

Methodology of Arent Jan Wensinck Towards Prophetic Tradition: An Analysis

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Arent Jan Wensinck is considered one of the prominent Western scholars in the contemporary Orientalist world. He has produced numerous intellectual sources comprehensively. This paper aims to analyze A.J. Wensinck's views on dealing with prophetic tradition. This was investigated from his thoughtful and broad understanding of its principle and underlying purpose. The essential understanding of the principle of prophetic tradition was analytically discussed in his magnum opus such as; *Mohammed and the Jews in Medina*, *A Handbook of Muhammadan*, *The Muslim Creed Its Genesis and Historical Development* and *Al-Mu'jam al-Mufahras li Alfaz Al-Hadis An-Nabawi*. The finding shows that A.J. Wensinck's discussion on prophetic tradition emphasized on relevance to contemporary practice and the modern context of Islam. It set forth an important framework and methodology for the compilation of prophetic tradition, which is the method used in the arrangement of the word based on the alphabet in the sound contained in the hadith narration, whether based on nouns or verbs. That's the great contribution of A.J. Wensinck towards the Islamic world and is considered the main reference for researchers in the Science of Hadith. However, to some extent, his methodology has been criticized by several prominent Muslim scholars due to the contradiction between his methodology and Islamic principal methodology.

Keywords: *Methodology, A.J. Wensinck, Hadith, Prophet, Tradition*



INTRODUCTION

There are many ideologies and movements that have been created based on one group's understanding and agreements in this 21st century, and something worrying is that all of these phenomena happen among Muslims too. This shows some Muslims are misunderstanding some principles in Islam and easily influenced by others mostly by Western cultures and orientalists. This misunderstanding will create one group and ideology within their own concept and among this group are *Al- Quraniyun* or also called *Ingkar Sunnah*. This group was created because of their own principle on Al- Quran, which are they strongly hold onto Al- Quran only and left out Hadith as a second source in Islam. (A'marah, 2010) also describe *Al- Quraniyun*, as a group that strongly believes each verse in Al- Quran is clear and covers everything, so there is no need to use Hadith as Islam's second source.

(A.C. Brown, 2009) said Hadith is a report describing the words, actions, or habits of the Prophet Muhammad. While, (Abd Al-Hadi, 2002) describes Hadith as a tradition or a statement carrying the speech, action, and tacit approval of a *Ma'sum* which is a prophet, his companion, and his follower.

Among the Orientalists that speak up about the authenticity of Hadith is (A.C. Brown, 2009), he stated the Hadiths were not quickly and concisely compiled during and immediately after Muhammad's life, unlike the Quran. Because Hadiths were recorded and transmitted over a period of decades and even centuries, they are not arranged by contemporary historical documentation of Muhammad. This raised a question about the authenticity of Hadiths and how one can distinguish and differentiate true ones from fake ones.

It can be seen clearly that many Muslims and Orientalists are interested in exploring Hadith and the Prophet Muhammad, which takes some of them the wrong way in understanding it. One of the Orientalist Hadiths is A.J Wensinck, he shows the sign of his interest in Hadith with his writings in books, such as *The Muslim Creed*. This journal will focus on A.J. Wensinck and his methodology and perception of Prophet Muhammad and Hadith.

A. J. WENSINCK VIEWS ON THE PROPHET MUHAMMAD (PBUH)

1. On Prophet Muhammad's credibility and character

As-Sibaie (1968) stated one of Wensinck's critics of Prophet Muhammad (PBUH) was about the prophet's credibility and character, he denied Prophet Muhammad (PBUH) as a trustworthy and responsible person, this can be seen when he argued the Prophet wrote Quran by himself and based on classic religious and philosophical books before him. His argument is misleading as stated in the Quran, 53:3-4



Nor does he speak from [his own] inclination. It is not but a revelation revealed.

