd Muhiden. (1997). Pandangan Orientalis Terhadap al-Ḥadīth dan Jawabannya Dari Perspektif Islām. *Jurnal Ushuluddin*. Kuala Lumpur: Akademi Pengajian Islām Universiti Malaya.