Based on this verse, the Qur'an is a revelation of Allah. He guarantees the purity of the Qur'an and ensures that the Qur'an remains preserved. The verse asserted that the Prophet Muhammad (PBUH) had conveyed the Qur'an as it was revealed, he did not reduce or add a single letter to it. Then, Wensinck's opinion that stated the Messenger of Allah wrote the Qur'an by himself was strayed from the truth. Wensinck accusation on this matter also can be rejected by Quran, 2:23,

And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.

Through this verse, Allah asserted that there is no doubt in the Qur'an and the remembrance given by Prophet Muhammad (PBUH) to Muslims is based on revelation from God. The assertion of Allah on this matter is clear with the challenge of God to those who deny Quran perfection and glory to bring in a verse that can match the Quran.

Moreover, since the beginning, the prophet Muhammad (PBUH) was well known for sincerity and honesty until he was called *Al-Amin*, which is the believed one. The title was given to him before he received a revelation from God to be a prophet and apostle for the Muslims. Obviously, the Prophet's noble personality was acknowledged by the Mecca community at that time. (Backer, 2014)

2. Prophet Muhammad (PBUH) is an Arabian Prophet

Wensinck (1965) also claimed that Prophet Muhammad (PBUH) was only sent to Arabia, so he is just the Arabian Prophet, and the Quran is an Arabian book or an Arabian verdict. He also argues Prophet Muhammad (PBUH) emphasizes his own apostleship in the Quran (A.J. Wensinck, 1965:5-6). Therefore, Wensinck's perception clearly misleading as Allah had stated the purpose of the prophet Muhammad (PBUH) was sent to man is to guide all of mankind based on Quran, 21: 107 as Allah says;

And We have not sent you, [O Muhammad], except as a mercy to the worlds.

Al-Mirawi (2015) stated Wensinck's statement contradicted Islamic principles because indeed Prophet Muhammad (PBUH) was sent to all mankind, not just for the Arabs of his day. He was the last prophet and messenger, so there is no other prophet and messenger thereafter. As the Israelites were obliged to believe in Moses and Jesus in their day, so all people regardless of race and religion should believe in Prophet Muhammad (PBUH) because Islam is not for Arabs only, but it is a religion for all races all over the world.

3. Prophet Muhammad (PBUH) practices a theocracy system in his leadership

Wensinck also stated another argument about Prophet Muhammad which is on his leadership, he said *“It must be remembered that Muhammad, the founder of the theocracy”* in his book “Muslim Creed”. This statement clearly shows he thinks the Prophet practiced theocracy in his leadership as the head of society. (A.J. Wensinck, 1965:49)

The idea from Wensinck that the Prophet Muhamad (PBUH) practiced theocracy deviated because, in the theocracy system, the ruler was the representative of God on earth, while in Islam, a head of state or caliph was representative of the people in the affairs of power and the application of Islamic law. (Abdul Qadim, 2002). Mustafa Hilmi (2004) also denied Prophet Muhammad (PBUH) practiced theocracy as he insisted Prophet Muhammad (PBUH) never claim for himself a king or given full authority as a ruler but rather made his way in order to spread the message with great difficulty and suffering from various torment.

It seems theocracy system also contradicts the prophet's leadership because the principles of the prophet's system are merely a message from God to mankind through the prophets and messengers. Then, it could not be found in any sources that dealing with the biography of the Prophet with its abundance and accuracy on one statement of the Prophet indicates the claim of given full authority by God, while he was emphasizing on various occasions his character as a human being and the servant of God besides being a prophet. (Mustafa Hilmi, 2004).

Mustafa Al-Azami (2004) asserted something that should be understood is the prophet's responsibility was to explain Allah's law by word and deed as Muslims believes only Allah is the lawgiver to all mankind. Prophet Muhammad (PBUH) is obeyed by Muslims because they are certain what he said about the law had originally been conveyed to him by Allah and had His approval.

It can be concluded that the prophet Muhammad (PBUH) does not practice theocracy in his leadership. The Prophet Muhammad (PBUH) never asked Muslims to worship him and the Messenger has always been preached to his people to not worship other than Allah because he was the only God who was worthy to be worshiped. Then, the prophet leads the Muslims based on the rules set by Allah and he never did something without guidance and revelation from Allah.

4. Prophet Muhammad's preaching aims only for political benefits.

Wensinck also criticizes the way of the Prophet's preaching, this is because he denied the Prophet Muhammad's preaching to the rulers and authorities outside the Arabian Peninsula through letters was solely for Islamic faith. According to him, the apostolic act is based on political and economic interests. *“The use of the shahada is certainly spurious...religion was*



of secondary importance as compared with political and fiscal matters". (A.J. Wensinck, 1965:12)

Normaisarah (2015) explained on this matter, Islam uses the method of diplomacy as a way to invite people to believe in Allah as well as this is one of the missionary methods of the prophet Muhammad (PBUH). It can be seen when the Messenger sent the letters to the Roman Emperor Hercules, the Egyptian ruler, Al-Muqauqis, the Ethiopian ruler, *Najasyi*, and the ruler of the Persian province (Mohd.Fikri, 2011). It has been the prophet's responsibility to inform and teach others about Islam. For that purpose, Prophet Muhammad (PBUH) has written letters to kings and government authorities inside and outside the country of Madina. Actually, at that time, the teachings of Islam had reached the maturity stage and Islam was not only exclusive for the Muslims of Madina but Islam was a religion for all mankind. But undeniably the mission was also intended to build a good relationship between Madinah and those countries which are political matters, but the main point is to inform others about Islam. Through this approach, Islamic diplomacy is the art to build relationships with other countries while using wisdom and intelligence to reconcile the conflict in the best way. (Normaisarah, 2015)

A.J. WENSINCK VIEWS ON HADITH

The validity of hadith was questioned by Wensinck based on another question of whether a hadith is really coming from the Prophet's words or was compiled after generations. Wensinck views that the hadith as *"the literature which has assumed the form of Logia Muhammadis, though it is, in fact, a mirror of the history of Muslim ideas during the first century"* (A.J. Wensinck, 1965: 1).

What Wensinck is trying to convey is a hadith resulting from the thought of the Prophet Muhammad (PBUH) and mixed with the views of the Companions during the first century. However, everything that is spoken and practiced by the Prophet Muhammad (PBUH) is derived from the revelation of God, then, it is impossible that the Messenger of Allah mix the hadith with the views of his companions. In fact, the preservation of the hadith is true as it appears in the Qur'an, 15:9 as Allah says;

Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.

In regards to the verse, the Qur'an is sent down by Allah, He guarantees the purity of the Qur'an and ensures that the Qur'an remains preserved. As-Sibaie (1976) added the promise of preservation of remembrance (*Az-Zikr*) is not limited to the Qur'an only. Rather, it also included the law of Allah and his religion, which was taught by His Messenger. Precisely, the preservation includes Qur'an and prophetic tradition. Then, it can be concluded that remembrance (*Az-Zikr*) covers all that is revealed by Allah to Muslims, which is Qur'an and



the prophetic tradition. Thus, accusations against the companions in interfering in the hadith of the Prophet are baseless.

Besides, the companions have noble characters in them as they have a constant faith in Allah as the only Creator and also the result of their belief and closeness to the Prophet. All their sacrifices and perseverance in accompanying the Prophet Muhammad (PBUH) to continue preaching in the name of Islam makes Allah appointed them to the noble level as stated in the Qur'an, 9:100,

And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is a great achievement.

The Quranic verse elevates the position of *Al-Muhajirin* and *Al-Ansar*, which are referred to as the Prophet Muhammad's companions, who are loyal to the Messenger of Allah. They are promised the ultimate victory which is the blessing of Allah to them and heaven as their real destination. So, it is not possible for a person who is appointed to his rank, promised heaven for him in the Qur'an those who have done evil to Allah.

Islamic Scholars' arguments on these matters are supported by Western scholar, Freeland Abbott justified that sources of all Hadith are purely from Prophet Muhammad (PBUH). Then, Nabia Abbott, an American researcher, stated that since the beginning of Islam, the writing tradition of Hadiths from Prophet Muhammad (PBUH) has been done by his companions. In addition, Harald Motzki, a German-trained scholar of Islam also stated that sources from Islam which are Quran and Hadith undeniably are authentic sources and every law in Islam has existed since then (Zulfikri, 2013).

A.J. WENSINCK'S METHODOLOGY ON PROPHETIC TRADITION

1. Critical of History Methodology

Among Wensinck's methodologies, Hadith is critical of the history method. The method actually was applied to Bible research as in Bible there are text issues, number of copies of the original, and various text versions (Abdul Karim, 2013). Then, this method was applied by Wensinck as he was well known as a person with deep knowledge of the history of the Semitic religions. Referring to his knowledge, he is able to link historical facts and interfaith traditions. In order to know the authenticity of a hadith, in the sense of the extent of whether the originality and authenticity of a hadith is a product of Islamic teachings or not, Wensinck authenticates a hadith with the truth of cross-checking history.

The simplest example given by Wensinck in this case is three narratives of the hadith about the burial of the deceased. According to him, these three narratives reflect the evolution of the three different traditions of burial of the deceased, namely: the traditions of ancient Semitic Jews, Jews, and Syrian Christians. (M.Anwar, 2012). He also gives another example such as; on a matter that orthodox Islam confessed God's being to be infinite and exempted from the limitation of time and place, "*Orthodox Islam nor any of the sects merely took the views of Christianity*" (A.J. Wensinck, 1965:70-71). The closeness between the idea of Islam and Judaism has been one of his critics and his argument was supported by Montgomery Watt, who said the similarity between Islamic and Judaism doctrine could be concluded that Islam is one of the sects from Judaism (Arina Haqan, 2011). The criticisms expressed by them can be denied as Allah says in the Qur'an, 2:146,

Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad or the Kaaba at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it (the qualities of Muhammad which are written in the Torah and the Gospel).

Ahmad Iqram (2017) explained this with the fact that Moses and Jesus are the messengers of Allah who carry the same treatise as Prophet Muhammad (PBUH) which is Islam, so, any similarity between their teachings because it was based on one source which is Islamic jurisprudence. In fact, Moses and Jesus never claimed the religion they brought was Judaism or Christianity. The names of such religions are designed by their own adherents. So, Islam never took the teachings of Judaism and Christianity because the reality is, Moses and Jesus were Muslims. The attitude of those who like to change what has been revealed by Allah can also be seen through their attitude toward the holy book of the Torah and Gospel which is changed by their desires.

Contrary to Wensinck's opinion, Harald Motzki holds a different stand from him even though they practiced the same method, which is using traditional-historical methods to cross-check the authenticity of Hadith's sources. Basically, Harald practiced this method on *Musannaf* books by Abd Al-Razzaq, at the end of his studies, Harald concluded that certain Hadiths are an authentic source and have existed in the Islam world since the first century (Zulfikri, 2013).

2. High Criticism Methodology

Another method that has been used by Wensinck in his study is the method of high criticism, which is focused on the sources of a document and an effort to determine the authors, periods, and places of writing and textual origin. According to Wensinck, the tradition of the hadith reflects the condition of the Islamic faith in the early days of its development. This method can be seen when he considered the creeds and pillars of Islam in hadiths were created by companions' discussions to form a confession of faith, "*Creed originated in the controversies*



with heretical bodies or sects...several doctors composed creeds of a more or less varying structure” (A.J. Wensinck, 1965:1-2). Based on Wensinck’s statement, it can be seen that he asserted that the hadith on creeds was derived from the efforts of scholars to eliminate misguided practices and groups as he says in the hadith;

Islam has been built on five [pillars]: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, performing the prayers, paying the Zakat, making the pilgrimage to the House, and fasting in Ramadan.

Al-Mursafi (1990) rejected this opinion based on this hadith and explained, Wensinck’s claim is clearly contrary to the truth of Islam and actually Wensinck is very aware that the two parts of *syahadah* were read in the *tasyahud* in every two *rakaat* in prayers. Then, he should change his theory, but he charged that the prayer has completed in its final form after the prophet’s death. The Quran asks men several times to perform their prayers, as well as Hadith which describes methods of the prayers. The Prophet himself did not teach prayer in an incomplete form, and let it be settled by his companions. Then, *shahadah* is also a part of the *adzan*, then it is clear that the creed of Islam has been established in Islamic law and not designed by any Islamic scholars.

Nabia Abbott also expressed her trust and confidence in Hadith's authority in her book *Studies in Literary Papyri: Qur’anic Commentary and Tradition* in 1957. She insisted the Hadiths’ existence can be traced to the time of the prophet and not made by Muslims after the first century. This view is based on manuscripts relating to the Hadith of the prophet. (Idris, 2011)

After Wensinck expressed his criticism on the hadith about the pillars of Islam, which is, Islamic pillars are not fixed, changing from time to time as it was made through a gradual process and outcome of the discussion between companions, then he added these pillars are not focused on spirituality, which he stated in his book *“The negative characters which they have in common are the absence of any distinction between the ritual duties and the inner relation of man to Allah”* (A.J. Wensinck, 1965:22)

In fact, the five pillars of Islam that Allah has assigned to Muslims are closely related to one's spirituality. Generally, every practice or worship has to be done with a submissive heart and obedience to God as the Creator. Because the reassuring heart and sincere intention cause every person's practice to be accepted by Him. In Islam, if the worship is done not for God but to get praise from man, and his heart is not sincere with his deeds, his worship will not be accepted. His practices and deeds do not bring any benefit to him, for he is at a loss. (Nurjannah, 2014) stated that this is because Islam is convinced that every pillar of Islam that is done with the correct way of worship and a sincere heart will be able to form a good Muslim personality. Anyone who has submitted his soul to God, then he will receive His guidance, which is with that he will be able to bear the deeds and actions in a good way in every activity of his life.

WENSINCK'S CONTRIBUTION ON HADITH

Despite his misunderstanding and criticism of Prophet Muhammad (PBUH) and Hadith through his writing in the Muslim creed book, he did something recognized and helpful for someone that has been eager to go in depth in the Hadith field. This can be seen through his work in the concordance and index preparation of Hadith as the main agenda in his study and research.

Wensinck writes *A Handbook of Early Muhammadan Tradition* which is translated into Arabic language *Miftah Kunuz Sunnah* and has been published by *Dairah al-Ma'arif al-Islamiyyah*. This book prepared a list and index of Hadith based on the authors of the books, and a number of topics with nice form. The period of authorship of the book was estimated to be ten years from 1917 to 1927. In addition, Muhammad Fuad Abd al-Baqi, a Muslim author has participated in this work by translating the work into Arabic language. (Zulfikri, 2013).

This book has a list of contents of the 14 books such as; *Musnad Imam Ahmad Ibn Hanbal, Sahih Al-Bukhari, Sahih Muslim, Sunan Ad-Darimi, Sunan Abu Dawud As-Sijistani, Sunan Al-Tarmizi, Sunan An-Nasa'i, Sunan Ibn Majah, Muwatta' Imam Malik, Musnad Abi Daud, Sirah Ibn Hisyam, Kitab Al-Maghazi Imam Muhammad, At-Tabaqat al-Kabir Imam Muhammad Ibn Saad, and Musnad Imam Zaid*. The advantage of this book is that it makes research easier as it helps to focus on what is necessary and put aside what is not needed. (Wensinck A.J., 1978).

Wensinck arranged his book on meanings, scientific issues, and historical flags, and divided every meaning or translation into detailed topics related to prophetic tradition. For example, Wensinck stated that in *Sahih Al-Bukhari, Kitab Badi' Al-Wahyu* consisted of 6 chapters, *Kitab Al-Iman* consisted of 42 chapters, and continued until *Kitab At-Tauhid* which consisted of 58 chapters. In *Sahih Muslim*, he organized with *Kitab Al-Iman* as the first one which consists of 380 chapters, and ended with *Kitab At-Tafsir* which consists of 34 chapters.

By looking at the content of the objective index, its importance is in the fields of Prophetic tradition and history which consist of a compilation of fourteen corpus of the most important books. The book is the key to the treasures of the year to facilitate the introduction of the Prophet's Hadith in a number of books of the *Sahih, Sunan, Al-Masanid, Maghazi, and Tobaqat*.

The method of Wensinck's arrangement can be summed up to write the key in the following points:

1. Arrange the book according to a specific method followed in all its places according to the purposes, meanings, and subjects, not according to the words.
2. Arrange these main topics and meanings of the dictionary according to the words.

3. Under each major topic, Wensinck mentions detailed paragraphs or sub-topics related to the Hadith, and under each sub-theme, he brings together the related stories of Hadith in the fourteen books.
4. The word remains as it is without abstraction.
5. Wensinck wrote serial numbers of books and serial numbers of the hadiths in the book of *Sahih Muslim* and *Al-Muwatta'*. The rest of the books that he manages in the index, he refers to from the original books only. (Abdul Aziz Syakir, 2011)

Steps to extract the Hadith from the book by Abdul Aziz Syakir (2011):

1. Define a major topic of Hadith, and may include more than one subject.
2. Look for the topic in the book *Miftah Kunuz As-Sunnah*, and the topics arranged in the lexicon of the dictionary as mentioned above.
3. Look at the detailed paragraphs under the topic after defining the sub-theme of what we are looking for, until we reach the part of the talk.
4. Move symbols, abbreviations, and numbers, and then we decode and analyze them.
5. Analyze the names of the books in the original books through the numbers such as *Sahih Al-Bukhari*, and Book 10, by reference to the indexes of book names in the introduction to the *Miftah Kunuz As-Sunnah*.
6. Then, go back to the original sources referred to in the graduation.

Advantages of *Miftah Kunuz As-Sunnah*;

1. Facilitating the researchers and students to know the place of the Hadith or the event related to the Prophet's biography in fourteen books of the most important books of the Sunnah and the Prophet's biography.
2. The book presented a comprehensive article on the biography of the Prophet within the limits of 24 pages under the article: "*Muhammed bin Abdullah*" and began topic: "Messenger of God and the Seal of the Prophets" and ended with the subject: "Invite people to visit his grave peace be upon him."
3. It is not only concerned with the topics and meanings, but also to show the places where the other Hadiths are related to the topics.
4. It is sufficient to find in this book the knowledge of the topic of the Hadith, even if the researcher did not memorize any of it, and this advantage has its importance in an era when people save the texts.
5. The book provides to the researcher perspectives in the substantive research, and it provides the divisions of the subject and scientific material contained in the books of the year and the biography in one place, which saves the researcher time and effort.

Disadvantages of the book, according the Abdul Aziz Syakir (2011)

1. The method of extraction in the book is based on meanings, a method in which the researcher needs to formulate the whole meaning of the topics, so that he can extract it, and this may be impossible for the non-practitioner or specialist to promote it.

2. To find the names of the books through the numbers, you must refer to the indexing on the front of the book.
3. The author relied on certain editions, most of which are missing. If we do not find the Hadith, it is going to be left behind.
4. The author did not enumerate the repeated verses mentioned by Muslims in his *Sahih* that he presented to strengthen the first hadith in the section.
5. The author ignores the index of topics that related to the Hadiths of the virtues of the noble Prophet.
6. Wensinck also dropped the index of the topics related to the Prophet's prophecy, and many of the hadiths related to *Jihad*.
7. There are mismatches of references and confusion sometimes in the *takhrij*, which sometimes opens mistrust of the book.

While in the *Al-Mu'jam al-Mufahras li Alfaz Al-Hadis An-Nabawi*, which translated from *Concordance et Indices de la Tradition Musulmane* are the compilation of Hadith from *Sahih Al-Bukhari*, *Sahih Muslim*, *Sunan Abu Dawud*, *Sunan At-Tirmizi*, *Sunan Ibn Majah*, *Sunan An-Nasa'i*, *Muwatta' Imam Malik*, *Sunan Ad-Darimi* and *Musnad Ahmad* in one book with eight volumes. It is very useful for anyone who wants to know where to look and examine a hadith. The method used in the arrangement of the word was based on the alphabet in the sound contained in the hadith narration, whether based on nouns and verbs, then searching the Arabic root word.

The idea to restructure all of Hadith was first proposed by Wensinck himself. The idea was created because of his difficulty in finding or collecting Hadiths about particular subjects as they were contained in the various books of the Hadiths collection. Even the Hadiths in various collections have been prepared with various viewpoints, principles, and methods. But, all of that did not help and facilitate the researchers and seekers of knowledge effectively. (M.Anwar, 2012)

Wensinck makes some strategies to realize the project of the *Al-Mu'jam al-Mufahras li Alfaz Al-Hadis An-Nabawi* as the following:

1. Suggesting these ideas to the international scientific public.
2. Invites other researchers, especially international Semitic scholars, to collaborate in the project.
3. Divide the tasks to scholars who participated in the project process.
4. Seek funding and sponsorship from international organizations for project financing. (M.Anwar, 2012)

Then, symbols that have been used to differentiate the Hadiths in the books were; *Al-Bukhari* is given the symbol خ, *Sahih Muslim* with the symbol of م, *Sunan Abu Daud* with the symbol of د, *Sunan At-Tirmizi* with the symbol of ت, *Sunan An-Nasai* with the symbol of ن, *Ibnu Majah*

with the symbol of ق , *Sunan Ad-Darimi* with symbol of دي, *Muwatha 'Imam Malik* with the symbol ط, *Musnad Ahmad* with the symbol حل.

Among the advantages of the *Mu'jam* book are, it makes it easier for researchers to search the hadiths in a fast way. The most widely used book and the guidelines of the researchers in the process of *takhrij* Hadith. While the disadvantages of the *Mu'jam* book are it only contains restricted Hadiths in nine books of Hadith only. Besides, it still does not escape from the mistakes in the writing of the hadith, so the researchers are encouraged to search it manually again, by checking the contents of the hadith books. Then, the researchers should refer back to the original hadith book, because the hadith contained in the *Mu'jam* is just part of the text.

The production of this book is a brilliant achievement in the Hadith field among Western scholars. This became a pride for the European world when their contribution to the academic world declined significantly as a result of various factors, for example; the disaster after the first world war. (M.Anwar, 2012)

SCHOLAR VIEWS ON A.J. WENSINCK

Among Western scholars who praised his contribution in the field of Hadith is Samuel W.Zwemer, editor of *The Muslim World* by saying that Wensinck is a Hadith figure and researcher that could not be compared to anyone. Then, Jacques Wandenburg stated that Wensinck's thoughts were derived from the combination of various fields and knowledge as a specialist in the study of religions. (M.Anwar, 2012)

Among Islamic Scholar that give positive feedback based on Wensinck's contribution is, Muhammad Rasyid Redha, as he praised him in the *Miftah Kunuz Sunnah* as a key to the books of the Hadith which is difficult for everyone to go through it, so this book is suitable from someone who needs and wants to get through Hadith study easily. Ahmad Muhammad Syakir also pleased with this book and claimed it as a treasure of treasures that have been hidden on many of the readers (Abdul Aziz Syakir, 2011). Abdul Aziz (2011) himself claimed this book to be great, and one of the most precious books written by the Dutch orientalist.

Muhammad Shahrafik; an Islamic scholar also claimed based on Wensinck's compilation of Hadith in the *Mu'jam Al-Mufahras li al-Alfaz al-Hadith al-Nabawi*, as he stated that his contribution should be appreciated and acknowledged by Muslims as it becomes a tool that has been helpful to study Hadith in easier way. (Muhammad Shahrafik)

However, Al-Mursafi hold different stand from Muhammad Shahrafik as he explained, Wensinck's book called the "*Al-Mu'jam Al-Mufahras li Alfaz Al-Hadis An-Nabawi*" has been collected and compiled hadith from *Sahih Al-Bukhari and Al-Muslim, Sunan Abu Dawud, At-Tirmizi, Nasaie, Ibn Majah, Muwatta ', Musnad Ahmad, Ad-Darimi, Muwatta ' Imam Malik and Musnad Abi Daud* but this book contains some mistakes. For example, discussion in the

hadith of *Sahih Muslim*, some examples given are not based on in-depth study. (Al-Mursafi, 1990)

Indeed, As-Sibaie (1968) added, it could not be denied that the purpose of orientalists to study the hadith have to be analyzed and observed because not all of the orientalists that have been studying Islam, whether the sources, principles, and law were aimed at mere knowledge. Moreover, Wensinck's method and argumentation on Hadith were aimed at raising suspicion in the hearts of Muslims, especially regarding the validity of the Hadith of Prophet Muhammad (PBUH). It was clear when Wensinck did not believe in Prophet Muhammad (PBUH) as a prophet who had been appointed by God. Wensinck's study on Islam was with a heart that wants to undermine the faith of the Muslims. This can be seen when he explained the messenger of Allah wrote the Quran based on classical religious and philosophical books before him. (As-Sibaie, 1968).

As-Sibaie's opinion was supported by Sokhi Huda (2006), as he claims that the result of the investigation on Wensinck's writing especially on the Muslim Creed can be seen as an attack to Muslim beliefs, through various questions from him that courage all Muslims to identify the authorities of the Qur'an and Hadith by themselves with his continuous question, *Is all this history or legend?* Because of this work as well, Ahmad 'Abd al-Hamid Ghurab strongly denounced Wensinck due to some of his negative thoughts about the Qur'an, the personal of the Prophet Muhammad (PBUH), Hadith, and the Islamic creed. (M.Anwar, 2012)

Based on the researcher's assessment, Ahmad 'Abd al-Hamid Ghurab insisted on Wensinck's effort to compile the Hadiths in one book and prepare the indexes for ease the discovery of the Hadith which is then used to destroy and attack back the Qur'an, Hadith, Islamic creed, Islamic jurisprudence and Islam as a whole. When commenting on facts of the usefulness of the *al-Mu'jam al-Mufahras* for Muslims, Ahmad 'Abd al-Hamid Ghurab stated that it was just a coincidence and not the main purpose of the institutions to provide sponsors for the orientalists.

CONCLUSION

In conclusion, Wensinck's approach towards the Prophet Muhammad (PBUH) and Hadith are misleading from the truth. However, Muslims could not deny his huge contribution to Hadith, especially the *Mu'jam Al-Mufahras li Alfaz Al-Hadis An-Nabawi* for academicians' and students' reference. Simultaneously, he produces the *Miftah Kunuz Sunnah* as a compilation of Hadiths in books that have been used by students and researchers in higher institutions. In contrast, Muslims, however, should be aware that his study in Hadith with a heart that is not based on faith and trust in the Prophet Muhammad (PBUH). This can be seen through his writings on *The Muslim Creed*, whenever he criticized the authenticity of the Prophet and the Hadith. His writings show his intentions to raise suspicion in the hearts of Muslims and can be seen with the wide knowledge gained by Wensinck is used to criticize and question the truth of the Prophet and the Hadith.



Therefore, it is appropriate for Muslims to take a cautious attitude in referring to Orientalist writings in order to preserve the Muslim faith. Muhammad Imarah (2010) mentions that Muslims should defend the Prophetic Hadith not only because of its position as the second source after the Qur'an in Islamic jurisprudence but because both sources should be together in guiding Muslims to enhance strong faith and build up Islamic understanding.

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